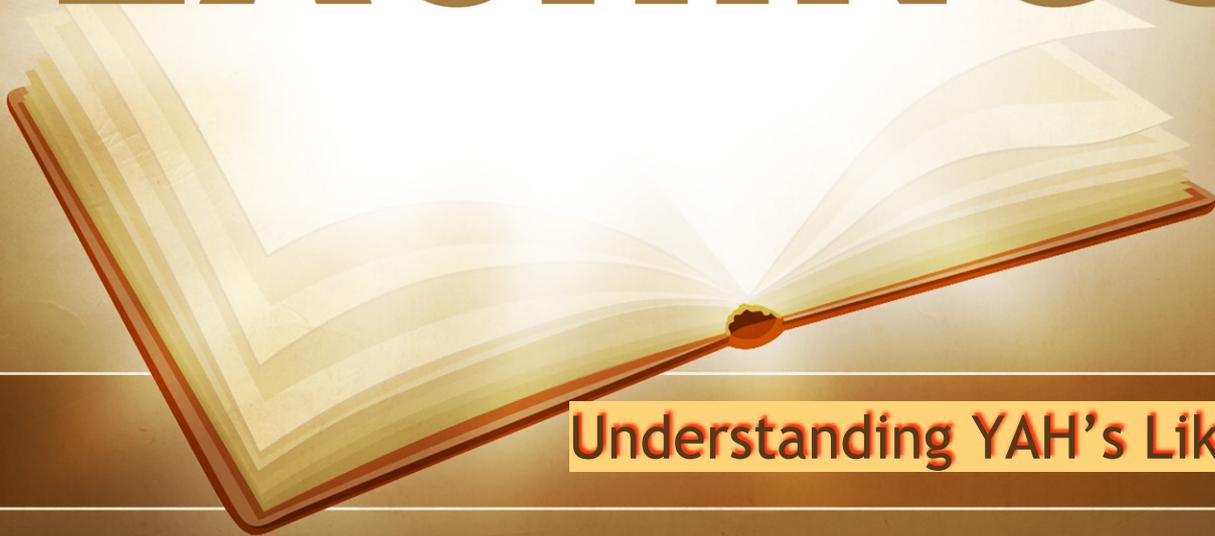


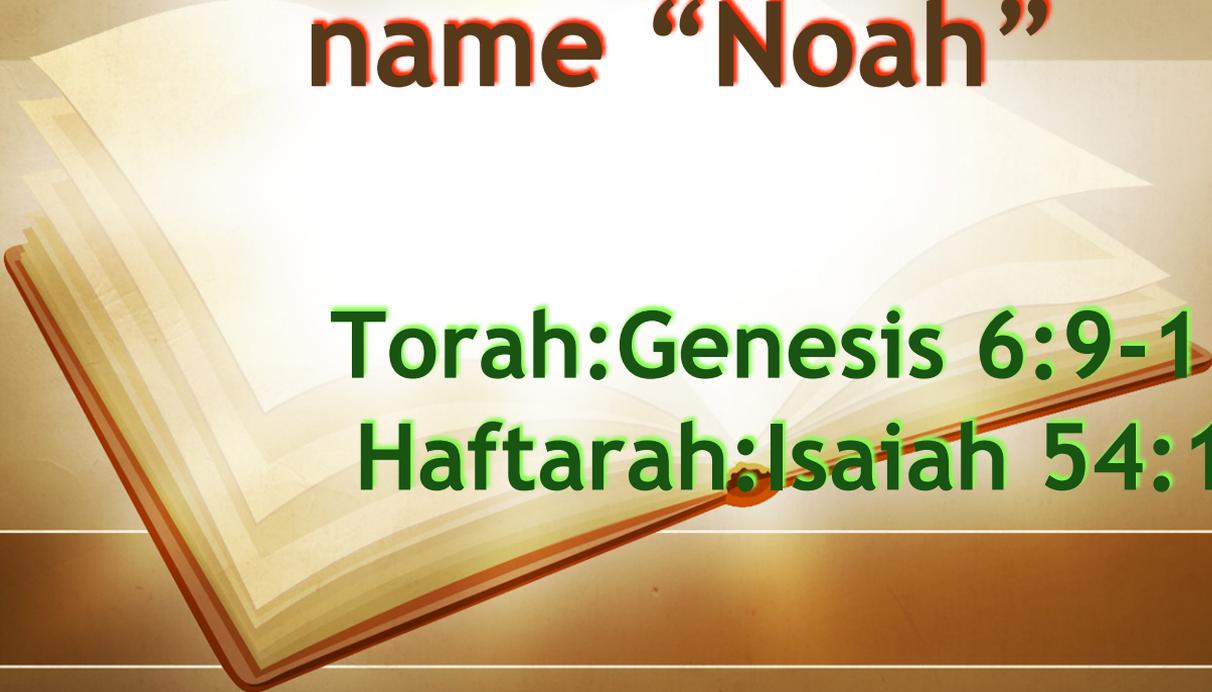
TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#2 Noach (נֹחַ), Hebrew for the name “Noah”

Torah: Genesis 6:9-11:32
Haftarah: Isaiah 54:1-10



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim instructs Noah—the only righteous man in a world consumed by violence and corruption—to build a large wooden **teivah** (“ark”), coated within and without with pitch. A great deluge, says Elohim, will wipe out all life from the face of the earth; but the ark will float upon the water, sheltering Noah and his family, and two members (male and female) of each animal species.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Rain falls for 40 days and nights, and the waters churn for 150 days more before calming and beginning to recede. The ark settles on Mount Ararat, and from its window Noah dispatches a raven, and then a series of doves, “to see if the waters were abated from the face of the earth.” When the ground dries completely—exactly one solar year (365 days) after the onset of the Flood—God commands Noah to exit the teivah and repopulate the earth.

TOPICS IN THE PARSHA

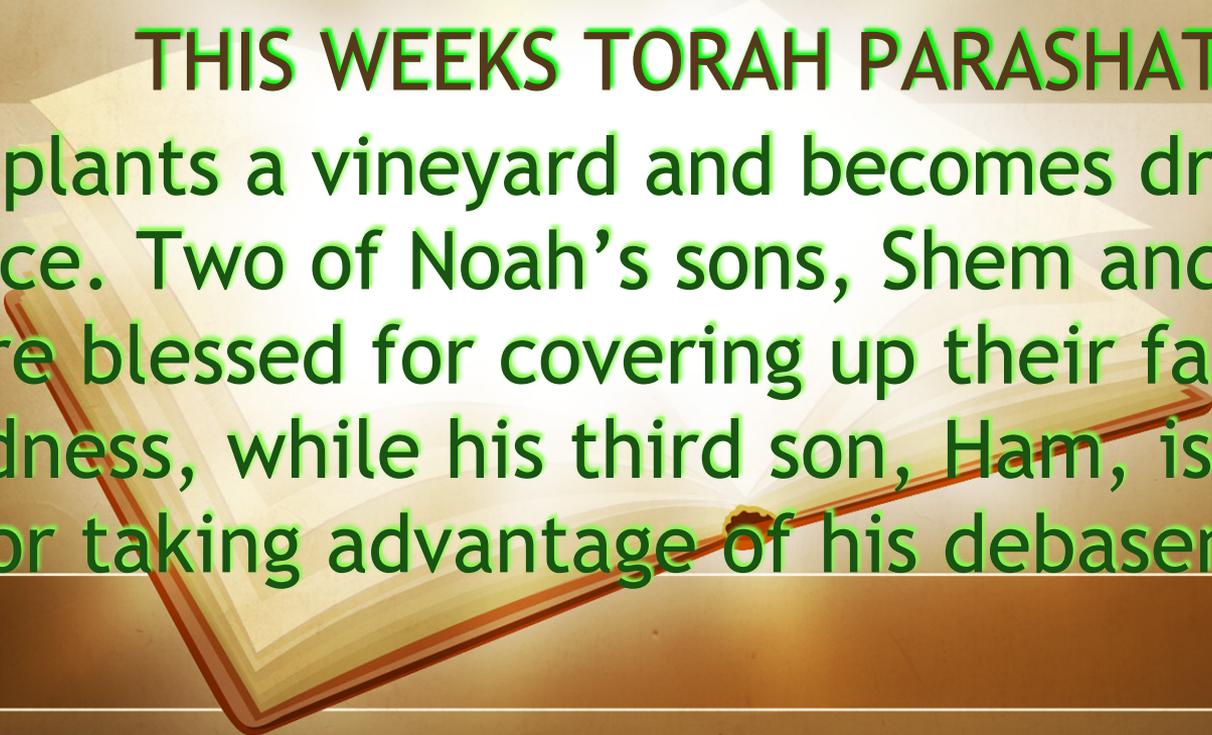
THIS WEEKS TORAH PARASHAT

Noah builds an altar and offers sacrifices to Elohim. Elohim swears never again to destroy all of mankind because of their deeds, and sets the rainbow as a testimony of His new covenant with man. Elohim also commands Noah regarding the sacredness of life: murder is deemed a capital offense, and while man is permitted to eat the meat of animals, he is forbidden to eat flesh or blood taken from a living animal.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Noah plants a vineyard and becomes drunk on its produce. Two of Noah's sons, Shem and Japheth, are blessed for covering up their father's nakedness, while his third son, Ham, is punished for taking advantage of his debasement.



TOPICS IN THE PARSHA

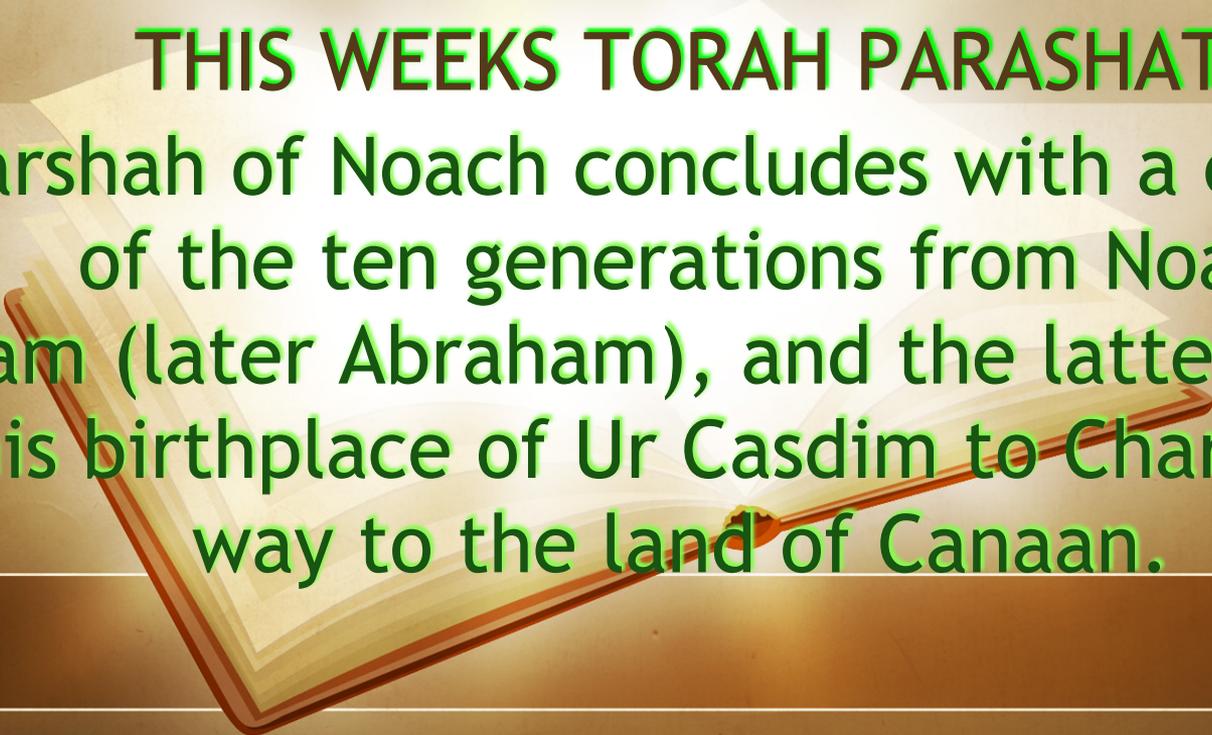
THIS WEEKS TORAH PARASHAT

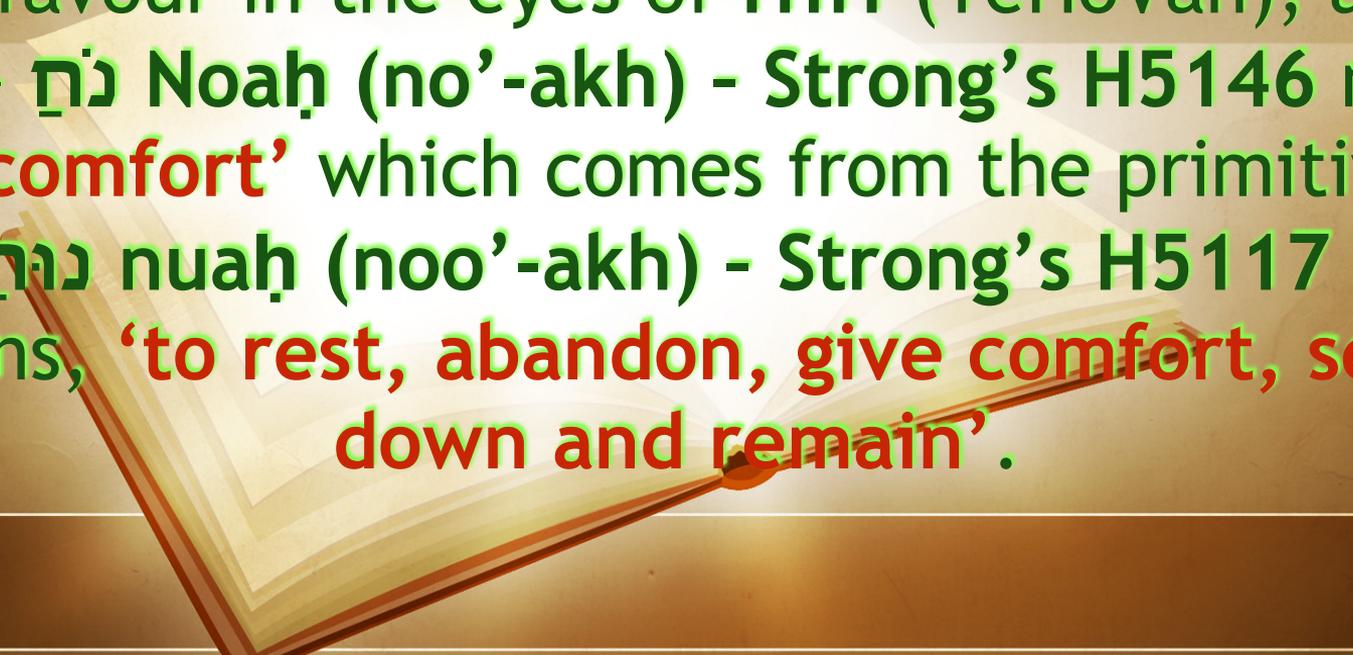
The descendants of Noah remain a single people, with a single language and culture, for ten generations. Then they defy their Creator by building a great tower to symbolize their own invincibility; Elohim confuses their language so that “one does not comprehend the tongue of the other,” causing them to abandon their project and disperse across the face of the earth, splitting into seventy nations.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Parshah of Noach concludes with a chronology of the ten generations from Noah to Abram (later Abraham), and the latter's journey from his birthplace of Ur Casdim to Charan, on the way to the land of Canaan.





This week's Torah portion is called 'Noah', as we take a look at the historical accounts of a man who found favour in the eyes of יהוה (YeHoVah); and His name - נֹחַ Noah (no'-akh) - Strong's H5146 means, **'rest, comfort'** which comes from the primitive root verb נוּחַ nuah (noo'-akh) - Strong's H5117 which means, **'to rest, abandon, give comfort, settle down and remain'**.

His name speaks of the rest that we enter into, in **יהושע** (Yeshua) Messiah, upon salvation, and as we look at the accounts of the life of Noah, we can learn some very vital lessons of faith and obedience.

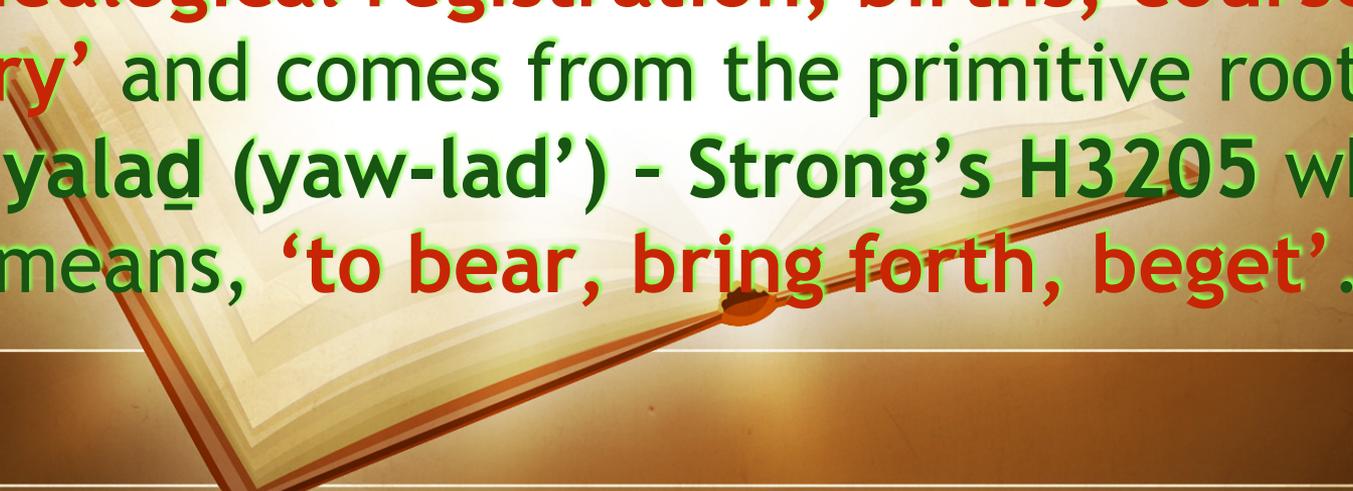
Verse 9 - genealogy of Noah



Gen 6:9 This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Elohim.



The Hebrew root word that is used for 'genealogy' is תּוֹלְדוֹת toledoth (to-led-aw') - Strong's H8435 which means, 'generations, account, genealogical registration, births, course of history' and comes from the primitive root verb יָלַד yalad (yaw-lad') - Strong's H3205 which means, 'to bear, bring forth, beget'.



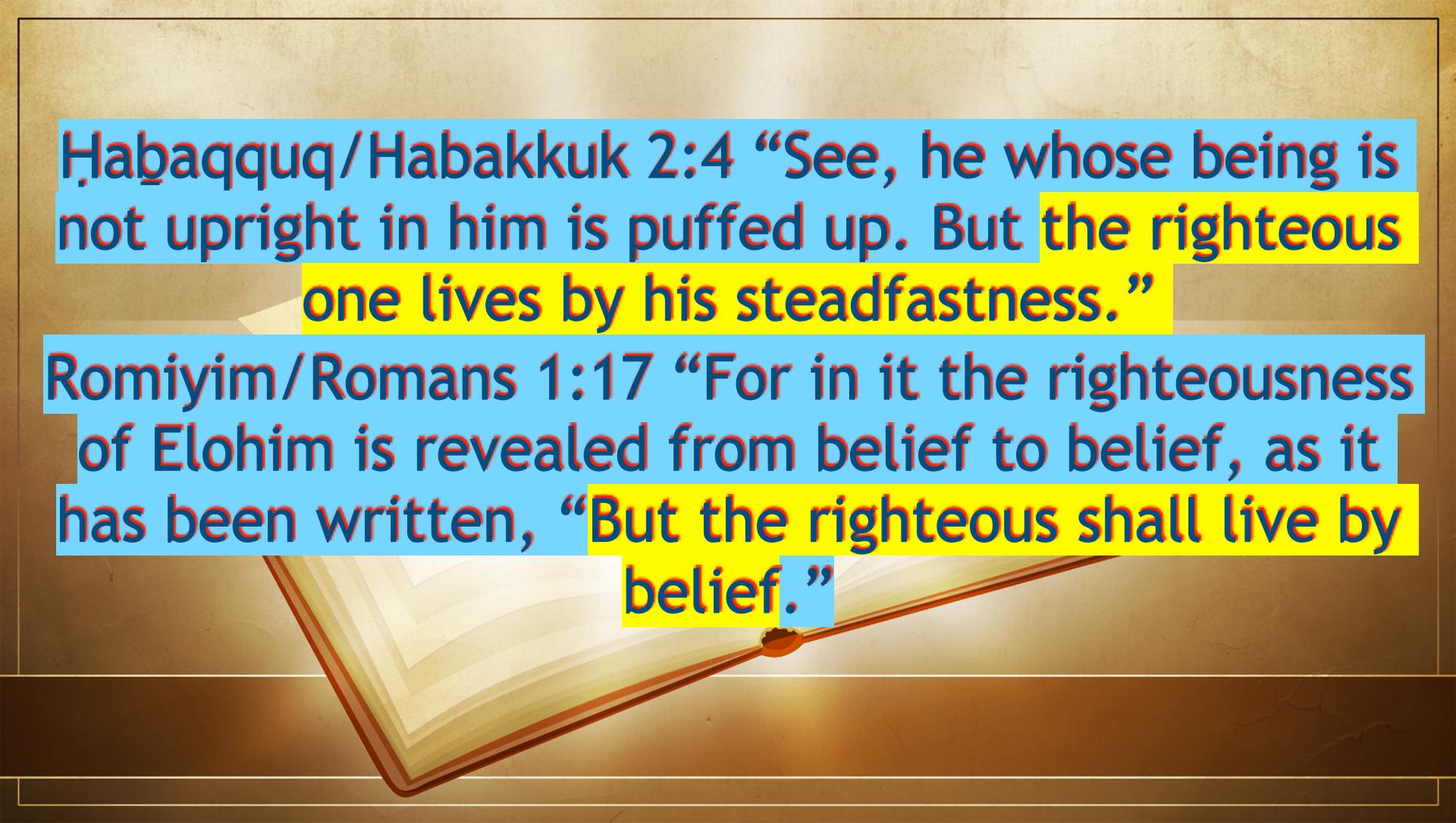
This Torah portion deals with the historical accounts and births of Noah and so, it is not only a list of genealogies, but also, it is the accounts of these, up until the time of Abram.

In other words, this could also be rendered as ‘the history of Noah and his children’.

Here, we are told in, **verse 9**, that Noah was a righteous man, perfect in his generations and that Noah walked with Elohim.

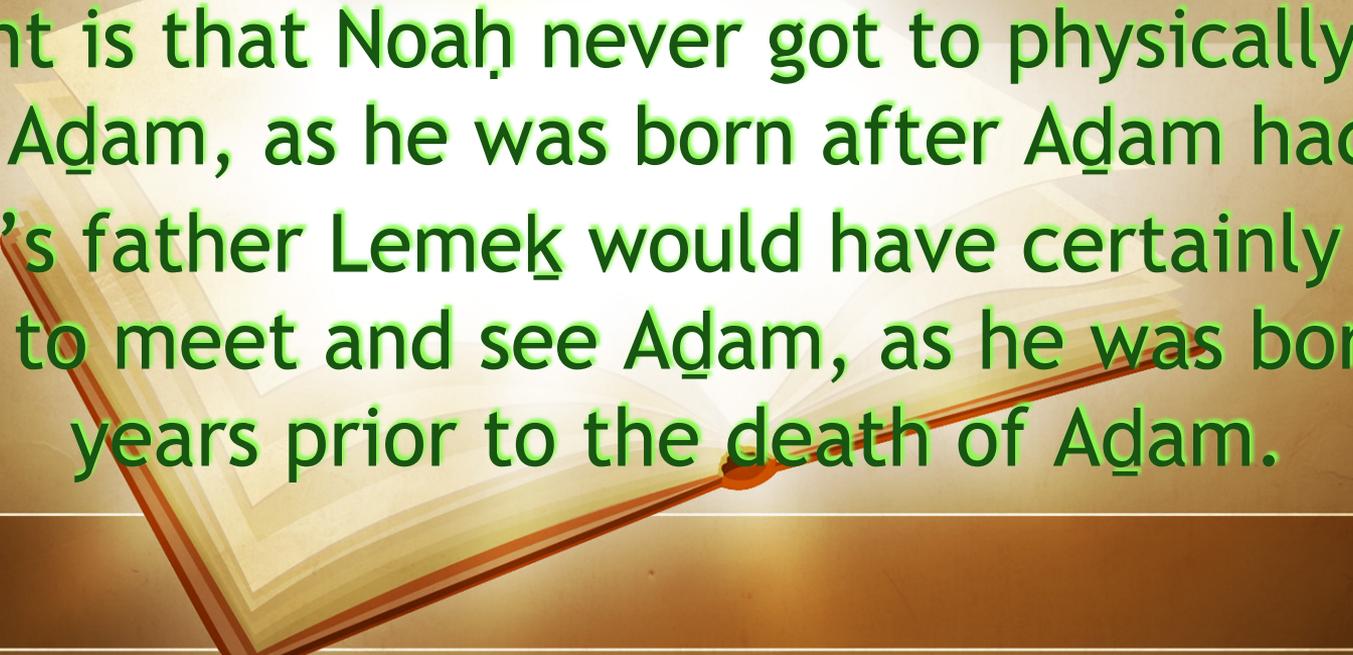
Verse 8, which ended our last Torah portion, states that Noah found favour in the eyes of יהוה (YeHoVah) and here, in the opening statement of the history of his life, we can see why he found favour in the eyes of יהוה (YeHoVah), as we look at what is said about this man.

Before looking at this, it is worth taking note that Noah is also a very powerful picture for us, of a man who 'lived by belief/faith':

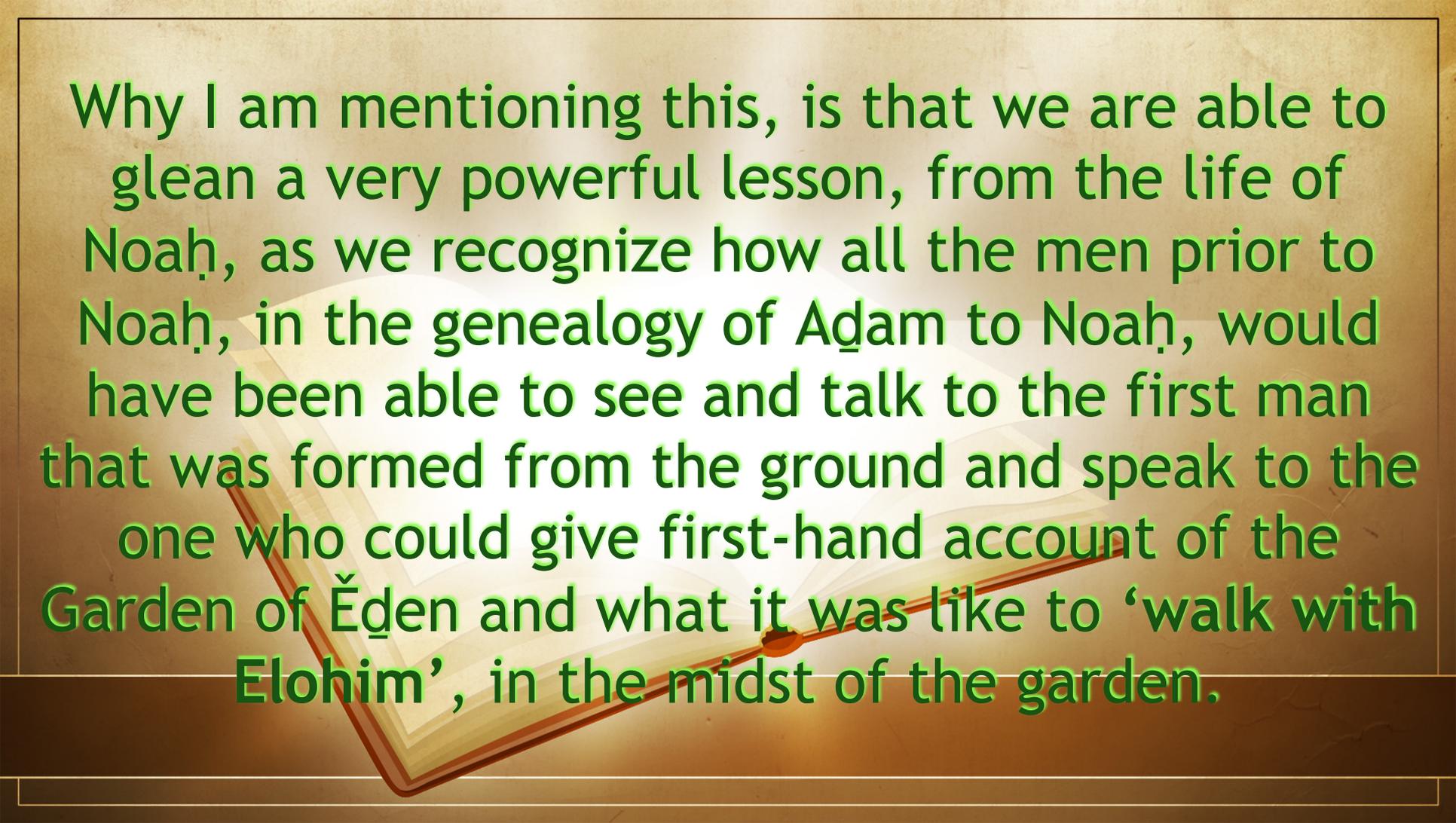


Habaqquq/Habakkuk 2:4 “See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.”

Romiyim/Romans 1:17 “For in it the righteousness of Elohim is revealed from belief to belief, as it has been written, “But the righteous shall live by belief.”

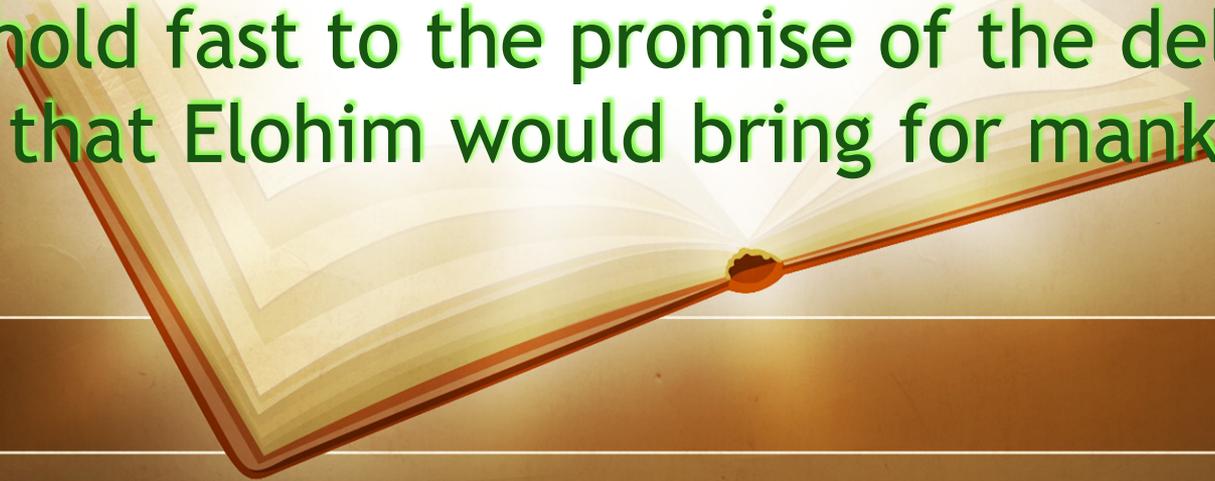


As one takes a closer look at the timeline and genealogy from Adam to Noah, then what becomes evident is that Noah never got to physically meet or see Adam, as he was born after Adam had died. Noah's father Lemeku would have certainly been able to meet and see Adam, as he was born 56 years prior to the death of Adam.



Why I am mentioning this, is that we are able to glean a very powerful lesson, from the life of Noah, as we recognize how all the men prior to Noah, in the genealogy of Adam to Noah, would have been able to see and talk to the first man that was formed from the ground and speak to the one who could give first-hand account of the Garden of Ėden and what it was like to ‘walk with Elohim’, in the midst of the garden.

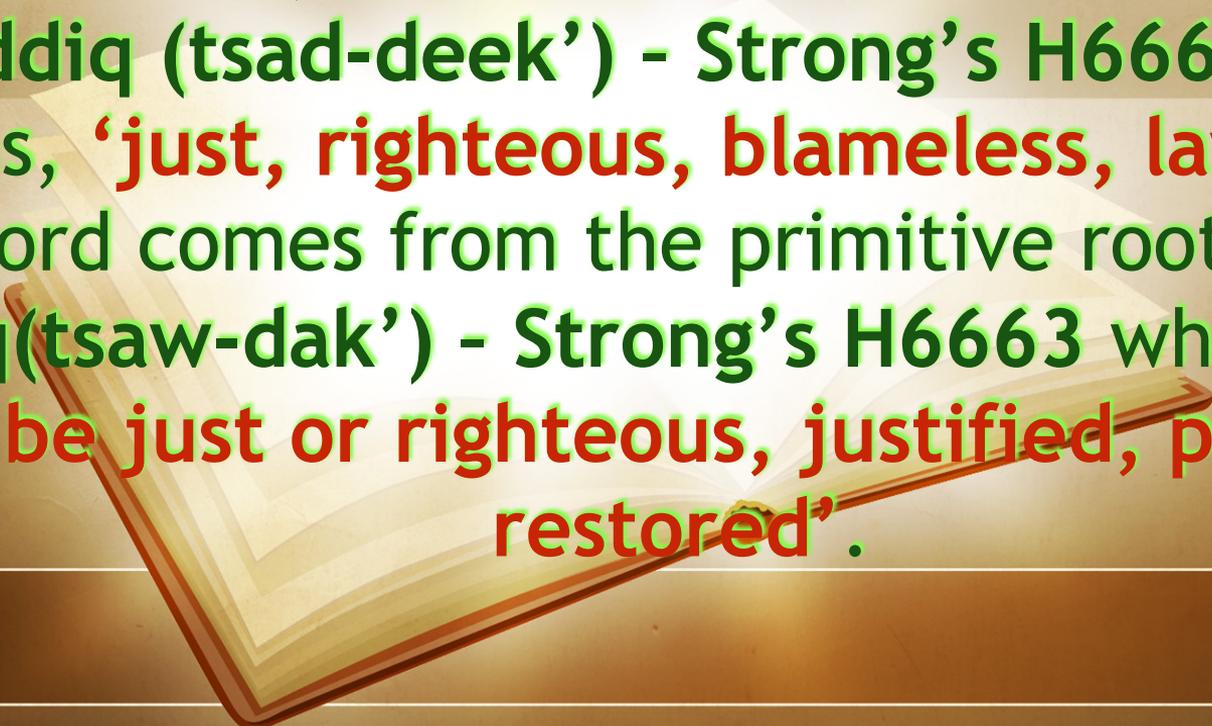
Noah never got to have Adam giving Him first-hand witness of what the pure presence of Elohim in the Garden was like and so, he had to live by belief and hold fast to the promise of the deliverance that Elohim would bring for mankind.



Let us now take a look at how Noah was described
in Scripture:

1 - He was righteous,





The Hebrew word that is translated as 'righteous', comes from the root word צַדִּיק tsaddiq (tsad-deek') - Strong's H6662 which means, **'just, righteous, blameless, lawful'** and this word comes from the primitive root verb צָדַק tsadeq (tsaw-dak') - Strong's H6663 which means, **'to be just or righteous, justified, properly restored'**.

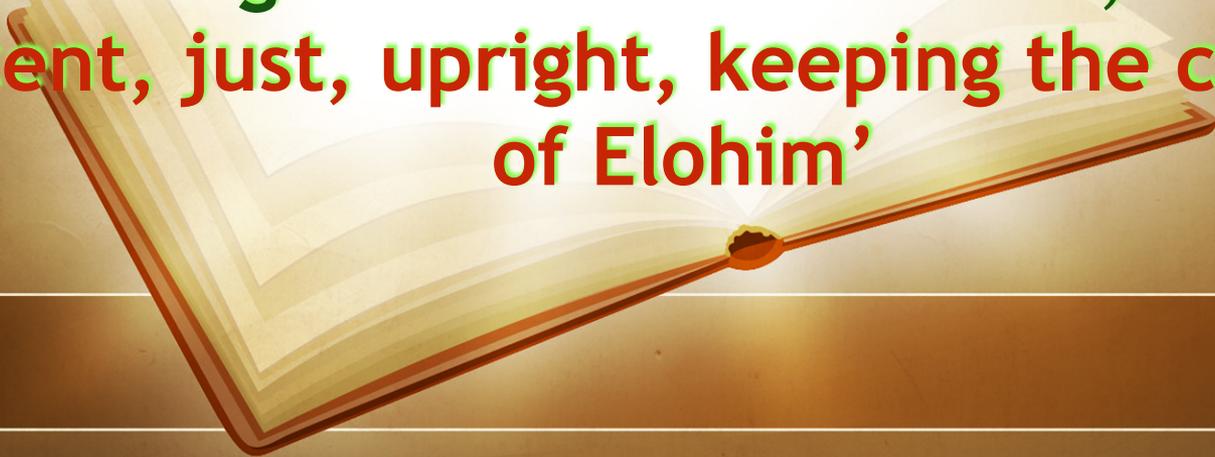
Here was a man who was 'righteous', in that: he guarded to do all the commands of Elohim!
And we take note of what Scripture clearly defines for us, what righteousness is:



Debarim/Deuteronomy 6:25 “And it is **righteousness** for us when we guard to do all this command before יהוה (YeHoVah) our Elohim, as He has commanded us.”



The Greek word that is translated as 'righteous' in the LXX (Septuagint - Greek translation of the Tanak) is the adjective δίκαιος dikaios (dik'-ah-yos) - Strong's G1342 which means, 'righteous, innocent, just, upright, keeping the commands of Elohim'



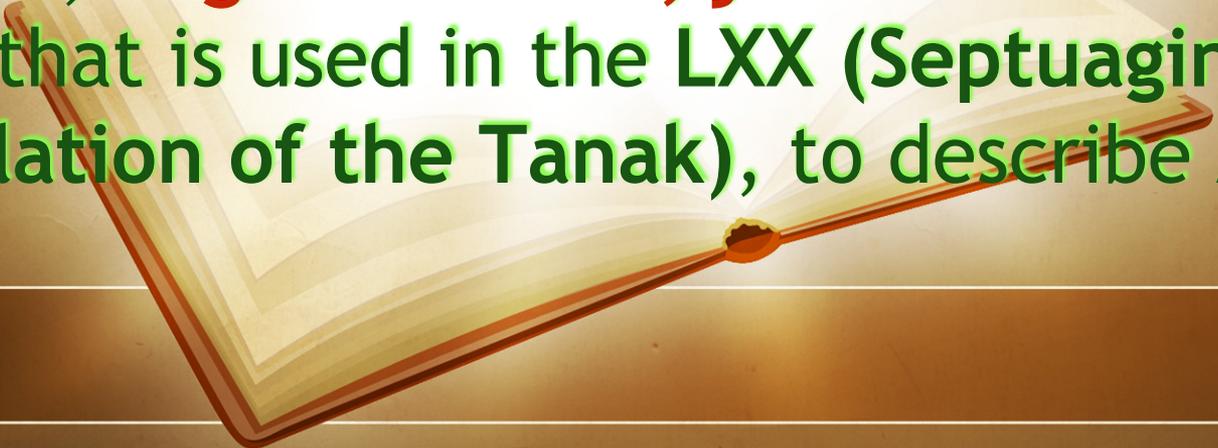
And as we consider the clear truth that our Master tells us, in saying that the last days will be as the days of Noah, we are able to see how the time is fast drawing near for the righteous to make sure that they do not let go of the clear and pure standard of the righteousness of Elohim, as most will continue to get more filthy.

We need to do our utmost to be as Noah was in his generation!

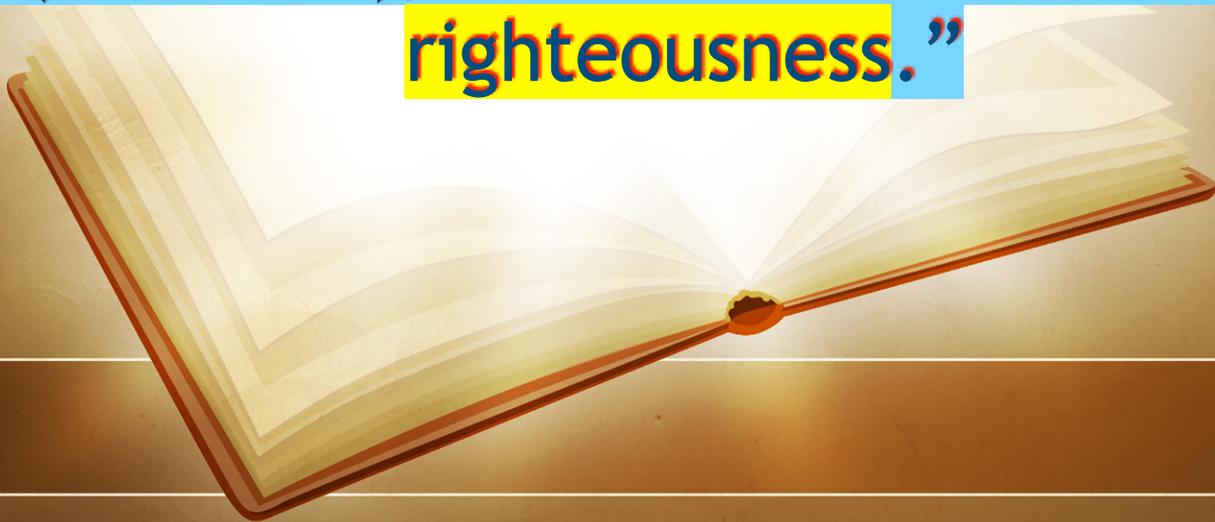
This word **δίκαιος** dikaios (dik'-ah-yos) - Strong's G1342 is used in:

Ἡζων/Revelation 22:11-12 “He who does wrong, let him do more wrong; he who is filthy, let him be more filthy; he who is **righteous**, let him be more **righteous**; he who is set-apart, let him be more set-apart. 12 “And see, I am coming 12 speedily, and My reward is with Me, to give to each according to his **work.**”

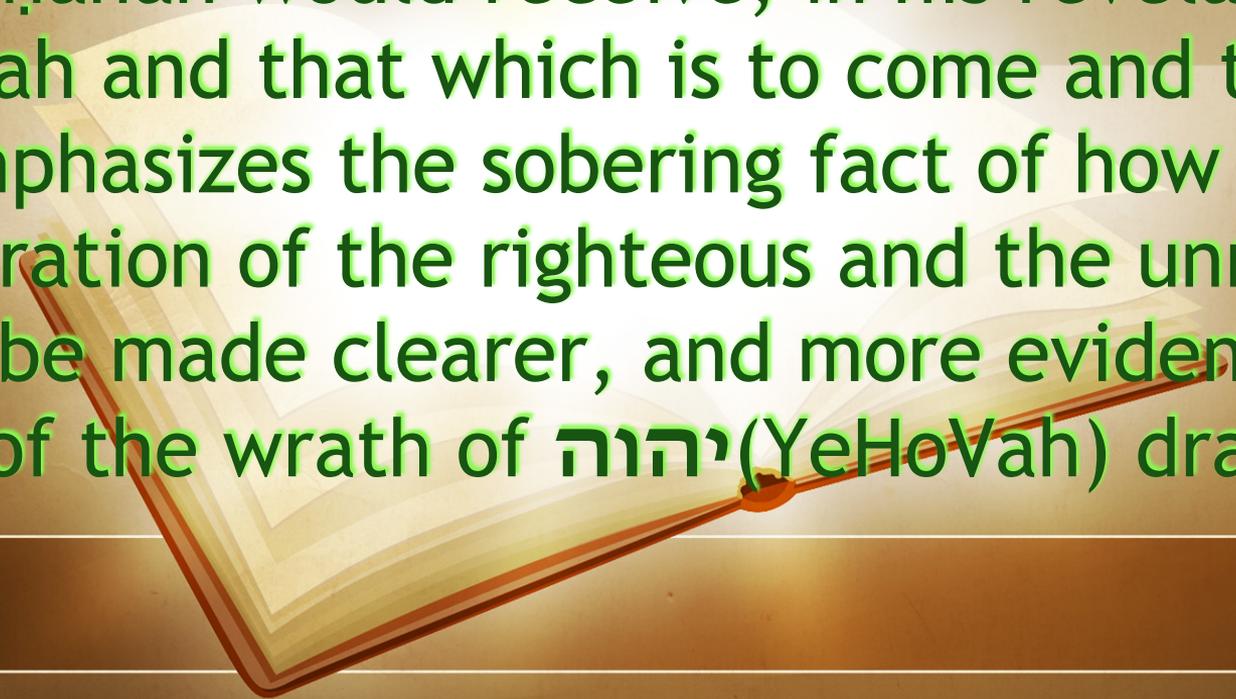
The second Greek word that is translated as 'righteous', is the noun δικαιοσύνη dikaiosunē (dik-ah-yos-oo'-nay) - Strong's G1343 which means, **'righteousness, justice'** and this is the word that is used in the LXX (Septuagint - Greek translation of the Tanak), to describe Abraham:



Berēshith/Genesis 15:6 “And he believed in יהוה (YeHoVah), and He reckoned it to him for righteousness.”

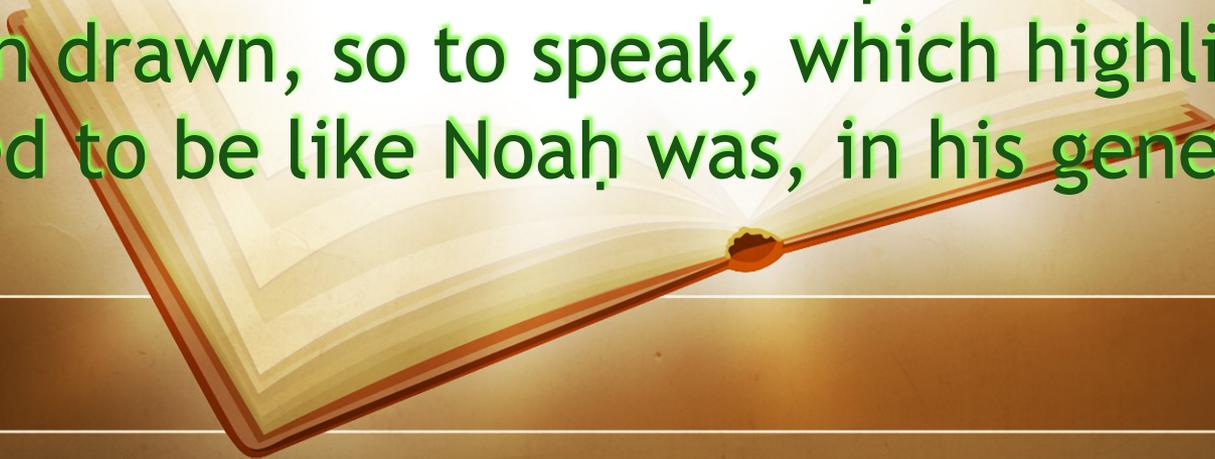


These words of our Master, that were spoken to Yohanan, in Hazon/Revelation 22:11-12, after seeing some very intense visions of what is to come, grip me every time that I read them and as we take some time to consider this command, we, who are set-apart in the Master, need to make sure that set-apartness and righteousness is being properly increased, and guarded, in our lives, through a proper loving obedience and observance of the Torah and commands of our Master יהושע (Yeshua) Messiah!



These words were some of the final words that Yohanan would receive, in his revelation of Messiah and that which is to come and therefore, emphasizes the sobering fact of how a clear separation of the righteous and the unrighteous will be made clearer, and more evident, as the day of the wrath of יהוה (YeHoVah) draws near.

As His day draws near, we recognize a time that is fast approaching, where it is although there will be no more time for people to change their ways, as the line in the sand of separation will have been drawn, so to speak, which highlights our need to be like Noah was, in his generation!!

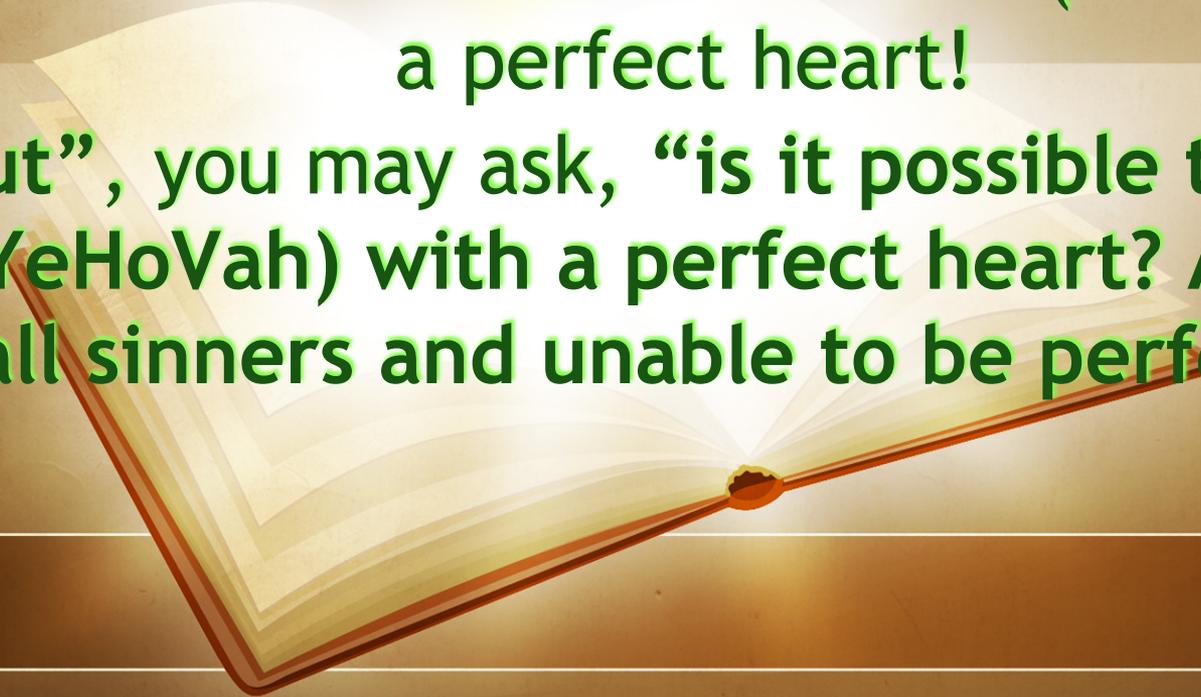


2 - He was 'perfect' in his generations!

The Hebrew word that is translated as 'perfect' comes from the root word תָּמִים tamiym - Strong's H8549 which means, 'complete, whole, sound, perfect, without blemish, blameless', and comes from the primitive root word תָּמַם tamam - Strong's H8552 meaning, 'to be complete, to be finished, be at an end'.

The Word calls for us to serve יהוה (YeHoVah) with
a perfect heart!

“But”, you may ask, “is it possible to serve
יהוה (YeHoVah) with a perfect heart? Are we not
all sinners and unable to be perfect?”



Berēshith/Genesis 17:1 “And it came to be when
Abram was ninety-nine years old, that
יהוה (YeHoVah) appeared to Abram and said to
him, “I am Ĕl Shaddai - walk before Me and be
perfect.”



BE PERFECT:

Debarim/Deuteronomy 18:13 “Be perfect before
יהוה (YeHoVah) your Elohim”



This is often seen as a hard expectation, if understood in the wrong way!

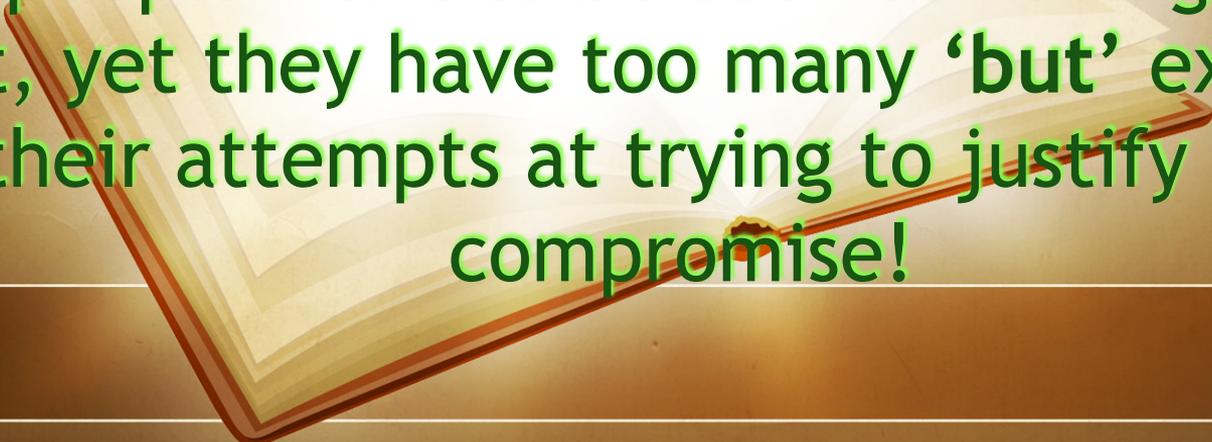
What does it then mean to be perfect or to have a perfect heart?

When considering the phrase, **‘Not a perfect heart/ not with a perfect heart’** we take note, that this often speaks of one who began well yet did not endure to the end or one who does not carry on to completion that which they are called to or one who simply does not do anything that is required and does not even try!

To serve with a heart that is not perfect, can be a,
‘doing right, but...’ kind of scenario.

There are to be no **‘buts’**, so to speak, in our
committed life unto **יהוה** (YeHoVah)!

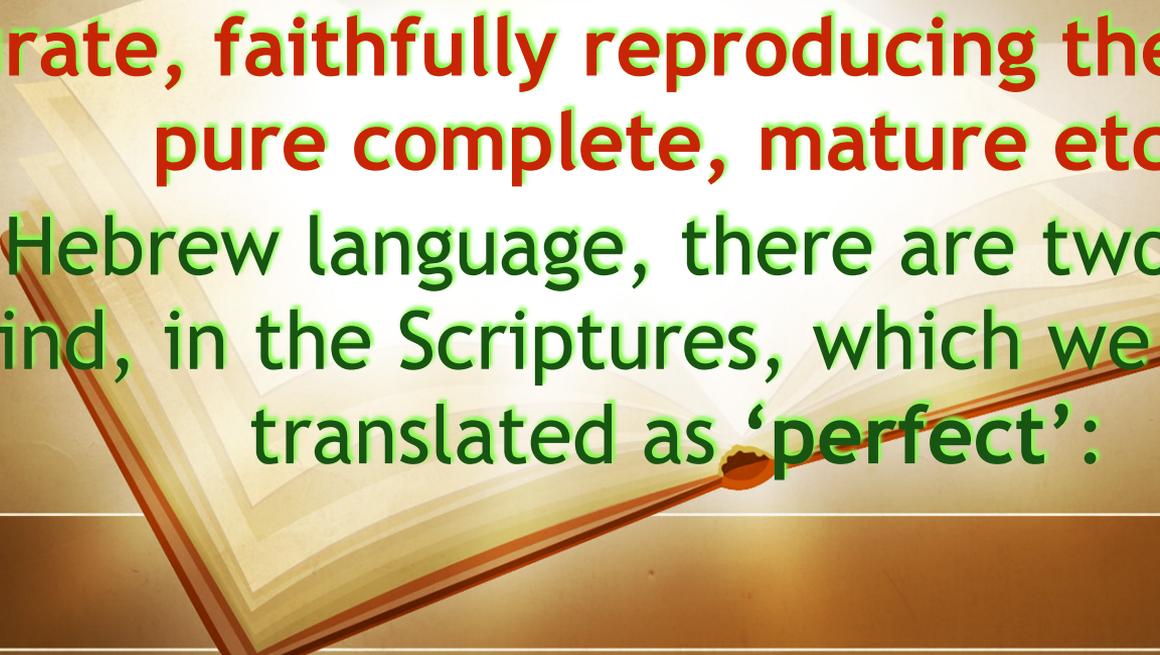
Many people want to be seen as having a perfect
heart, yet they have too many **‘but’** excuses, in
their attempts at trying to justify their
compromise!



What does the word 'perfect' mean?

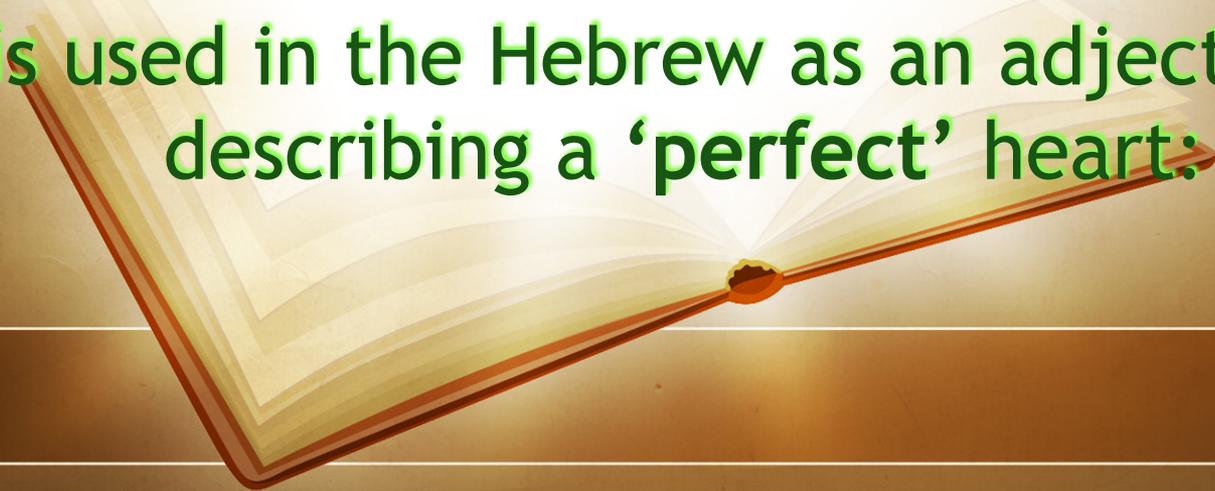
It can mean, **flawless as in a flawless diamond, accurate, faithfully reproducing the original, pure complete, mature etc.**

In the Hebrew language, there are two words that we find, in the Scriptures, which we see being translated as 'perfect':



1 - שָׁלֵם shalēm (shaw-lame') - Strong's H8003
which means 'pure, complete, safe, at peace,
perfect, whole, finished, blameless, full'.

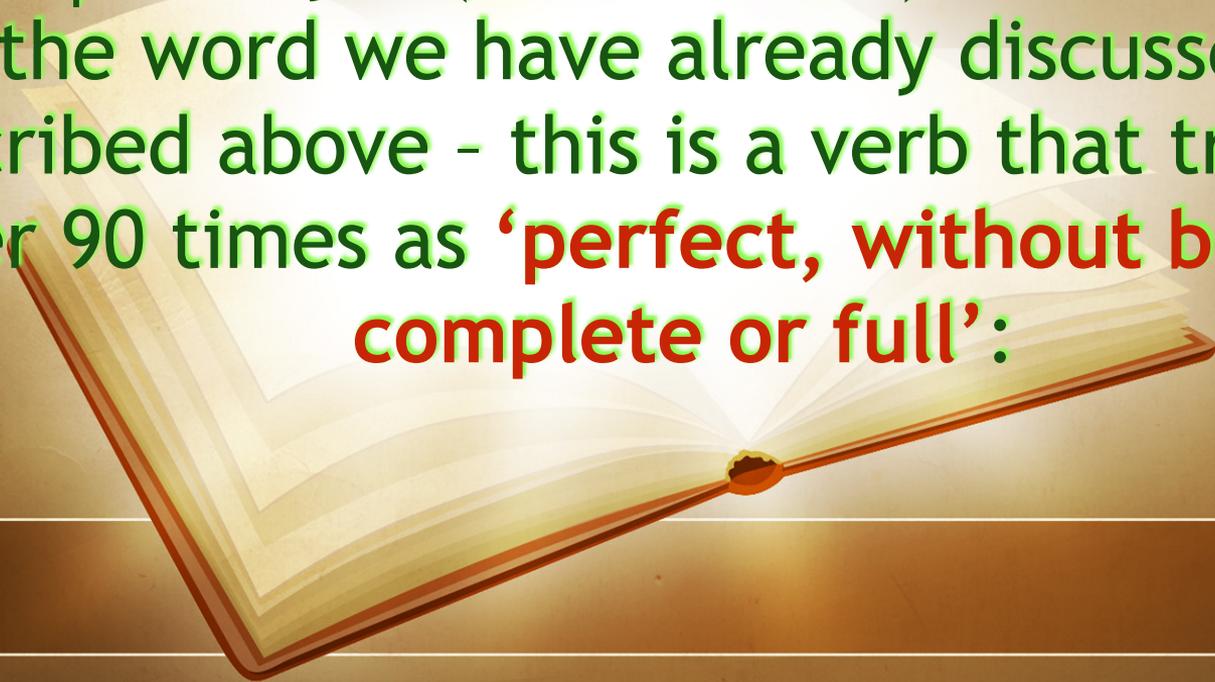
This is used in the Hebrew as an adjective, as in
describing a 'perfect' heart:



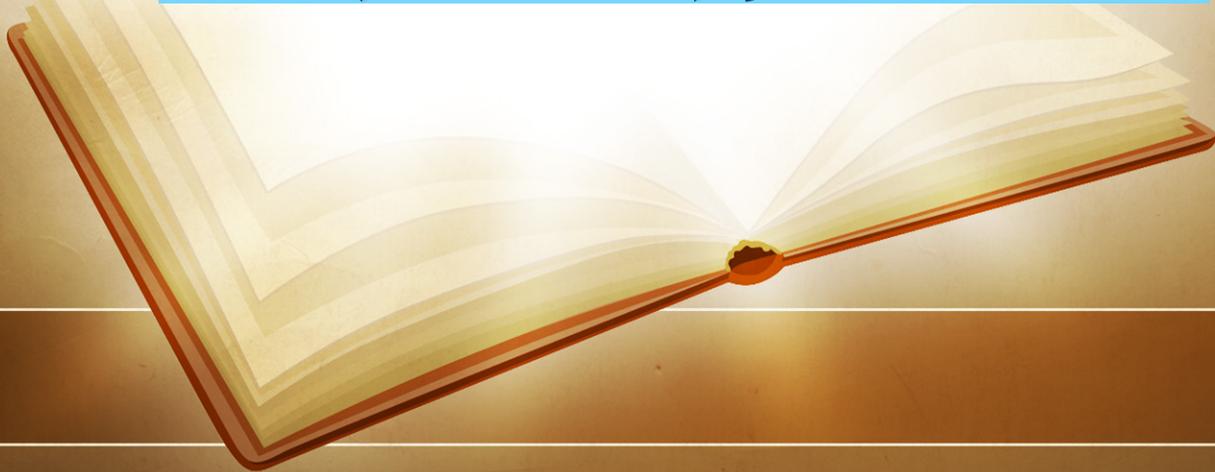
Melakim Aleph/1Kings 8:61 “Let your heart therefore be perfect to יהוה (YeHoVah) our Elohim, to walk in His laws and guard His commands, as at this day.”

Dibre haYamim Bět/ 2 Chronicles 16:9 “For the eyes of יהוה (YeHoVah) diligently search throughout all the earth, to show Himself strong on behalf of those whose heart is perfect to Him. You have acted foolishly in this, so from now on you shall have battles.”

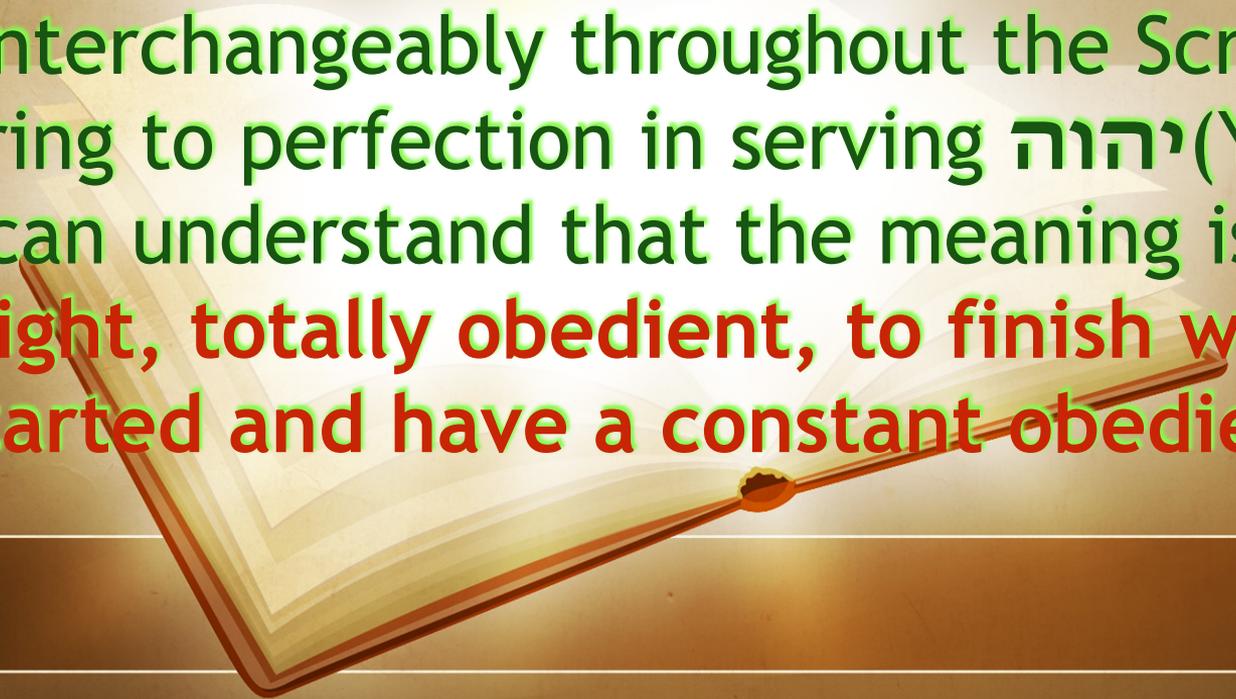
2 - תָּמִים tamiym (taw-meem') - Strong's H8549
is the word we have already discussed and
described above - this is a verb that translates
over 90 times as **'perfect, without blemish,
complete or full'**:



Debarim/Deuteronomy 18:13 “Be perfect before יהוה (YeHoVah) your Elohim”

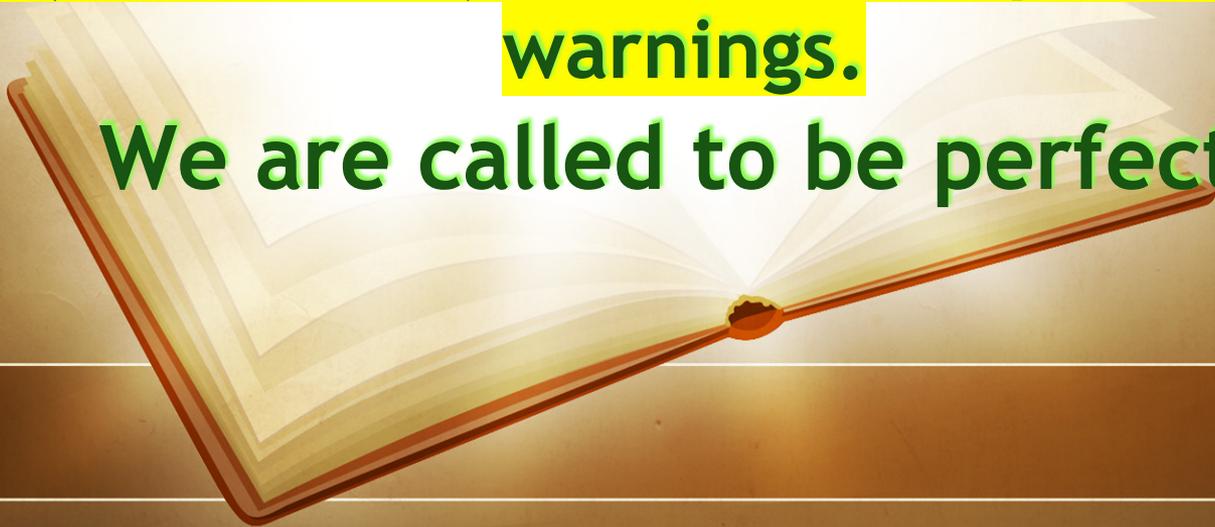


Understanding these two Hebrew words that are used interchangeably throughout the Scriptures, in referring to perfection in serving יהוה (YeHoVah), we can understand that the meaning is, **‘to be upright, totally obedient, to finish what was started and have a constant obedience’**.



Having a perfect heart, is having a responsive heart - one that answers quickly to יהוה's (YeHoVah's) call, His whisperings and His warnings.

We are called to be perfect:



This command to be perfect before
יהוה (YeHoVah), is made very clear to all of
Yisra'el and as we consider the context of these
words, we are able to understand the need to take
heed of this command, as we do our utmost to be
faithful ambassadors of the coming Reign of our
Master and Elohim!

In order to grasp the urgency of what is being
commanded here, let us look at the passage that
this verse comes from:

Debarim/Deuteronomy 18:9-14 “When you come into the land which יהוה (YeHoVah) your Elohim is giving you, do not learn to do according to the abominations of those gentiles. 10 Let no one be found among you who makes his son or his daughter pass through the fire, or one who practises divination, or a user of magic, or one who interprets omens or a sorcerer, 11 or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.

12 For whoever does these are an abomination to יהוה (YeHoVah), and because of these abominations יהוה (YeHoVah) your Elohim drives them out from before you. 13 Be perfect before יהוה (YeHoVah) your Elohim, 14 for these nations whom you are possessing do listen to those using magic and to diviners. But as for you, יהוה (YeHoVah) your Elohim has not appointed such for you.”

This instruction/command to be perfect is clearly emphasized by making it clear that the children of Elohim are not to do the abominable practices that the world does, for this has not been appointed for us!

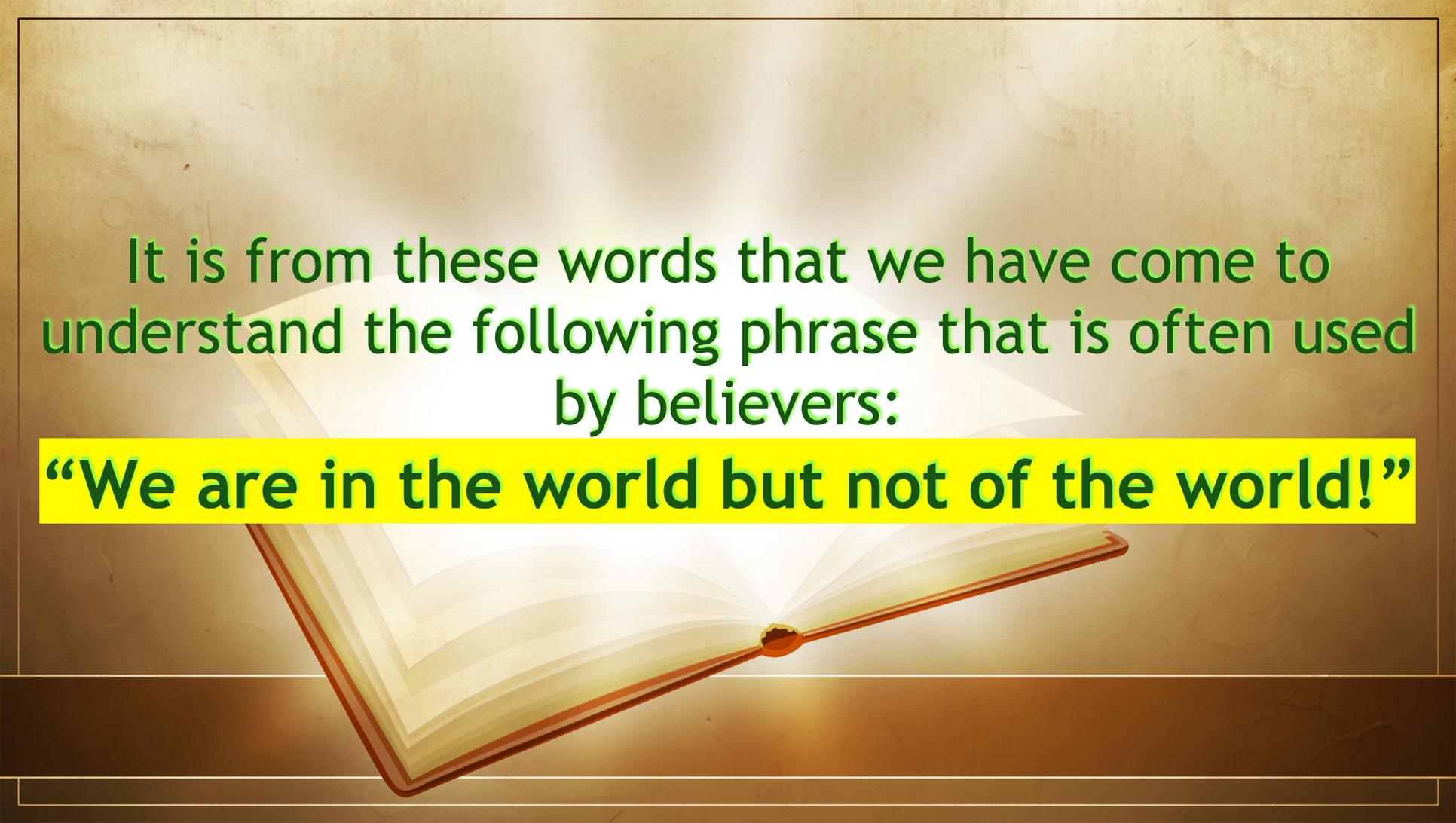


Being perfect before יהוה (YeHoVah), entails that we make sure that we guard to do all he has commanded us to and cling to His Truth that sets us apart and not be swayed by the depravity of lawlessness, no matter how attractive it may be presented, as something that is acceptable according to the corrupt standards of the world.

When our Master יהושע (Yeshua) prayed to the Father, which is recorded in Yoḥanan/John 17, we see the following:

Yohanan/John 17:14-17 “I have given them Your Word, and the world hated them because they are not of the world, as I am not of the world. 15 “I do not pray that You should take them out of the world, but that You keep them from the wicked one. 16 “They are not of the world, as I am not of the world. 17 “Set them apart in Your truth - Your Word is truth.”

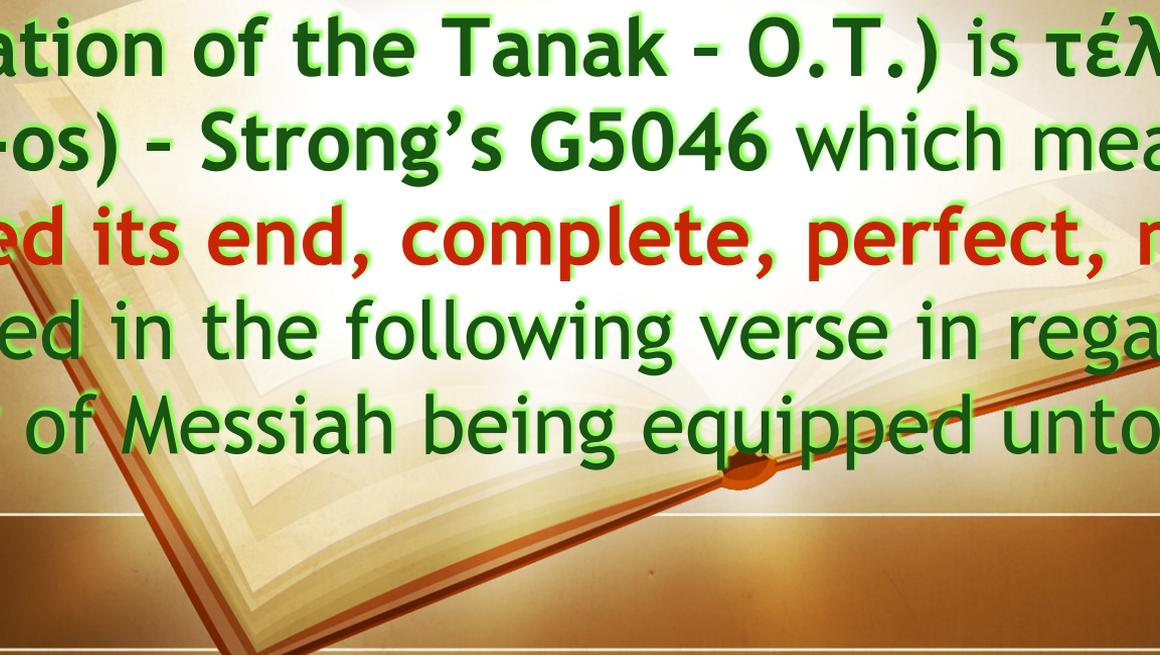




It is from these words that we have come to understand the following phrase that is often used by believers:

“We are in the world but not of the world!”

As we can see from these words of our Master, the way we guard ourselves from the wicked ways of a sinful world is to be set-apart in the Truth, which we are able to do as we allow the Word of Elohim to be that which sets us apart and equips us to be perfect before Him and not be swayed by the corruption of the flesh through compromised standards of a wicked and corrupt world that is ruled by the lust of the flesh, the lust of the eyes and the pride of life, which is not of Elohim!!!



The Greek word that is translated here as ‘perfect’ in the LXX (Septuagint - Greek translation of the Tanak - O.T.) is τέλειος teleios (tel’-i-os) - Strong’s G5046 which means, **‘having reached its end, complete, perfect, mature’** and is used in the following verse in regards to the body of Messiah being equipped unto maturity:

Eph'siyim/Ephesians 4:13 “until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a **perfect** man, to the measure of the stature of the completeness of Messiah”



This word τέλειος teleios (tel'-i-os) - Strong's G5046 is also used in:

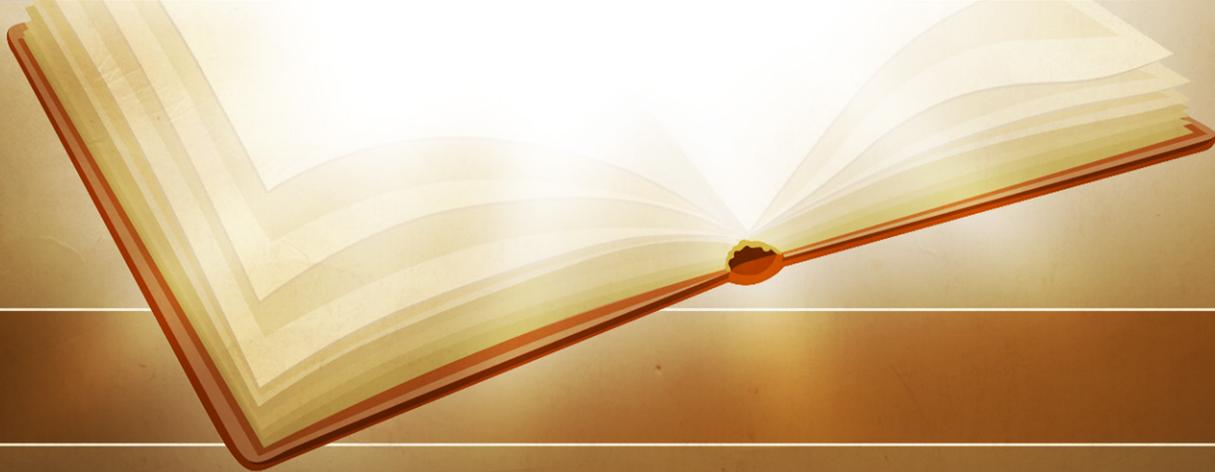
Ya'aqob/James 1:25 "But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."



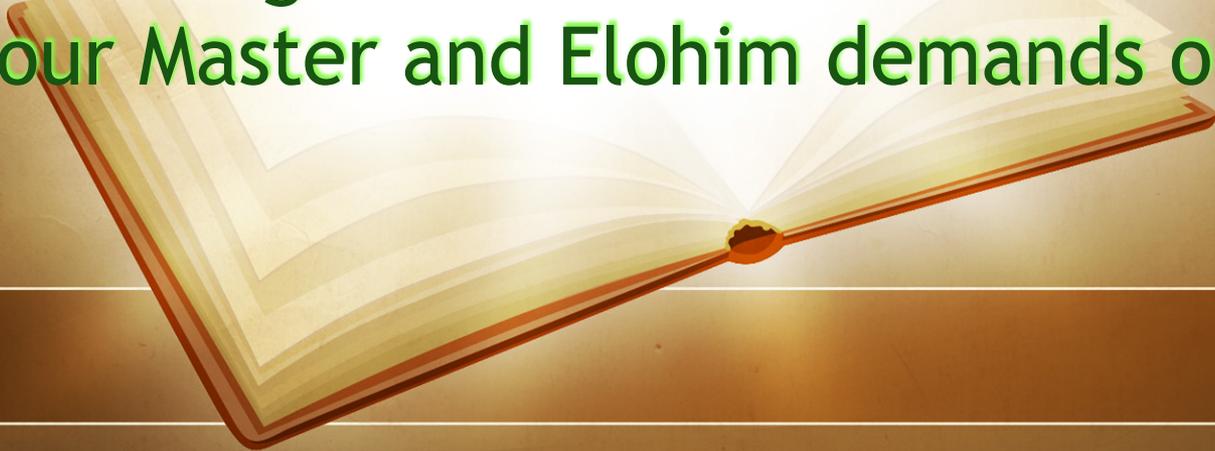


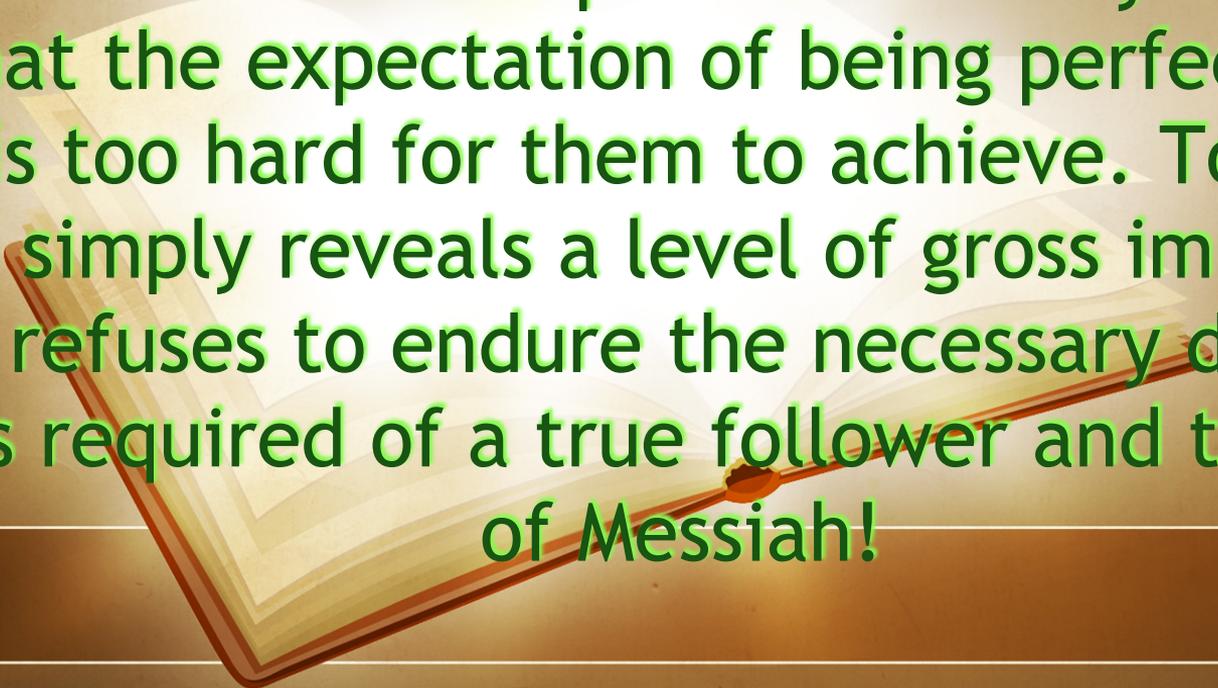
Looking into the **'perfect'** Torah and continuing in it - that is to be one who guards to do what is instructed in it - shall be blessed - for it is the Perfect Torah that perfects our set-apartness! Our Master also tells us very clearly to be perfect:

Mattithyahu/Matthew 5:48 “Therefore, be perfect, as your Father in the heavens is perfect.”



The idea, or concept, of being perfect is often misunderstood by so many, due to a lack of proper understanding in what this word entails and what our Master and Elohim demands of us.

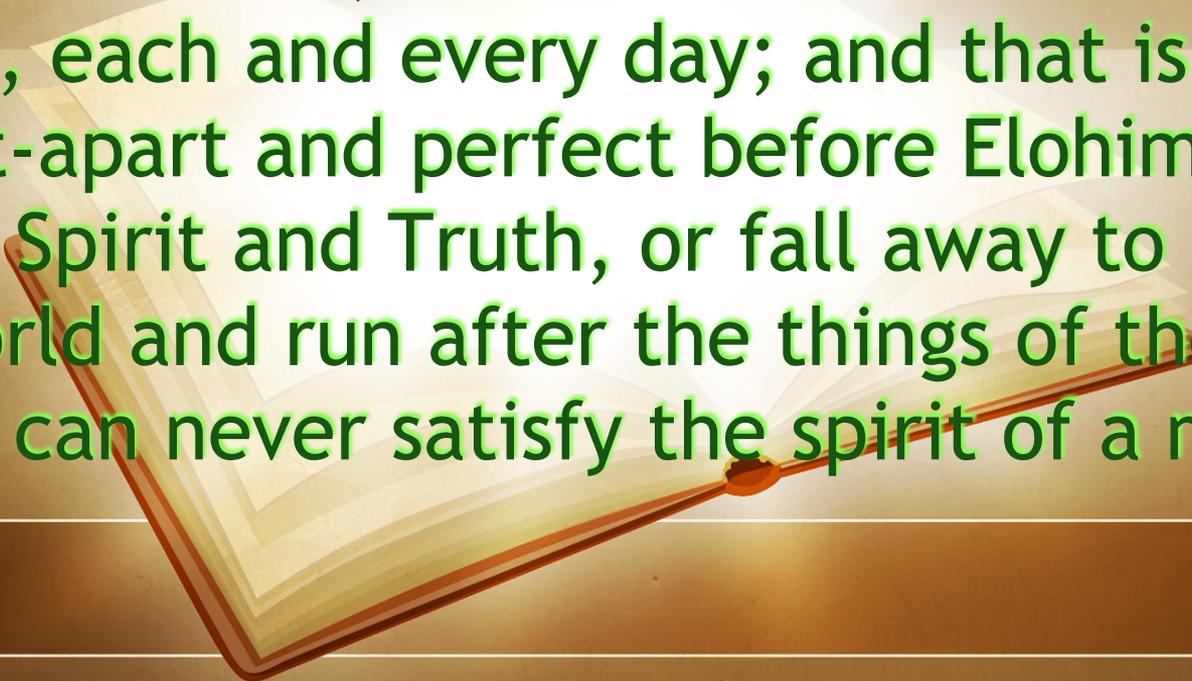




Many may deem it impossible to be perfect and therefore relegate themselves to finding vain excuses for their compromised lifestyles, as they find that the expectation of being perfect is a task that is too hard for them to achieve. To think as such, simply reveals a level of gross immaturity, that refuses to endure the necessary discipline that is required of a true follower and taught one of Messiah!

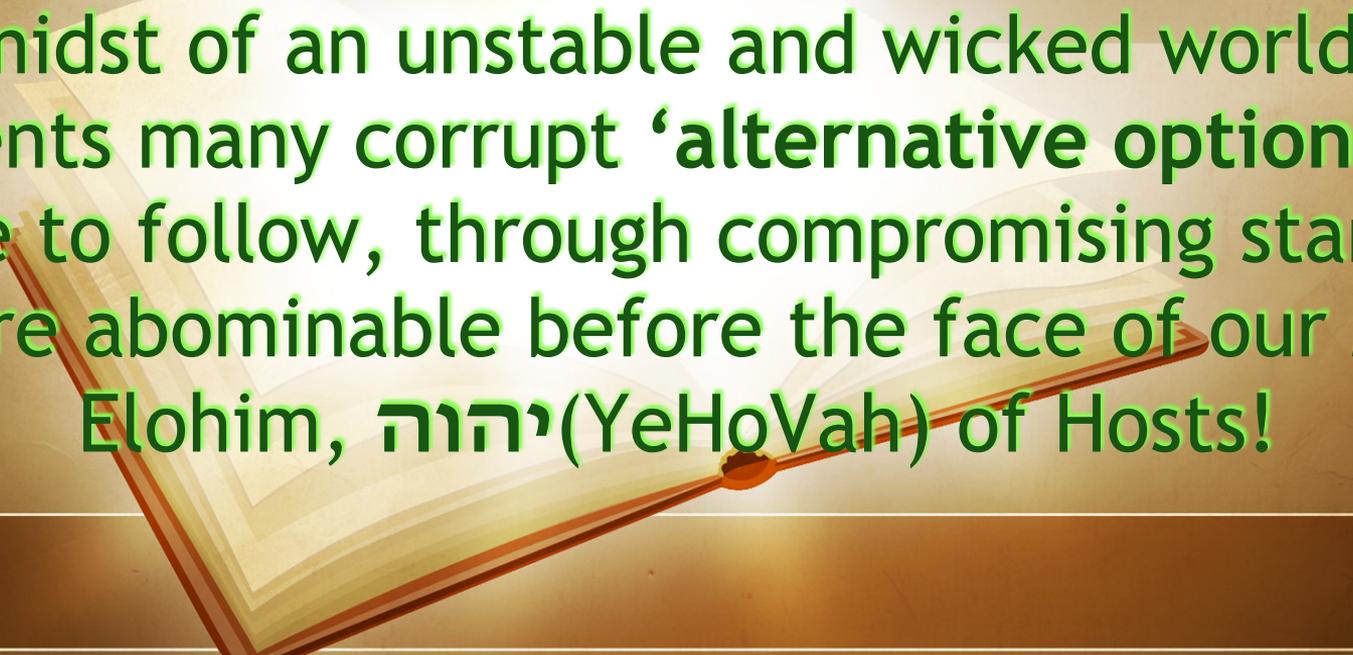
This Hebrew word תָּמִיִּם tamiym - (taw-meem')
Strong's H8549 carries with it the more expanded
meaning of being **mature, whole and complete**
and emphasizes the need to be one who is
earnestly seeking to learn the Truth and abide in
it and walk according to the Spirit, rather than
being childish and chasing after the feeble matters
of the fleshly attractions that a wicked and
corrupt world has to offer as an alternative.

What becomes clear, as we grow in the knowledge of our Master, is that we all have a choice to make, each and every day; and that is: to either be set-apart and perfect before Elohim and serve Him in Spirit and Truth, or fall away to the ways of the world and run after the things of the flesh that can never satisfy the spirit of a man!



The Hebraic understanding, or concept, of being perfect before Elohim, entails one being fully committed to Elohim with their all, having their heart and mind in the right place, exercising true belief through works of righteousness and not being double-minded and unstable!





In other words, to be properly perfect before Elohim, means being loyal to Him while living in the midst of an unstable and wicked world that presents many corrupt **‘alternative options’** for people to follow, through compromising standards that are abominable before the face of our Mighty Elohim, **יהוה (YeHoVah)** of Hosts!

Many may reckon that it is impossible to be perfect in an imperfect world and while they try to present an argument that they deem as a valid one, **the fact is that we either obey the Word of Elohim or not** and our Elohim calls us to be perfect and that we must be, if we do want to see His face one day and live!

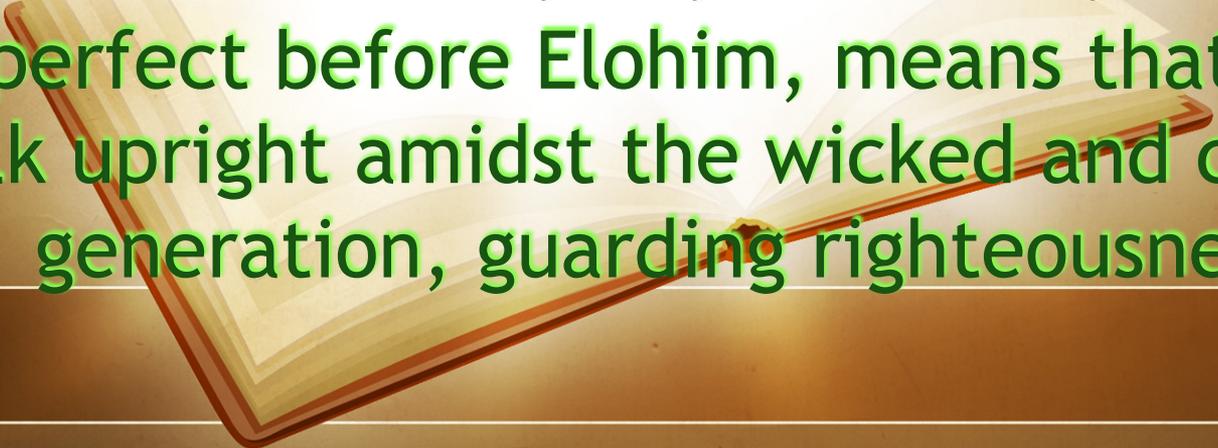


Scripture is full of examples of those who were perfect, as well as many who were not and so we must take the lessons that we are able to learn from Scripture and make sure that we grow in our knowledge of our Master and grow in our set-apartness and be perfect before Him.

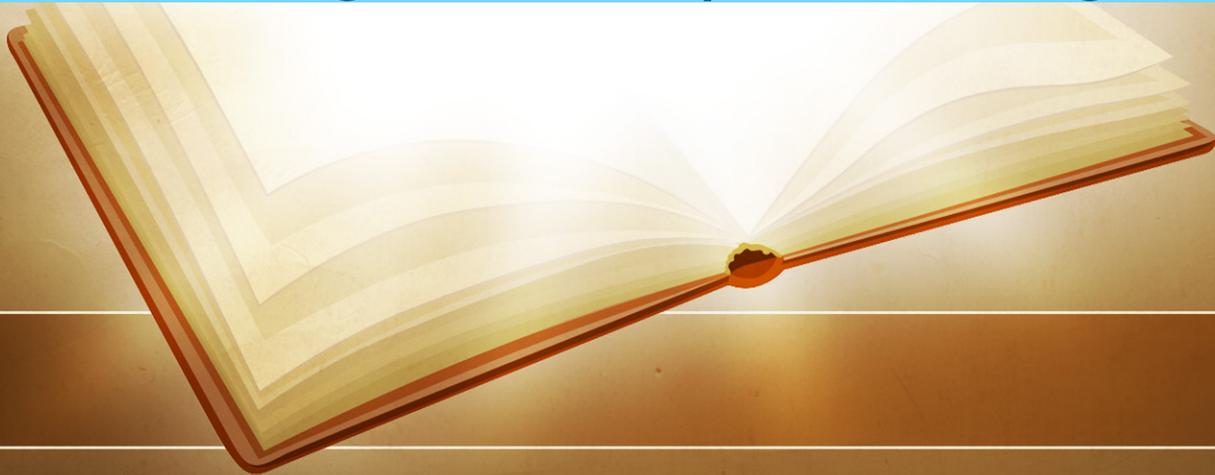


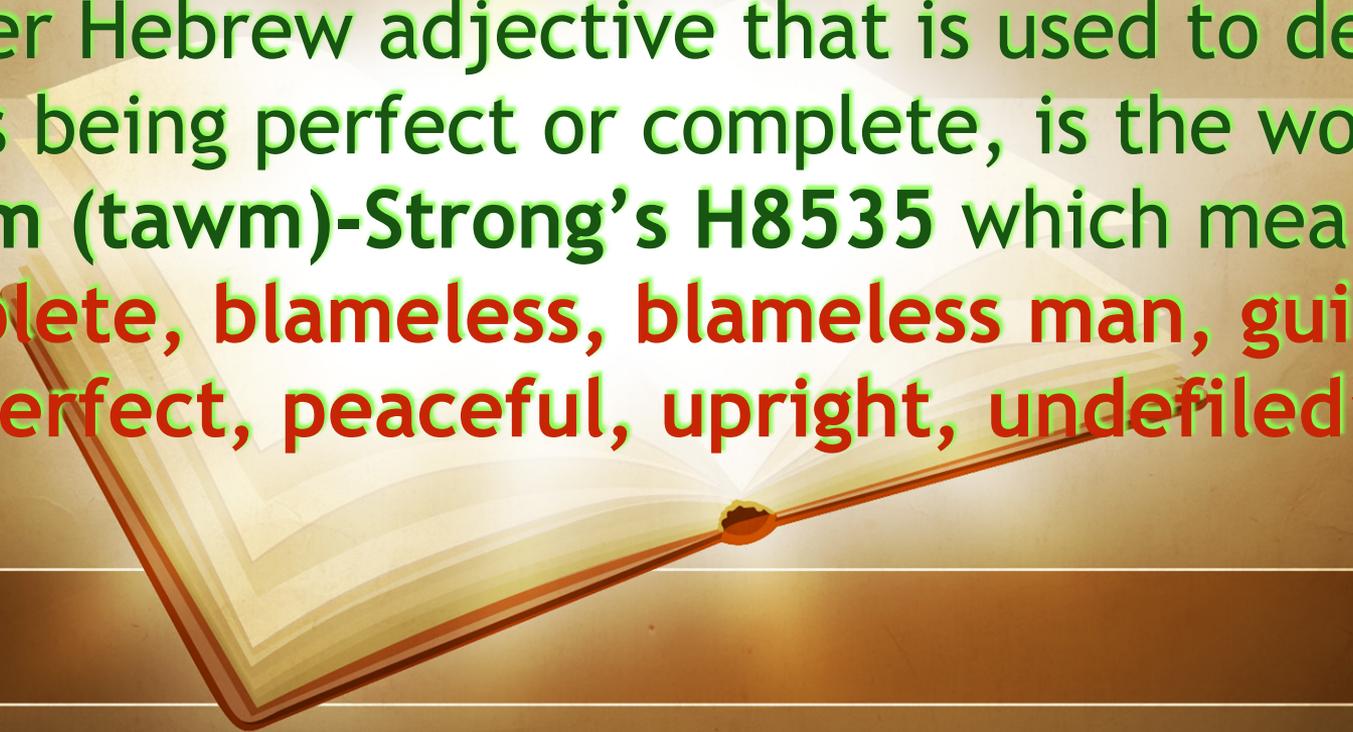
Being perfect before Elohim means **that you will hold fast to Elohim and His Word and guard to do all He has commanded us to**, despite what others are doing and despite the wickedness that we are surrounded by day in and day out!

To be perfect before Elohim, means that we are to walk upright amidst the wicked and crooked generation, guarding righteousness:



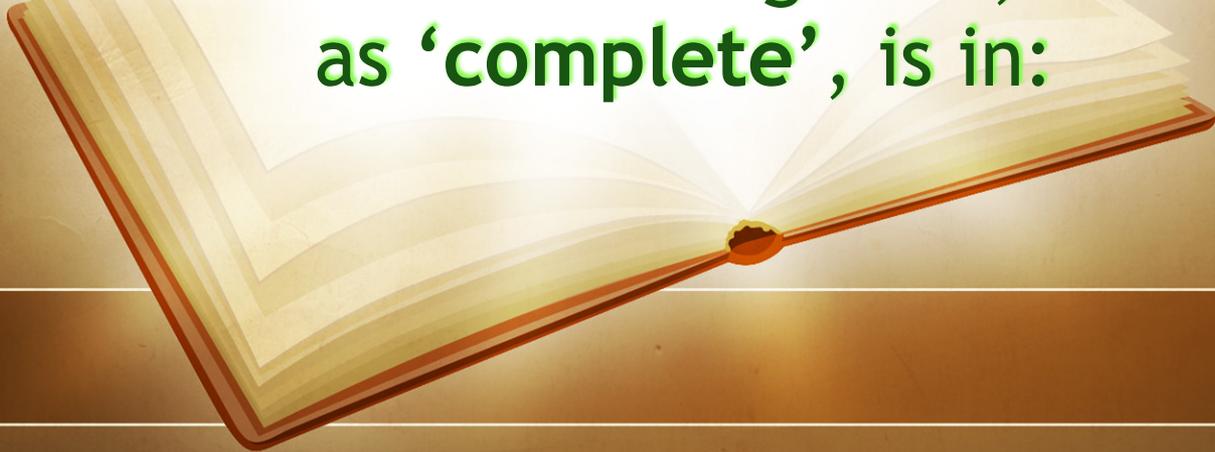
Mishlě/Proverbs 2:20 “So walk in the way of goodness, and guard the paths of righteousness.”





Another Hebrew adjective that is used to describe one as being perfect or complete, is the word **טָמַם** tam (tawm)-Strong's H8535 which means, 'complete, blameless, blameless man, guiltless, perfect, peaceful, upright, undefiled'.

This word can be used to describe one who is morally and ethically pure and the first time that we see this root word being used, and translated as **'complete'**, is in:



Berēshith/Genesis 25:27 “And the boys grew up. And Ěsaw became a man knowing how to hunt, a man of the field, while Ya‘aqob was a complete man, dwelling in tents.”



It is also used to describe lyob:

lyob/Job 1:1 “There was a man in the land of Uts,
whose name was lyob. And that man was perfect
and straight, and one who feared Elohim and
turned aside from evil.”



Job was called a 'perfect man' by
יהוה (YeHoVah):

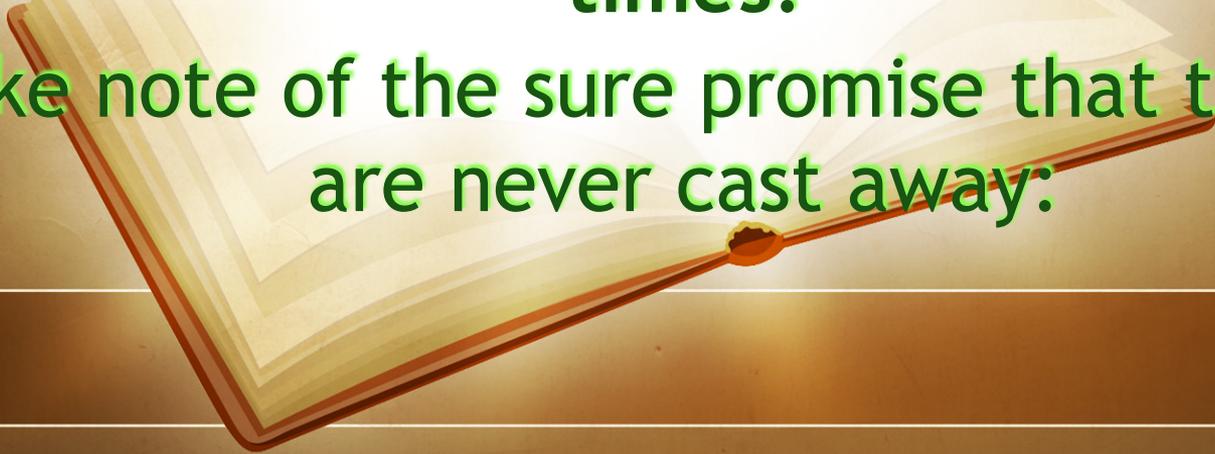


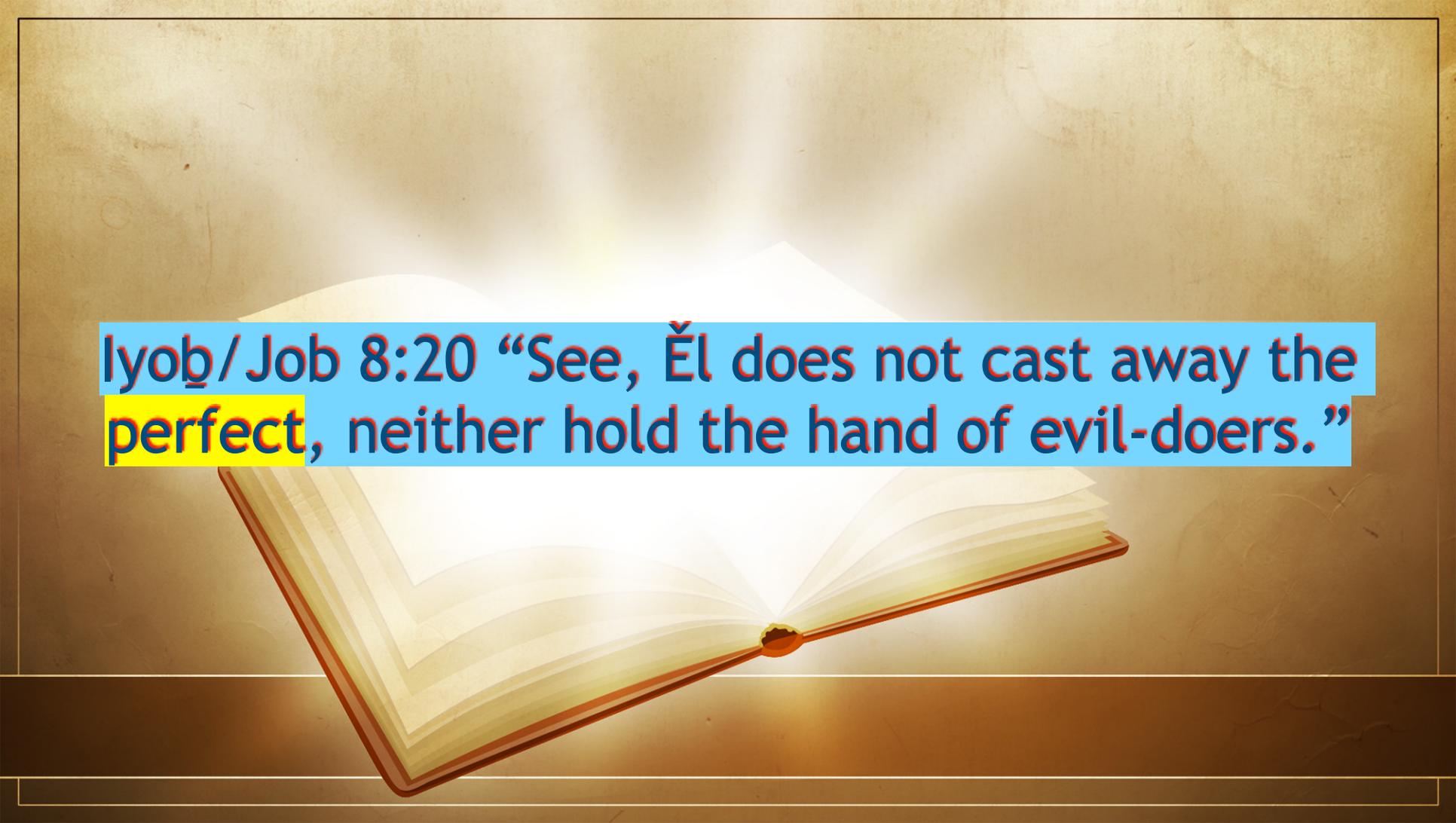
Iyob/Job 1:8 “And יהוה (YeHoVah) said to Satan,
“Have you considered My servant Iyob, that there is
none like him on the earth, a perfect and straight
man, one who fears Elohim and turns aside from evil?”

Iyob/Job 2:3 “And יהוה (YeHoVah) said to Satan,
“Have you considered My servant Iyob, that there is
none like him on the earth, a perfect and straight
man, one who fears Elohim and turns aside from evil?
And still he holds fast to his integrity, although you
incited Me against him, to destroy him without
cause.”

Of the 13 times that this root word **טָם tam**
(tawm)- **Strong's H8535** is used in Scripture, we
take note that it is used in the **Book of Iyob/Job 7**
times!

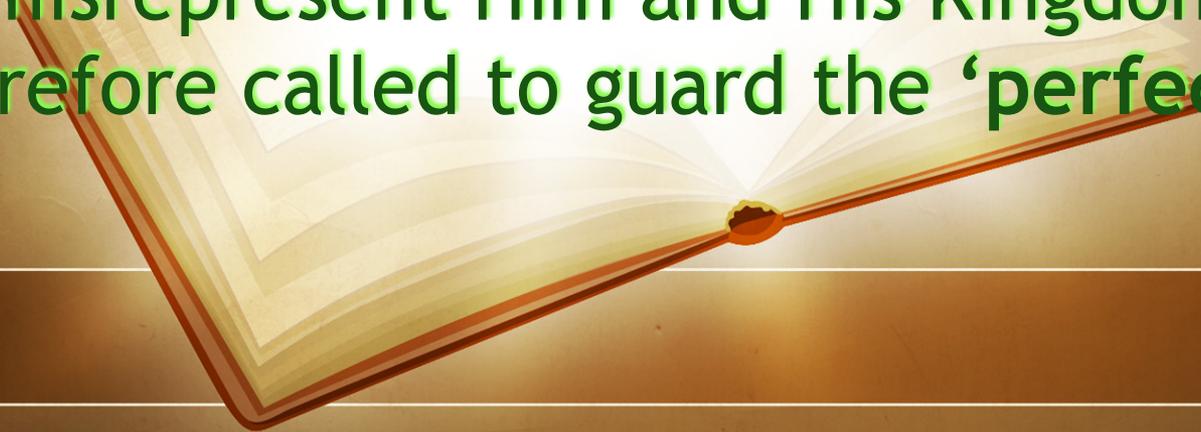
We take note of the sure promise that the perfect
are never cast away:





lyob/Job 8:20 “See, Ĕl does not cast away the perfect, neither hold the hand of evil-doers.”

As faithful servants that bear witness to and proclaim the Name of our Master and Elohim, we are called to be perfect before Him, so that we do not misrepresent Him and His Kingdom and are therefore called to guard the 'perfect way'!

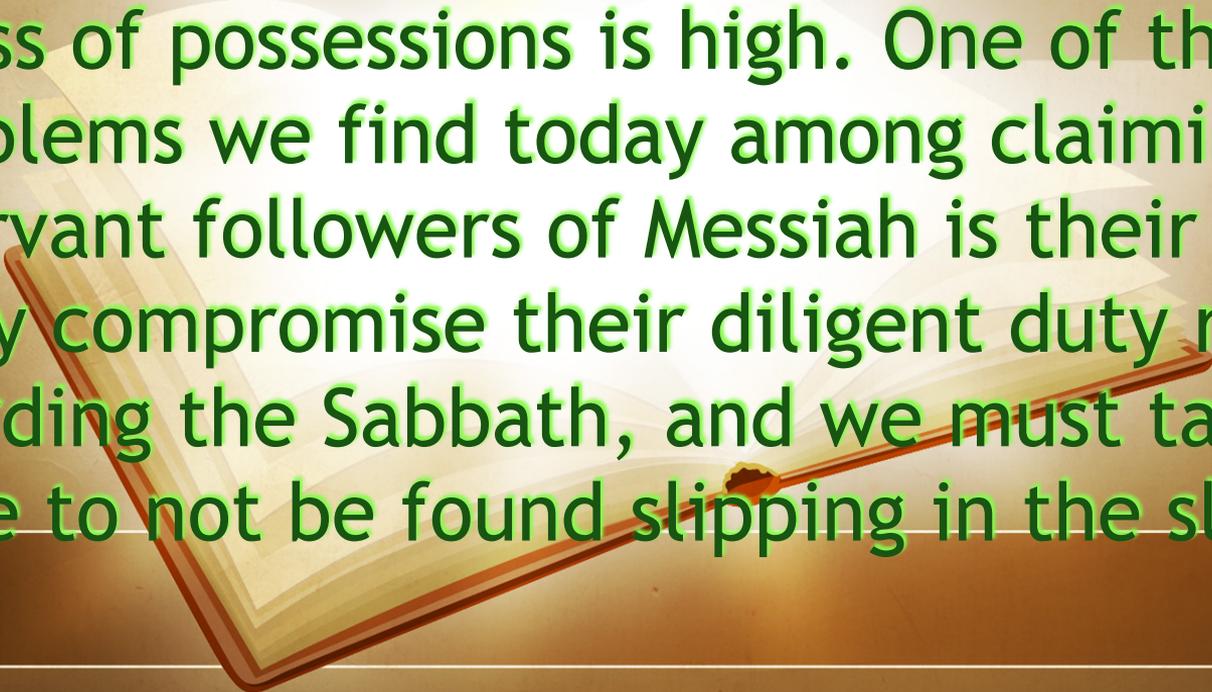


Tehillah/Psalm 37:37 “Watch the perfect, and observe the straight; for the latter end of each is peace.”



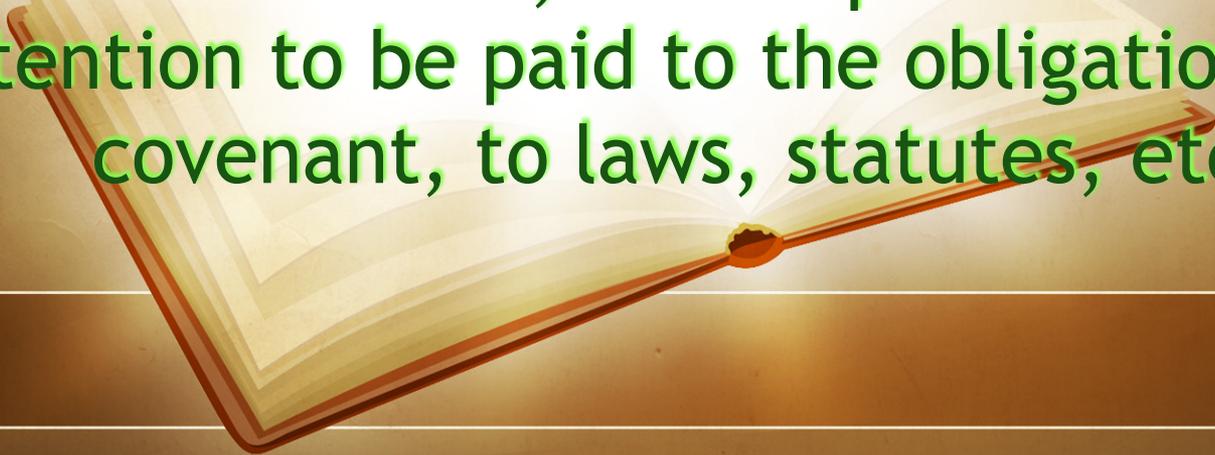
○ The Hebrew word that is translated here as ‘perfect’ comes from the root word שָׁמַר *shamar* (shaw-mar’) - Strong’s H8104 which means, ‘keep, watch, present, attend to, pay close attention, guard’ and the basic idea of the root of this word is ‘to exercise great care over’.





When one is 'guarding' something, being 'awake and alert' is imperative or else the risk of a theft or loss of possessions is high. One of the biggest problems we find today among claiming torah observant followers of Messiah is their ability to quickly compromise their diligent duty required in guarding the Sabbath, and we must take great care to not be found slipping in the slightest!

When used in combination with other verbs, the meaning is **'do carefully or diligently'**, i.e., perform carefully by paying strict attention as to what must be done, as it expresses the careful attention to be paid to the obligations of a covenant, to laws, statutes, etc.

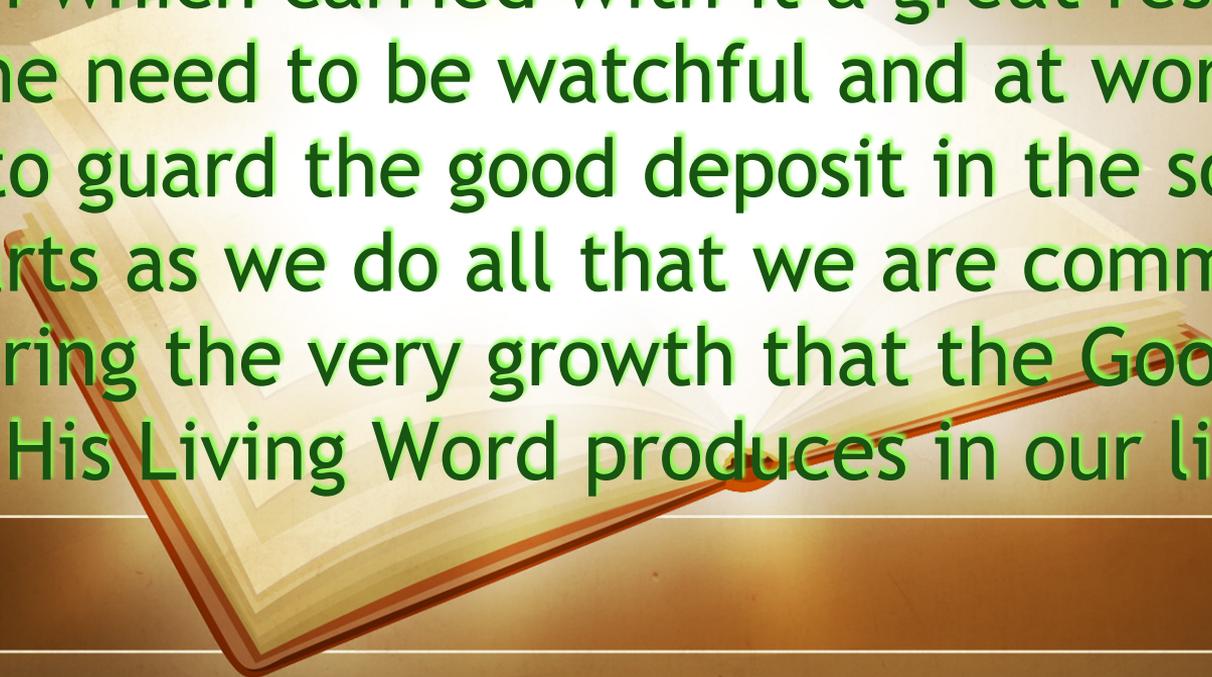


What is interesting and worth taking note of, is the frequent use of the word שָׁמַר *shamar* (shaw-mar')- Strong's H8104 in the Torah.

It is used 148 times in 139 verses in the Torah -
15 times in 15 verses in **Berēshith/Genesis**,
25 times in 24 verses in **Shemoth/Exodus**;
16 times in 16 verses in **Wayyiqra/Leviticus**;
19 times in 19 verses in **Bemidbar/Numbers** and
73 times in 65 verses in **Debarim/Deuteronomy!!!**

Another aspect of this word carries the meaning of having to 'guard carefully and tend to' or 'take care of'.

When one takes care of a valued possession then the utmost diligence is exercised in ensuring that it is protected at all costs and it is taken care of through the correct maintenance and observance of its functional requirements to keep it in tact; and as it is with the Torah - we must guard it in our hearts and exercise it diligently, keeping ourselves free from the clutter or weeds of wickedness.



Adam was commanded to ‘guard’ (Shamar) the garden which carried with it a great responsibility and the need to be watchful and at work; and we are to guard the good deposit in the soil of our hearts as we do all that we are commanded, nurturing the very growth that the Good Seed of His Living Word produces in our lives!

As we look at the Hebrew word שָׁמַר *shamar* (shaw-mar')- Strong's H8104 which means, 'keep, watch, present, attend to, pay close attention, guard', in the ancient pictographic form, we are able to identify what true guarding entails.

The pictographic form of the Hebrew letter Shin (ש) is a stylized, blocky character that resembles a shield or a protective barrier.

The pictographic form of the Hebrew letter Mem (מ) is a stylized, blocky character that resembles a wavy line or a small mountain range.

The pictographic form of the Hebrew letter Lamed (ל) is a stylized, blocky character that resembles a vertical line with a horizontal bar at the top, similar to a fence or a wall.

Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Mem - מ:



The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

Resh - ר:



The ancient script has this letter 'resh' as and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, beginning or first. Top**, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

Considering these pictographs that render the word that means to guard carefully, we are able to identify how we are to:

**MEDITATE ON
THE WASHING OF OUR HEAD**



In Sha'ul's letter the believers in Ephesos, as already mentioned, he instructed Husbands to love their wives, as Messiah loved us:

Eph'siyim/Ephesians 5:25-28 “Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.”

It is through His Word that He washes us, and therefore, we are able to identify the cleansing that His Blood brought to us, giving us the ability to properly meditate on the cleansing that the Word of our Head brings, by guarding to do all He instructs us to do.

Guarding His Word gives us the firm assurance of us knowing Him!

Yohanan Aleph/1 John 2:3 “And by this we know that we know Him, if we guard His commands.”

The Greek word that is translated as 'guard' in the above verse is τηρέω tēreō (tay-reh'-o)-Strong's G5083 which means, 'to attend to carefully, to take care of, to guard, to one in the state in which he is, to observe, to hold fast', and this is a verb which clearly implies an action that is required rather than a passive nullification of the need to observe.

It comes from the word τηρός tēros which is a 'guard', and we know that a guard cannot guard correctly if they are not alert and watchful!

Figuratively, this word τηρέω tēreō (tay-reh'-o)-
Strong's G5083 means, 'obey, fulfill a duty,
precept, law or custom, and to perform
watchfully'.

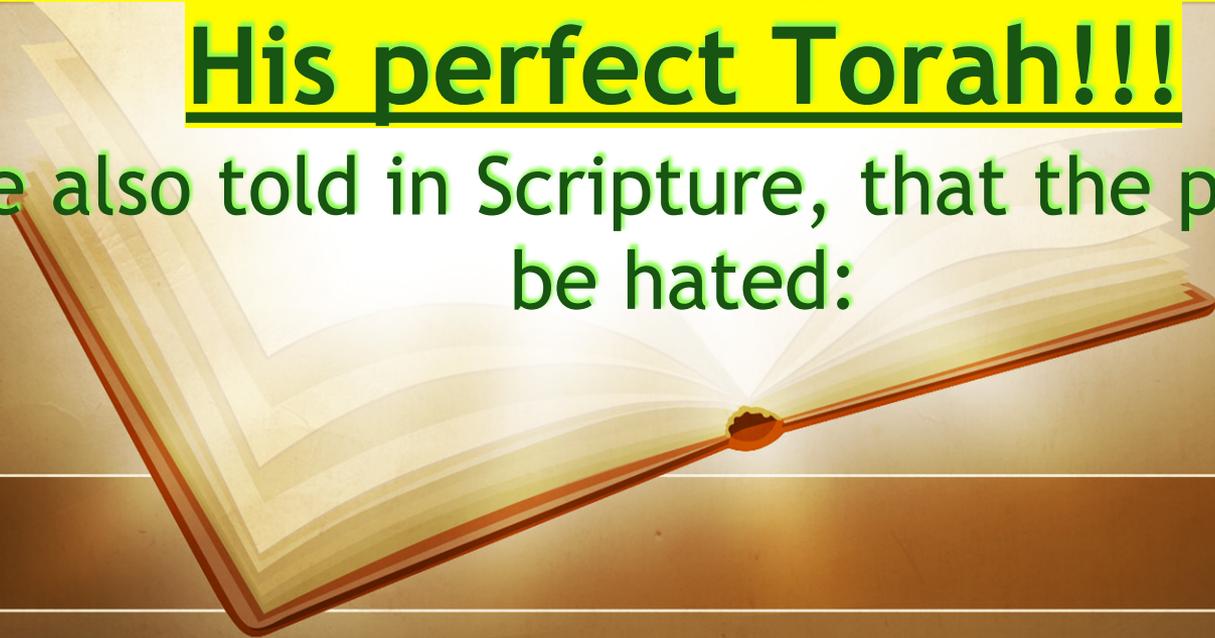
To guard the instructions of the One we know
implies an active obedience to what we hear Him
speak and instruct and be diligent to be watchful
over His clear Words!

Let us see the verse that follows:

Yohanan Aleph/1 John 2:4-7 “The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. 6 The one who says he stays in Him ought himself also to walk, even as He walked. 7 Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.”

We are to exercise great care over
His perfect Torah!!!

We are also told in Scripture, that the perfect will
be hated:



We are also told in Scripture, that the perfect
will be hated:

Mishlě/Proverbs 29:10 “Bloodthirsty men hate the
perfect, and seek the life of the straight.”



The term 'bloodthirsty men' is literally 'men of bloods' as the Hebrew wording is as follows:

אֲנָשֵׁי דָמַיִם

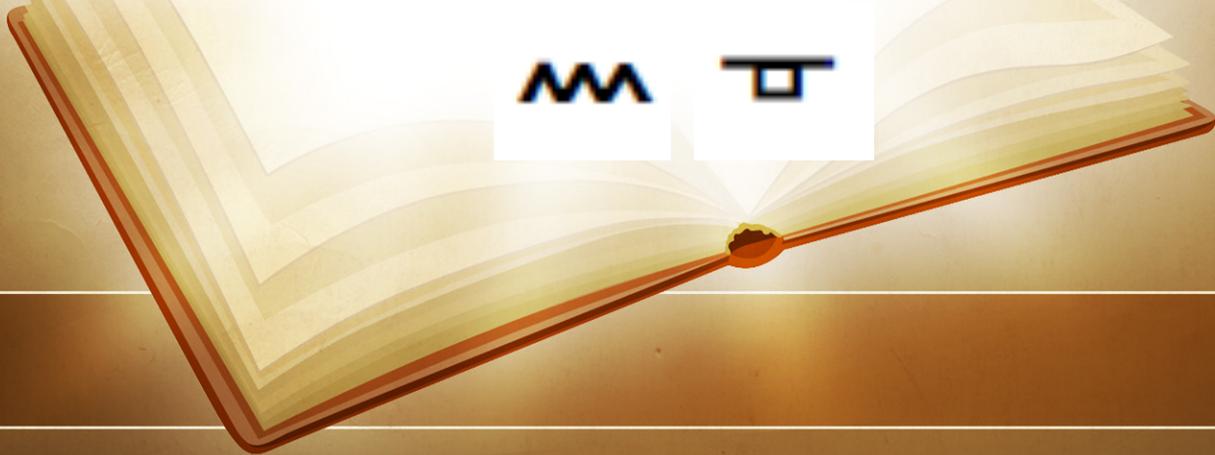
an' shey damiym

This comes from the two root words:

1) אִישׁ ish (eesh)- Strong's H376 which means, 'man' and

2) דָּם dam (dawm)- Strong's H1818 which means, 'blood, bloodguilt, bloodshed'.

In the Ancient Hebrew alphabet, the word דַּמַּד dam
- Strong's H1818 which means, 'to be red,
ruddy', looks like this:



Dalet - ד:

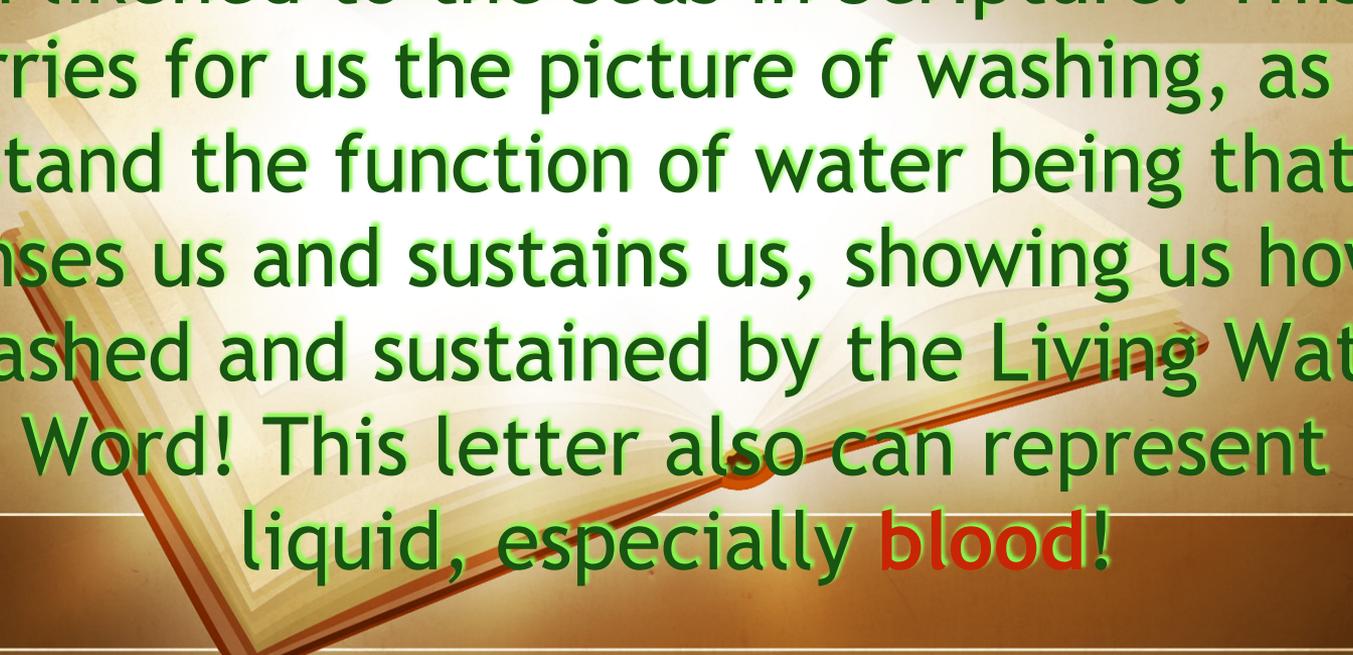


The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of **'a back-and-forth movement'**, as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of **'dangle' or hanging** as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Mem - מ:



The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty** or **massive** as well as the unknown.



We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

When you combine these two pictures together, we can see the meaning, **'the moving back and forth of water'** or the **"flowing of blood"**.

The life of all flesh is in its blood!

Blood is not a dead thing... without blood we have no life!

We recognize that without the Blood of Messiah having been shed for us we have no life!

And it is by the Blood of our Master and Elohim that we have been declared right, and as we stay in Him, we shall be saved from wrath through Him (Romiyim/Romans 5:9).

The taking of innocent blood יהוה hates!
Men who are **'bloodthirsty'**, are men who want to
take the life out of others and here, Shelomoh
highlights this by showing us how the perfect are
hated by the wrong!



The Hebrew word translated as 'hate' comes from the word אִשָּׂא sane (saw-nay') - Strong's H8130 which means, **'to hate, detest, turn against'**.

Hate expresses an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship.

It is therefore the opposite of love.

Tehillah/Psalm 34:21 "Evil does slay the wrong, and those who hate the righteous are guilty."

Those who are '**bloodthirsty**' have no regard for a righteous man's life and therefore have no regard for Elohim and we take note that our Master warned us against those that would hate us!



Yohanan/John 15:18-23 “If the world hates you, you know that it hated Me before it hated you. 19 “If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for that reason the world hates you. 20 “Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they shall persecute you too. If they have guarded My Word, they would guard yours too.

21 “But all this they shall do to you because of My Name, because they do not know Him who sent Me. 22 “If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. 23 “He who hates Me hates My Father as well.”

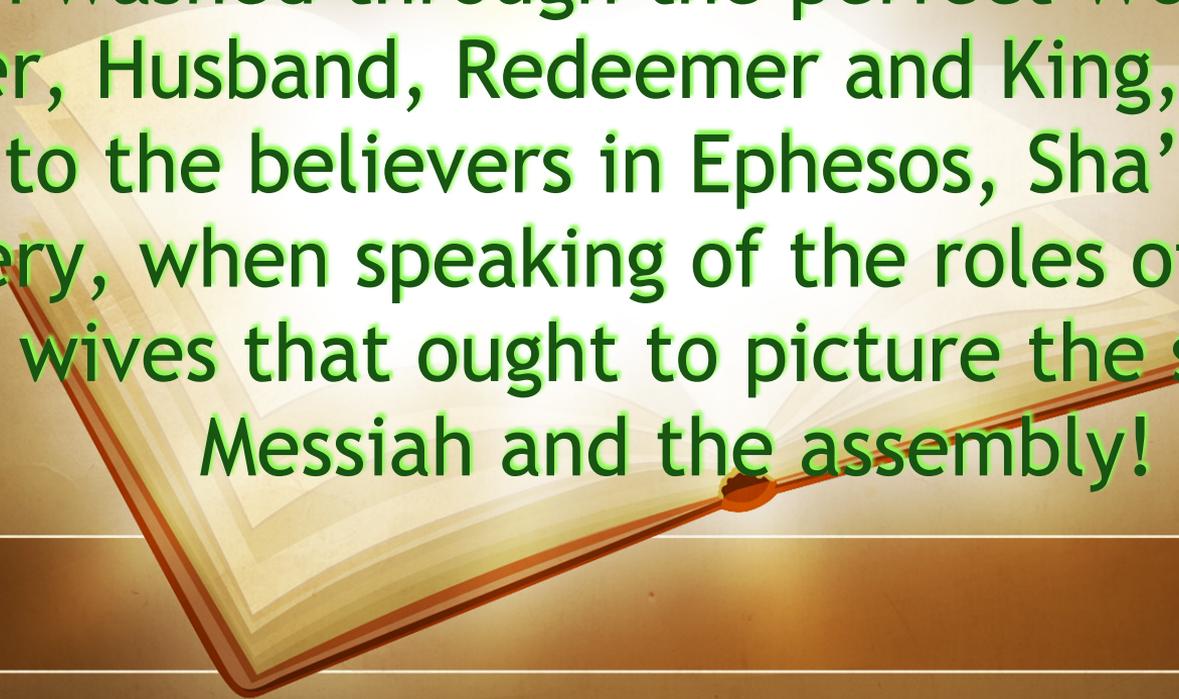


We know that our Master **יהושע** (Yeshua) Messiah, is coming for His ready and 'perfect' Bride, and this imagery can be seen in the poetic Song of Songs:



Shir HaShirim/Song of Songs 5:2 “I was sleeping, but my heart was awake - the voice of my beloved! He knocks, “Open for me, my sister, my love, my dove, my perfect one; for my head is drenched with dew, my locks with the drops of the night.”

Shir HaShirim/Song of Songs 6:9 “My dove, my perfect one, is the only one, the only one of her mother, the choice of the one who bore her. The daughters saw, and called her blessed, sovereignesses and concubines, and they praised her.”



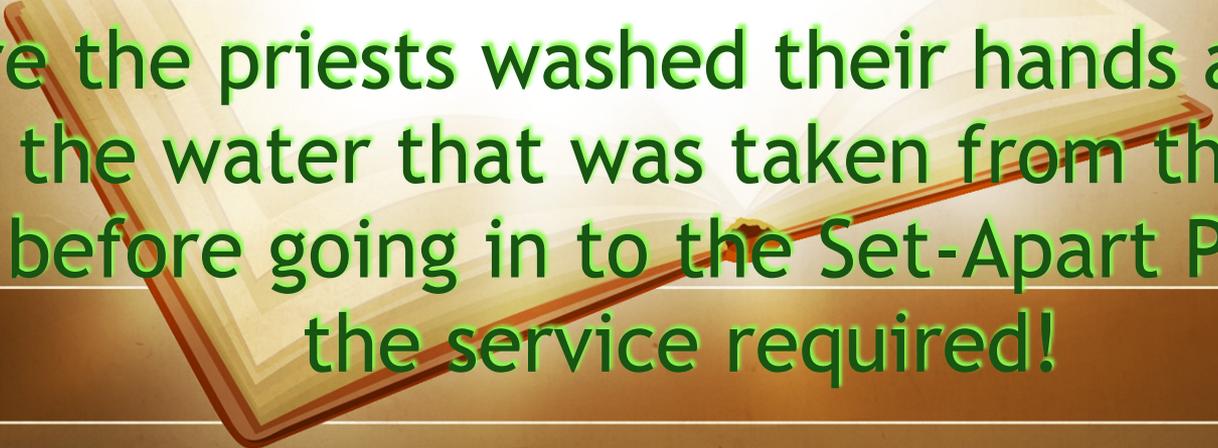
We are to be the ready and perfect Bride that has been washed through the perfect Word of our Master, Husband, Redeemer and King, and in his letter to the believers in Ephesos, Sha'ul uses this imagery, when speaking of the roles of husbands and wives that ought to picture the secret of Messiah and the assembly!

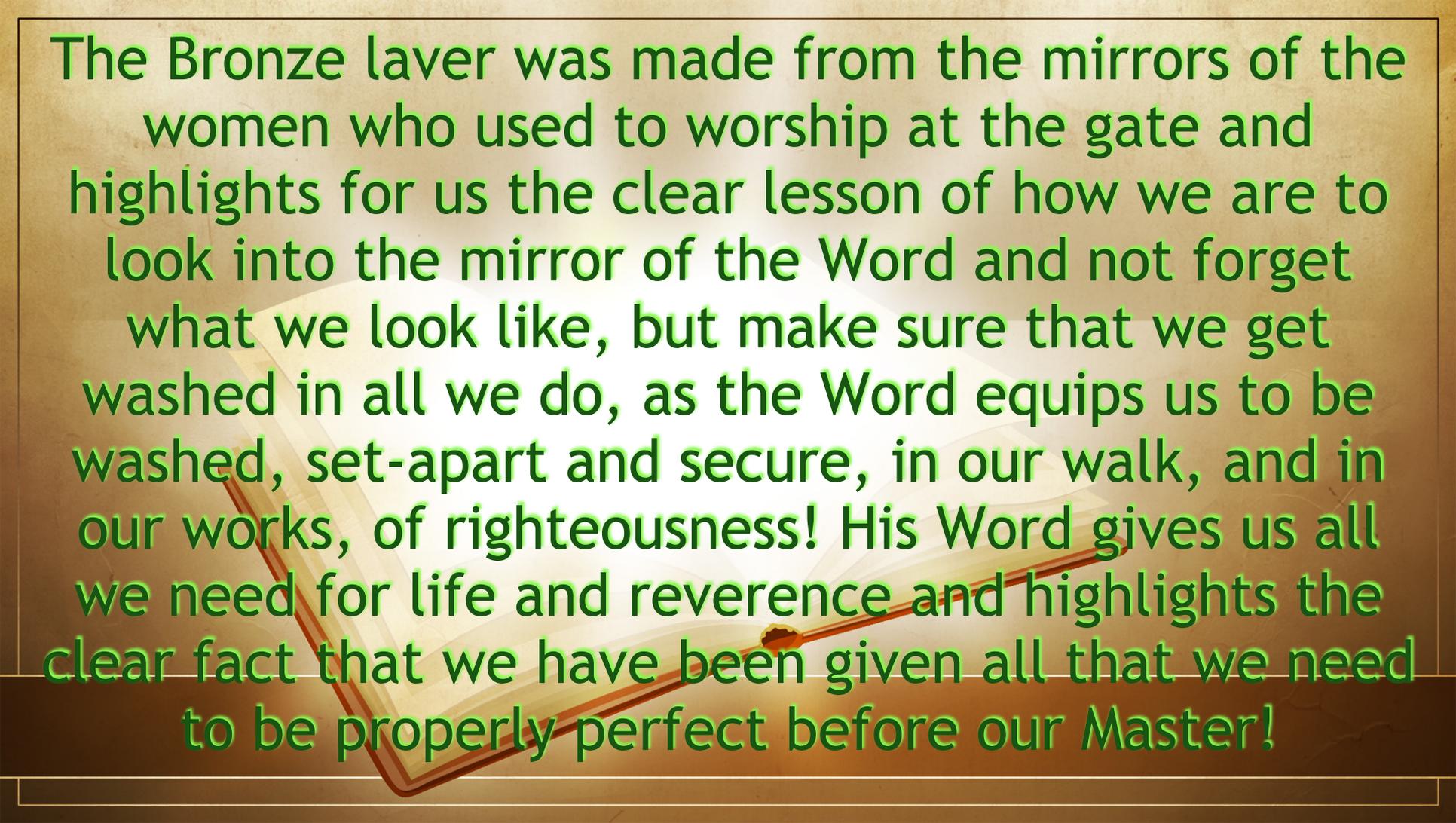
Eph'siyim/Ephesians 5:25-27 "Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless."



It is through the washing of the Word that we are made secure and caused to walk in set-apartness and be perfect and straight before our Elohim!

When we consider the washing that takes place through the Word, we ought to be reminded of the bronze laver that was used in the Tabernacle, where the priests washed their hands and feet, from the water that was taken from the bronze laver, before going in to the Set-Apart Place to do the service required!

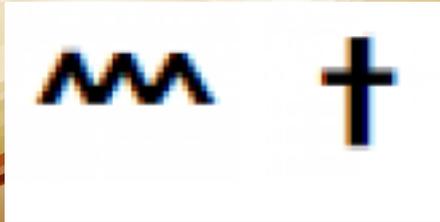




The Bronze laver was made from the mirrors of the women who used to worship at the gate and highlights for us the clear lesson of how we are to look into the mirror of the Word and not forget what we look like, but make sure that we get washed in all we do, as the Word equips us to be washed, set-apart and secure, in our walk, and in our works, of righteousness! His Word gives us all we need for life and reverence and highlights the clear fact that we have been given all that we need to be properly perfect before our Master!

This imagery is confirmed to us, in the ancient pictographic rendering of this root word **טָמַם tam (tawm)- Strong's H8535**.

In the ancient pictographic script, the adjective **טָמַם tam (tawm)- Strong's H8535** which means, **'complete, blameless, blameless man, guiltless, perfect, peaceful, upright, undefiled'** look like this:



Taw - ת

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **‘seal, covenant, mark or sign’**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra’ĕl and Yehudāh together in Him, as One, for He is not only the **‘aleph’**, but is also the **‘tāv’** - the beginning and the end of all creation!

Mem - מ:

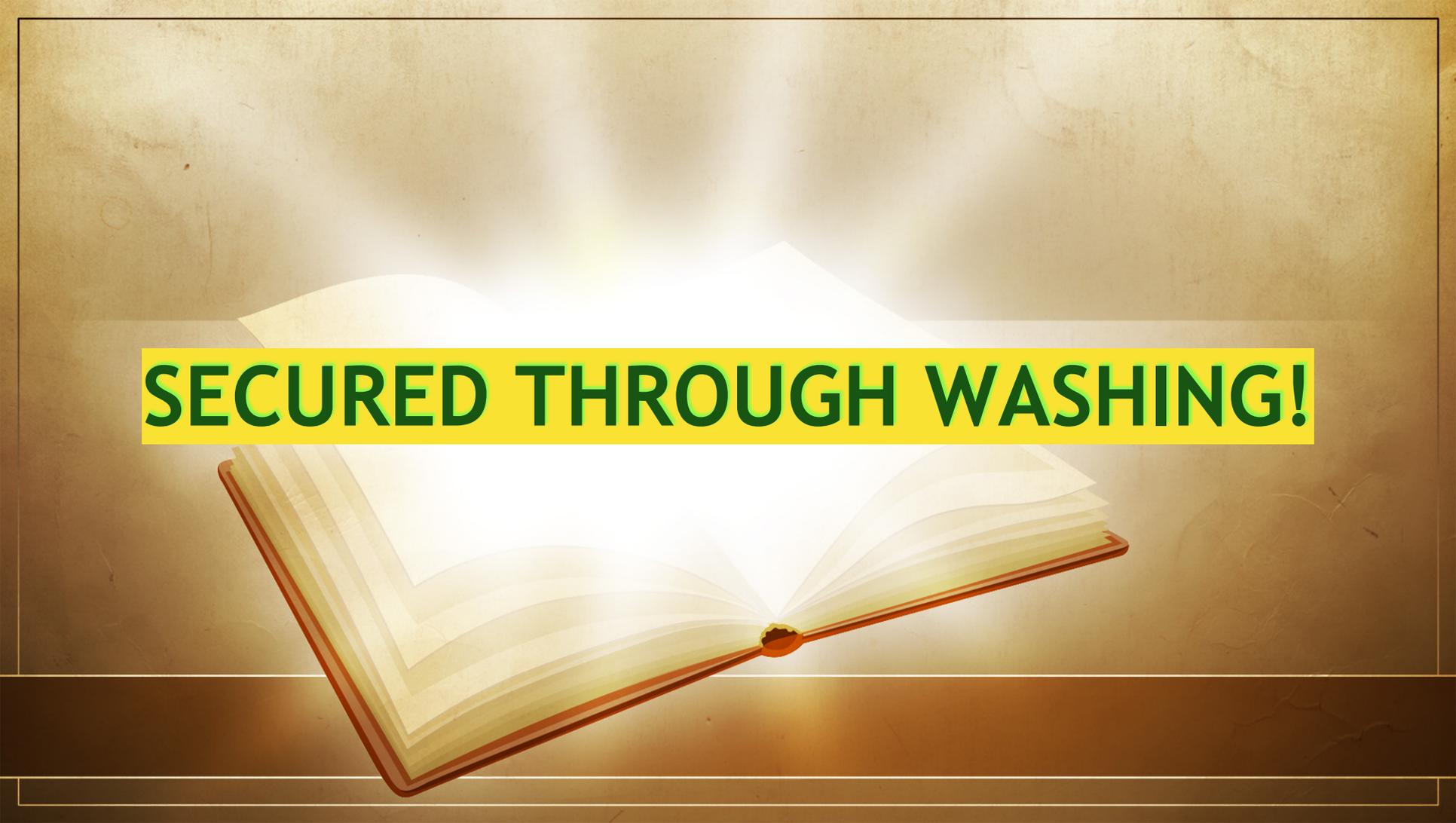


The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

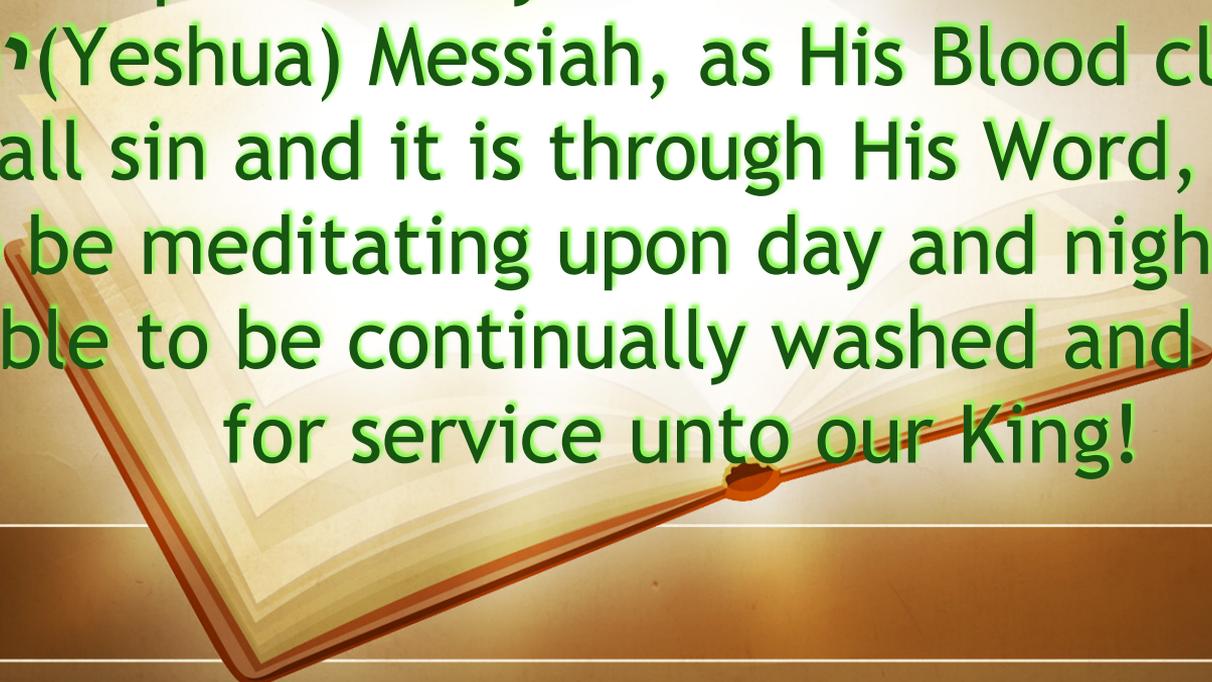
This letter also can represent any liquid, especially **blood!**

These two pictographic letters can render for us the following:

An open book is shown from a slightly elevated perspective, lying flat. The pages are a warm, yellowish-cream color, and a bright, glowing light emanates from the center of the book, creating a soft, circular glow that fades into the background. The background is a textured, aged, light brown or tan color, resembling parchment or old paper. A horizontal yellow banner is superimposed over the center of the book, containing the text "SECURED THROUGH WASHING!". The book's cover is a dark reddish-brown color, and the spine is visible in the center. The overall composition is centered and balanced.

SECURED THROUGH WASHING!

Our ability to be perfect before Elohim has been made possible by the Blood of Our Master **יהושע** (Yeshua) Messiah, as His Blood cleanses us from all sin and it is through His Word, which we are to be meditating upon day and night, that we are able to be continually washed and set-apart for service unto our King!

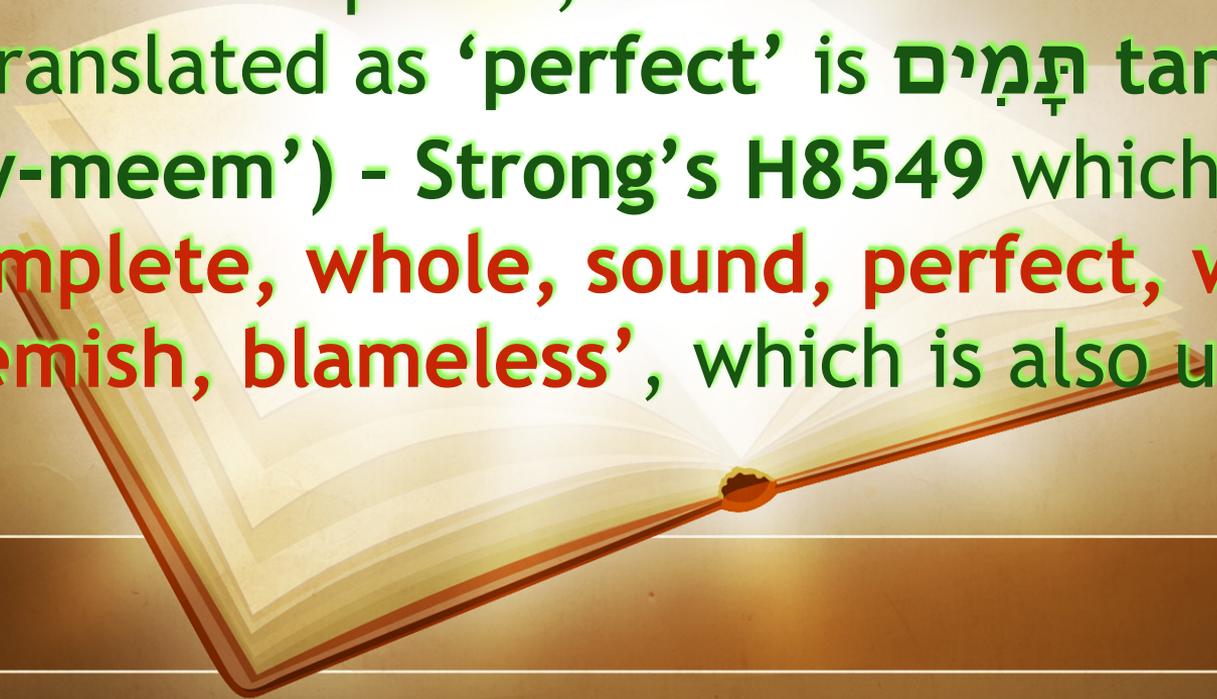


Dawid understood how important the Torah of Elohim was:

Tehillah/Psalm 19:7-11 “The Torah of יהוה (YeHoVah) is perfect, bringing back the being; the witness of יהוה (YeHoVah) is trustworthy, making wise the simple; 8 the orders of יהוה (YeHoVah) are straight, rejoicing the heart; the command of יהוה (YeHoVah) is clear, enlightening the eyes;

9 the fear of יהוה (YeHoVah) is clean, standing forever; the right-rulings of יהוה (YeHoVah) are true, they are righteous altogether, 10 more desirable than gold, than much fine gold; and sweeter than honey and the honeycomb. 11 Also, Your servant is warned by them, in guarding them there is great reward.”





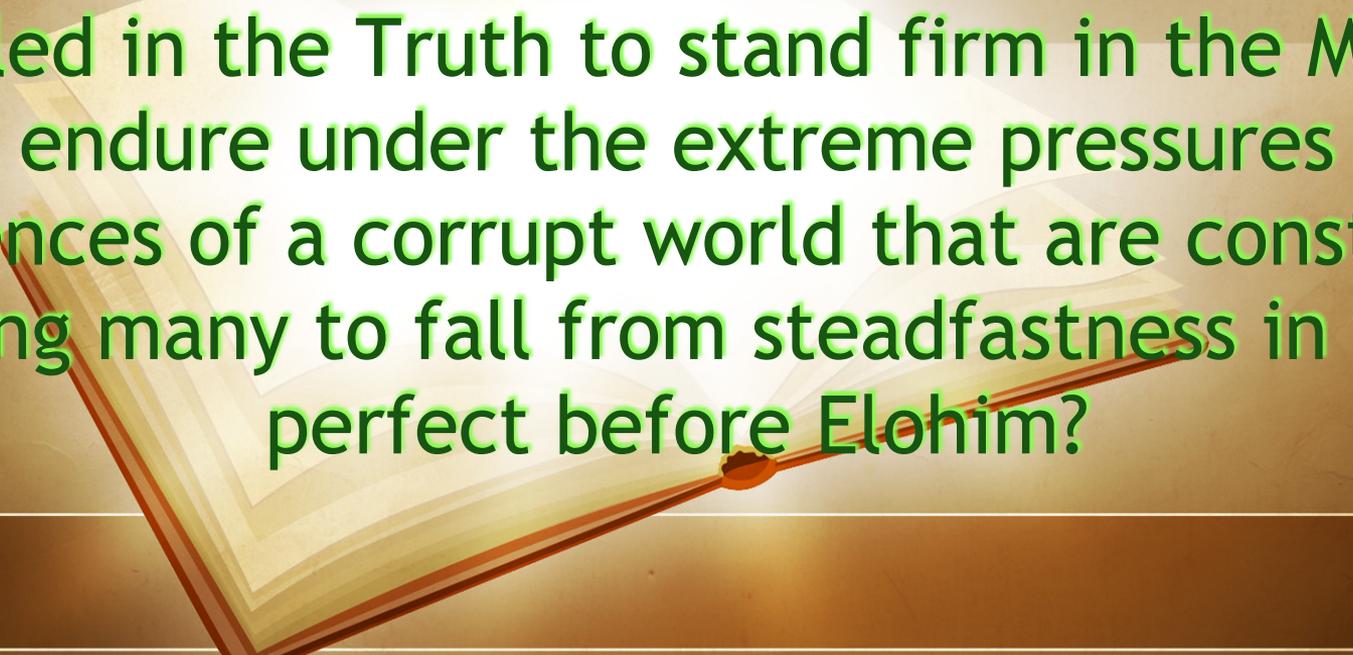
In the above psalm, the Hebrew word that is translated as 'perfect' is תָּמִים תָּמִים tamiym (taw-meem') - Strong's H8549 which means, 'complete, whole, sound, perfect, without blemish, blameless', which is also used in:

Tehillah/Psalm 119:1 “Blessed are the perfect in
the way, who walk in the Torah of
יהוה (YeHoVah)!”



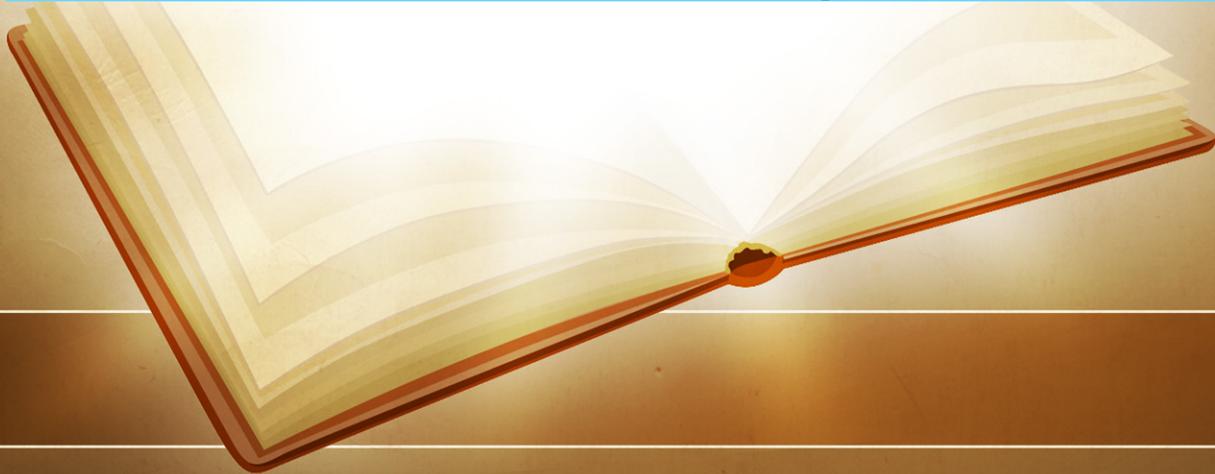
To walk in the Torah of יהוה (YeHoVah) is to walk upright and be perfect!

Those who cast aside the Torah of יהוה (YeHoVah) and claim that it is no longer valid, or of any use, are basically refusing to be perfect, as commanded, for without the Torah of Elohim how can one learn to walk in the perfect way and become the perfect Bride that He is coming to fetch!!!

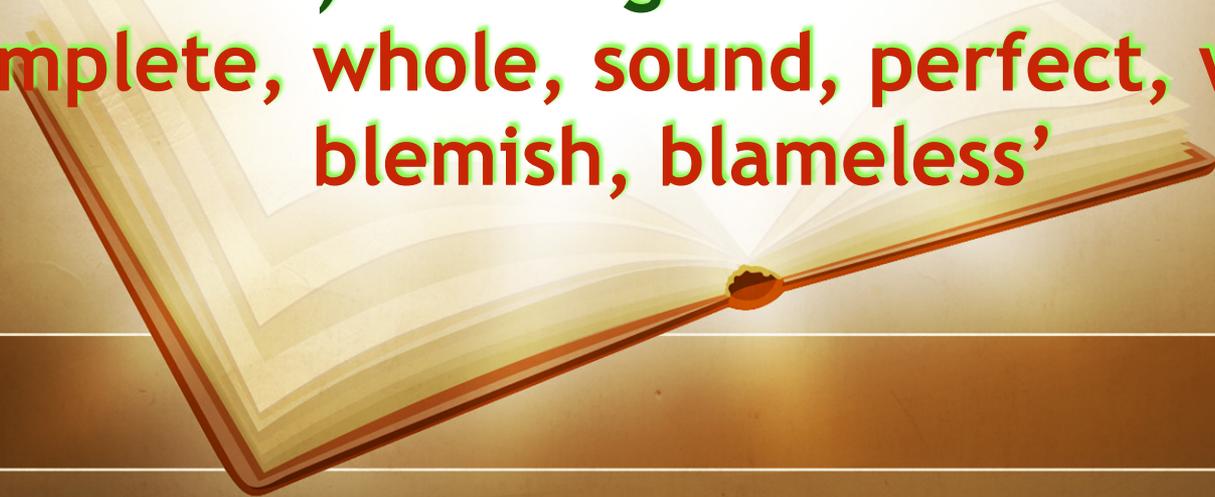


Are you strengthening yourself in the Word on a daily basis and are therefore being equipped and enabled in the Truth to stand firm in the Master and endure under the extreme pressures and influences of a corrupt world that are constantly causing many to fall from steadfastness in being perfect before Elohim?

Psalm 119:80 “Let my heart be perfect in Your laws, so that I am not put to shame.”

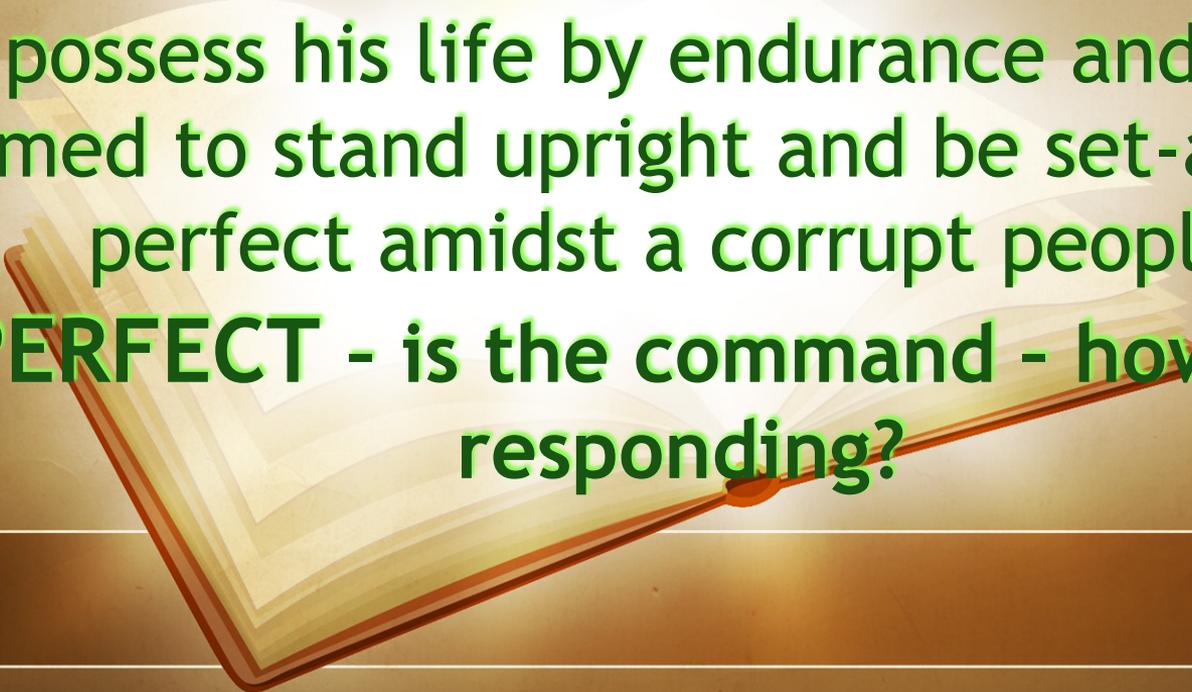


The Hebrew word that is translated here as
‘perfect’ is the adjective תָּמִים תְּמִים tamiyim
(taw-meem’) - Strong’s H8549 which means,
‘complete, whole, sound, perfect, without
blemish, blameless’



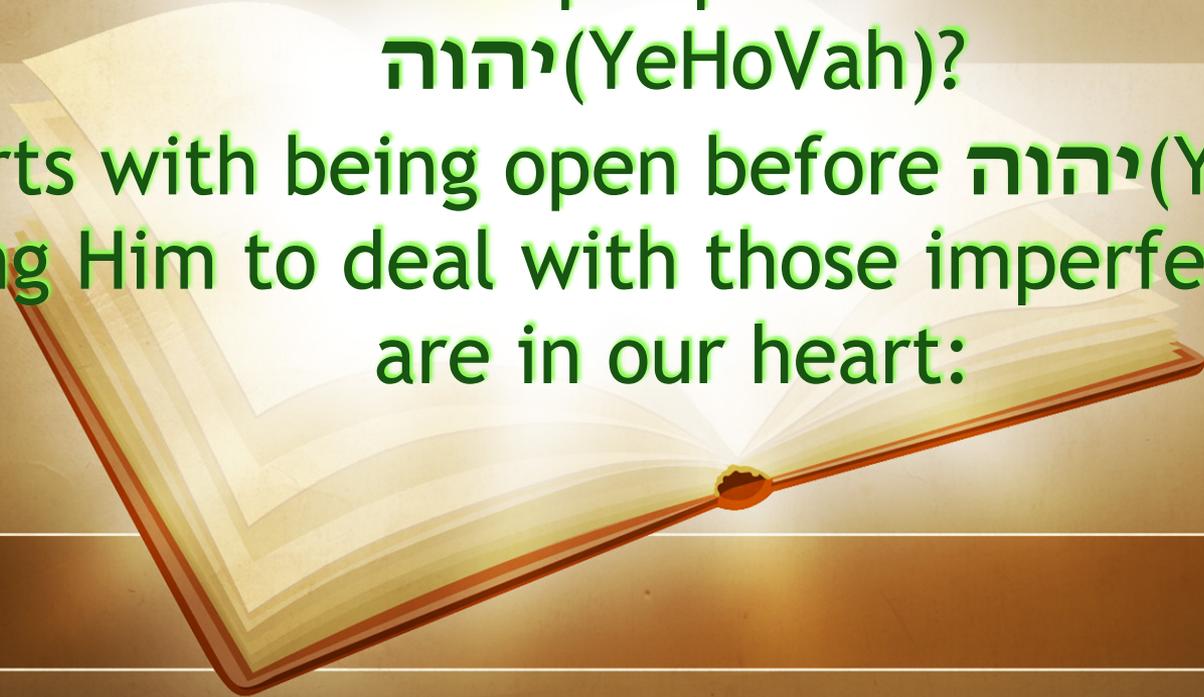
The clear desire of the psalmist, is for his heart to be perfect in the laws of Elohim so that he is able to possess his life by endurance and not be ashamed to stand upright and be set-apart and perfect amidst a corrupt people!

BE PERFECT - is the command - how are you responding?



So how do we keep a perfect heart before
יהוה (YeHoVah)?

It starts with being open before יהוה (YeHoVah),
allowing Him to deal with those imperfections that
are in our heart:



Tehillah/Psalms 139: 23-24 “Search me, O Ěl, and know my heart; try me, and know my thoughts; 24 and see if an idolatrous way is in me, and lead me in the way everlasting.”



Dawid was willing for יהוה (YeHoVah) to search him and try his heart: a perfect heart is a searchable heart, which means we allow יהוה (YeHoVah) to penetrate and examine deeply into our thoughts and emotions.

The false teachings today, tell you that as long as your heart doesn't condemn you then you are ok and the Blood of יהושע (Yeshua) has cleansed you, yet they fail to neglect what it says prior to this:

Yohanan Aleph/1 John 1:6-7 “If we say that we have fellowship with Him, and walk in darkness, we lie and are not doing the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of יהושע (Yehshua) Messiah His Son cleanses us from all sin.”



His Blood cleanses us yes, but we are to be walking in the light as He is - we are to be walking in His instructions with a perfect heart inclining to walk in the perfect knowledge of His Loving Word!



A perfect heart is a heart that has the Torah written upon it and submits to the clear Authority of our Master and Elohim!



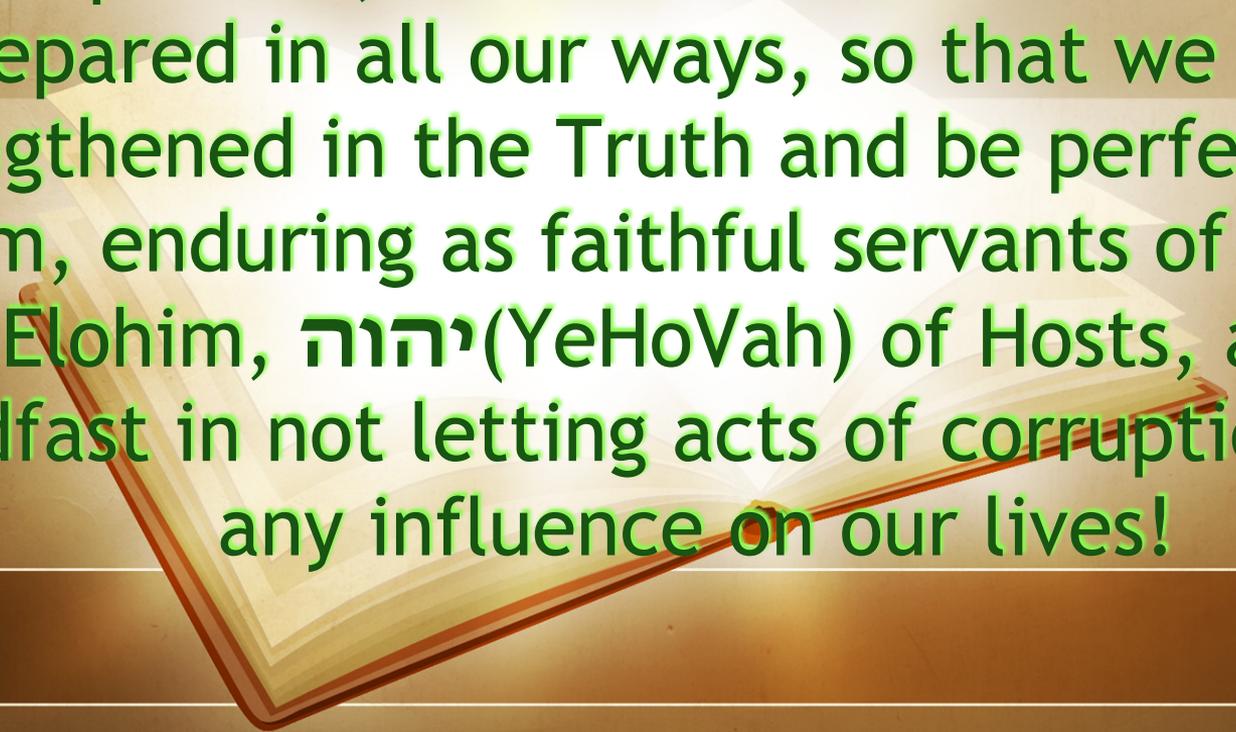
The command to **BE PERFECT** has not changed!

How perfect are you being?

We serve a perfect and set-apart Master and Elohim and are called to be perfect and set-apart.



It is time for the True Bride of Messiah to stand and be perfect, which calls for us to be properly prepared in all our ways, so that we can be strengthened in the Truth and be perfect before Elohim, enduring as faithful servants of the Most-High Elohim, יהוה (YeHoVah) of Hosts, and being steadfast in not letting acts of corruption having any influence on our lives!



Pilipiyim/Philippians 3:12-15 “Not that I have already received, or already been perfected, but I press on, to lay hold of that for which Messiah יהושע (Yeshua) has also laid hold of me. Brothers, I do not count myself to have laid hold of it yet, but only this: forgetting what is behind and reaching out for what lies ahead, I press on toward the goal for the prize of the high calling of Elohim in Messiah יהושע (Yeshua). As many, then, as are perfect, should have this mind. And if you think differently in any respect, Elohim shall also reveal this to you.”

Noah was righteous and perfect in his generations... and so too should we, who are in
Messiah, be!!!

In doing so, we are able to recognize how these two clear characteristics of set-apartness (righteous and perfect), enable one to walk upright with Elohim!

3 - He walked with Elohim!

The Hebrew root word that is used here for ‘walked’ is הִלַּךְ *hā·lāk* (haw-lak’)- Strong’s H1980 which means, **‘to walk, to live, manner of life, cause to live’** and literally speaks of how one lives. It is used as a verb indicating that it is an active expression of one’s life and also carries the meaning, **‘to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)’**.



The Hebrew root word for walk - הָלַךְ halak (haw-lak') - Strong's H1980, in the ancient pictographic script, looks like this:



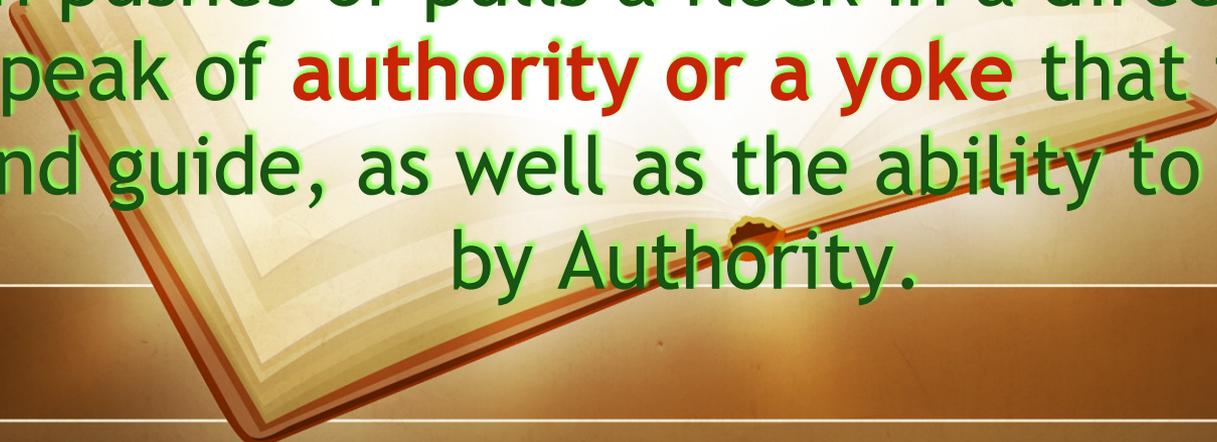
Hey - הָ:



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

Lamed - ל:

The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority or a yoke** that is used to lead and guide, as well as the ability to bring back by Authority.

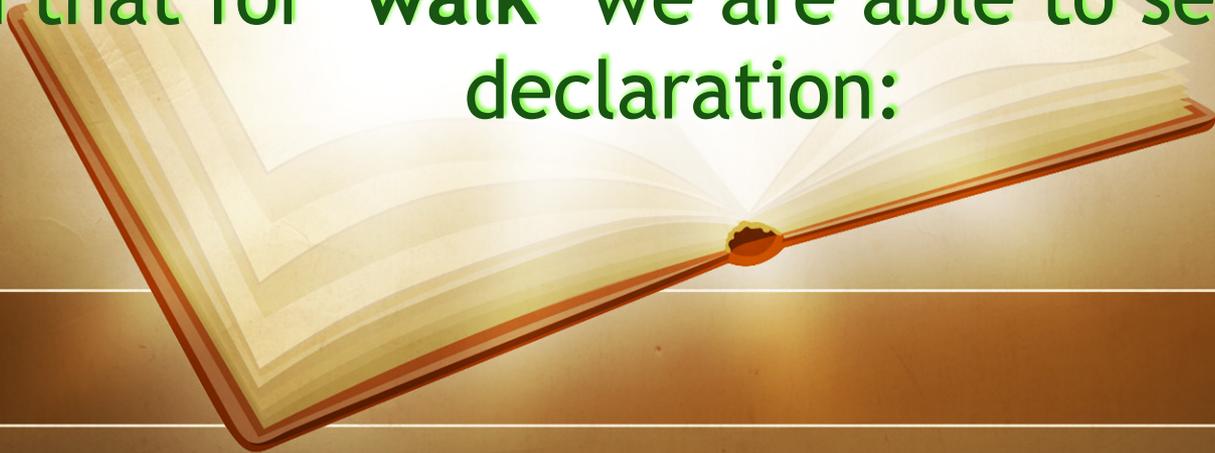


Kaph - קָפָה:

The ancient form of this letter is  - meaning **‘the open palm of a hand’**. The meaning behind this letter is **‘to bend and curve’** from the shape of a palm as well as **‘to tame or subdue’** as one has been bent to another’s will (under their hand), as an open hand symbolizes submission. This also can picture for us a palm or palm branch from the curved palm shape.

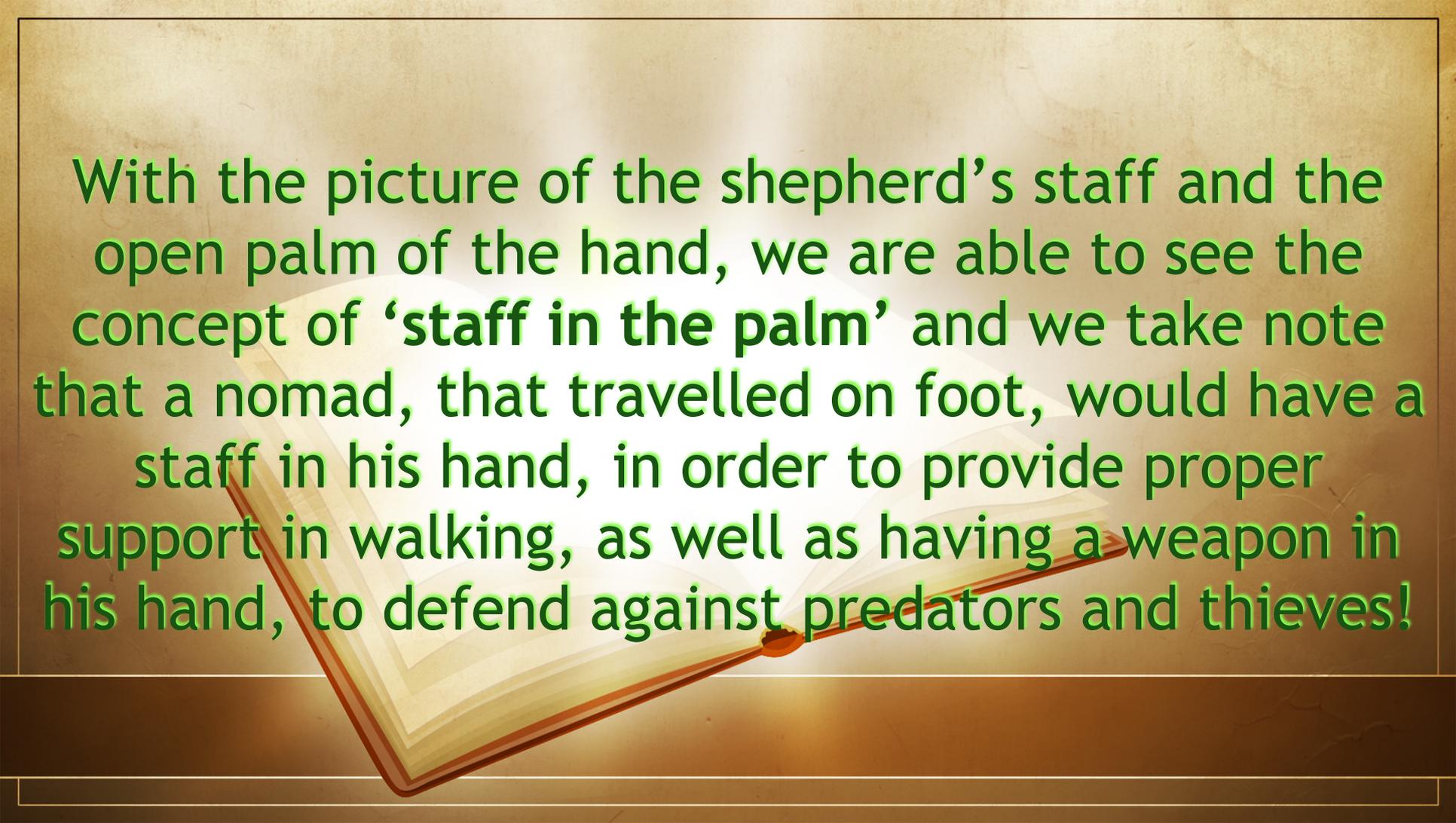
The hand also speaks of one's work, or under
whose hand you submit and obey!

When we look at the letters that spell out the root
word that for 'walk' we are able to see a great
declaration:



BEHOLD THE STAFF IN THE PALM!



The background of the slide is a textured parchment surface. In the lower half, an open book with yellowed pages is shown. A glowing, golden staff or sword with a red hilt and a pointed tip rests diagonally across the book's pages. The text is overlaid on this scene in a bright green, bold font.

With the picture of the shepherd's staff and the open palm of the hand, we are able to see the concept of **'staff in the palm'** and we take note that a nomad, that travelled on foot, would have a staff in his hand, in order to provide proper support in walking, as well as having a weapon in his hand, to defend against predators and thieves!

As we consider our need to walk before Elohim, as true children of light that have been delivered from death, we take careful note how important it is for us to walk according to the Word of Elohim and submit completely to His Word, being the authority under which we walk!



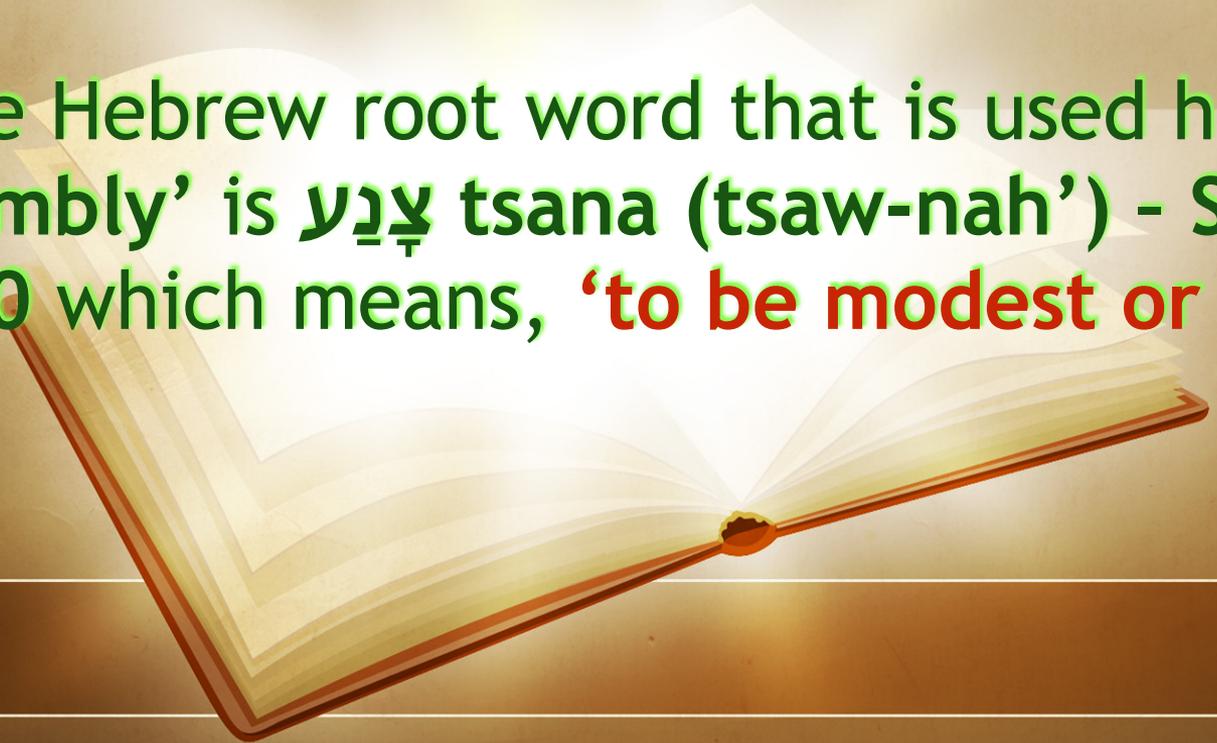
Miḱah/Micah 6:8 “He has declared to you, O man, what is good. And what does יהוה (YeHoVah) require of you but to do right, and to love kindness, and to walk humbly with your Elohim?”



What does יהוה (YeHoVah) require of us?

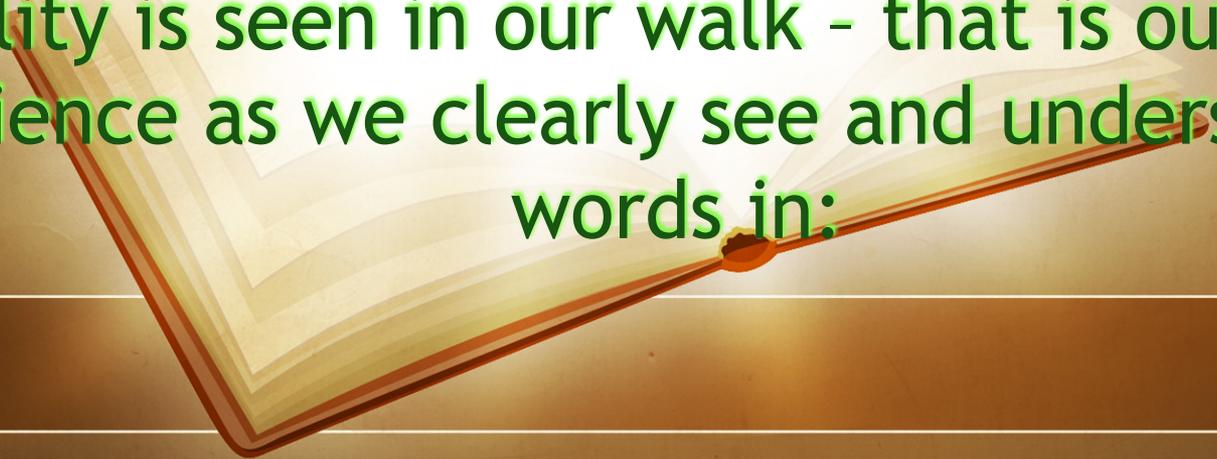
Well, as we can see clearly from Miḳah/Micah 6:8 -
it is **‘to do right, love kindness and walk humbly
with our Elohim’!**

We are to actively and continually be walking in
Messiah, and as Miḳah tells, we are required to
walk **‘humbly’** with Elohim.



The Hebrew root word that is used here for 'humbly' is **צָנַע** tsana (tsaw-nah') - Strong's H6800 which means, **'to be modest or humble'**.

In Miḵah/Micah 6:8 it is expressed as follows:
וְהֵצִינֵנוּ לֶכֶת 've-ha-ts'nea leḵet' which literally
expresses **'a making humble to walk' or 'showing
a humble walk'**, again emphasizing that our
humility is seen in our walk - that is our walk of
obedience as we clearly see and understand the
words in:



Yohanan Aleph/1 John 2:6 “The one who says he stays in Him ought himself also to walk, even as He walked.”



The Greek word for 'walk' is περιπατέω
peripateō (per-ee-pat-eh'-o) - Strong's G4043
and carries the same meaning and that is, 'to
walk, behaviour, to conduct one's self, to make
one's way, to tread with the feet, to make one's
life'.



Why all the definitions?

To clearly reiterate: that to walk as Messiah walked involves action and that action is to be in complete line with His walk and that is a walk of total obedience - the greatest expression of humility!

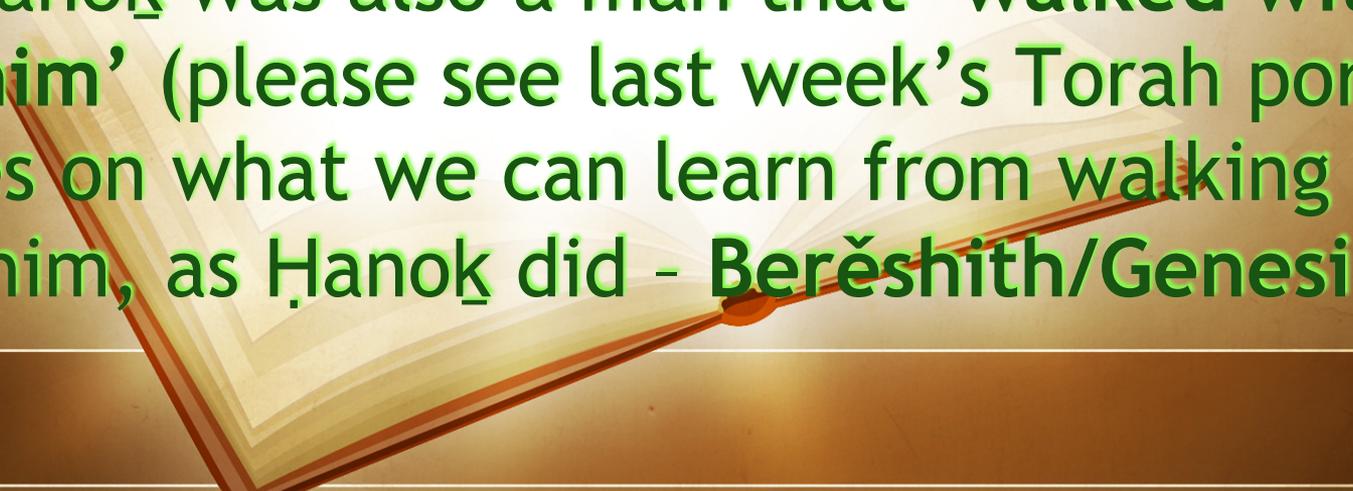
In order to walk right, we must understand the fear of Elohim, or else we would not be able to walk straight and as Kěpha tells us, we are to pass the time of our sojourning in fear, as we realize that we have inherited lies and futility from our fathers:

Kěpha Aleph/1 Peter 1:17-18 “And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear, 18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold”



RIGHTEOUS, PERFECT AND WALKED WITH ELOHIM - these are the qualities of a man that finds favour in the eyes of Elohim!

Ḥanok was also a man that ‘walked with Elohim’ (please see last week’s Torah portion notes on what we can learn from walking with Elohim, as Ḥanok did - **Berēshith/Genesis 5**)



We need to recognize the importance of looking at the example of Noah who lived in a wicked time; because Messiah tells us that the end days will be as in the days of Noah; and therefore, our need to walk in righteousness and be perfect, walking with Elohim, is of critical importance, as we do our utmost to be steadfast in our loving commitment toward the Master יהוה (YeHoVah), Elohim of Hosts!

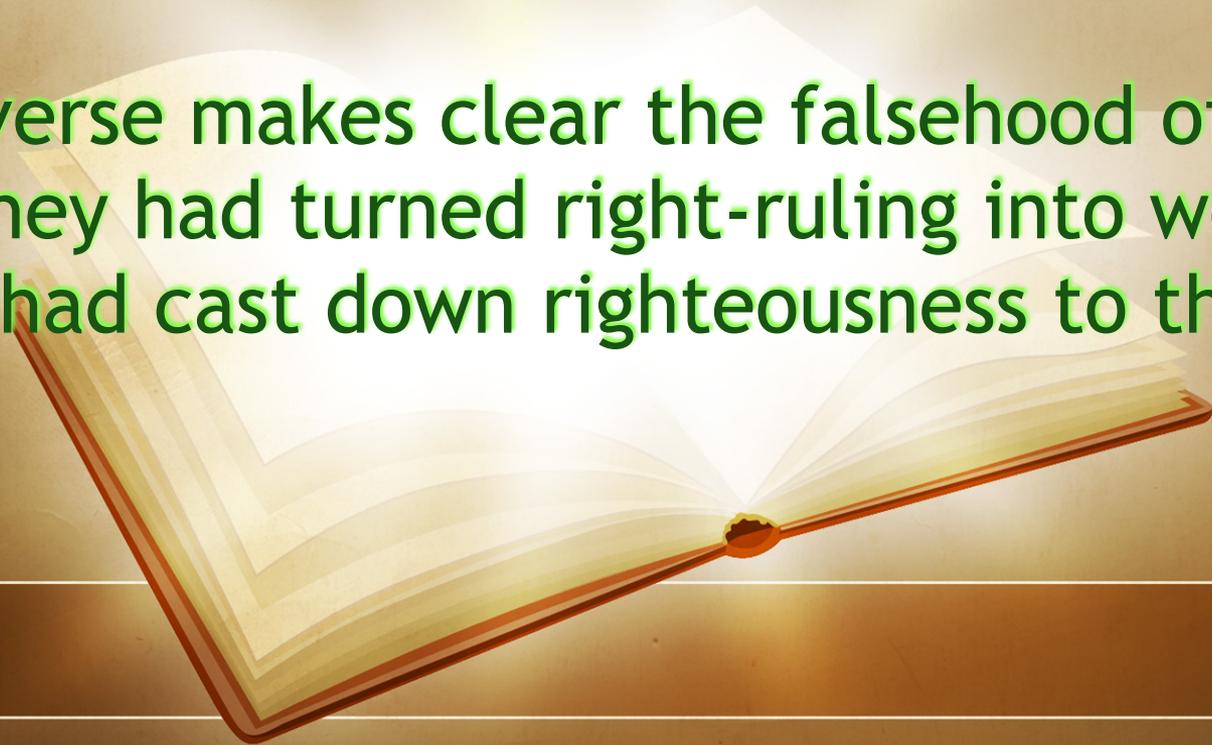
We have a clear choice to make every day - and that is, the clear choice to walk in righteousness, as we guard to do all the commands of Elohim or, as some sadly choose, to cast aside the need to live according to the Torah!

We find a very interesting 'play on words', in Amos 5, in a lamentation that was to be proclaimed against a fallen and forsaken House of Yisra'el, who had 'cast down' righteousness to the earth:

Amos 5:7 “O you who are turning right-ruling to wormwood, and have cast down righteousness to the earth!”



This verse makes clear the falsehood of Yisra'ěl,
for they had turned right-ruling into wormwood
and had cast down righteousness to the earth!



The Hebrew word for right-rulings is מִשְׁפָּטִים
mishpatim, which is the plural of מִשְׁפָּט
mishpat-(mish-pawt') Strong's H4941 which
means **'right-ruling or judgement'**, and are the
'legal procedures' or firm rulings that are non-
negotiable.



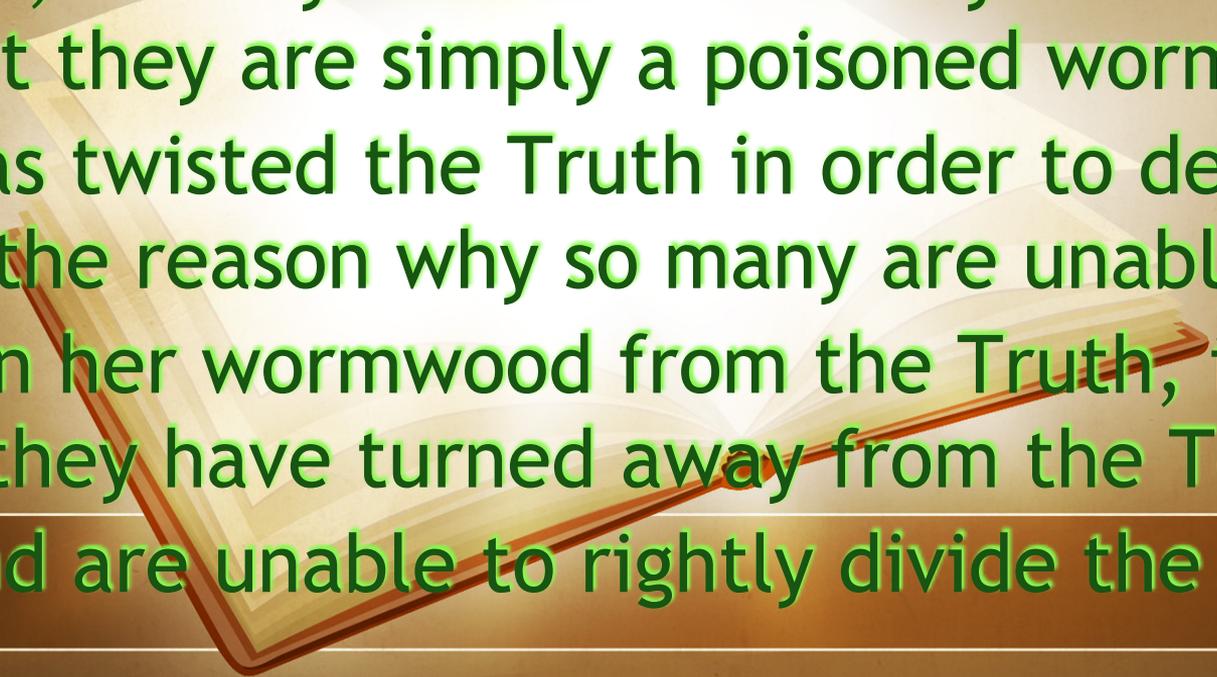
The firm rulings of Elohim, Yisra'ěl had turned into wormwood, and the Hebrew root word that is used here in Amos 5:7 for 'wormwood' is לעֲנָה la'anah (lah-an-aw')- Strong's H3939 which is described as, **'a bitter substance, a very unpleasant substance to consume, which may make one sick'**.

We know that the tree of life in Hazon/Revelation is described as having leaves which are for **‘the healing of the nations’!**

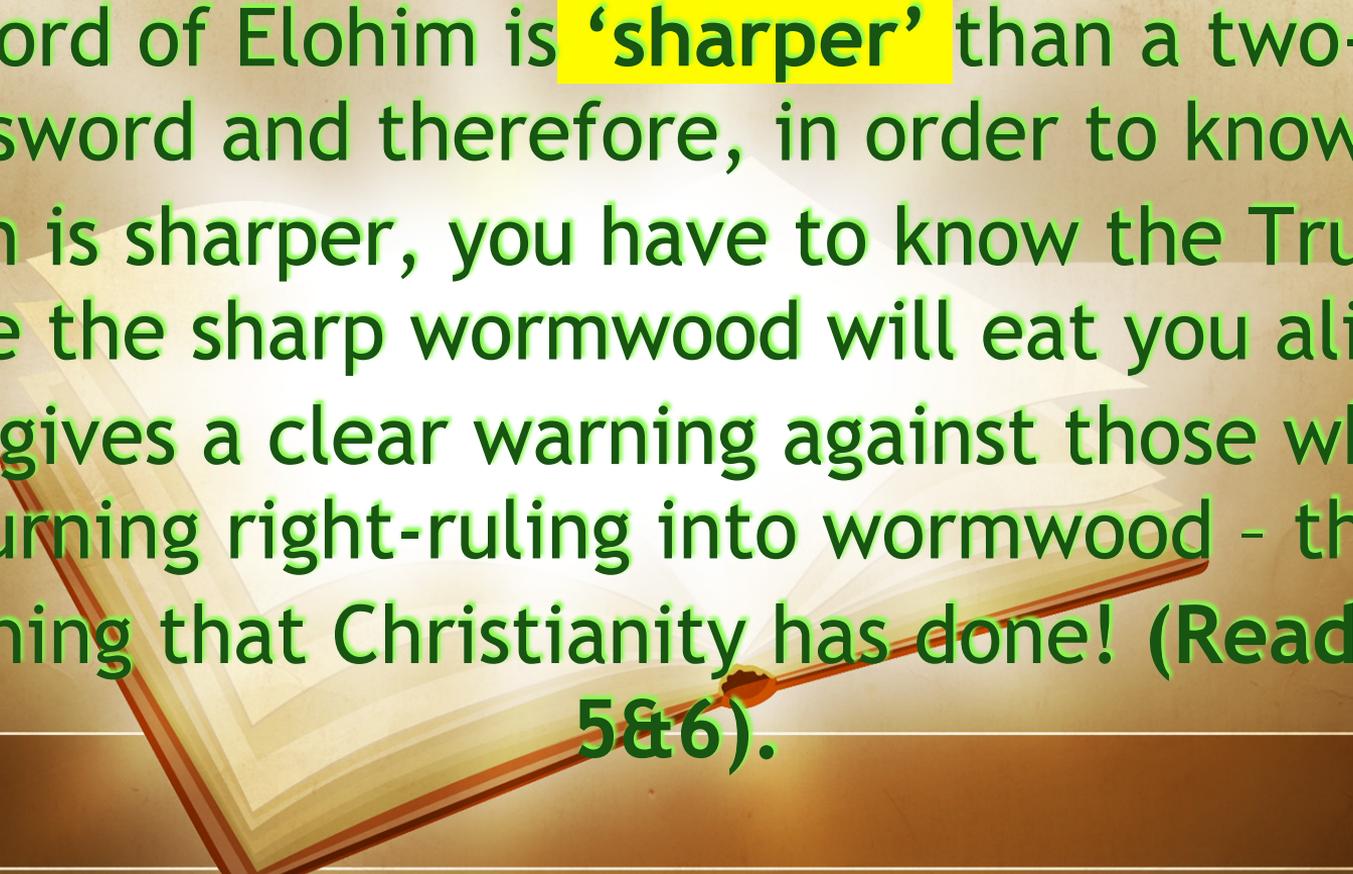
And so, **‘wormwood’** can be seen as the **‘counterfeit leaves’** of the enemy which kills, yet sadly there are so many who are eating away at this very bitter root!

Mishlě/Proverbs 5:3-4 “For the lips of a strange woman drip honey, and her mouth is smoother than oil; 4 but in the end she is bitter as wormwood, sharp as a two-edged sword.”

This proverb, is a warning against the false teachings of the whore who seeks to lure people away from the Truth, and what we must recognize here is that it says that her lips (that is here words) are sharp ‘as’ a two-edged sword!



This means that her words can certainly cut and do damage, and many fall for her sharp words, as they ‘sound’ as if they could be true, yet they are simply a poisoned wormwood that has twisted the Truth in order to deceive; and the reason why so many are unable to discern her wormwood from the Truth, is because they have turned away from the Torah and are unable to rightly divide the truth.



The Word of Elohim is 'sharper' than a two-edged sword and therefore, in order to know which is sharper, you have to know the Truth or else the sharp wormwood will eat you alive! Amos gives a clear warning against those who are turning right-ruling into wormwood - the very thing that Christianity has done! (Read Amos 5&6).

Yirmeyahu/Jeremiah 9:13-15 “And יהוה says,
“Because they have forsaken My Torah
which I set before them, and have not obeyed My
voice, nor walked according to it, 14 but
they have walked according to the stubbornness of
their own heart and after the Ba’als,
which their fathers had taught them.” 15 Therefore
thus said יהוה of hosts, the Elohim of
Yisra’ěl, “See, I am making this people eat
wormwood, and I shall make them drink
poisoned water.”

Forsake His Torah and he will make you eat
wormwood!

To forsake His Torah is to not receive a love for
the Truth for love for Elohim is to obey his
commands and those who refuse to do this do not
love Elohim and are liars!

Sha'ul echoes these words of warning in his second
letter to Thessalonica:

Tas'loniqim Bět/2 Thessalonians 2:9-12 “The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.”

Wormwood teaches that you do not have to guard the commands contained in the Torah and this is what Yoḥanan says:

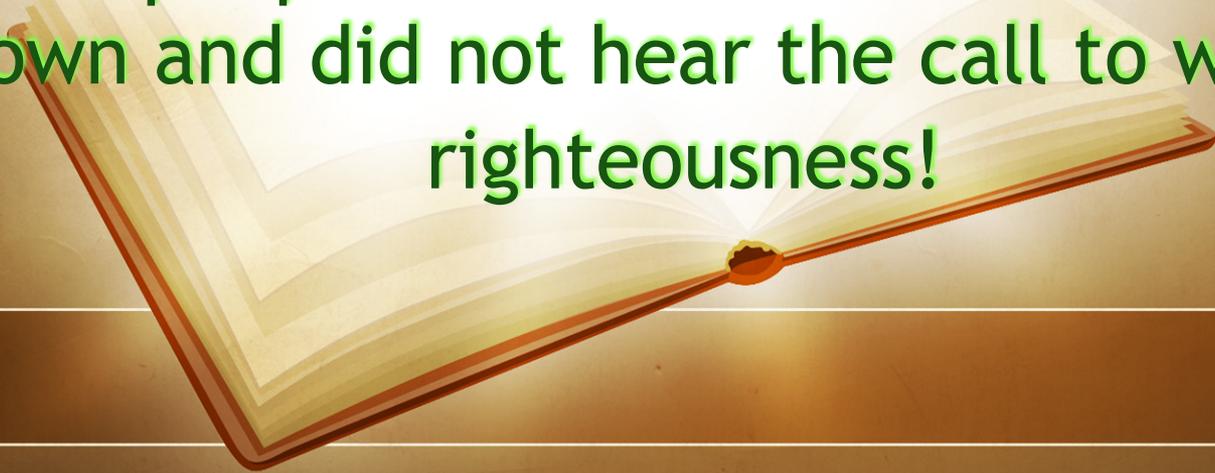
Yoḥanan Aleph/1 John 2:3-4 “And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him.”

When many are 'eating' a twisted counterfeit, they will so easily 'cast down' righteousness! The Hebrew word that is translated as 'cast down' in Amos 5:7 comes from the root verb נוּחַ nuah (noo'-akh)- Strong's H5117 which means, **'to rest, come to rest, cast down, set down, permit'**, from which we get the name of נֹחַ Noah (no'-akh)- Strong's H5146 who was the man who found favour in the eyes of יהוה, a righteous and perfect man in his generations and one who walked with Elohim, doing all according to that which Elohim had commanded him. This is a powerful 'play on words', as we see here the negative use of this word, for it can also mean, **'abandon, depart from'**.

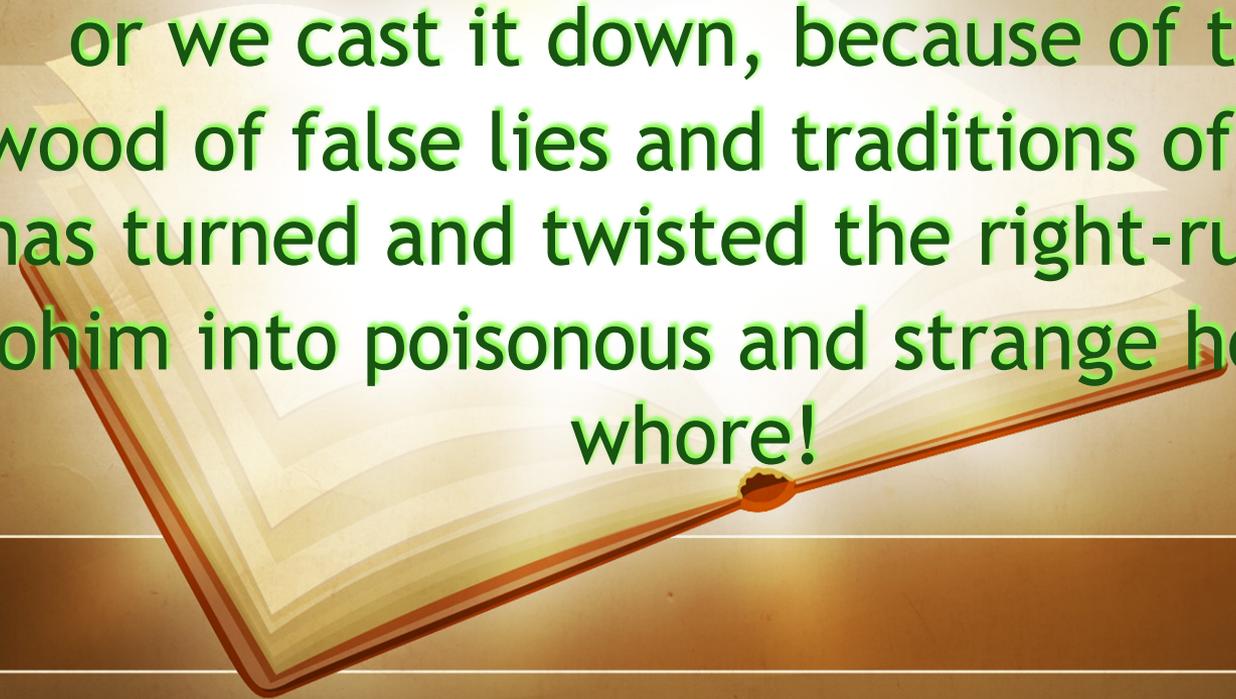
So many have abandoned righteousness, thinking that they have ‘entered into the rest of Elohim’, yet they have no regard for His commands!

Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.”

נֹחַ Noah was a righteous man, who did not cast down righteousness, but preached it for 120 years to a people who had cast the Word of Elohim down and did not hear the call to walk in righteousness!

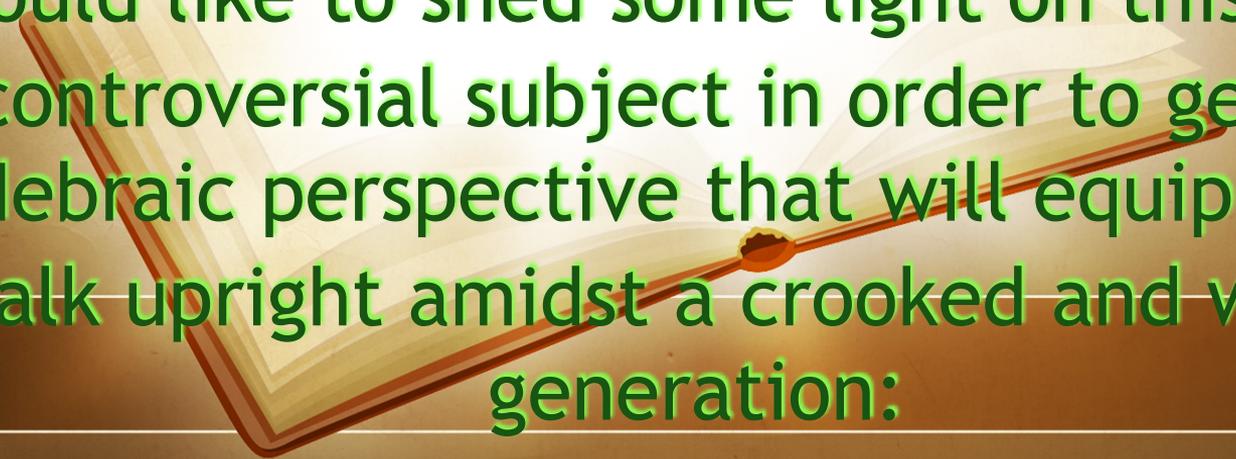


We either walk in righteousness, as נֹחַ Noah did,
or we cast it down, because of the
wormwood of false lies and traditions of man, that
has turned and twisted the right-rulings
of Elohim into poisonous and strange honey of a
whore!



Noah found favour in the eyes of יהוה, as He responded correctly to being steadfast and faithful in obeying the voice of Elohim, in direct contrast to what the world was doing, by walking after their own puffed up and lustful ways that led to destruction!

Habaqquq/Habakkuk 2:4 “See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.”



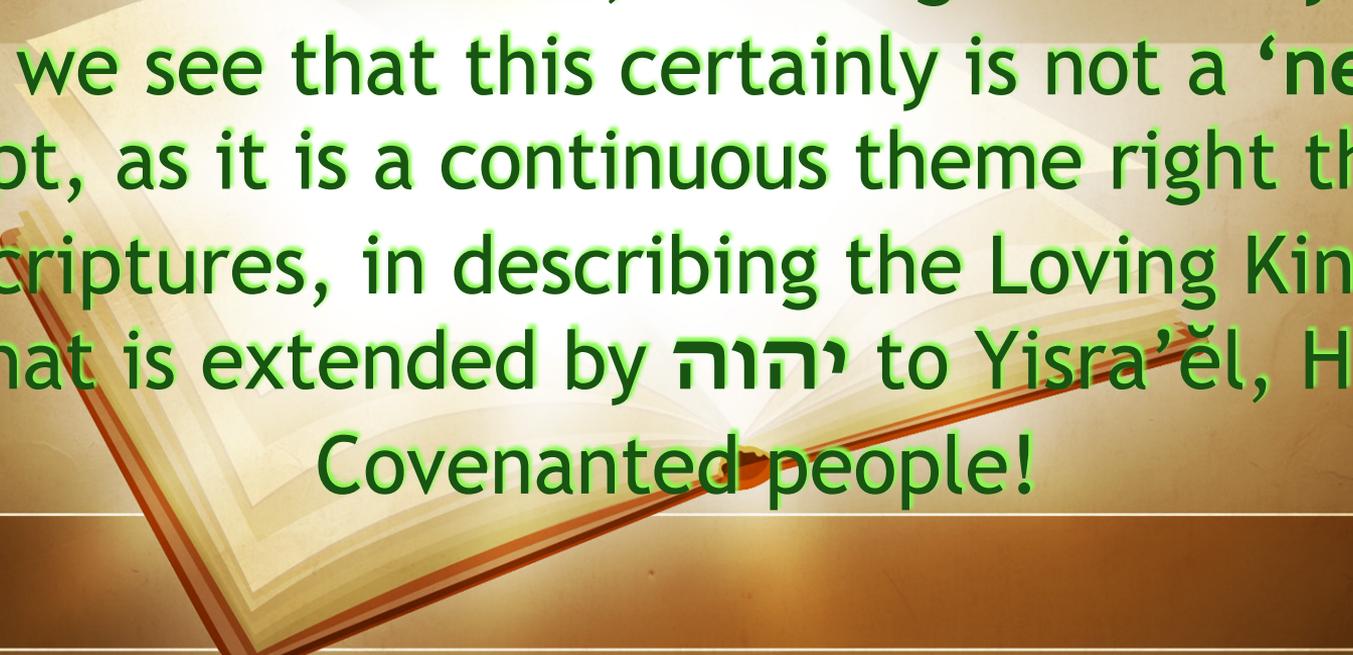
The favour we find with Elohim, is often greatly misunderstood and we need to realize just what favour means, as many have misused and twisted the meaning of 'favour' or better known as 'grace' to their own destruction and so I would like to shed some light on this often very controversial subject in order to get a better Hebraic perspective that will equip us to walk upright amidst a crooked and wicked generation:

The Hebrew word that is translated here as 'favour', in reference to Noah who found favour in the eyes of יהוה, is the root word הֵן ḥen (khane)- Strong's H2580 meaning, 'grace, adornment, favour, gracious' and comes from the primitive root הָנַן ḥanan (khaw-nan')- Strong's H2603 meaning, 'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'. These two words are collectively used 141 times in the Tanak (O.T.).

The common term 'grace' which is often interpreted as meaning 'unmerited favour', is often understood in the Hebrew as the word **חֶסֶד** **hesed** (kheh'-sed)-Strong's H2617 which means, 'goodness, kindness, deeds of devotion, faithfulness' and appears 248 times in the Tanak (OT) - 5 times more than the Greek word translated as 'grace' in the Renewed Covenant (N.T.)!!!

What we must understand is that in the Tanak (O.T.) we see the link of 'grace and law' being used in terms of that which we have been favourably given and are now required, as a covenant people, to walk in.

In Hebrew, the concept of הֵן hen and חֶסֶד hesed goes hand in hand, in understanding our loving relationship with יהוה. The root word הֵן hen can best be described as **‘a gracious and favourable action passing from a superior to an inferior’** and is an action that cannot be forced upon or demanded! This, in many ways, carries the same concept of the **‘Christian’** idea or concept of **‘grace’**, as understood through the Greek word χάρις charis (khar'-ece)- Strong's G5485 meaning, **‘grace, kindness, blessing, favour’**.



חַן **ḥen** is poured out as a gift to a people who have no **'claim'** to it, as it is given freely and so, we see that this certainly is not a **'new'** concept, as it is a continuous theme right through the Scriptures, in describing the Loving Kindness that is extended by **יהוה** to Yisra'ěl, His Covenanted people!

What we must understand though, is that both **חֵן** *hen* and **חֶסֶד** *hesed* are uniquely related, in terms of understanding the fullness of our relationship with our Creator. Although these two words are closely linked in relation to walking in a relationship with our Saviour, we note that **חֶסֶד** *hesed* is different to **חֵן** *hen*. We find both these words being used together in:

Bereshith/Genesis 39:21 “But **יהוה** was with Yoseph and extended **kindness** to him, and He gave him **favour** in the eyes of the prison warden.”

יהוה extended חֶסֶד ḥesed (Kindness) to Yoseph and gave him חַן ḥen (favour) in the eyes of the prison warden.

What we find in Scripture is that חֶסֶד ḥesed is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond or relationship that produces in the bond itself a requirement or an obligation for action, where both parties share חֶסֶד ḥesed and can expect from each other and even demand in a sense, reciprocal responsibilities, and so חֶסֶד ḥesed is not a free gift!

Now, we see that over and over **חֶסֶד** **hesed** is used to describe and express **יהוה**'s relationship with Yisra'el, His Covenanted Bride and that includes all who are brought near and grafted in to these Covenants of promise, by the Blood of Messiah!

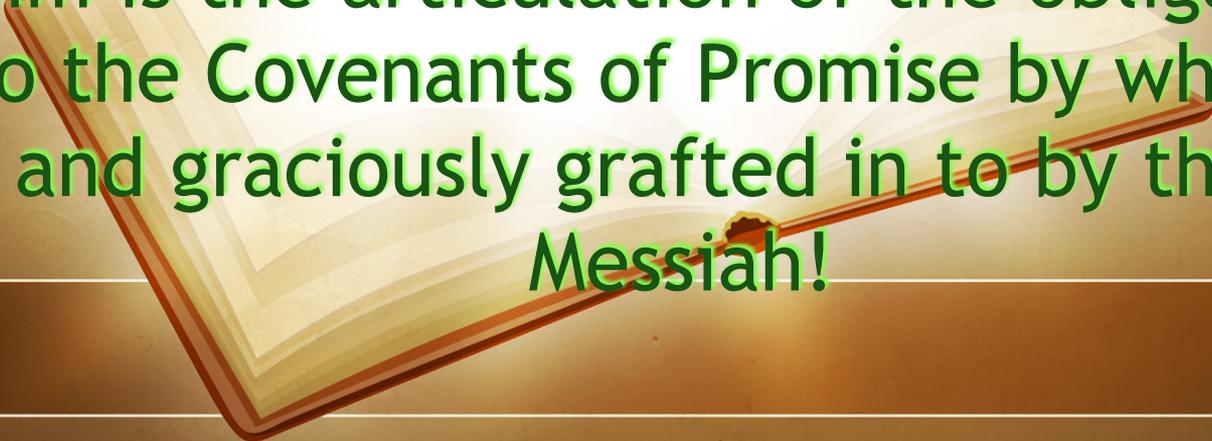
We must understand therefore, that **חֶסֶד** **hesed** is a word that is often associated with the understanding of obligation and commitment and does not just simply mean unmerited favour alone!

Yisra'ěl and יהוה are obligated to each other, in marriage, as a result of the Covenants made by יהוה with Abraham, Yitshāq and Ya'aqob!

הַיְוָה certainly is the primary reason behind the establishment of the Covenants of Promise, however the moment the Covenants were made, obligation became attached to it by both parties.

And while Yisra'el constantly broke their obligation to the Covenants we see how lovingly committed יהוה is by extending His favour to us, an undeserving people and by His חֵן ḥen (being gracious toward us and adorning us with favour in His eyes) He has extended to us His Kindness - חֶסֶד ḥesed - His loving-commitment to the Covenants which He remains faithful to in being obligated and fully committed to; and thus because of His חֵן ḥen which is freely given to us, we too are now by our acceptance of His free gift also required to express true commitment in understanding our obligation to guarding the Covenant!

How we do that, is by walking 'in' His Torah (often translated as 'law'). The Torah (law) of יהוה is His instructions for us on how we walk in His חֶסֶד hesed, and so the Torah (instructions) of Elohim is the articulation of the obligation we have to the Covenants of Promise by which we are freely and graciously grafted in to by the Blood of Messiah!



We did not earn the right to this Covenant - יהוה
made the Covenant out of חַן ḥen, and therefore
we understand that the חַן ḥen freely given entails
חֶסֶד ḥesed, which now both parties are to be
committed to and both have an obligation to keep
its requirements. If we reject the obligations and
requirements of the Covenant, we are in fact
rejecting the Kindness - חֶסֶד ḥesed - and by doing
so are rejecting יהוה bonds to us given freely by
His Own Blood!

To put it plainly, we could say that חֵן ḥen is
'grace poured out' and not חֶסֶד ḥesed.

Most of Scripture speaks clearly of חֶסֶד ḥesed as a
result of חֵן ḥen; and even in the Renewed
Writings (N.T.) we see a constant and continual
thread of the understanding of the mutual
obligations and requirements that are entailed in a
'bonded' relationship with יהוה by the Blood of
יהושע Messiah. חֶסֶד ḥesed, in the Hebraic mind-
set, characterizes our identity as being a part of
and walking 'in' the Kingdom of Elohim!

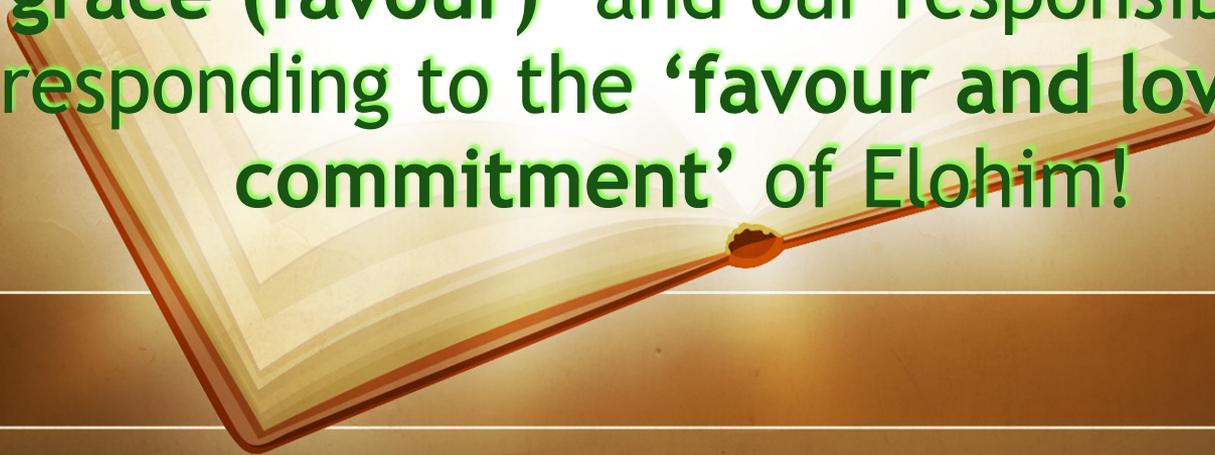
So, when understanding the concept of 'grace' and 'favour', we find that it is not a new concept, as we see that in the truest sense, in the Hebraic understanding, it entails giving the correct response of obedience in response to the free gift of life extended to us by the Hand of our Creator, and not just a receiving of the gift alone!

The Torah gives us the clear instructions how we respond to His free gift and how we are to live in Him, as a people who are in Covenant with Him!

Noah found favour - **יְהוָה** **hen** - in the eyes of **יהוה**
and responded correctly, by being righteous and
perfect, as he walked with Elohim - the very thing
we are called to do, as we walk in Messiah, as a
lovingly committed response to His favour
extended to us by the Blood of Messiah!



As we consider these two very powerful words in the ancient pictographic script, we can grasp a better idea of what it means for us to be 'saved by grace (favour)' and our responsibility to responding to the 'favour and loving-commitment' of Elohim!



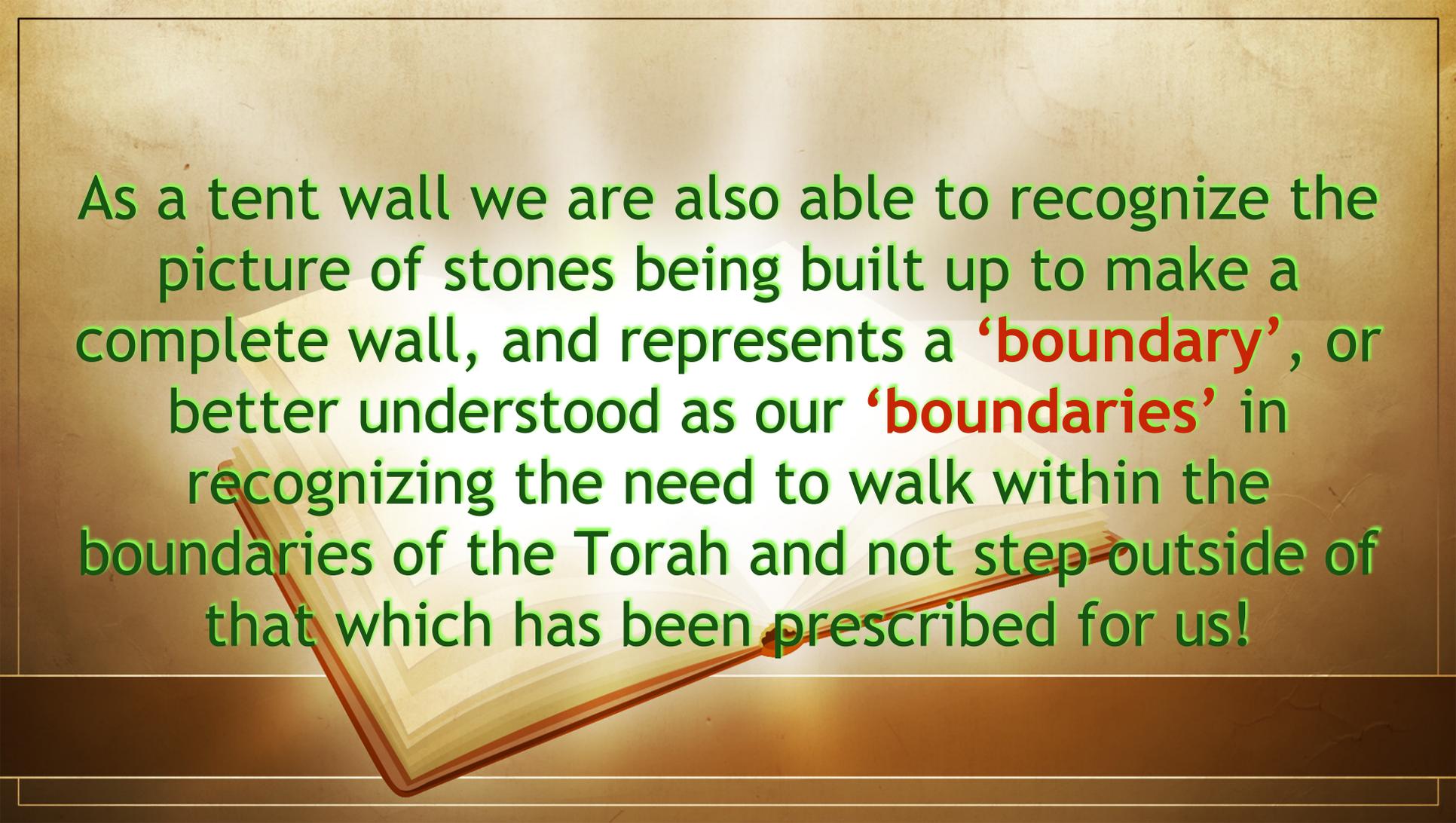
In the ancient pictographic script, the Hebrew word **חַן** **ḥen** (khane)- Strong's H2580 meaning, **'grace, adornment, favour, gracious'** looks like this:



Ḥet - ה



The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**.



As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, and represents a **'boundary'**, or better understood as our **'boundaries'** in recognizing the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Nun - ן:

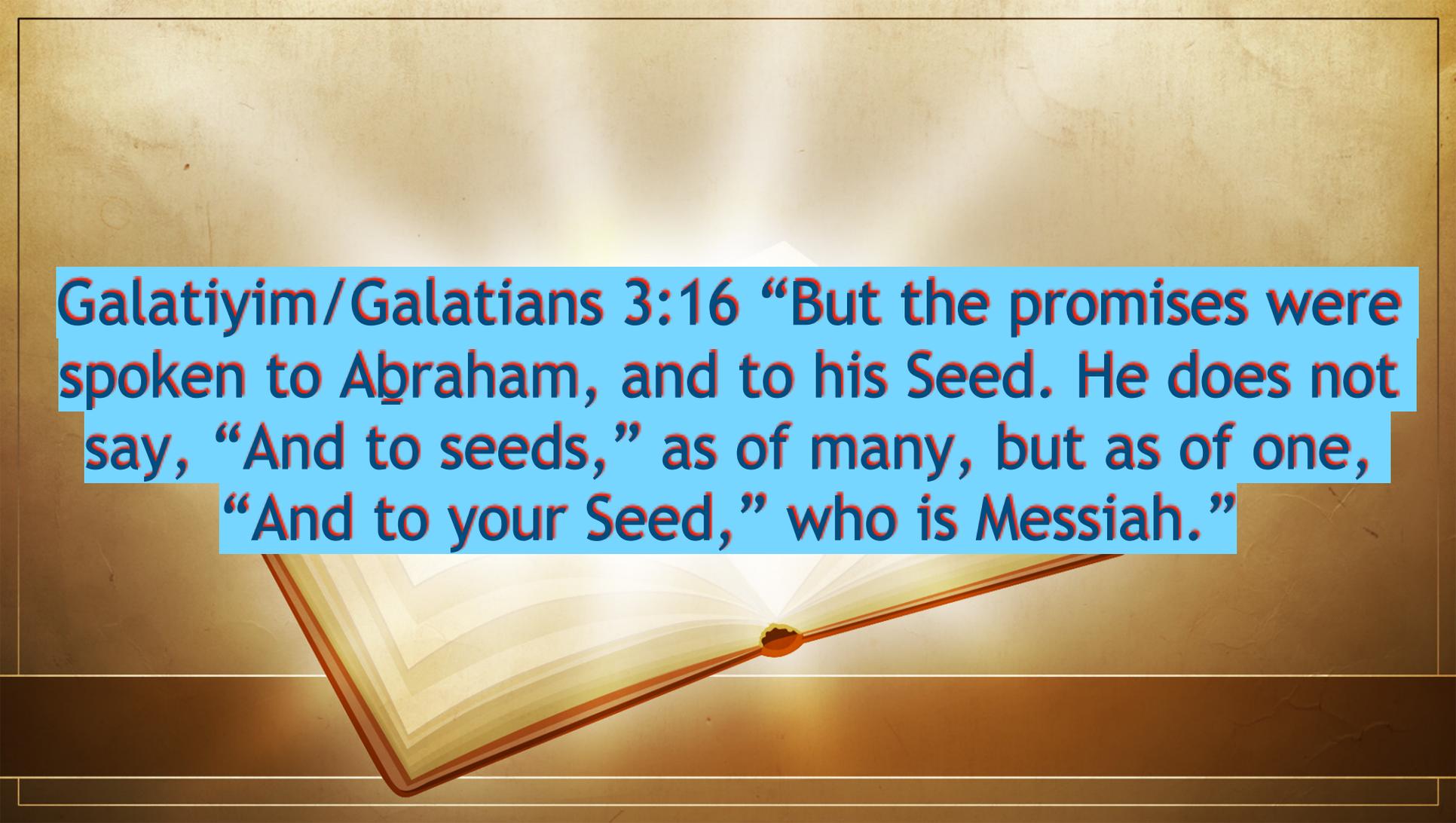
The ancient pictographic script has this letter pictured as , which pictures a ‘**sprouting seed**’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one’s life expectancy.

By the clear loving-commitment of our Master,
Saviour and Elohim we have been saved by His
favour (grace) and when looking at this word in
the pictographic symbols we are able to see that
we are:

**SEPARATED, BUILT UP
AND ESTABLISHED BY THE SEED
WHICH IS MESSIAH!**

The covenants of promise that we were once far off from us, as we were without Messiah and excluded from citizenship in Yisra'ël, have been brought near by the Blood of Messiah!

Eph'siyim/Ephesians 2:11-13 “Therefore remember that you, once nations in the flesh, who are called ‘the uncircumcision’ by what is called ‘the circumcision’ made in the flesh by hands, 12 that at that time you were without Messiah, excluded from the citizenship of Yisra'ël and strangers from the covenants of promise, having no expectation and without Elohim in the world. 13 But now in Messiah **יהושע** you who once were far off have been brought near by the blood of the Messiah.”

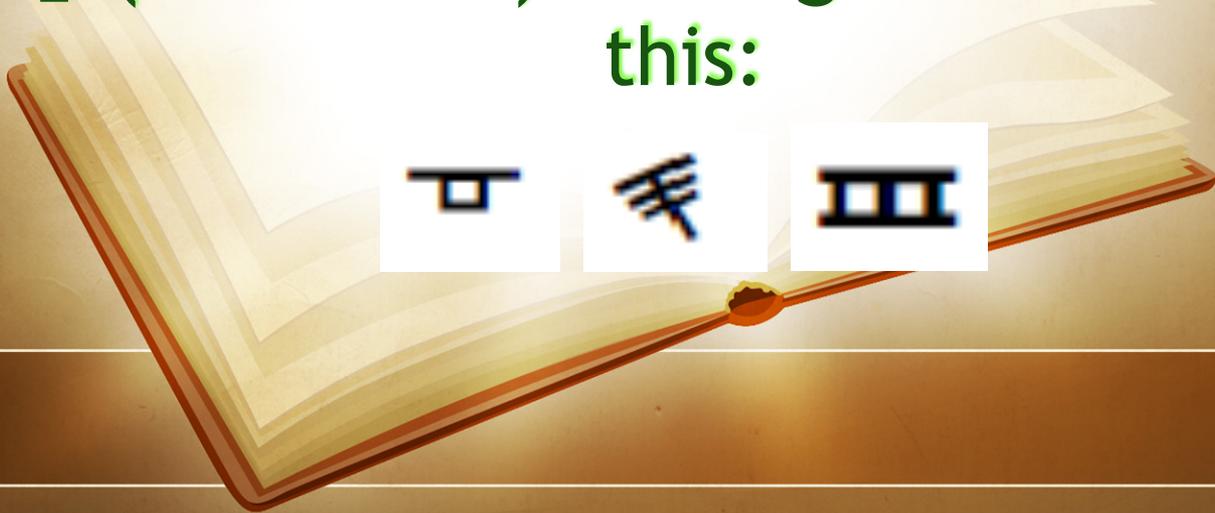


Galatyiim/Galatians 3:16 “But the promises were spoken to Abraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.”

Realizing how we have been separated by The Seed, through the favour He has shown us, we also need to realize that, as living stones being built up in Messiah, that we are to make sure that we do not let loving-commitment and truth forsake us!

Mishlě/Proverbs 3:3 “Let not loving-commitment and truth forsake you - bind them around your neck, write them on the tablet of your heart”

In the ancient pictographic form, the Hebrew word for 'loving-commitment' - **חֶסֶד**
HESED (kheh'-sed)- Strong's H2617 looks like this:



Het - ה



The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean **‘established, secure’**
as well as **‘cut off, separated from’**.

As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, and represents a **‘boundary’**, or better understood as our **‘boundaries’** in recognizing the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Samek - שָׁ:

The ancient script has this letter pictured as , which is a thorn and has the meanings of **‘pierce and sharp’** and can also carry the meaning of **‘a shield’**, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be **‘to grab hold of’** as a thorn is a seed that clings to hair and clothing.

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of **'turning'**, for it is the thorn that turns us away from danger and to that which is secure.

Dalet - ד



The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of a back-and-forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

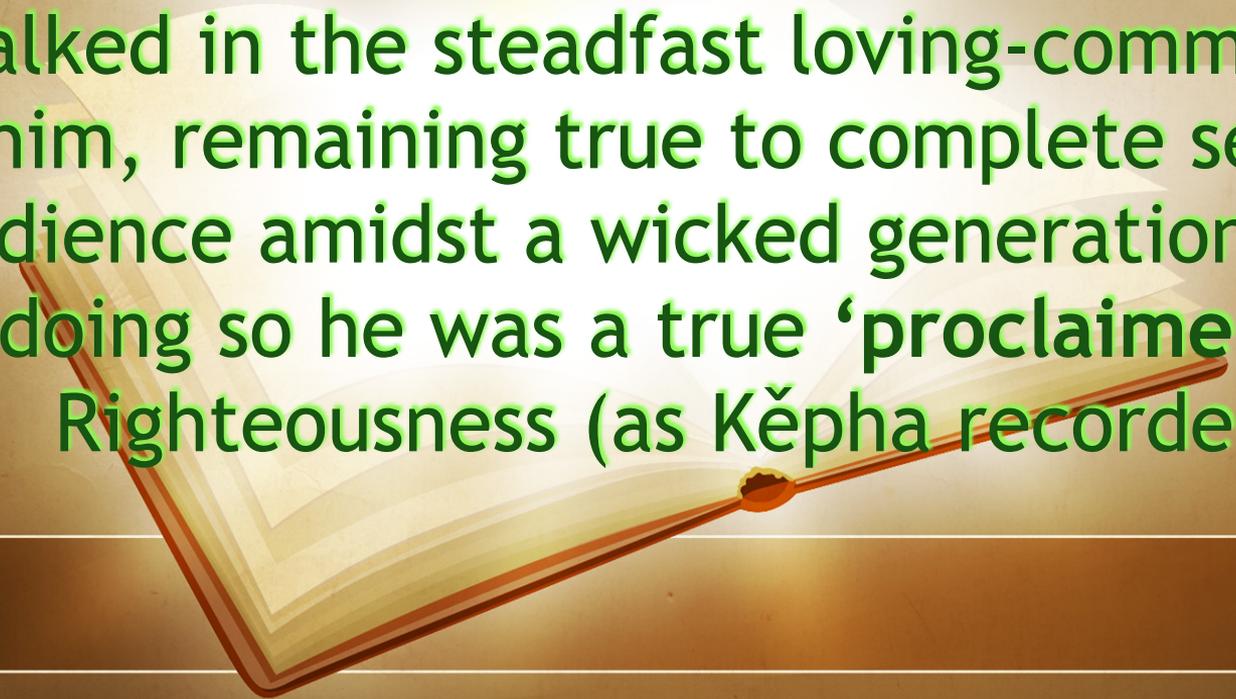
When understanding כְּסֵדֶּה ḵesed̄ (kheh'-sed)- Strong's H2617, in these ancient pictographic letters, we are able to clearly see that the **'boundaries'**, for the way in which we are to live, have been established and the entrance to walking in כְּסֵדֶּה ḵesed̄ (kheh'-sed)- Strong's H2617 (**loving-commitment**) is by our coming to the Door - that is our Master and Saviour - יהושע Messiah!

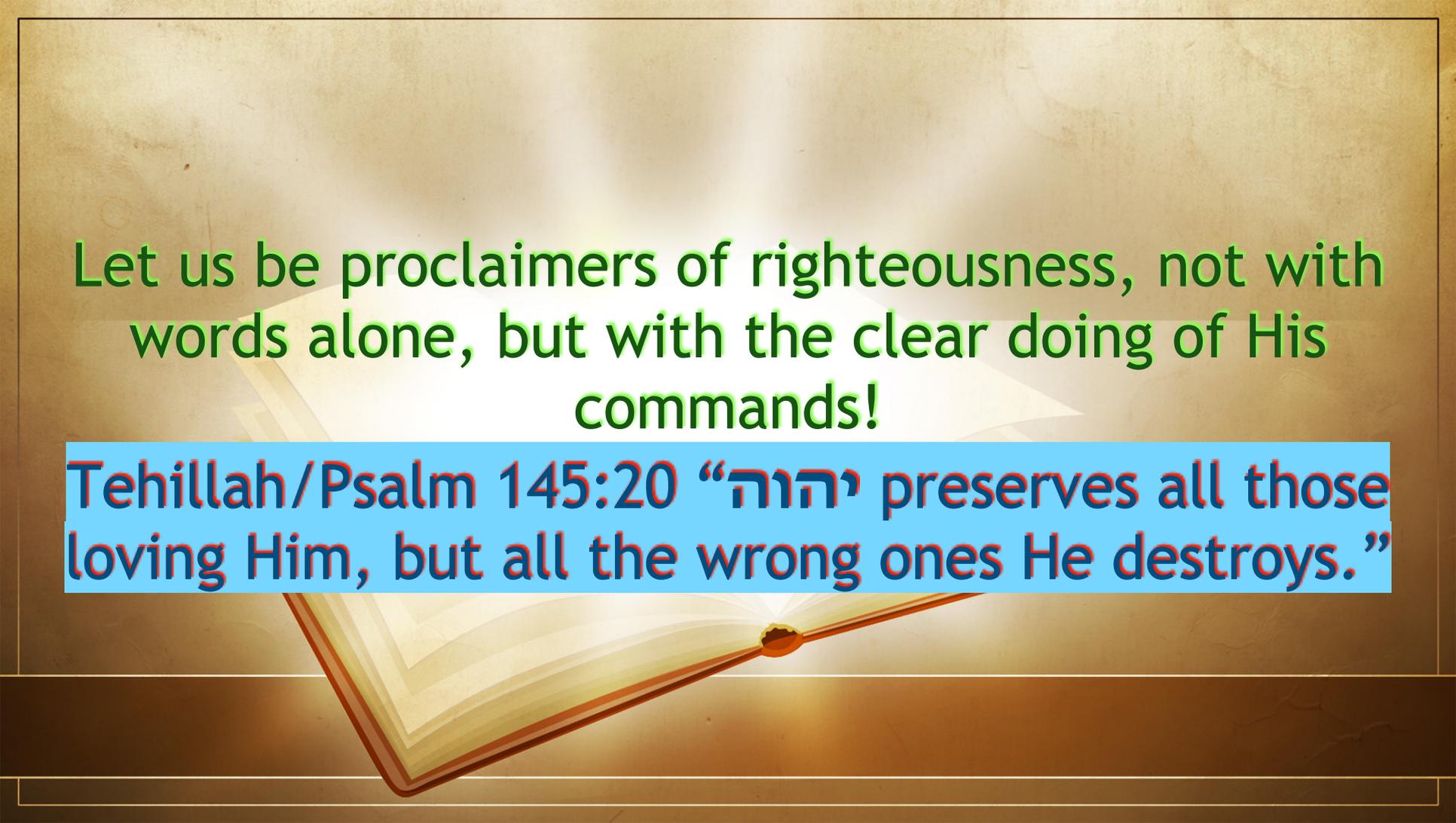
**WE AS LIVING STONES
ARE TO GRAB HOLD OF AND CLING TO
THE DOOR!**

The commands that are to be written upon the doorposts, are there to remind us that we are to submit to the rules of the House and remember that His rules He has written upon the tablets of our hearts!

And as we recall to mind the **חֶסֶד** **HESED** of **יהוה**, we can be comforted and encouraged to remain lovingly-committed to walking in and guarding His Covenant with us, unhindered by the vain threats and ridicule of others!

Noah found 'favour' in the eyes of יהוה because he walked in the steadfast loving-commitment of Elohim, remaining true to complete set-apart obedience amidst a wicked generation; and in doing so he was a true 'proclaimer' of Righteousness (as Kēpha recorded)!

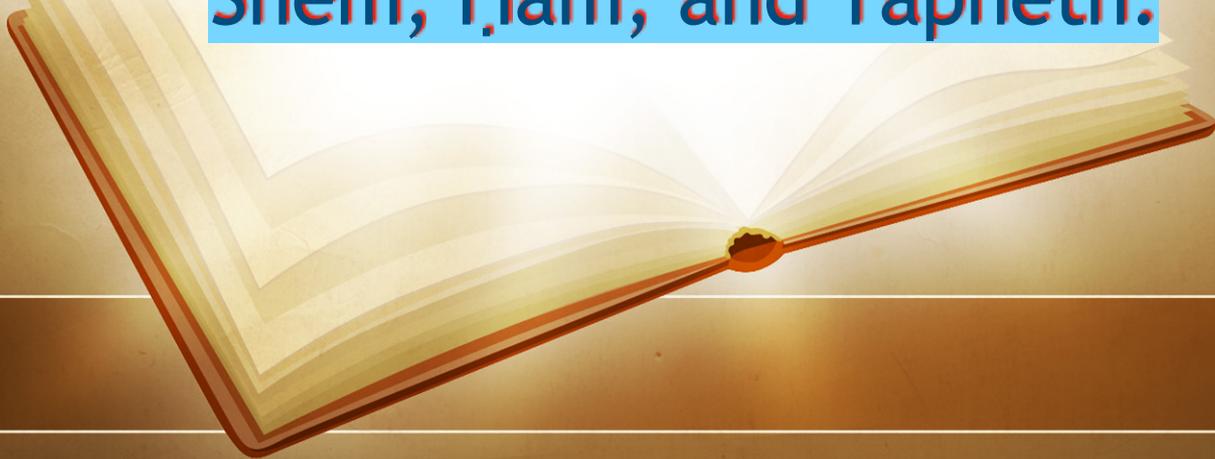




Let us be proclaimers of righteousness, not with words alone, but with the clear doing of His commands!

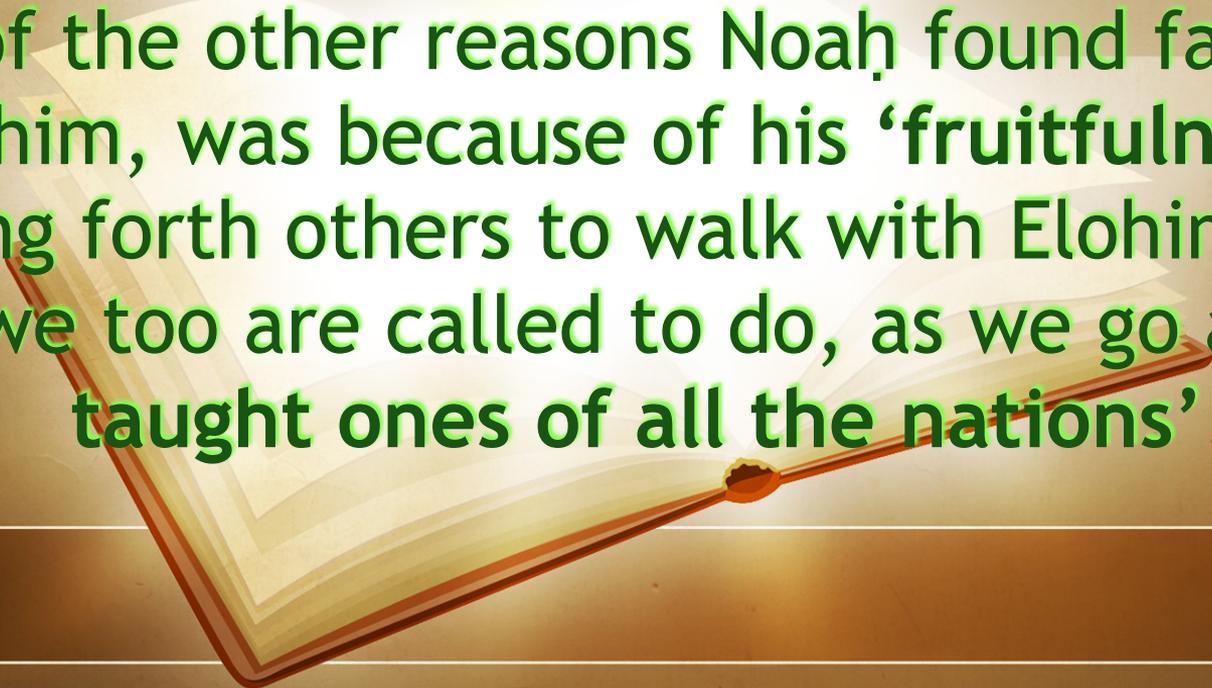
Tehillah/Psalm 145:20 “יהוה preserves all those loving Him, but all the wrong ones He destroys.”

Gen 6:10 And Noah brought forth three sons:
Shēm, Ḥam, and Yapheth.



Verse 10 - 3 sons

One of the other reasons Noah found favour with Elohim, was because of his 'fruitfulness', in bringing forth others to walk with Elohim, which is what we too are called to do, as we go and 'make taught ones of all the nations'!!!



Noah brought forth 3 sons:

- 1 - Shem (shame)- שֵׁם- Strong's H8035 which means, 'name'
- 2 - Ham (khawm)- חָם- Strong's H2526 which means, 'hot'
- 3 - Yepheth (yeh'-feth)- יָפֶֿתֿ- Strong's H3315 which means, 'opened'

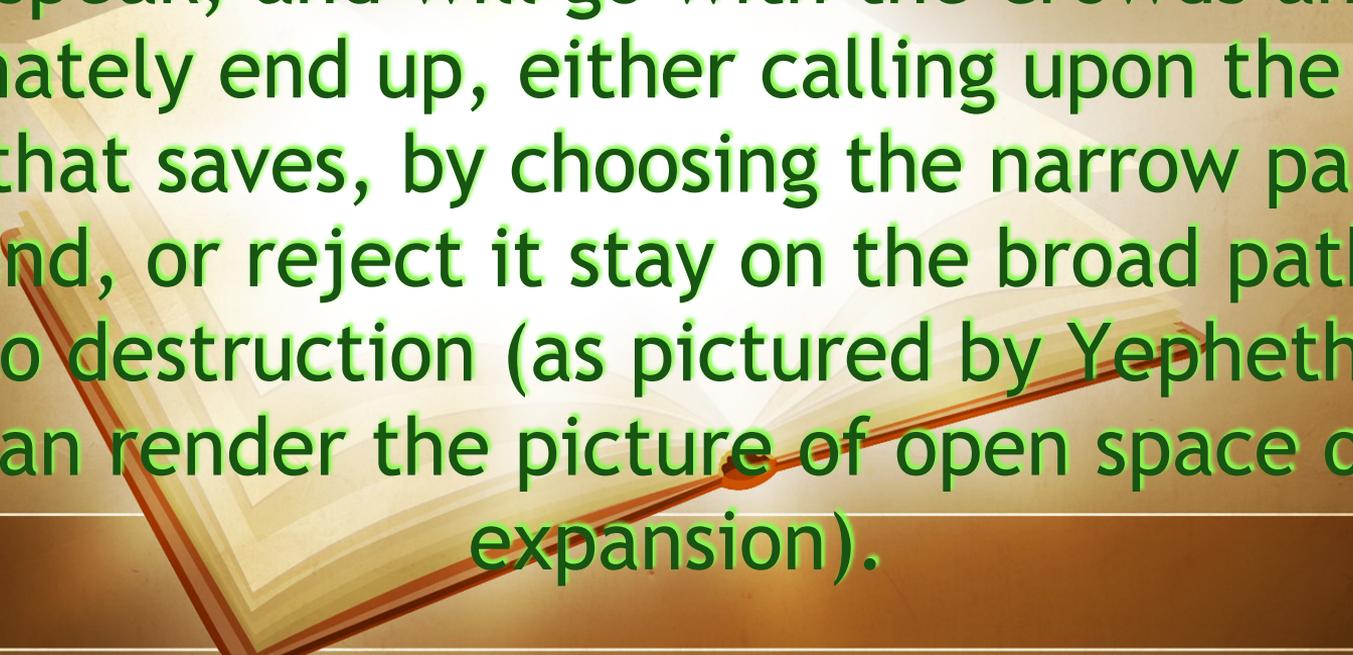
What is interesting for us, as we look at the 3 names here, is that we can, in a way, see 3 basic classes of people:

- 1) Those that call upon the Name of יהוה and are delivered and walk upright and are steadfast, teaching others the righteousness of Elohim (as pictured from the line of Shem); then there are:

2) Those who are **'hot-headed'**, rebellious and wicked as they willfully refuse to submit to the clear instructions of Elohim and choose to do their own thing (as pictured by H̄am whose son was cursed); and thirdly there are:



3) Those who procrastinate in the valley of the masses and are always leaving their options open, so to speak, and will go with the crowds and will ultimately end up, either calling upon the True Name that saves, by choosing the narrow path that few find, or reject it stay on the broad path that leads to destruction (as pictured by Yepheth which can render the picture of open space or expansion).



Gen 6:11 And the earth was corrupt before Elohim, and the earth was filled with violence.

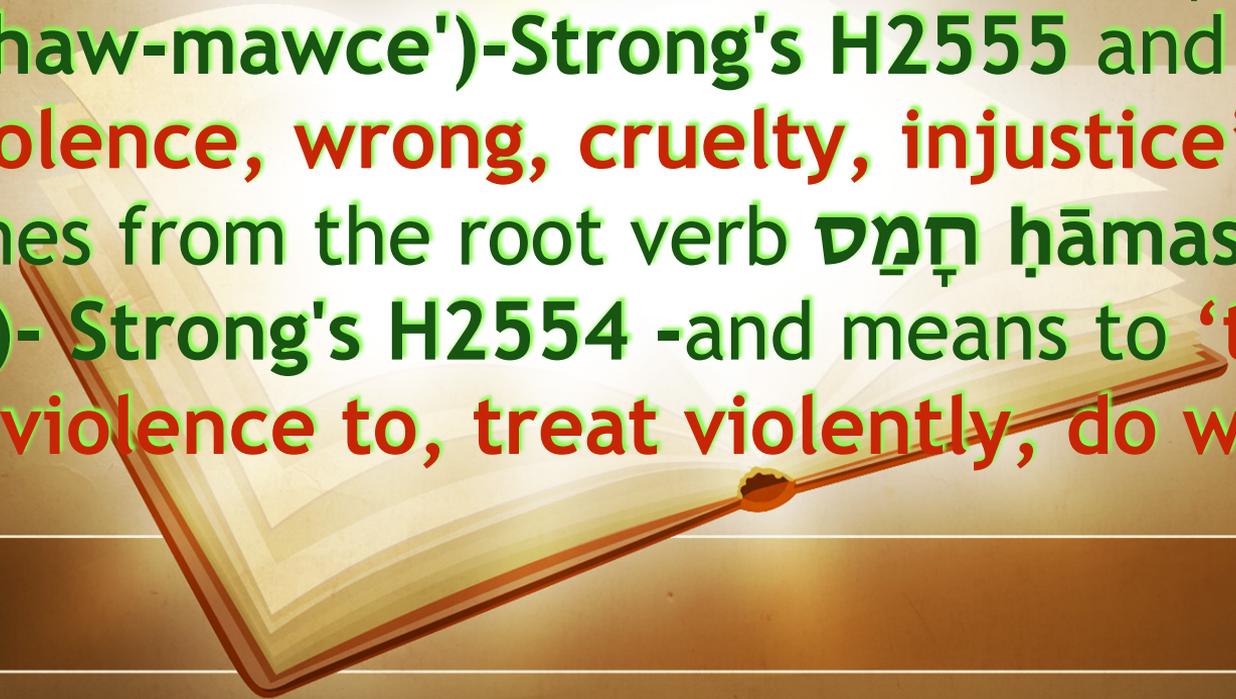
Gen 6:12 And Elohim looked upon the earth and saw that it was corrupt - for all flesh had corrupted their way on the earth -



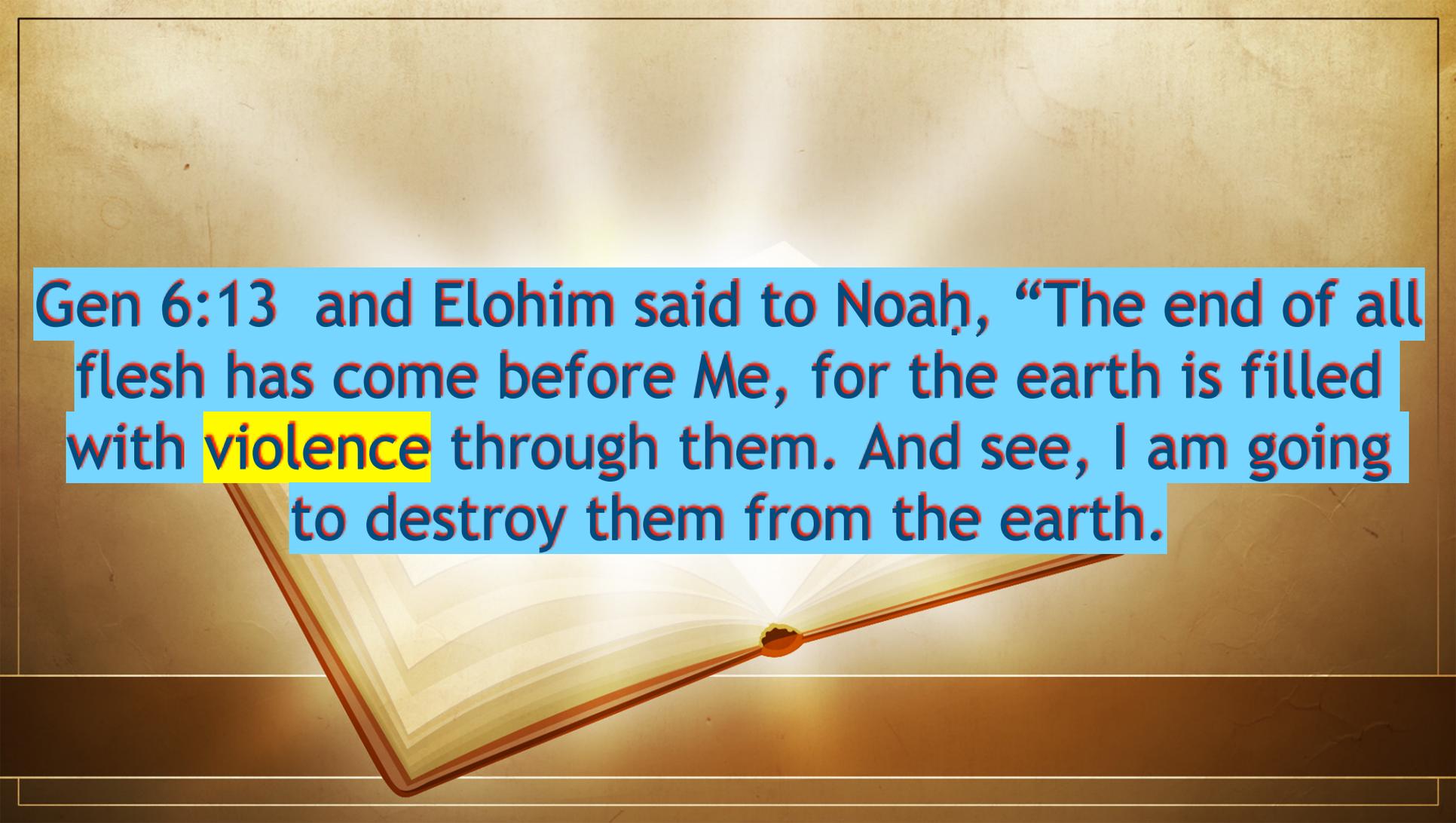
Verse 11-12

In the days of Noah the earth had become so wicked before Elohim and, as a result, violence had filled the earth!!!

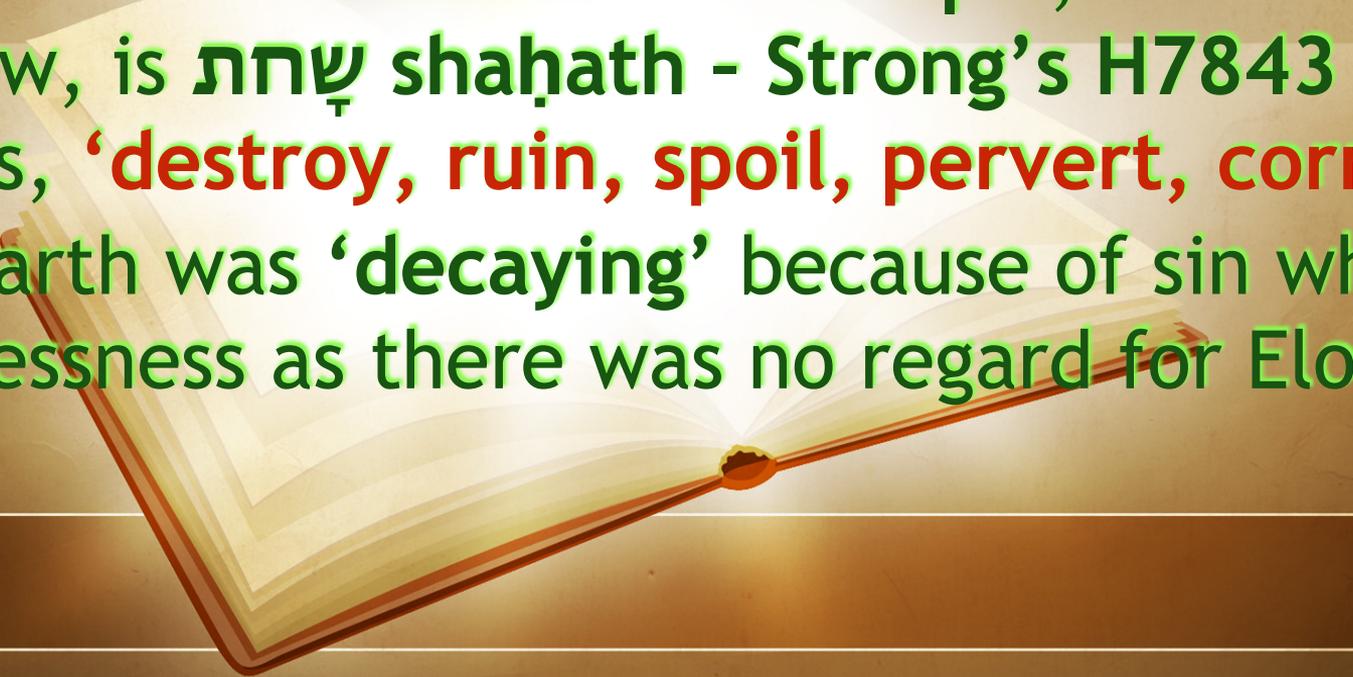
This was a terrible time of rebellion and utter disregard for the Master יהוה; and when we try to consider how corrupt it must have been, we can begin to recognize just how corrupt it was, as we see how the world today is getting more and more wicked and how violence is all over the earth, and very few are actually seeking the Master יהוה.



The Hebrew word for 'violence' is **חָמָס** ḥāmās (khaw-mawce')-Strong's H2555 and means **'violence, wrong, cruelty, injustice'** Which comes from the root verb **חָמַס** ḥāmas (khaw-mas')- Strong's H2554 -and means to **'to wrong, do violence to, treat violently, do wrongly'**



Gen 6:13 and Elohim said to Noah, “The end of all flesh has come before Me, for the earth is filled with violence through them. And see, I am going to destroy them from the earth.”



The root word used for 'corrupt', here in the Hebrew, is **שָׁחַת** shaḥath - Strong's H7843 which means, '**destroy, ruin, spoil, pervert, corrupt**'. The earth was '**decaying**' because of sin which is lawlessness as there was no regard for Elohim!

Mattithyahu/Matthew 24:37-39 “And as the days of Noah, so also shall the coming of the Son of Adam be. 38 “For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they did not know until the flood came and took them all away, so also shall the coming of the Son of Adam be.”

When Messiah tells us that in the days before the flood the people were eating and drinking, marrying and giving in marriage; what He was telling us, is that the people were feeding the flesh and there was no regard for the 'sanctity' of marriage as being a picture of Messiah and His Bride!

He is not saying here, that it is wrong to get married in the last days, but rather, that just as it was in Noah's day, when unequal yoking in marriage was taking place, so too in the last days there will be a profaning of the 'institution' of marriage.

Just look at how gay marriages have become legally accepted!!!

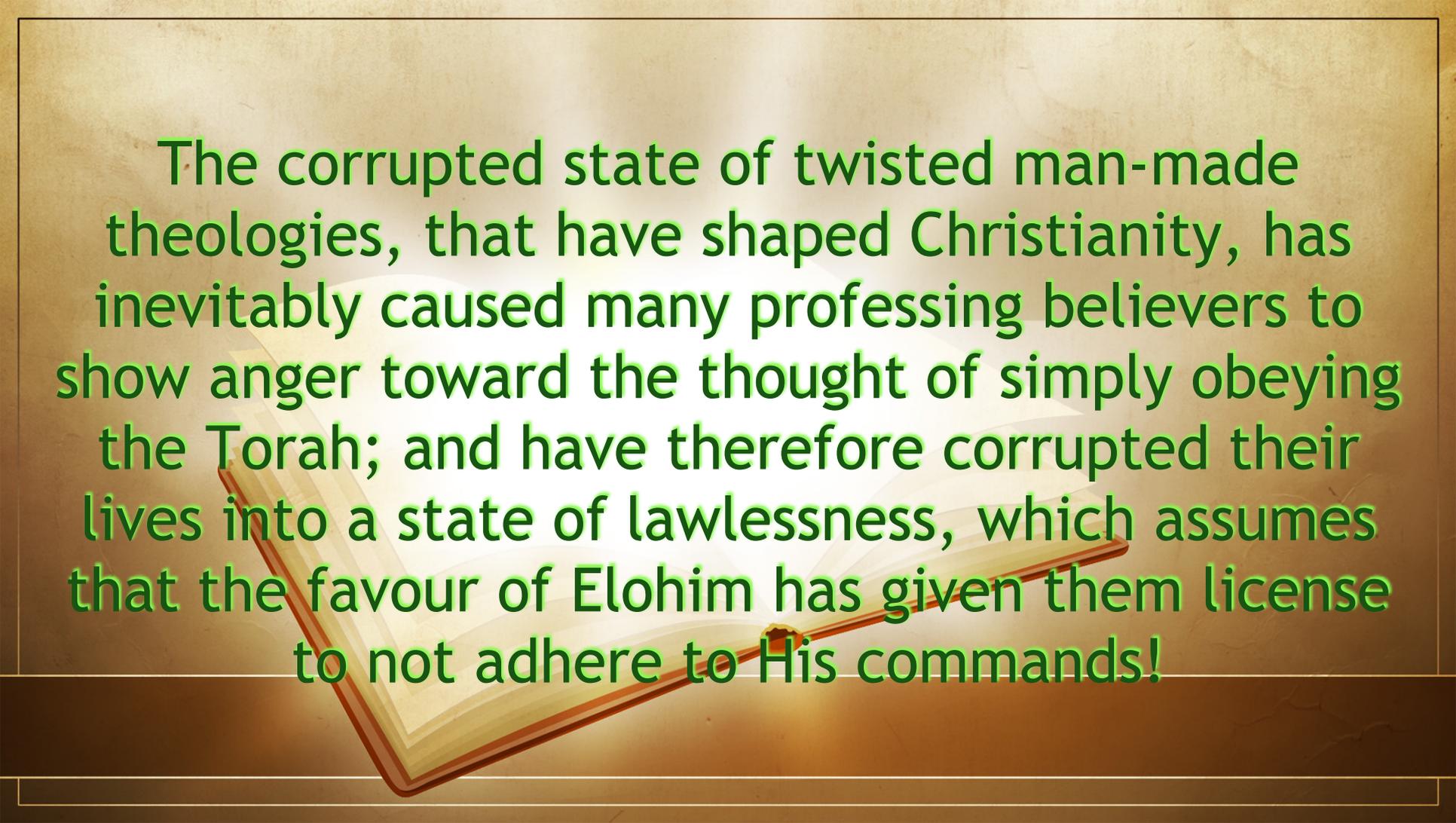
As sick as this may sound, there are even talks that the legalization of same sex marriages may actually lead to some states in the US permitting a human to get married to an androids and animals!!!

So, as we can see in these days that people have no regard for what marriage is intended to be, between a woman and a man, as they are supposed to represent the picture of the Messiah and His Bride!

The Hebrew word for 'violence' is **חַמָּס** ḥamas - Strong's H2555 which means, '**violence, wrong, malicious**'.

What is interesting to take note of is that the Arabic term 'hamas' is the term used of a militaristic terrorist group which uses politics and violence to achieve its goals!

When people turn aside from the Torah, their lives inevitably resort to a violent and malicious stand against the need to walk according to the Torah.



The corrupted state of twisted man-made theologies, that have shaped Christianity, has inevitably caused many professing believers to show anger toward the thought of simply obeying the Torah; and have therefore corrupted their lives into a state of lawlessness, which assumes that the favour of Elohim has given them license to not adhere to His commands!

Romiyim/Romans 2:13 “For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the Torah shall be declared right.”

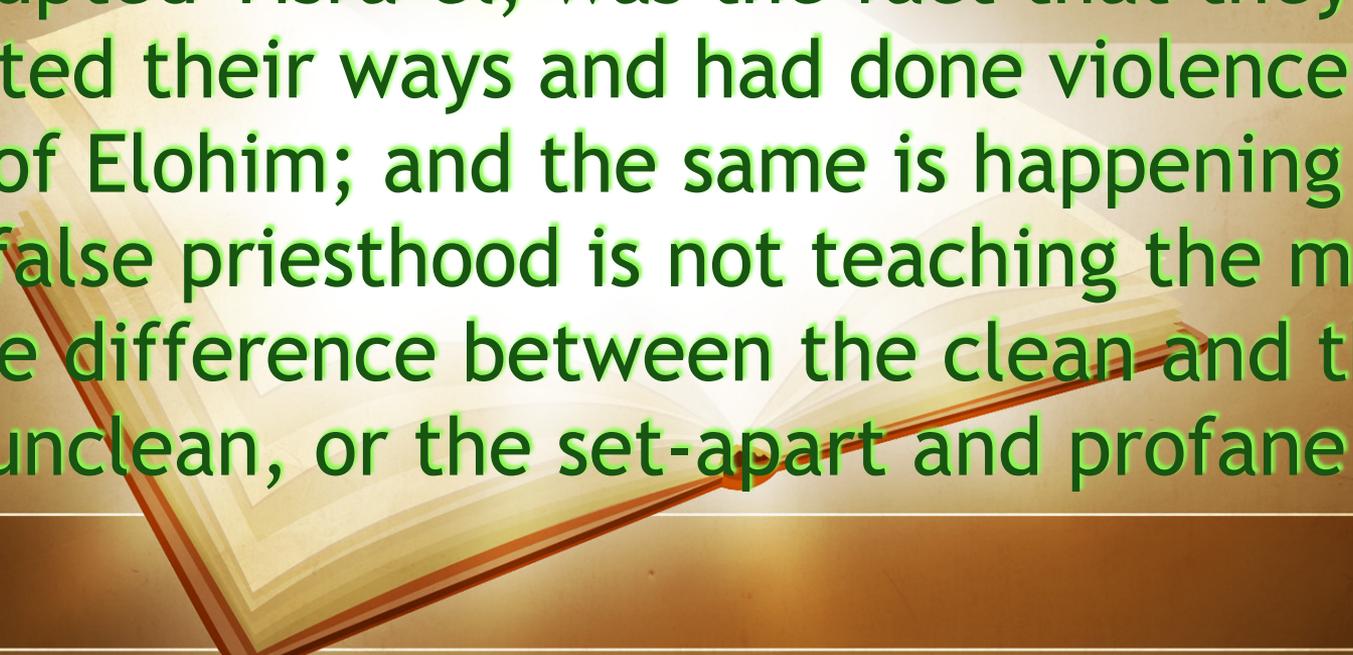
Tsephanyah/Zephaniah 3:4 “Her prophets are reckless, treacherous men. Her priests have profaned the set-apart place, they have done violence to the Torah.”

Luqas/Luke 16:16 “The Torah and the prophets are until Yoḥanan. Since then the reign of Elohim is being announced, and everyone is doing **violence** upon it.”

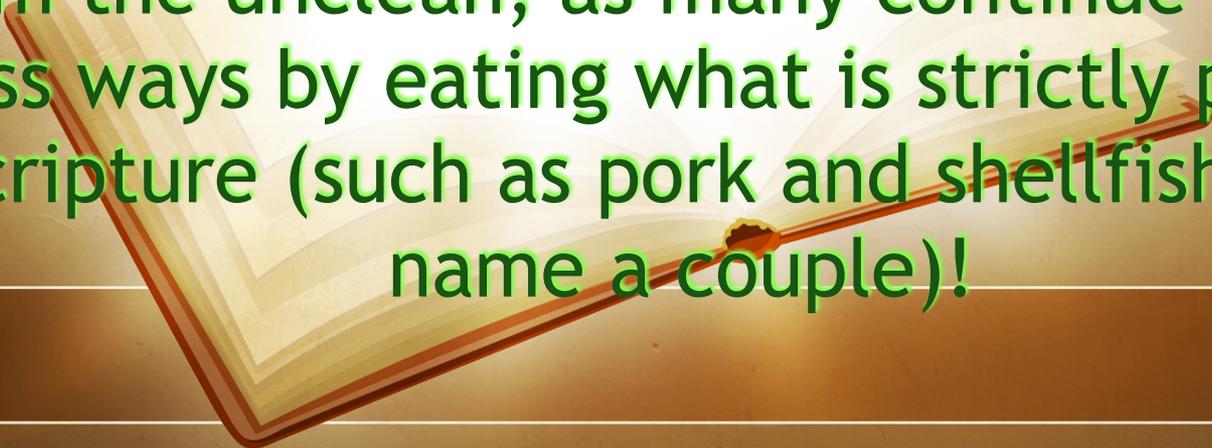
Yeḥezqěl/Ezekiel 22:26 “Her priests have done **violence** to My teaching and they profane My set-apart matters. They have not distinguished between the set-apart and profane, nor have they made known the difference between the unclean and the clean. And they have hidden their eyes from My Sabbaths, and I am profaned in their midst.”

The Greek word for 'violence' is βιάζω biazō-
(bee-ad'-zo) Strong's G971 which means 'to force,
that is, (reflexively) to crowd oneself (into), or
(passively) to be seized: - press, suffer
violence'.

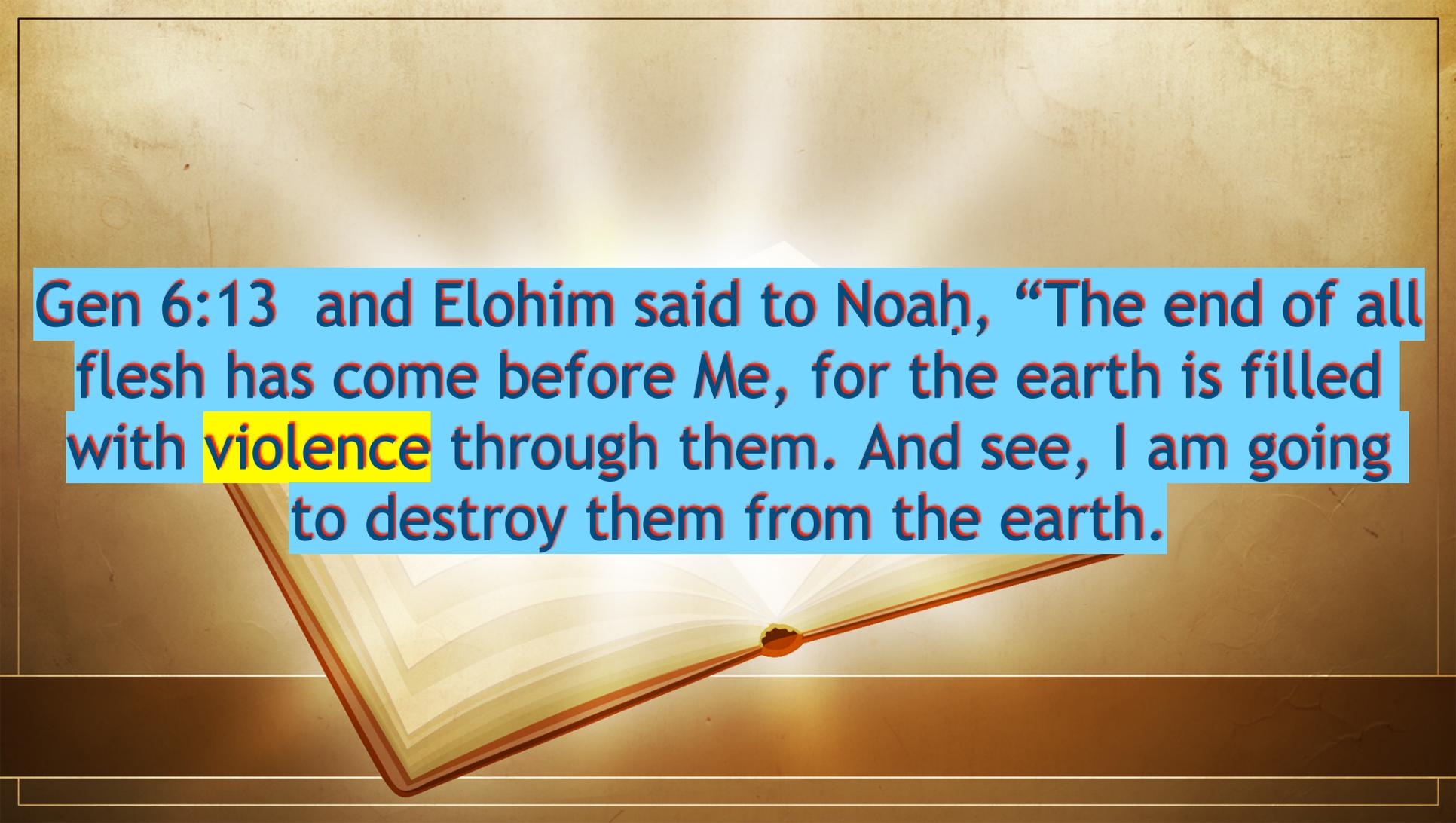




What we see, as a repeated woe against a corrupted Yisra'ěl, was the fact that they had corrupted their ways and had done violence to the Torah of Elohim; and the same is happening today, as a false priesthood is not teaching the masses the difference between the clean and the unclean, or the set-apart and profane!



And the complete disregard for the keeping of the Sabbath is a major sign of the violence that is being done against the Torah today, as well as the complete disregard in distinguishing the clean from the unclean, as many continue in their lawless ways by eating what is strictly prohibited in Scripture (such as pork and shellfish, just to name a couple)!



Gen 6:13 and Elohim said to Noah, “The end of all flesh has come before Me, for the earth is filled with violence through them. And see, I am going to destroy them from the earth.”

Verse 13 - Elohim spoke to Noah

With the earth being so corrupt and full of violence, we see that there was literally only one man, and his family, that were left who walked with Elohim and so, Elohim spoke with Noah and told him what He was about to do.

Amos 3:7 “For the Master יהוה does no matter unless He reveals His secret to His servants the prophets.”

Destruction had now been decreed by יהוה, which He had revealed to His servant Noah, and he gave Noah further instructions on what to do and Noah preached righteousness, calling people back to Elohim, yet they would not listen!

This refusal to listen has been the downfall and destruction of so many who simply refuse to humble themselves before the Master יהוה, as they choose their own ways above the Creator's; yet despite the many warnings that the servants of Elohim bring, they rather hold fast to the vain tradition and dogmas of man.

Yirmeyahu/Jeremiah 25:4-7 “Moreover, יהוה has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear, 5 saying, ‘Turn back now everyone from his evil way and from the evil of your deeds, and dwell on the soil which יהוה has given to you and your fathers forever and ever. 6 ‘And do not go after other mighty ones to serve them and to bow down to them. And do not provoke Me with the works of your hands, so that I do you no evil.’ 7 “But you did not listen to Me,” declares יהוה, “so as to provoke Me with the works of your hands, for your own evil.”

Here in **Berēshith/Genesis**, we see the words of judgement that Elohim was proclaiming to His servant Noah; and we also are able to see that the judgement upon the wicked, and those who are destroying the earth, is coming again, as well as the reward for the true set-apart ones who fear the name of יהוה and walk in righteousness, as seen in:

Hazon/Revelation 11:18 “And the nations were enraged, and Your wrath has come, and the time of the dead to be judged, and to give the reward to Your servants the prophets and to the set-apart ones, and to those who fear Your Name, small and great, and to destroy those who destroy the earth.”

Gen 6:14 “Make yourself an ark of gopherwood. Make rooms in the ark, and cover it inside and outside with a covering. (a) Footnote: (a)Pitch, tar or other.

Gen 6:15 “And this is how you are to make it: The length of the ark is three hundred cubits, its width fifty cubits, and its height thirty cubits.

Gen 6:16 “Make a window for the ark, and complete it to a cubit from above. And set the door of the ark in its side. Make it with lower, second, and third decks.

Verse 14-16 - The Ark

The Hebrew word that is translated as 'ark' comes from the root word תֵּבָה *tebah* (tay-baw')- Strong's H8392 which means, 'a box, chest' and this word is used, both for Noah's ark as well as the basket in which Mosheh was placed as a baby to escape the wrath of Pharaoh.

It is not the same word that is used for the 'Ark of the Covenant' as that is the root word אָרוֹן *aron* (aw-rone')- Strong's H727 meaning, 'a chest, ark'.

In both the Scriptural accounts of the Flood and the time of Mosheh's birth, the תֵּבָה - 'tebah' or 'ark/basket' pictures a protection of the righteous that shall be saved from destruction; and furthermore, we take special note that Noah's ark is a symbol or figure of what saves us - and that is immersion in the Name of Messiah:

Kěpha Aleph/1 Peter 3:20-21 “who were disobedient at one time when the patience of Elohim waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight beings, were saved through water, 21 which figure now also saves us: immersion - not a putting away of the filth of the flesh, but the answer of a good conscience toward Elohim - through the resurrection of יהושע Messiah,”

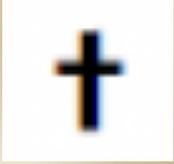
The Hebrew word **תְּבַח** **tebah** - Strong's H8392 in the ancient pictographic script, is written as follows:

𐤕 𐤁 𐤕



Tav - ת:



The ancient form of this letter is  - meaning **two crossed sticks**. It was a type of a mark as being displayed by two crossed sticks and has the meaning of **'mark, sign or signature or identification'**, used as a marker to identify people, places or things.

It can also carry the meaning of **'seal' or 'covenant'**, as well as the bringing together of the two tribes of Yisra'el back into the Covenants of Promise by the Blood of Messiah.

Bet-בְּ:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Hey -ה:



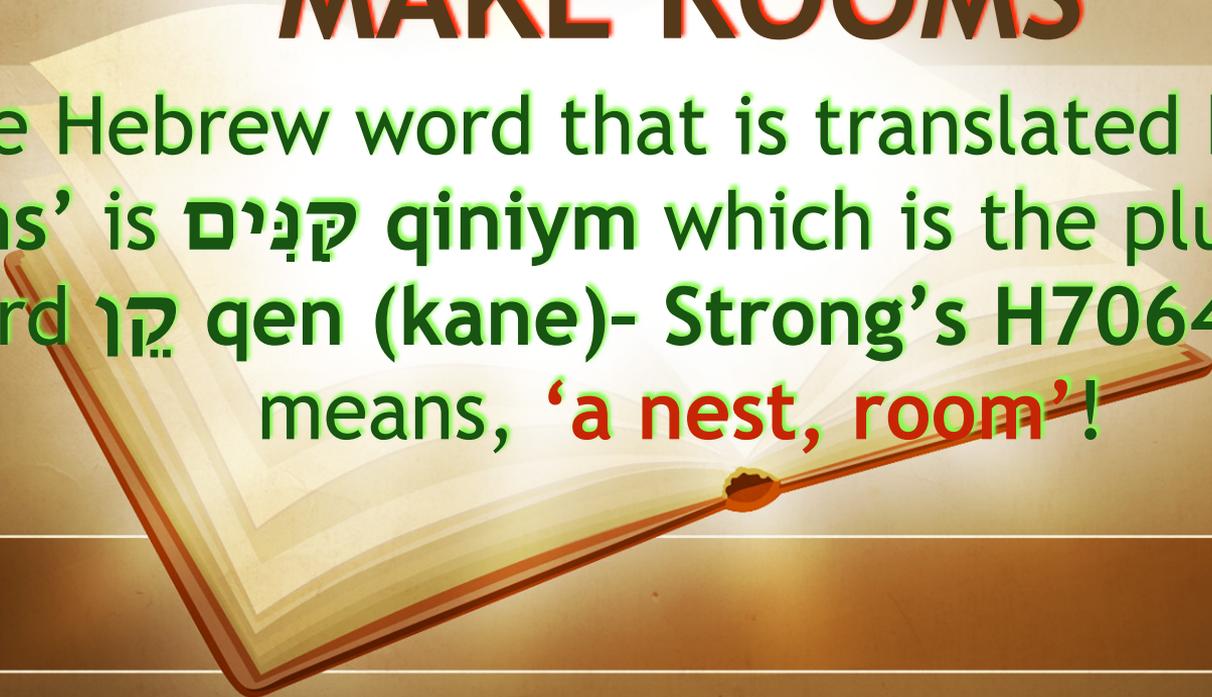
The original pictograph for this letter is , a man standing with his arms raised out. The meaning of the letter is 'behold, look, breath, sigh and reveal or revelation from the idea of revealing a great sight by pointing it out'. It also carries for us the meaning of surrender as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

So, from this word, in the ancient pictographic letters, we can see how the ark of Noah can be a symbol of our immersion in the Name of Messiah, who by His Blood has caused us to be grafted back in to the Covenants of Promise, in order that He establishes His house, as He proclaims to us His 'floor plan' from Creation, which is revealed through the life, death and resurrection of Messiah - the One to whom all praise and esteem belongs, as we lift our hands in praise and submit to walk in Him and follow His clear instructions that brings us a sure hope of deliverance that is to come!

The Ark was to be made of 'gopher wood', and the Hebrew word גֹּפֶרֶת gopher (go'-fer)- Strong's H1613 is only used here in Scripture and there is not much information given on this type of wood, however there is a strong likelihood that this wood could have been a type of 'cedar' or cypress?, gopher, gopher wood, which would certainly tie in with Scripture, as it being the wood that was used for the cleansing of a leper, the cleansing of a house and was used in the red heifer sacrifice, which are all picture of the sacrifice of Messiah who was nailed to the wooden stake!

MAKE ROOMS

The Hebrew word that is translated here as 'rooms' is קִנִּיִּים qiniym which is the plural of the word קֵן qen (kane)- Strong's H7064 which means, 'a nest, room'!



And so, what we can see here, in the instructions given to Noah, is that the 'rooms/nests' he was to make for the animals, suggests to us that the animals would be settled in a nest that would cause them to 'hibernate' and therefore, not be restless during the journey in the ark, and so too can we see the picture here, of how we, who are walking in the Torah and remain steadfast in doing what has been prepared beforehand for us to do, so as to not wander from the Truth, will find that our ability to not be 'restless' in our sojourning here, made possible, in Messiah!

Mishlě/Proverbs 27:8 “Like a bird that wanders from its nest, so is a man who wanders from his place.”



The Hebrew word that is used here for 'nest' is **קן** **qen** and the word used for 'wanders' is **נדד** **nadad** (naw-dad')- Strong's H5074 which means, 'to retreat, flee, depart, stray, wander, flutter' and we can see the clear picture of those who 'stray' in their walk and are tossed about by various teachings become unstable in all their ways, while we who remain steadfast in our obedience in walking in Messiah find our true rest and shalom in Messiah, despite the raging storms of life that try to beat us down!

Cover it inside and out with a covering:

Noah was commanded by יהוה to cover the ark inside and out with pitch - he was told to

כָּפַר 'kaphar' (kaw-far')- Strong's H3722 'to cover, purge, make an atonement, make reconciliation, cover over with pitch' (cover) the ark with כֹּפֶר Kopher (ko'-fer)- Strong's H3724 'price of a life, ransom, bribe, asphalt, pitch (as a covering)'
(pitch).

The Hebrew word for atonement is כִּפָּר **'kippur'** (kip-poor')-Strong's H3725 and comes from the root word כָּפַר **'kaphar'** (kaw-far')-Strong's H3722 which means: **'to cover over, pacify, make propitiation, atone'**.

As a noun it can also carry the meaning of **'a ransom', 'gift', or 'to secure favour'**. It literally means to **'cover over'** or **'smear with pitch'** as in the sealing of a ship.

Therefore, כָּפַר 'kaphar' (kaw-far')- Strong's H3722, or atonement, means 'to cover that which is bare or naked or shamed', and also means to 'smear the ship so that your ship will not sink and drown all those aboard'!

Wow - we are 'covered'

and

Atoned for by His Blood!!!

The Hebrew word כֹּפֶר Kopher (ko'-fer)- Strong's H3724 means, '**pitch (as a covering)**' and also carries the meaning of '**the price of a life**' and this word is also the name of the henna plant, as used in:

Shir HaShirim/Song of Songs 1:14 "My beloved is to me a cluster of henna blooms in the vineyards of Ĕn Gedi."

The Hebrew word כָּפַר 'kaphar' (kaw-far')- Strong's H3722 also means 'to ransom' - and so, we know that יהושע has paid our ransom and atoned for us.

It also means to reconcile with someone who has the power of death over you, and to pacify the one who has the power to do you harm!

We must realize that the punishment for sin is death, and no sin goes unpunished.

Through the Atonement of יהושע for our sins, we are reconciled to the One who has the power to put us to death!

In Wayyiqra/Leviticus, where the priestly service and sacrificial system is presented and discussed, the very word we have been looking at, 'kaphar' is used 16 times in Wayyiqra/Leviticus 16 and 48 times in the entire book!

39 times, however, it is used in Wayyiqra/Leviticus in the specific description of the priestly service and sacrificial system, where the other times are regulation instructions for the Day.

This is a wonderful representation for us - for it was the exact number of stripes that יהושע took across His back - and it is by His stripes that we are healed!!!

By His Stripes and His sacrifice, we are covered, cleansed, redeemed and reconciled to Him!

In the ancient pictographic script, the Hebrew word כָּפַר 'kaphar' (kaw-far')- Strong's H3722 is pictured as:

The pictograph for the Hebrew letter Kaf (כ) is a stylized black shape on a white background, resembling a hand or a hook.

The pictograph for the Hebrew vowel Patach (פ) is a simple black horizontal oval shape on a white background.

The pictograph for the Hebrew letter Shin (ש) is a stylized black shape on a white background, resembling a crown or a three-pronged fork.

Kaph - כָּ:



The ancient script for this letter 'kaph' is -  - and pictures **'an open palm of a hand'**, and can have the meaning of **'bend, curve'** which is seen in the shape of the hand. It can also be understood to have the meaning of the ability to **'tame, subdue'**, as in the **'bending of the will'**, as an **'open hand'** signifies **'submission'**.

Pey - פּ:



The ancient script for this letter 'pey' is  and is pictured as an **'open mouth'** and carries the meaning of **'speak and blow'** from the functions of the mouth, and can also have the meaning of **'scatter'** by blowing. In representing the mouth, it can also picture the lips of a mouth, which are the **'edges of the mouth'**, and can also refer to things with edges, such as a sword or beard!

Resh-ר:



The ancient script has this letter 'resh' as - and is pictured as **'the head of a man'** and has the meaning of the head of a man as well as **chief, top, beginning or first.**

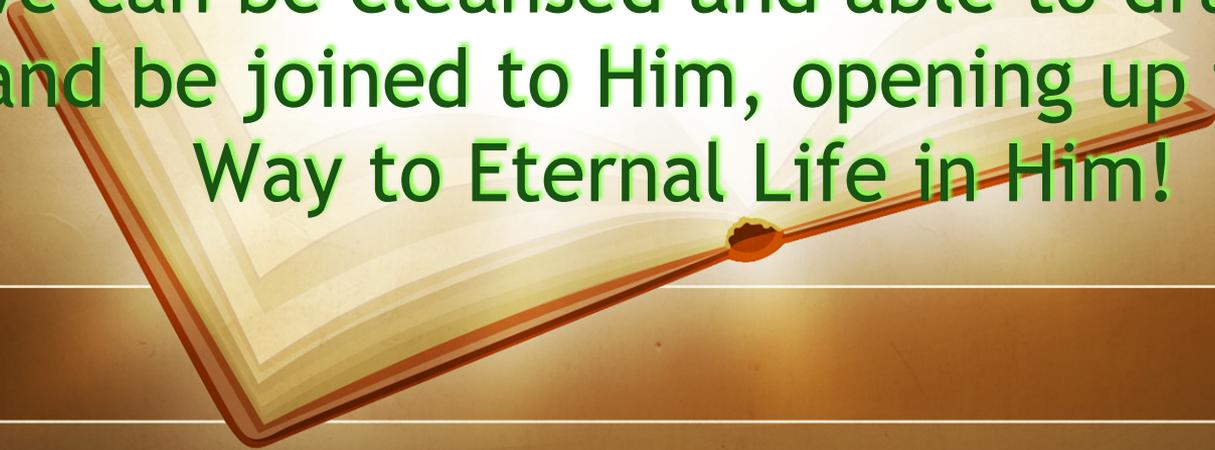
Top, as in the top or head of a body and chief, as in the head of a tribe or people as well as the one who rules the people.

When we consider the significance of these pictures that render the words כִּפֵּר 'kippur' H3725, כָּפַר 'kaphar' H3722 and כִּפֶּה 'Kopher' H3724 we are able to clearly recognize the powerful working of our Master and Elohim, who has by His own Hand opened the Way for us to be joined to Him, who is our Head and therefore we can see the following:

**THE OPEN HAND
THAT OPENED THE WAY
TO THE HEAD!**

**or THE WORK OF THE WORD OF THE HEAD
THAT COVERS**

Our Master is the **ONLY ONE** who could redeem us and, in doing so, He revealed His open Hand and took the nails in His Hands, for our sin, in order that we can be cleansed and able to draw near to Him and be joined to Him, opening up for us the Way to Eternal Life in Him!



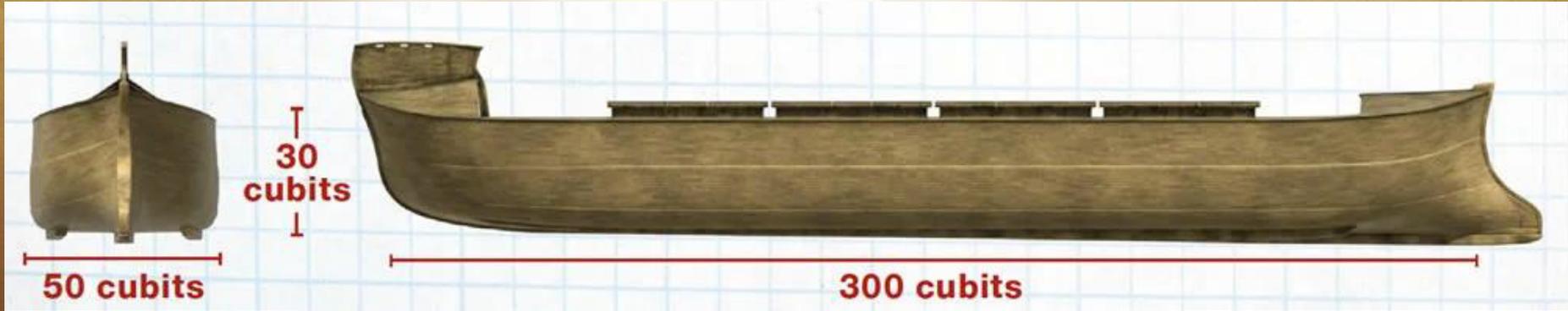
Size of the Ark:

300 cubits long; 50 cubits wide and 30 cubits high!

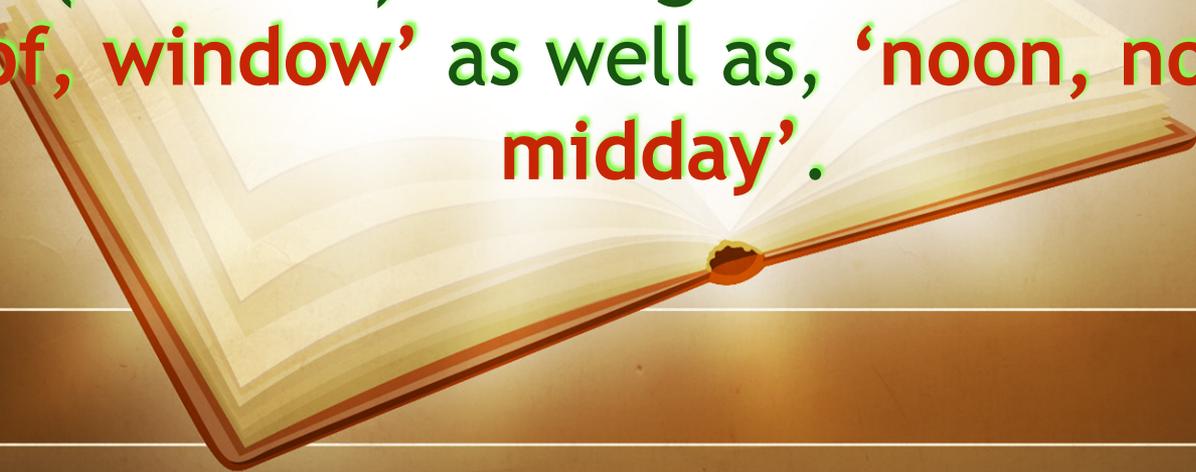
The length of a cubit is approximately 18 inches, which would make the size of the Ark approximately 450 feet in length; 75 feet wide and 45 feet high!

To put that in perspective: a standard length of a football field is 300 feet and the width 50 feet; therefore, making the ark of Noah 1 and a half times a standard football field in length and a half of a field wide.

The height of over 45 feet would easily accommodate 3 floors/decks.



Noah was told to make a window/roof/skylight for the ark and the Hebrew word for this is צֹהַר tsohar (tso'-har)- Strong's H6672 which means, 'roof, window' as well as, 'noon, noontday, midday'.



In fact, this word צֹהַר tsohar (tso'-har)- Strong's H6672 is only translated as **'window'** once, as seen here in this account of the instructions for the ark; whereas elsewhere, it is translated as **'noon or noontday'**; and at its root, it means **'to make oil' or 'press oil out' or 'glisten'**, which is the primitive root - צָהַר tsahar (tsaw-har')- Strong's H6671.

This roof/skylight would be the only source of light for the ark and it would be sufficient for all who were inside!

In reference to the Day of יהוה we find this word - צהר tsohar (tso'-har)- Strong's H6672 being used and translated as 'noon', in:

Amos 8:9 “And it shall be in that day,” declares the Master יהוה, “that I shall cause the sun to go down at noon, and shall darken the earth on a day of brightness,”

From the design and architecture of the ark, we are able to clearly picture the symbol of the protection of יהוה, for the set-apart ones in the day of distress!

When the sun will be darkened and the moon not give its light, we who are 'in' Messiah, will have His Torah that will be our light, as we are sealed by His Spirit and need not fear that which can destroy the flesh for the second death has no power over us!

Gen 6:17 “And see, I Myself am bringing floodwaters on the earth, to destroy all flesh in which is the breath of life from under the heavens - all that is on the earth is to die.

Gen 6:18 “And I shall establish My covenant with you, and you shall come into the ark, you and your sons and your wife and your sons’ wives with you.

Verse 17-18

יהוה made it very clear that He was going to destroy all flesh that is on the earth, while Noah and his family and all the animals that were 'in' the Ark would be preserved and יהוה would establish His covenant with Noah.

Here is a wonderfully clear picture of that which is of the flesh will die, yet those who walk according to the Spirit shall be saved!

Romiyim/Romans 8:1 “There is, then, now no condemnation to those who are in Messiah **יהושע**, who do not walk according to the flesh, but according to the Spirit.”



יהוה establishes His Covenant with those who are 'in' Him by the Blood of Messiah and the picture of the ark and the rooms and the covering protection for His called out and set-apart ones when the wrath of Elohim is poured out, carries the similar language in:

Yeshayahu/Isaiah 26:20-21 "Go, my people, enter your rooms, and shut your doors behind you; hide yourself, as it were, for a little while, until the displeasure is past. 21 For look, **יהוה** is coming out of His place to punish the inhabitants of the earth for their crookedness. And the earth shall disclose her blood, and no longer cover her slain."

He is coming out of His Most Set-Apart place for two reasons - one is to destroy the wicked and two is to firmly establish His Covenant with His people who shall be saved out of the day of distress!

Yirmeyahu/Jeremiah 30:7 “Oh! For great is that day, there is none like it. And it is the time of Ya’aqob’s distress, but he shall be saved out of it.”



Gen 6:19 “And of all the living of all flesh, two of each, you are to bring into the ark, to keep them alive with you - a male and a female.

Gen 6:20 “Of the birds after their kind, and of the cattle after their kind, and of all creeping creatures of the ground after their kind, two of each are to come to you, to keep them alive.

Gen 6:21 “As for you, take of all food that is eaten and gather it to yourself. And it shall be food for you and for them.”

Gen 6:22 And Noah did according to all that Elohim commanded him, so he did.

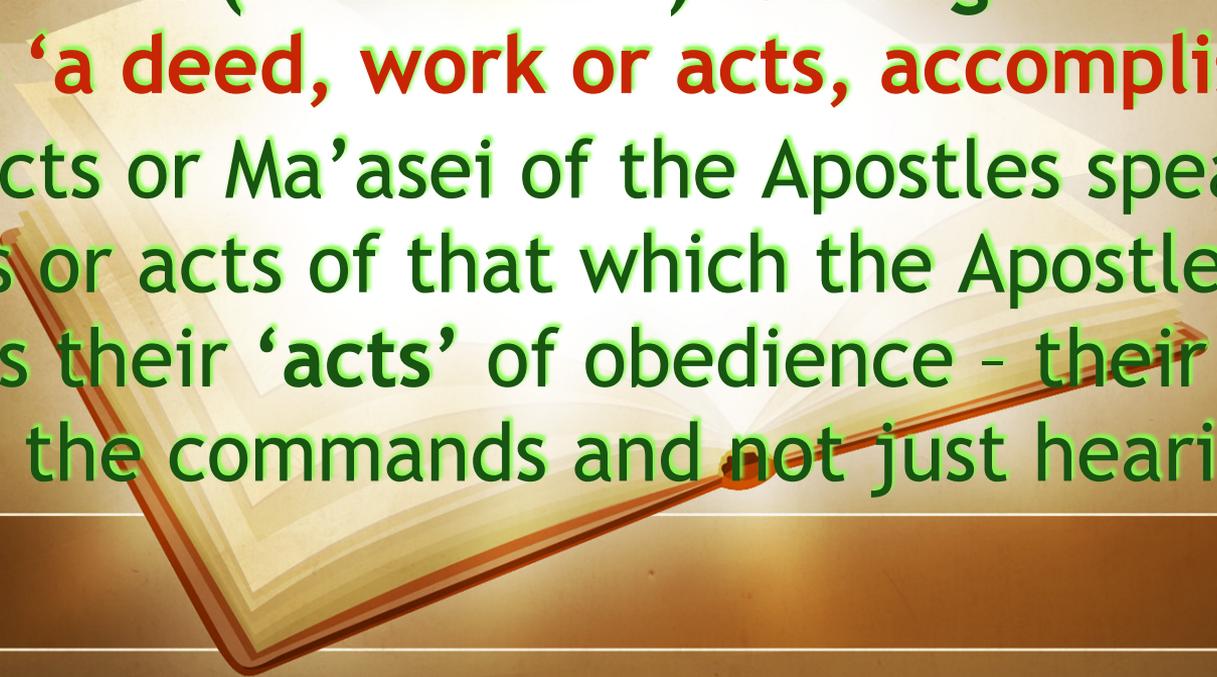


Verse 19-22

Noah was commanded to take 2 of each of all the creatures, birds and cattle and take enough food for all, and in verse 22 we see a wonderful statement being made - Noah did according to all that Elohim commanded him.

Noah did not have anyone else that he could go and ask advice from, and he simply did what יהוה instructed and when the flood waters came, he was delivered!!!

The Hebrew root word that is translated as 'did' is אָשָׂה **asah** (aw-saw')- Strong's H6213 meaning, 'to do, work, make, produce, to act with effect, to observe, to bring about, institute' and can also mean, 'celebrate', which I think is very fitting, as it is truly a great 'joy' **TO DO** the laws and right-rulings as prescribed!



A derivative of this root is the word מַעֲשֵׂה
ma'aseh (mah-as-eh')- Strong's H4639 and
means **'a deed, work or acts, accomplishments'**.
The Acts or Ma'asei of the Apostles speaks of the
deeds or acts of that which the Apostles did and
records their **'acts'** of obedience - their **'doing'** of
the commands and not just hearing!

So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth - when we diligently observe and guard to do all He commands us to do - it is a great joy and a delight and not heavy at all!

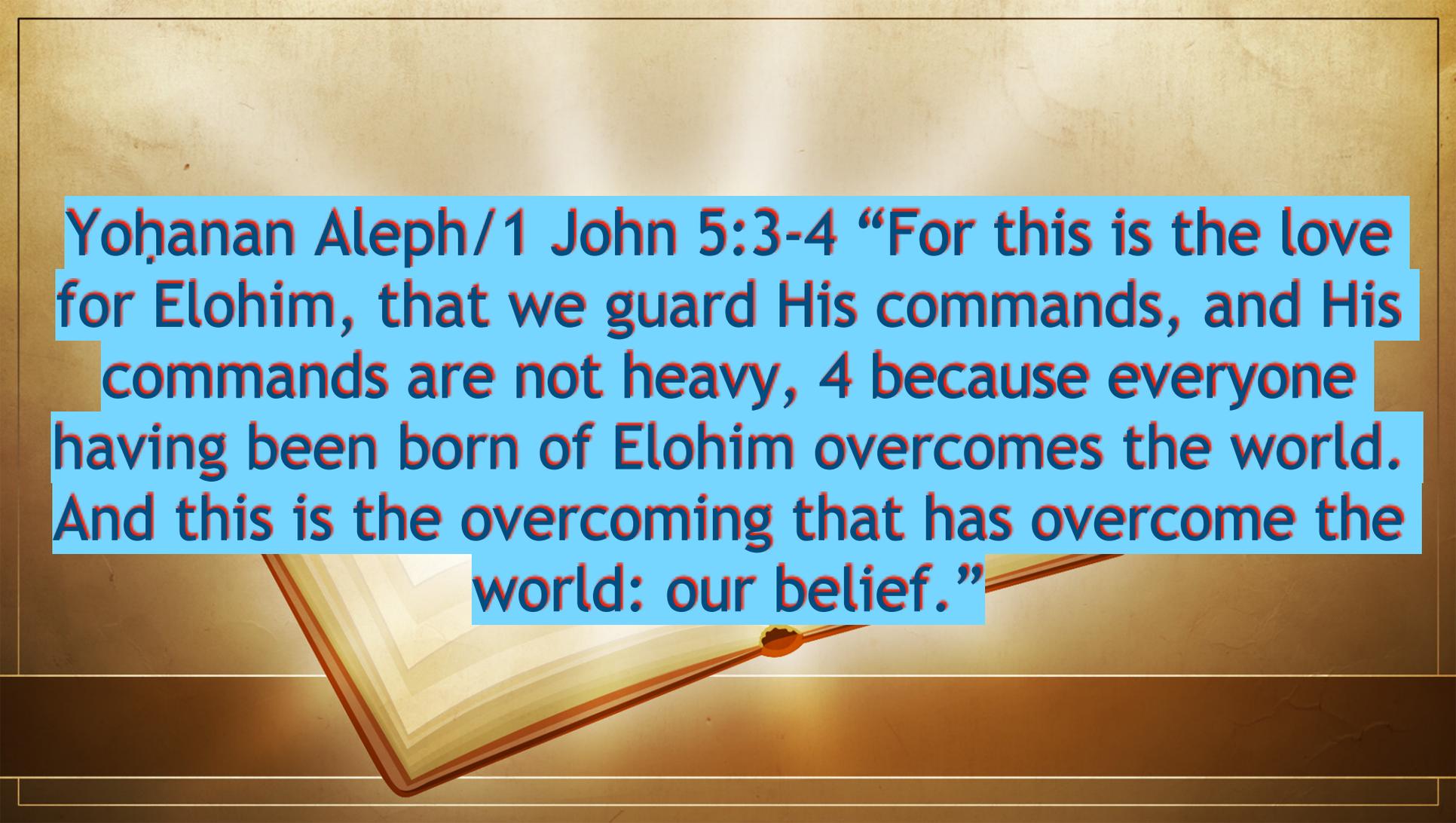
The perfect Torah of freedom is like a mirror for us - and in looking intently into it, we are able to see if we are in fact listening and doing or not:



Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."

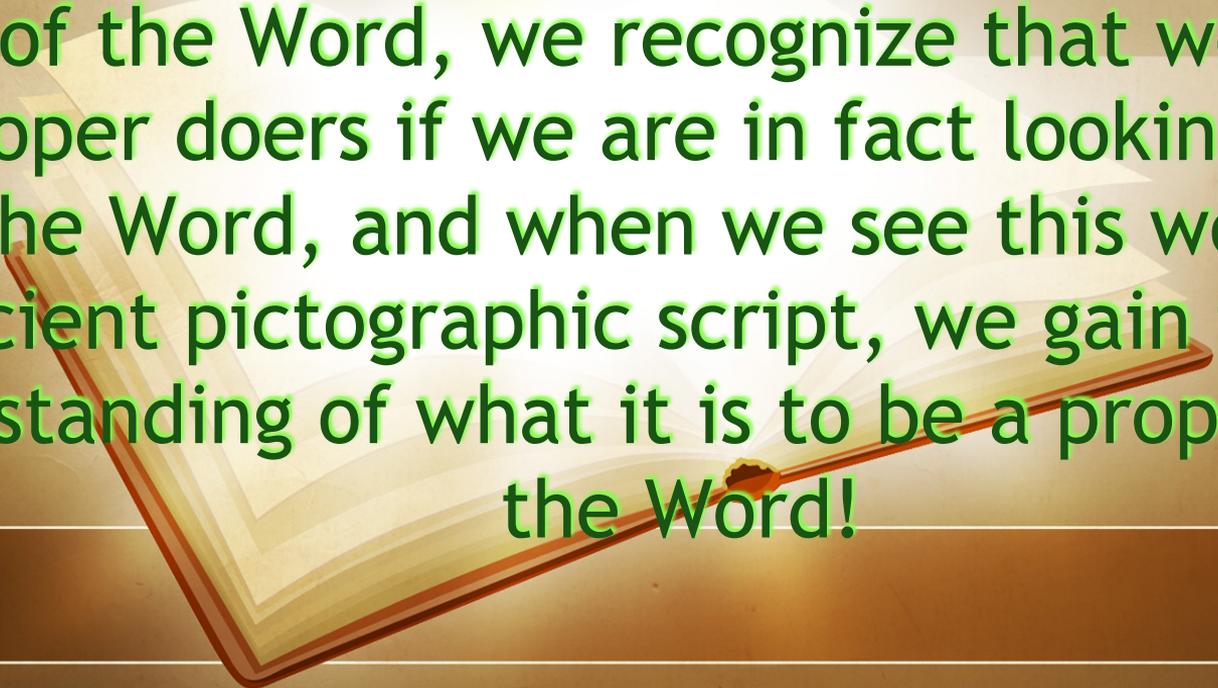
We 'guard to do' all He commands in order that we may live and take possession of that which יהוה has planned for us.

Mattithyahu/Matthew 7:24-27 “Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock, 25 and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock. 26 “And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand, 27 and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.”



Yohanan Aleph/1 John 5:3-4 “For this is the love for Elohim, that we guard His commands, and His commands are not heavy, 4 because everyone having been born of Elohim overcomes the world. And this is the overcoming that has overcome the world: our belief.”

As we consider this root verb עָשָׂה *asah* (aw-saw')- Strong's H6213, in terms of our need to be doers of the Word, we recognize that we can only be proper doers if we are in fact looking intently into the Word, and when we see this word in the ancient pictographic script, we gain further understanding of what it is to be a proper doer of the Word!

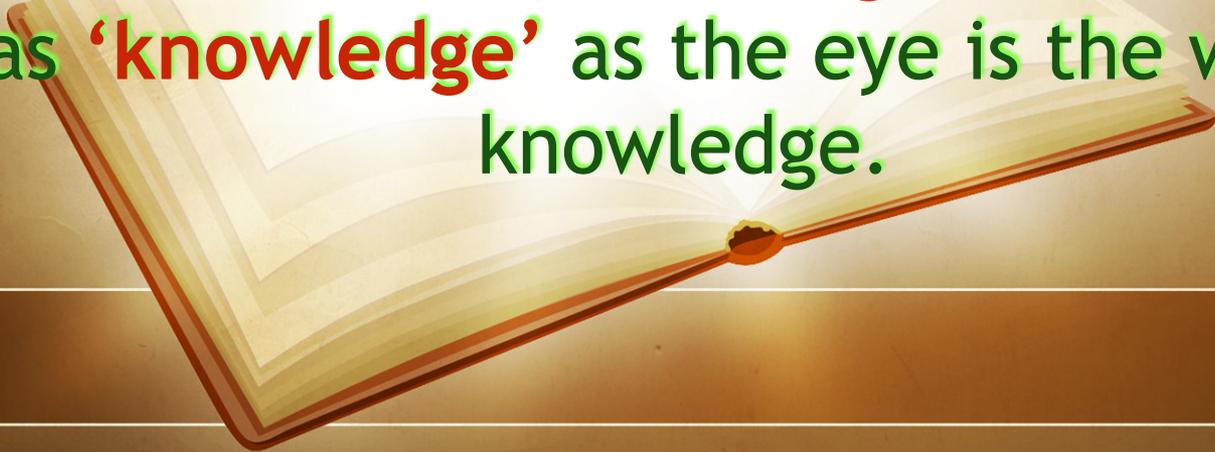


In the ancient pictographic script, the verb עָשָׂה
asah (aw-saw')- Strong's H6213 which means, 'to
do, work, make, produce, to act with effect, to
observe, to bring about, institute, celebrate'
looks like this:



Ayin - א:

The original pictograph for this letter is:  and represents the idea of **'seeing and watching'**, as well as **'knowledge'** as the eye is the window of knowledge.



Sin - שׁ:

This is the letter 'sin/shin' which in the ancient script is pictured as: , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp!

It also carries the understanding of **consuming or destroying** - as teeth do to food.

Hey - ה:



The ancient script has this letter as  and is pictured as **a man standing with his arms raised up** and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great. It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **'revelation'** or to **reveal** something by pointing it out, as well as **'praise'** through the lifting up of our hands in complete awe and surrender.

When looking at this word עָשָׂה *asah* (aw-saw')
Strong's H6213 in the ancient pictographic form,
we are able to further understand how critical it is
for us to be doers of the Word and so perform and
do that which is instructed for us to do.

From this picture, we can see the meaning of:

**LOOKING AT THE WORD
THAT HAS BEEN REVEALED!**

This clearly teaches us that we are unable to **DO** or **PERFORM** the Word if we are not looking intently at the Word!

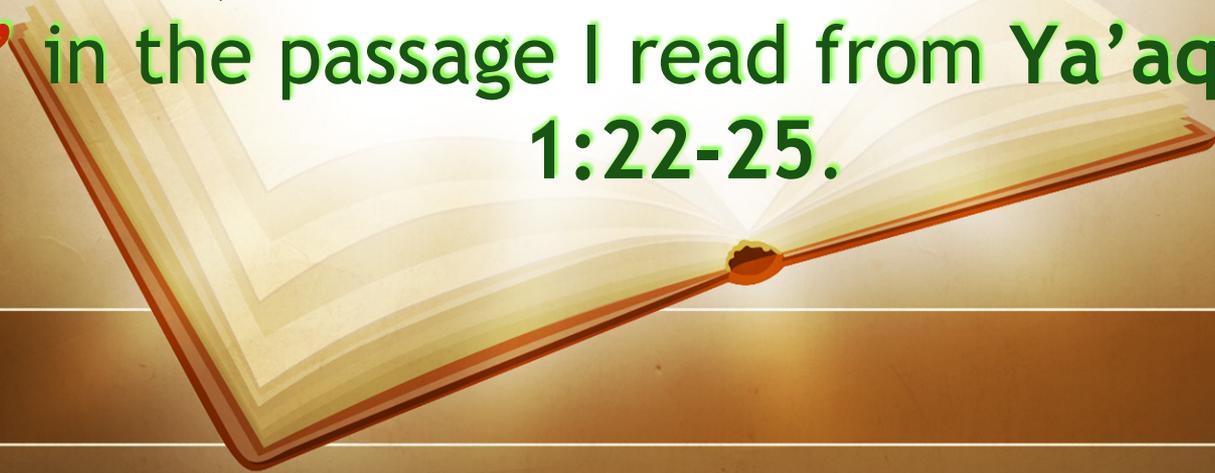
The Word became flesh and dwelt among us!

The clear revelation of the Word, **יהושע** Messiah, has been made known to us; and as we look to the Princely Leader and Perfecter of our belief we are able to lay aside every weight and the sin which so easily entangles us, and be enabled to run, with endurance, the race set before us, as we look at the Word and actually **DO IT!!!**

The Greek word used in the LXX (Septuagint - Greek translation of the Tanak (O.T.)) for 'did' is the ποιέω poieō (poy-eh'-o)- Strong's G4160 which means, **'to make, do, accomplish, keep, work, acts'**, and is translated as **'does'** in:

Mattithyahu/Matthew 7:24 "Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the **rock**"

A derivative of this word is ποιητής poiētēs (poy-ay-tace')- Strong's G4163 which means, 'a doer, a maker', which is translated three times as 'doer' in the passage I read from Ya'aqob/James 1:22-25.



I certainly do hope you are already getting the clear picture of how important it is for us to be doers of the Word, which we can never be, if we are not looking intently into the Word and meditating on it, day and night!

When we become diligent doers of the Word, we learn that we must be meditating upon, studying and doing the Word, day and night so that it can be the proper light for our path and lamp for our feet!

Gen 7:1 And יהוה said to Noah, “Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.”



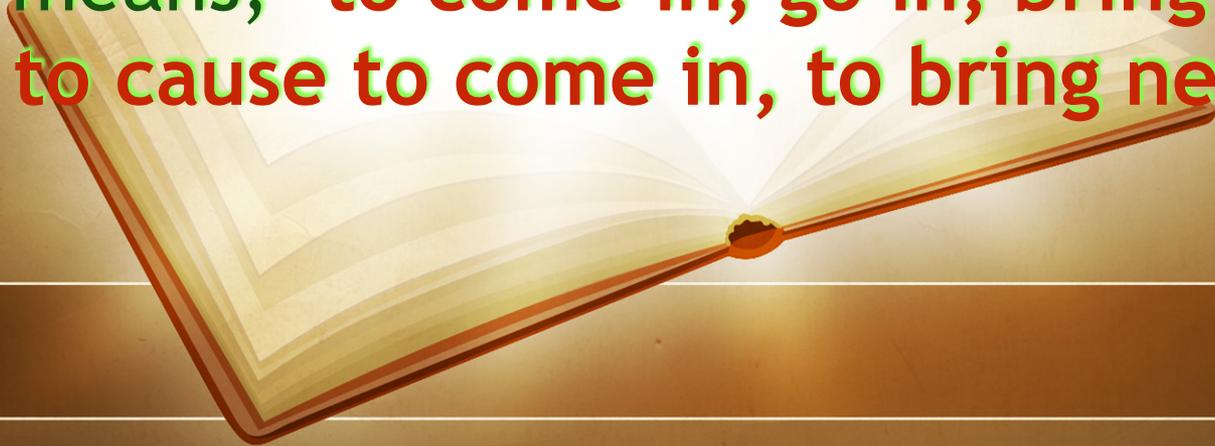
CHAPTER 7

Verse 1 - Come in because I have seen!

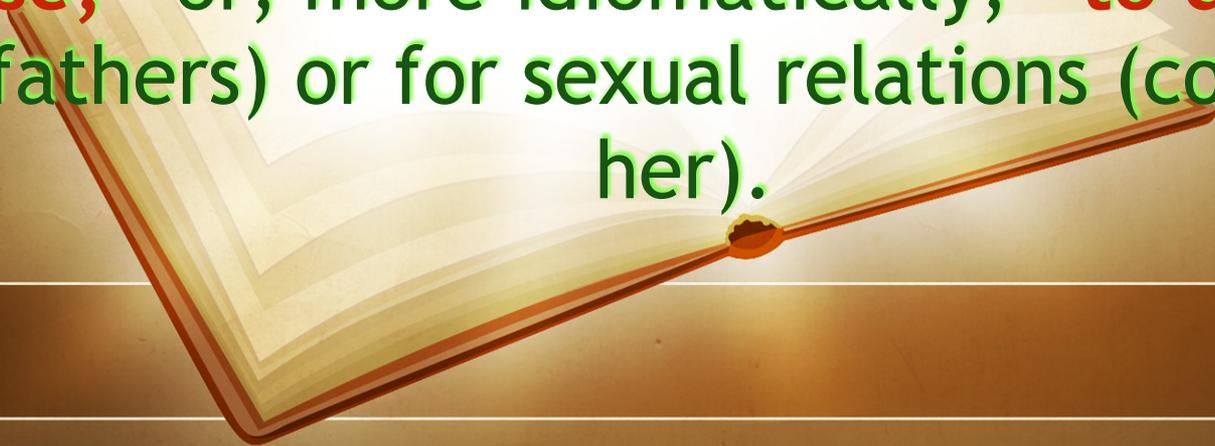
Here in this verse, we see a powerful illustration of the sure and promised reward of walking in, and guarding to do, all the commands of Elohim, as we walk in righteousness. Noah, having now built the ark and done all according to the clear instructions, was now called to enter in!

What we must take note of is that Noah did not presume to have any right to enter in, but it was only at the call of Elohim that he was able to enter in!

The Hebrew word translated as 'come' comes from the root verb **בוא** bo (bo)- Strong's H935 which means, **'to come in, go in, bring in, enter, to cause to come in, to bring near'**.



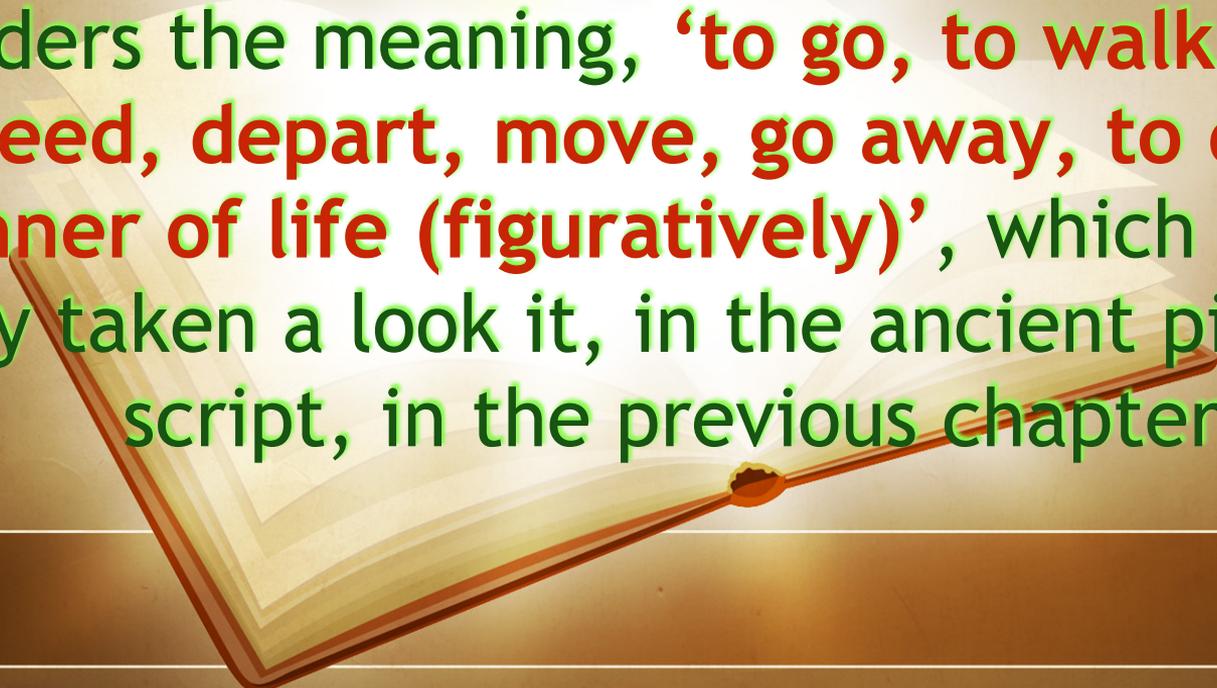
This is the fourth most frequent occurring verb in the Tanak, and it used 2570 times, for the most part with everyday meanings of “**go, arrive, enter a house,**” or, more idiomatically, “**to die**” (go to the fathers) or for sexual relations (come in to her).



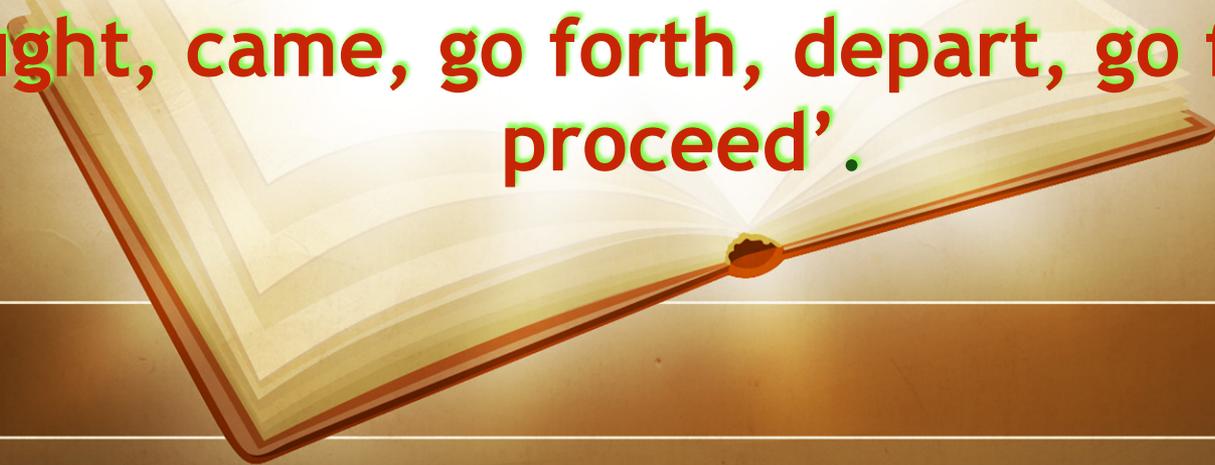
A synonym for this verb, in Hebrew, is the root word הָלַךְ *halak* (haw-lak')- Strong's H1980 which carries the meaning, **'to walk, to live, manner of life, cause to live'** and literally speaks of how one lives.

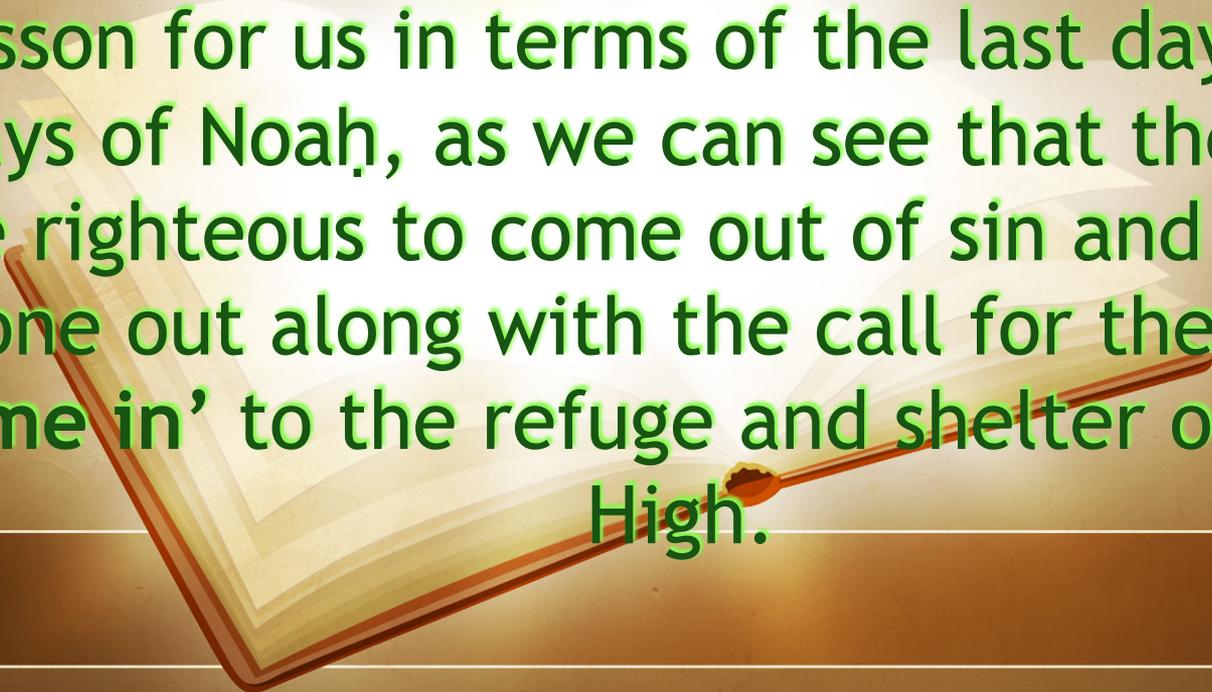
It is used as a verb indicating that it is an active expression of one's life.

This is verb when written in the 'qal active' tense renders the meaning, **'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'**, which we have already taken a look it, in the ancient pictographic script, in the previous chapter.



An antonym, in Hebrew, for this verb בּוֹא bo (bo)-
Strong's H935 is יָצָא yatsa (yaw-tsaw')- Strong's
H3318 which means, 'to go or come out,
brought, came, go forth, depart, go forward,
proceed'.



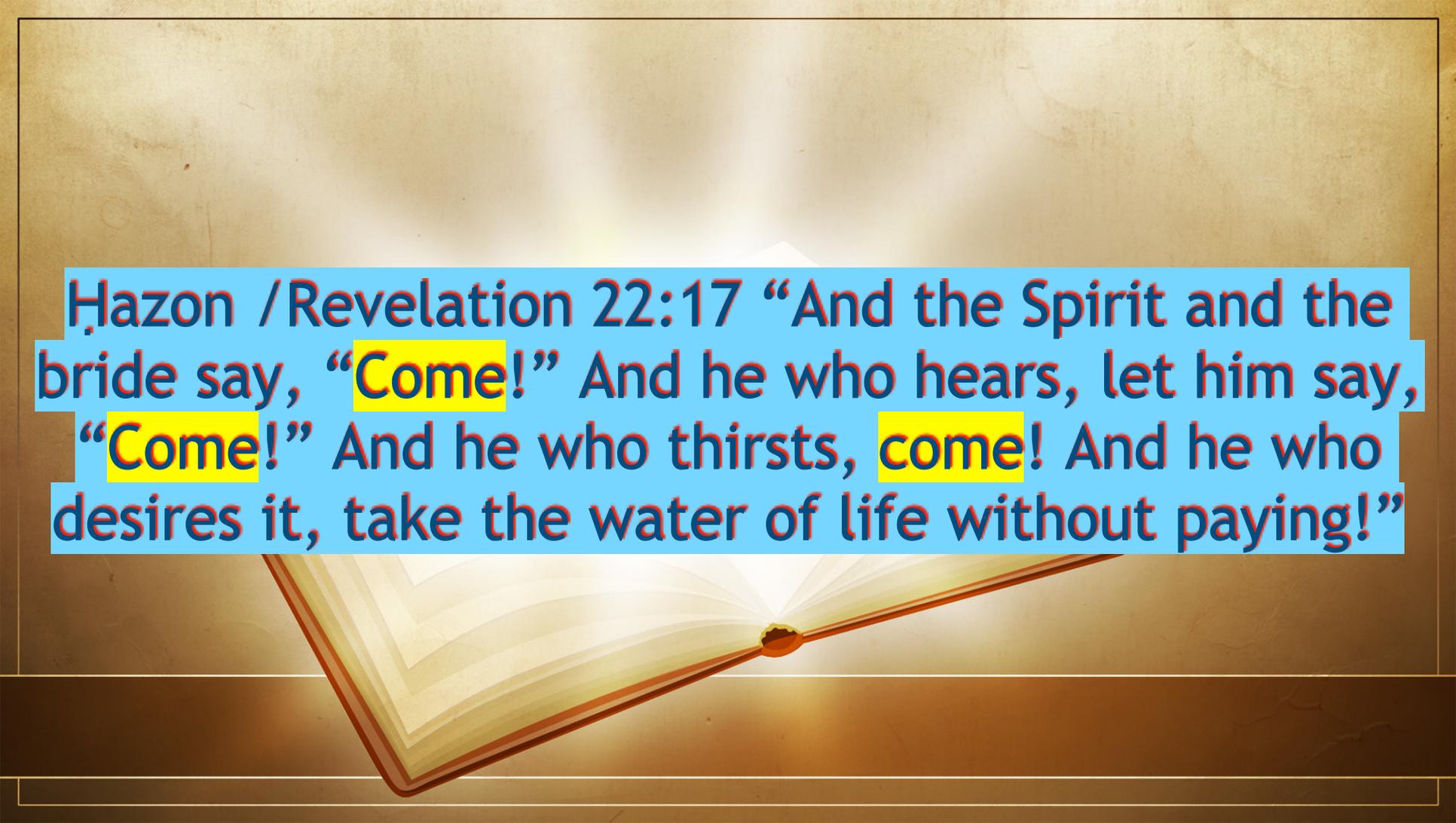


What we can clearly see here, is a call to Noah to ‘come in’ and not ‘go out’, hence the reality of the lesson for us in terms of the last days being as the days of Noah, as we can see that the final call for the righteous to come out of sin and corruption has gone out along with the call for the righteous to ‘come in’ to the refuge and shelter of the Most-High.

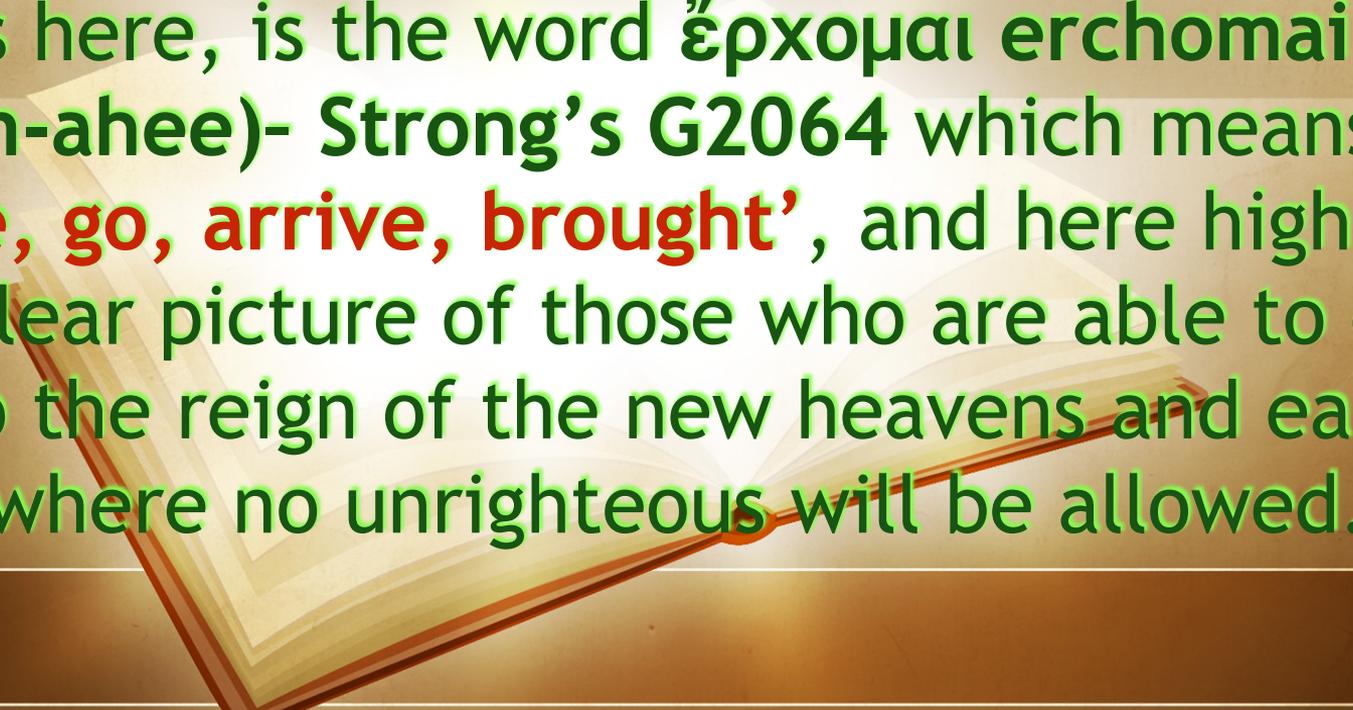
The Greek word that is used in the LXX (Septuagint - Greek translation of the Tanak) is εἰσέρχομαι eiserchomai (ice-er'-khom-ahee)- Strong's G1525 which means, **'enter, go in, come, come in, arise'**, which comes from the two words:

1) εἰς eis (ice)- Strong's G1519 which is a primary preposition that means, **'to or into (indicating the point reached or entered, of place and time, or figuratively meaning the purpose or result)'**, and

2) ἔρχομαι erchomai (er'-khom-ahee)- Strong's G2064 which means, **'to come, go, arrive, brought'**, which is used in:



Hazon / Revelation 22:17 “And the Spirit and the bride say, “Come!” And he who hears, let him say, “Come!” And he who thirsts, come! And he who desires it, take the water of life without paying!”



The Greek word that is translated as ‘come’, 3 times here, is the word ἔρχομαι erchomai (er’-khom-ahee)- Strong’s G2064 which means, ‘**to come, go, arrive, brought**’, and here highlights the clear picture of those who are able to enter into the reign of the new heavens and earth, where no unrighteous will be allowed.

It is obedient faith that gets one to be able to respond clearly to the call to 'come in' and dwell with the Master!

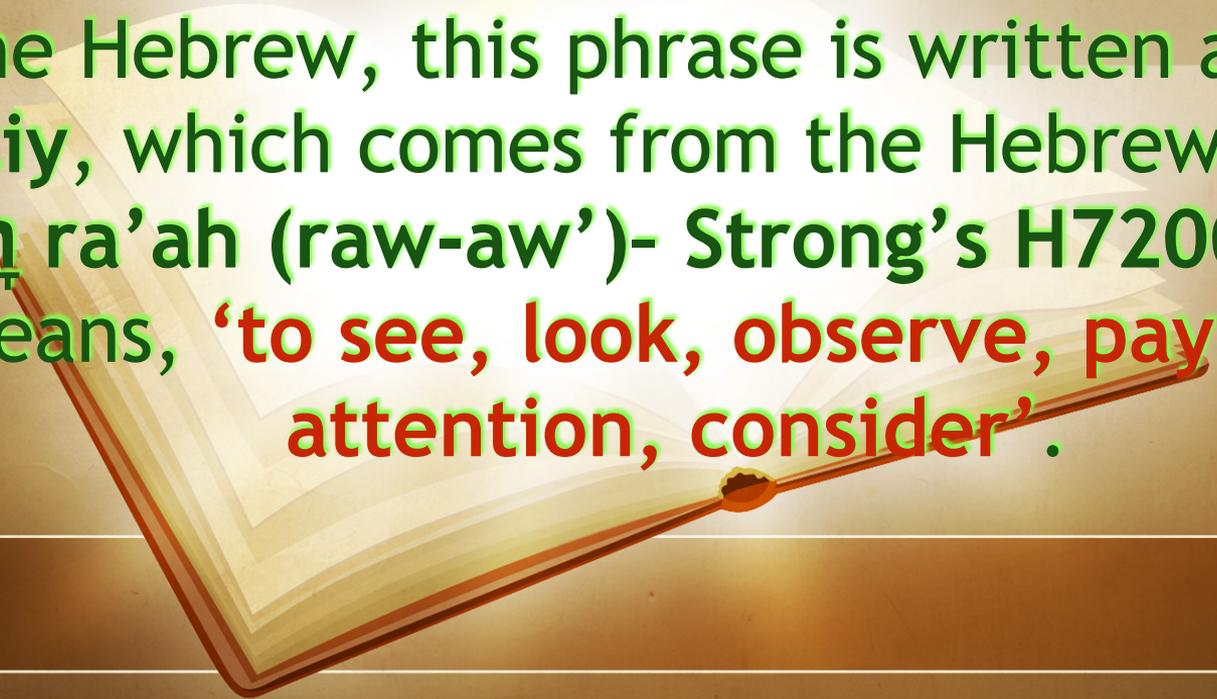
Hazon/Revelation 22:14 "Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city."

This kind of obedient faith is what got Noah to become the heir of true righteousness which is by and active belief:

Ib'rim/Hebrews 11:7 “By belief, Noah, having been warned of what was yet unseen, having feared, prepared an ark to save his house, through which he condemned the world and became heir of the righteousness which is according to belief.”

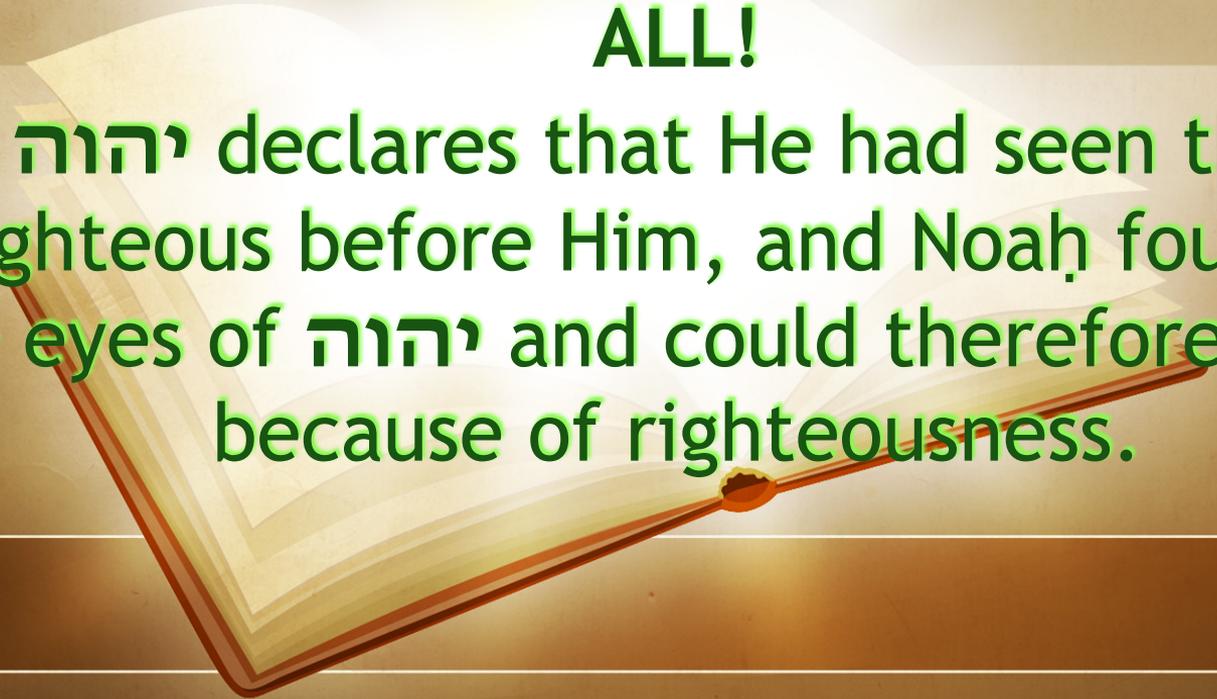
יהוה says “I have seen” ...!

In the Hebrew, this phrase is written as רָאִיתִי
ra'aiytiy, which comes from the Hebrew root word
רָאָה ra'ah (raw-aw')- Strong's H7200 which
means, **‘to see, look, observe, pay close
attention, consider’**.



We must take careful note here that יהוה sees
ALL!

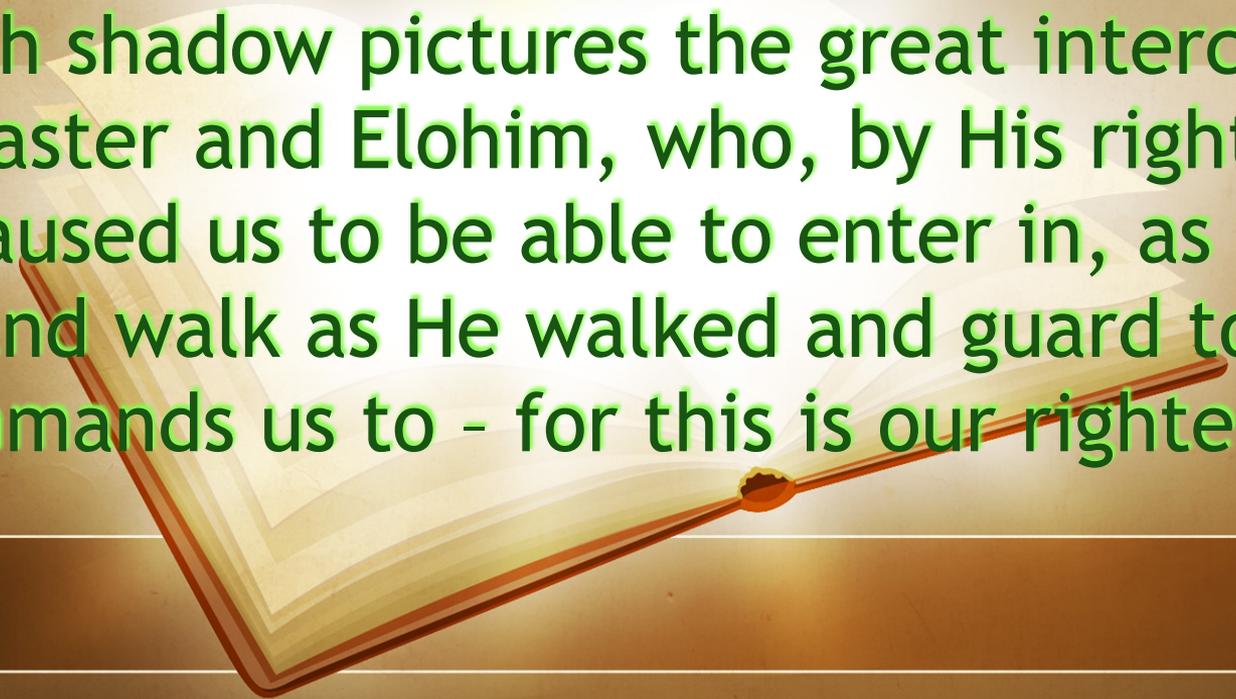
Here יהוה declares that He had seen that Noah was righteous before Him, and Noah found favour in the eyes of יהוה and could therefore enter in, because of righteousness.



Look at these words that were spoken to Mosheh,
in:

Debarim/Deuteronomy 9:13-14 “And יהוה spoke to me, saying, ‘I have seen this people, and look, they are a stiff-necked people. 14 ‘Leave Me alone, so that I destroy them and blot out their name from under the heavens, and make of you a nation stronger and greater than they.’”

Mosheh interceded for a stiff-necked Yisra'ěl,
which shadow pictures the great intercession of
our Master and Elohim, who, by His righteousness,
has caused us to be able to enter in, as we stay in
Him and walk as He walked and guard to do all he
commands us to - for this is our righteousness!



**Nothing is hidden from Elohim, therefore let us
guard His Word!**

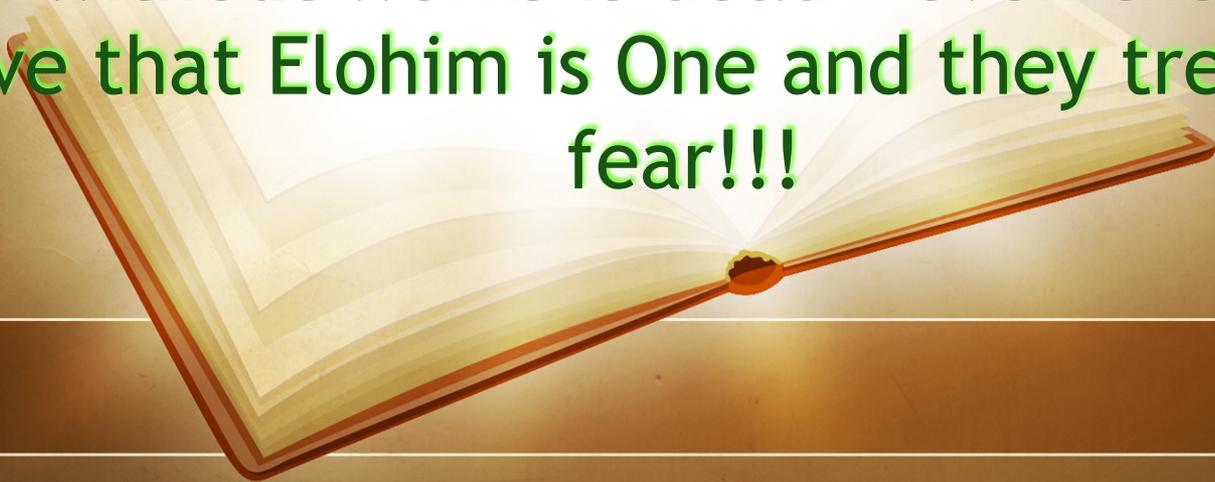
Ib'rim/Hebrews 4:12-14 “For the Word of Elohim is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and spirit, and of joints and marrow, and able to judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all are naked and laid bare before the eyes of Him with whom is our account. 14 Therefore, since we have a great High Priest who has passed through the heavens, יהושע the Son of Elohim, let us hold fast our confession.”

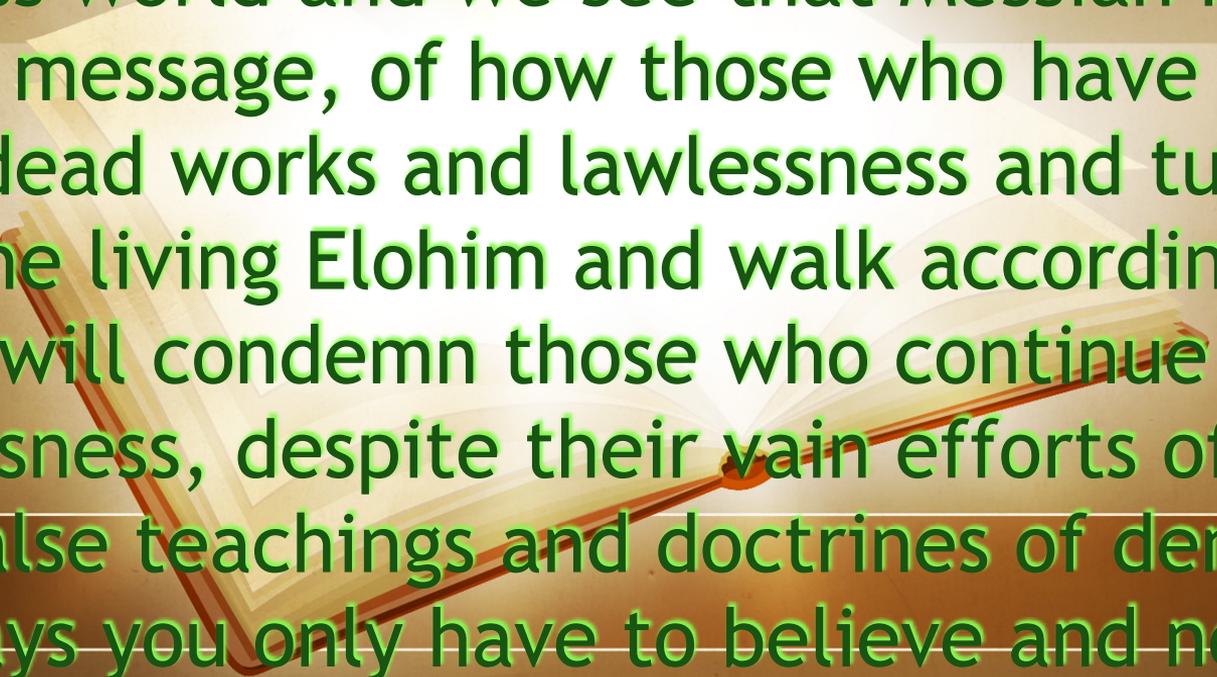
Righteousness which is according to belief!

This speaks of obedience to the instructions of Elohim, even when we might not understand what is coming!

Today, there is a false teaching that claims that all you have to do is **'believe'** and then, you are **'righteous'** and is known among many Christian circles as **'faith righteousness'** which assumes a right standing in Messiah if one simply just believes in Him without the need to actually do any of His commands!

Ya'aqob deals very plainly with this issue which was seemingly a problem back in his day too - faith without works is dead - even the demons believe that Elohim is One and they tremble and fear!!!





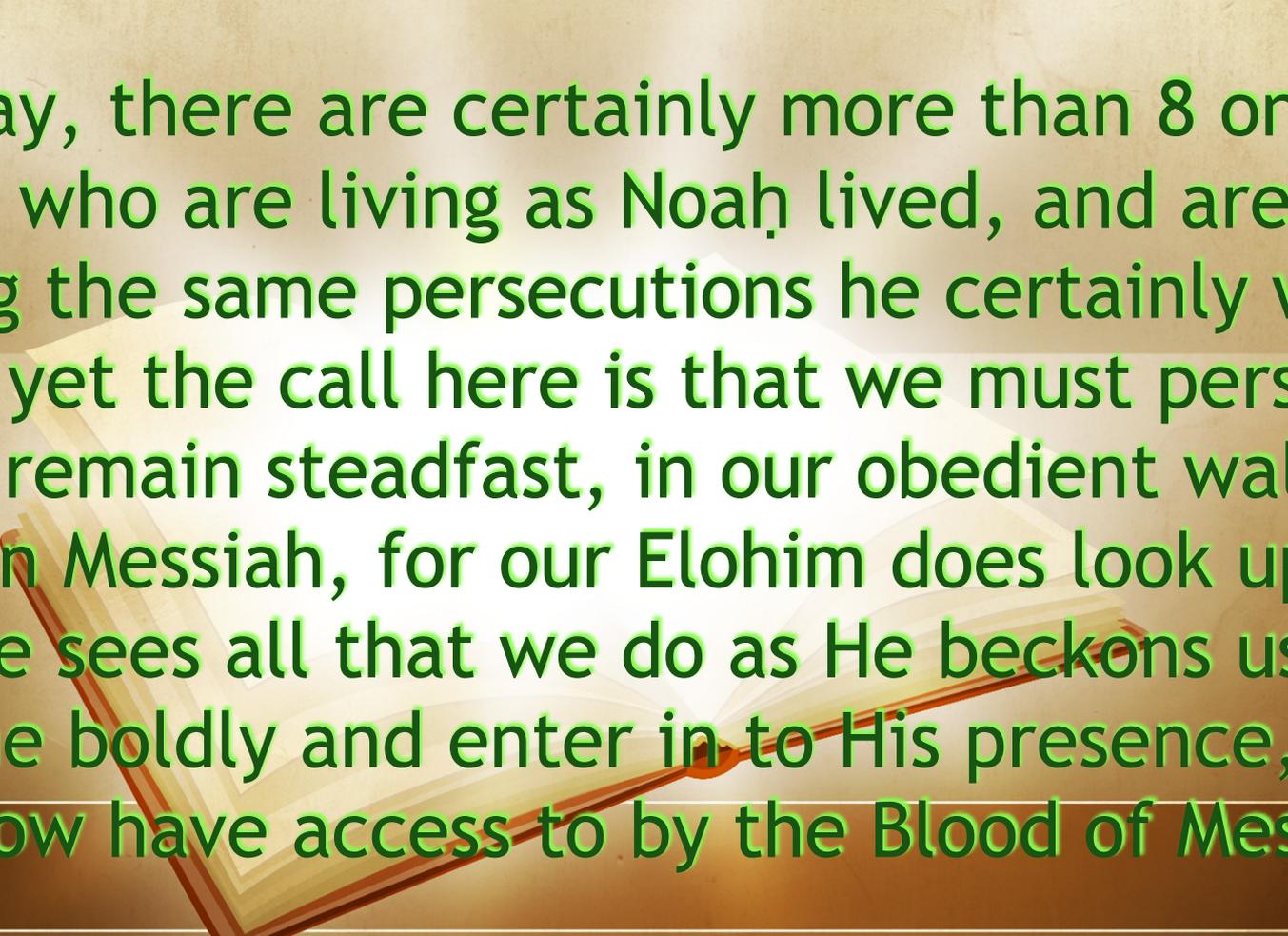
It is very clear that Noah acted on His belief and did what was commanded and by his righteous acts of obedience he condemned a wicked and lawless world and we see that Messiah relays this same message, of how those who have repented from dead works and lawlessness and turned back to the living Elohim and walk according to the Torah will condemn those who continue to walk in lawlessness, despite their vain efforts of assuming the false teachings and doctrines of demons that says you only have to believe and not do!

Mattithyahu/Matthew 12:41-42 “Men of Ninewěh shall stand up in the judgment with this generation and condemn it, because they repented at the preaching of Yonah, and look, a greater than Yonah is here. 42 “The sovereignty of the South shall rise up in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here.”



Those who hear, guard and do the Torah of Elohim
as they walk according to the Master יהושע
Messiah will by their obedience condemn the
disobedient!

What we can certainly learn from Noah, is that
while the world may have shunned the clear
righteousness of a man who walked with Elohim,
he was not intimidated into following the ways of
man but held fast to the pure commands of Elohim
and overcame.



Today, there are certainly more than 8 on the earth who are living as Noah lived, and are even facing the same persecutions he certainly would have, yet the call here is that we must persevere and remain steadfast, in our obedient walk of faith in Messiah, for our Elohim does look upon us and He sees all that we do as He beckons us daily to come boldly and enter in to His presence, which we now have access to by the Blood of *Messiah!*

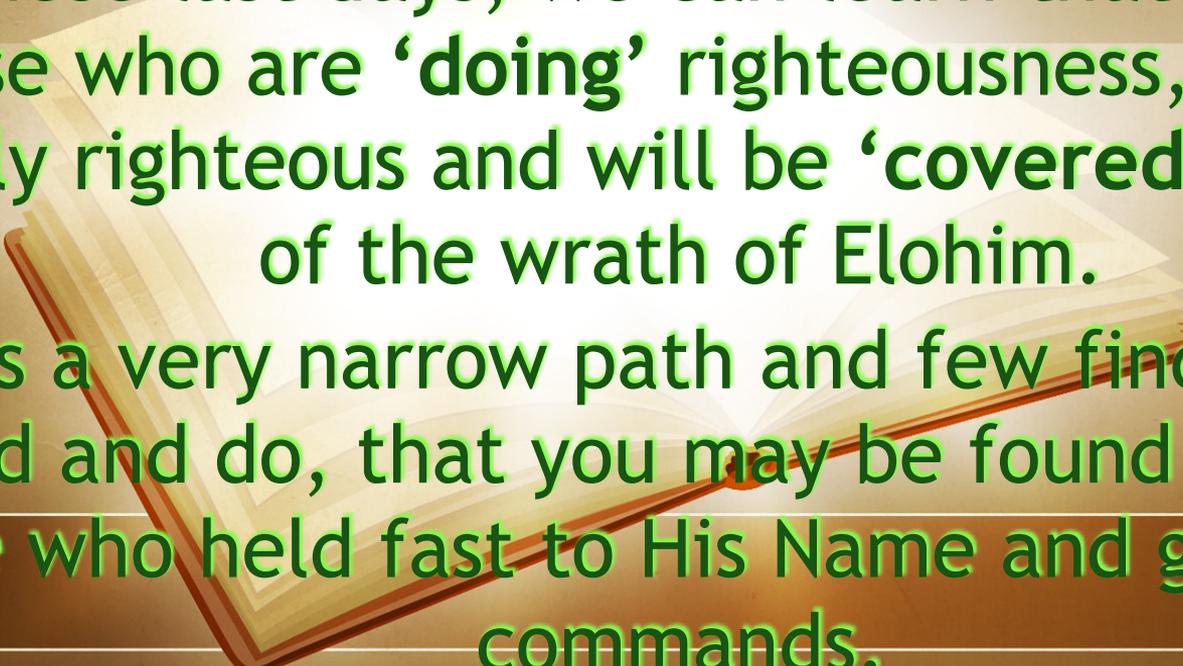
Mishlě/Proverbs 18:10 “The Name of יהוה is a strong tower; the righteous run into it and are safe.”

Tsephanyah/Zephaniah 2:3 “Seek יהוה, all you meek ones of the earth, who have done His right-ruling. Seek righteousness, seek meekness, if so be that you are hidden in the day of wrath of יהוה.”



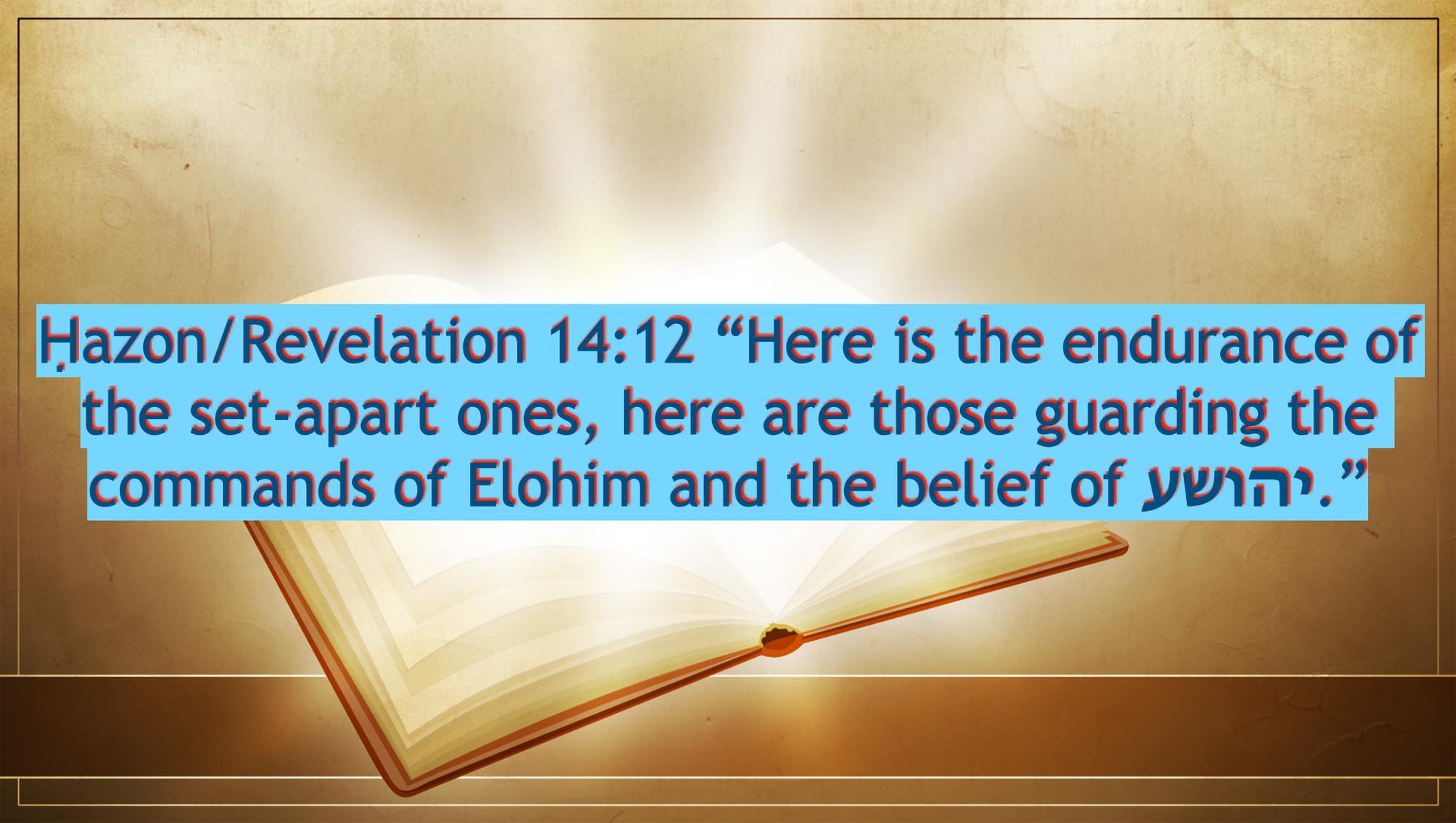
Yohanan Aleph/1 John 3:7 “Little children, let no one lead you astray. The one doing righteousness is righteous, even as He is righteous.”

Yohanan Aleph/1 John 3:10 “In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.”



The point I am trying to stress here, is that Noah was a man who **'did'** righteousness - that is: to obey and do the commands of Elohim, and so too, in these last days, we can learn that it is only those who are **'doing'** righteousness, that are actually righteous and will be **'covered'** in the day of the wrath of Elohim.

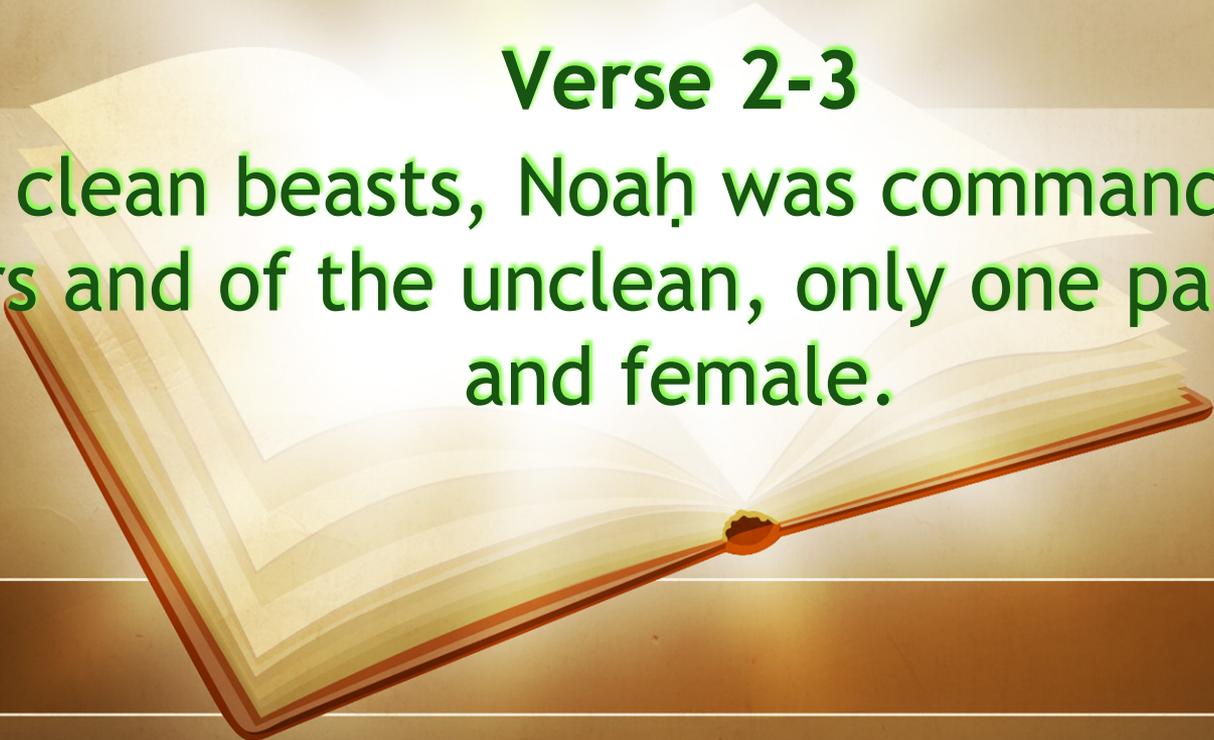
This is a very narrow path and few find it - hear, guard and do, that you may be found in Him as one who held fast to His Name and guard His commands.



Hazon/Revelation 14:12 “Here is the endurance of the set-apart ones, here are those guarding the commands of Elohim and the belief of יהושע.”

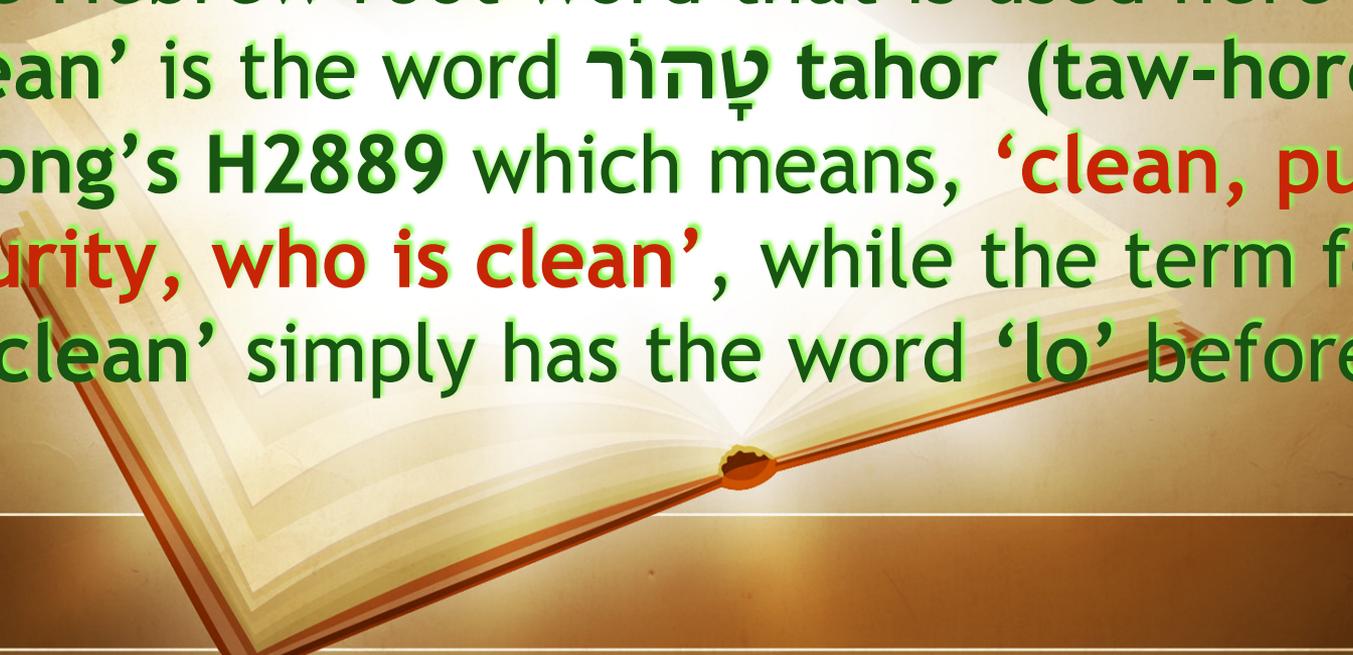
Gen 7:2 “Of all the clean beasts take with you seven pairs, a male and his female; and of the beasts that are unclean two, a male and his female;

Gen 7:3 and of birds of the heavens seven pairs, male and female, to keep offspring alive on the face of all the earth.



Verse 2-3

Of the clean beasts, Noah was commanded to take 7 pairs and of the unclean, only one pair of male and female.



The Hebrew root word that is used here for 'clean' is the word טָהוֹר tahor (taw-hore')- Strong's H2889 which means, 'clean, pure, purity, who is clean', while the term for 'unclean' simply has the word 'lo' before it.

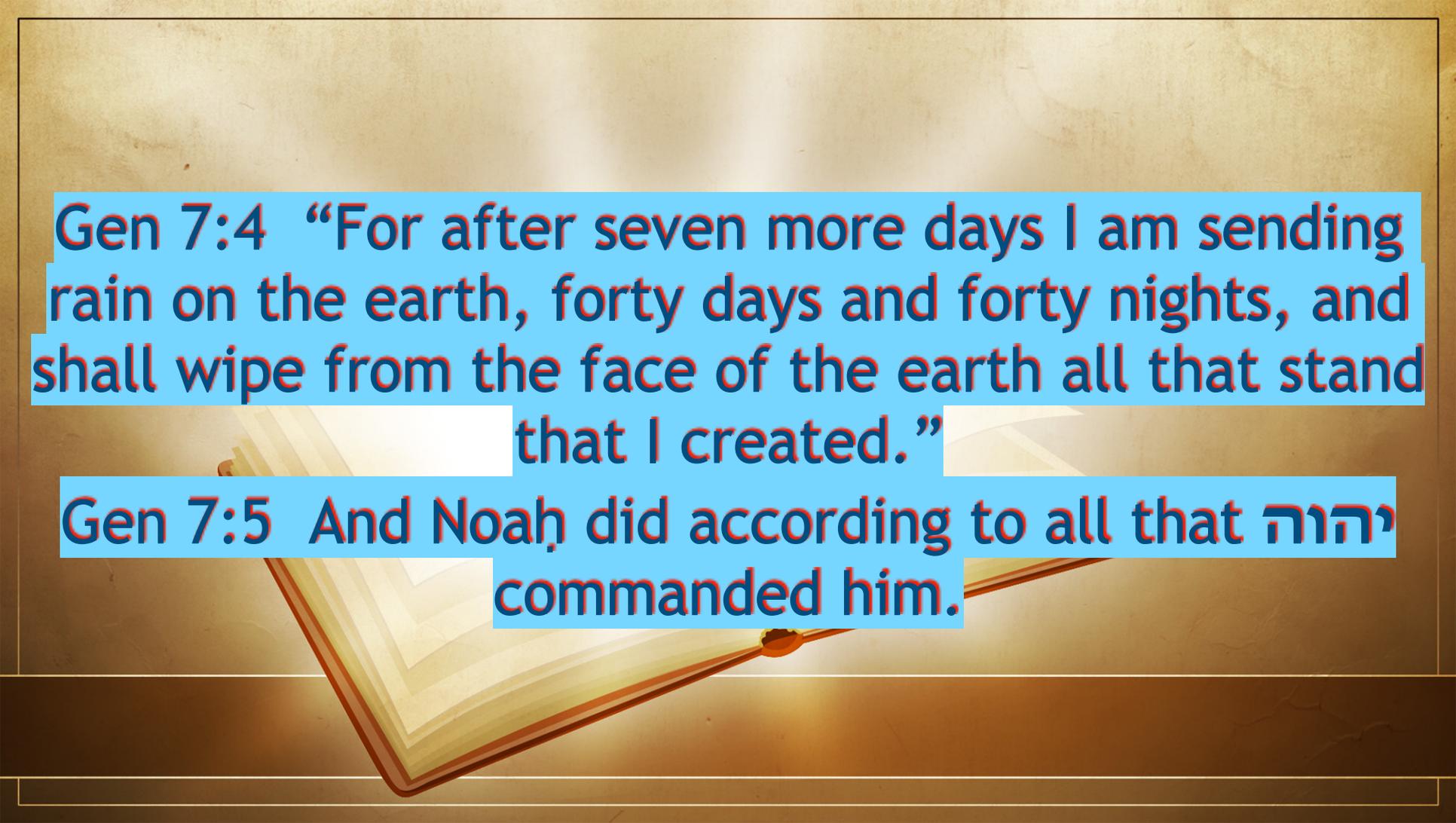
The Hebrew word לֹא lo (lo)- Strong's H3808 is the primitive adverb that means, 'not, no, never, neither'.

Noah certainly already knew what was clean and what was unclean, and we are able to see the list of what is clean and what is unclean in Debarim/Deuteronomy 14 and Wayyiqra/Leviticus 11.

Notice here, that 7 pairs of clean animals were to taken while only one pair of the unclean.

This was so that Noah would be able to make the proper sacrifices to יהוה when they would come out of the ark, which are of the clean animals, while still having other pairs to be fruitful and multiply.

The unclean pairs only needed one pair to survive and be fruitful once they came out of the ark.



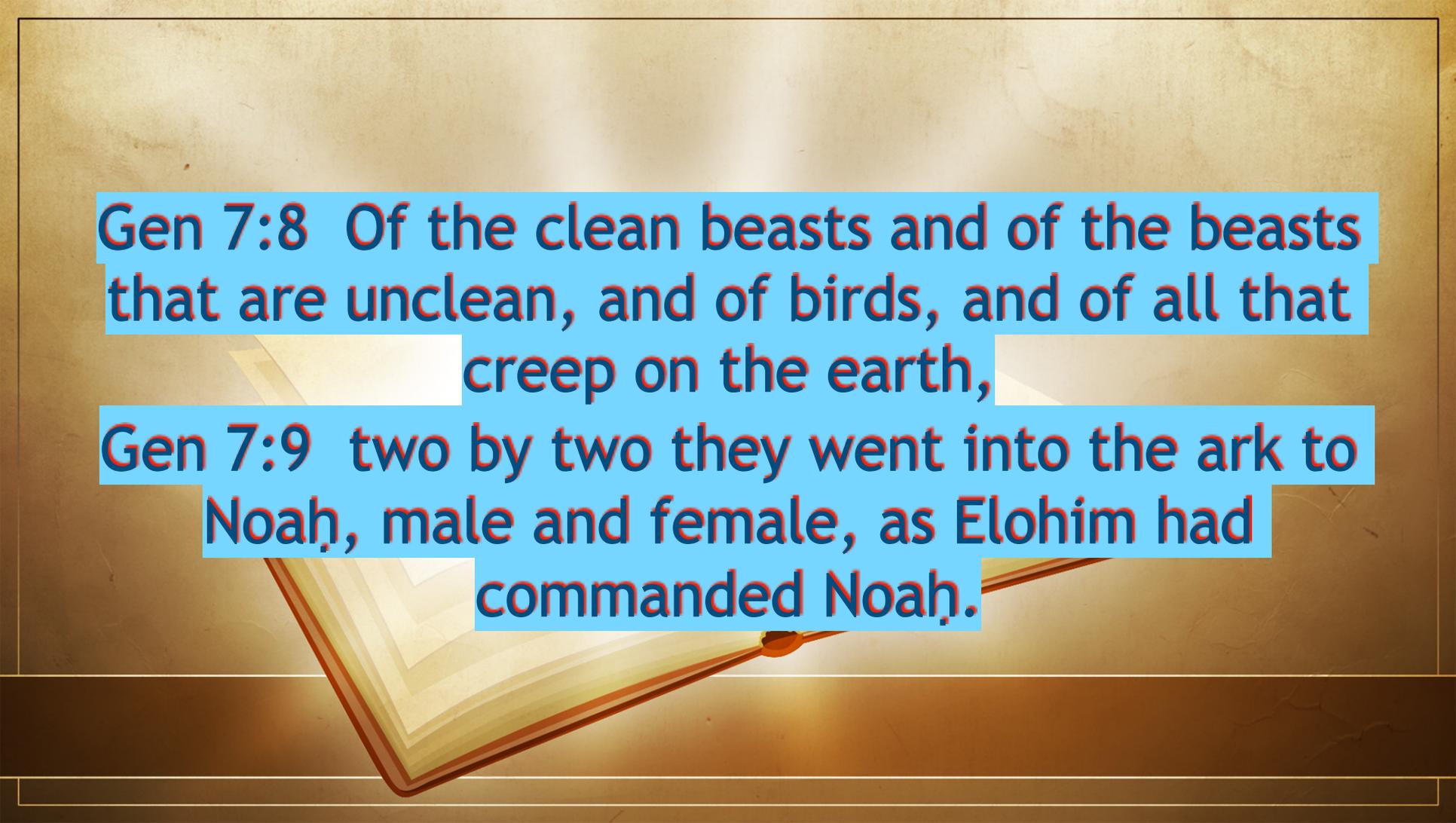
Gen 7:4 “For after seven more days I am sending rain on the earth, forty days and forty nights, and shall wipe from the face of the earth all that stand that I created.”

Gen 7:5 And Noah did according to all that יהוה commanded him.

Gen 7:6 Now Noah was six hundred years old when the flood-waters were on the earth.

Gen 7:7 And Noah and his sons and his wife and his sons' wives went into the ark because of the waters of the flood.





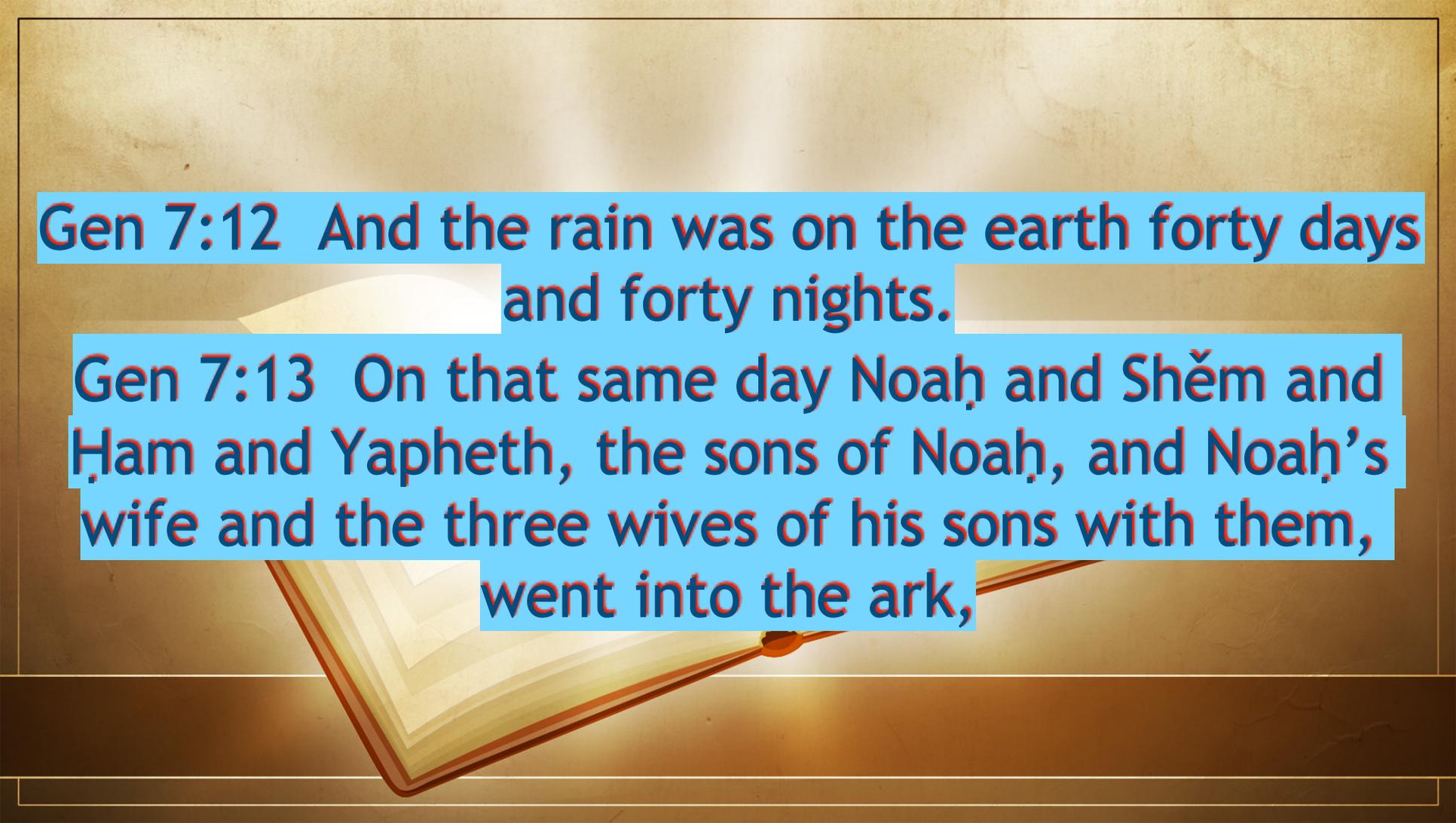
Gen 7:8 Of the clean beasts and of the beasts that are unclean, and of birds, and of all that creep on the earth,

Gen 7:9 two by two they went into the ark to Noah, male and female, as Elohim had commanded Noah.

Gen 7:10 And it came to be after seven days that the waters of the flood were on the earth.

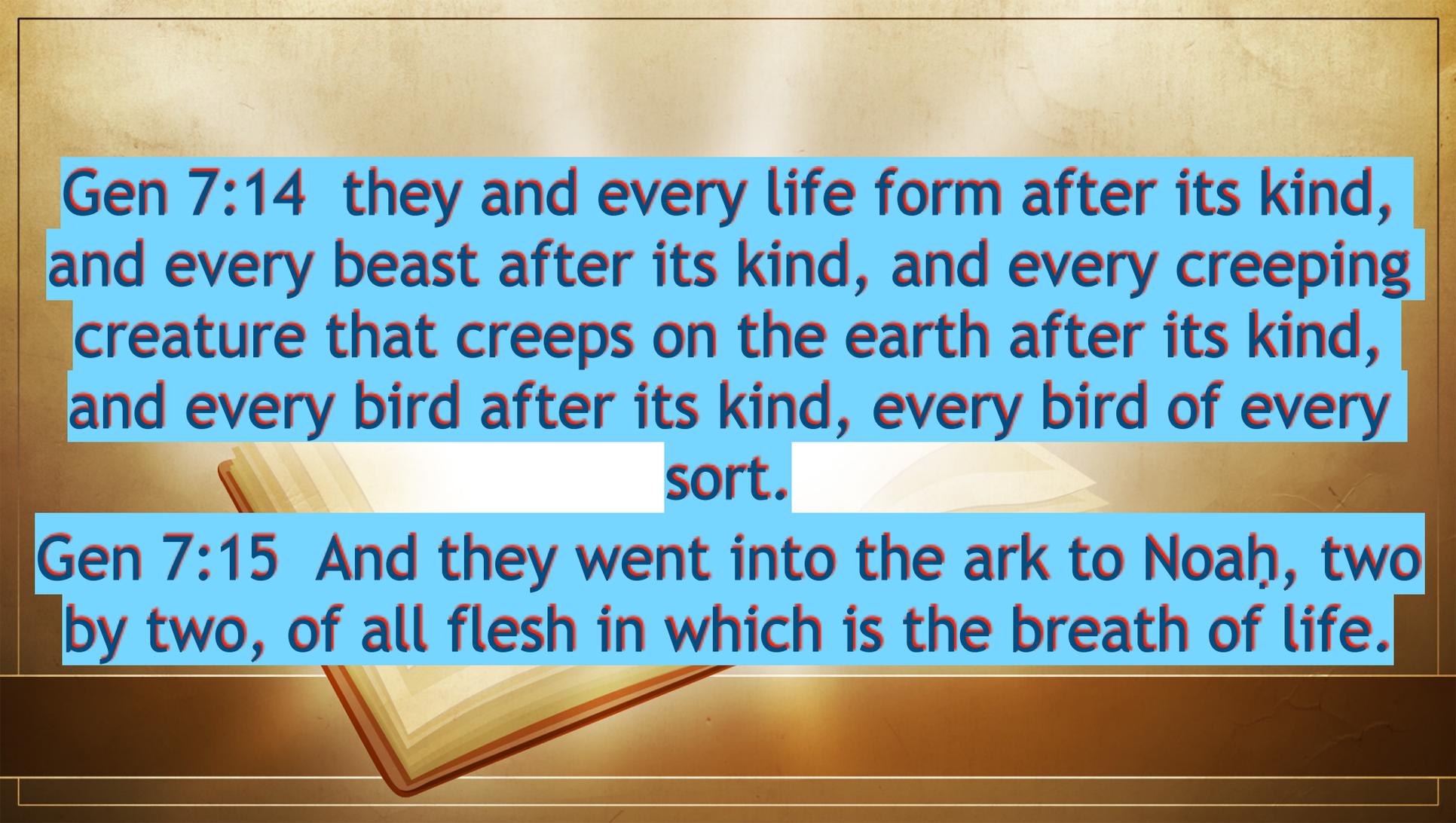
Gen 7:11 In the six hundredth year of Noah's life, in the second new moon, (a) the seventeenth day of the moon, (a) on that day all the fountains of the great deep were broken up, and the windows of the heavens were opened. Footnote: (a)Month.





Gen 7:12 And the rain was on the earth forty days
and forty nights.

Gen 7:13 On that same day Noah and Shēm and
Ḥam and Yapheth, the sons of Noah, and Noah's
wife and the three wives of his sons with them,
went into the ark,

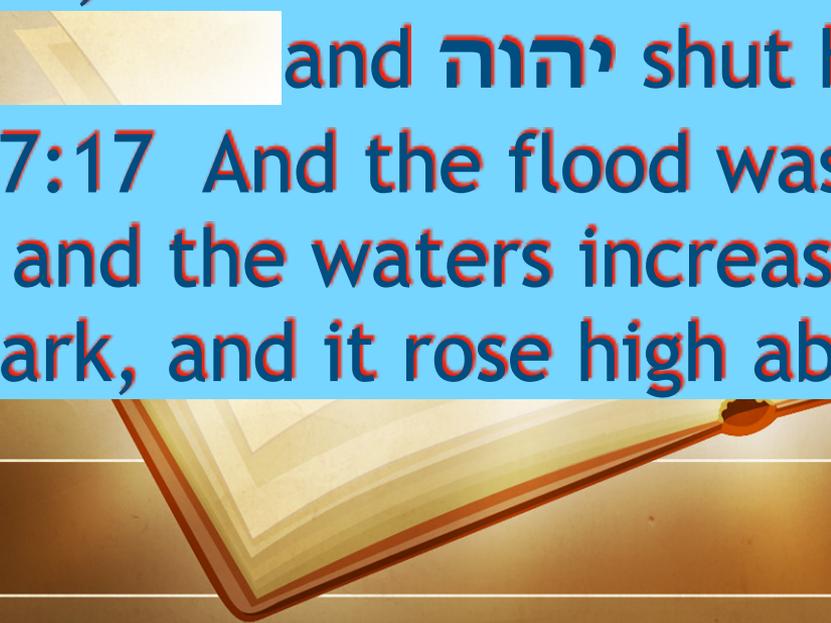


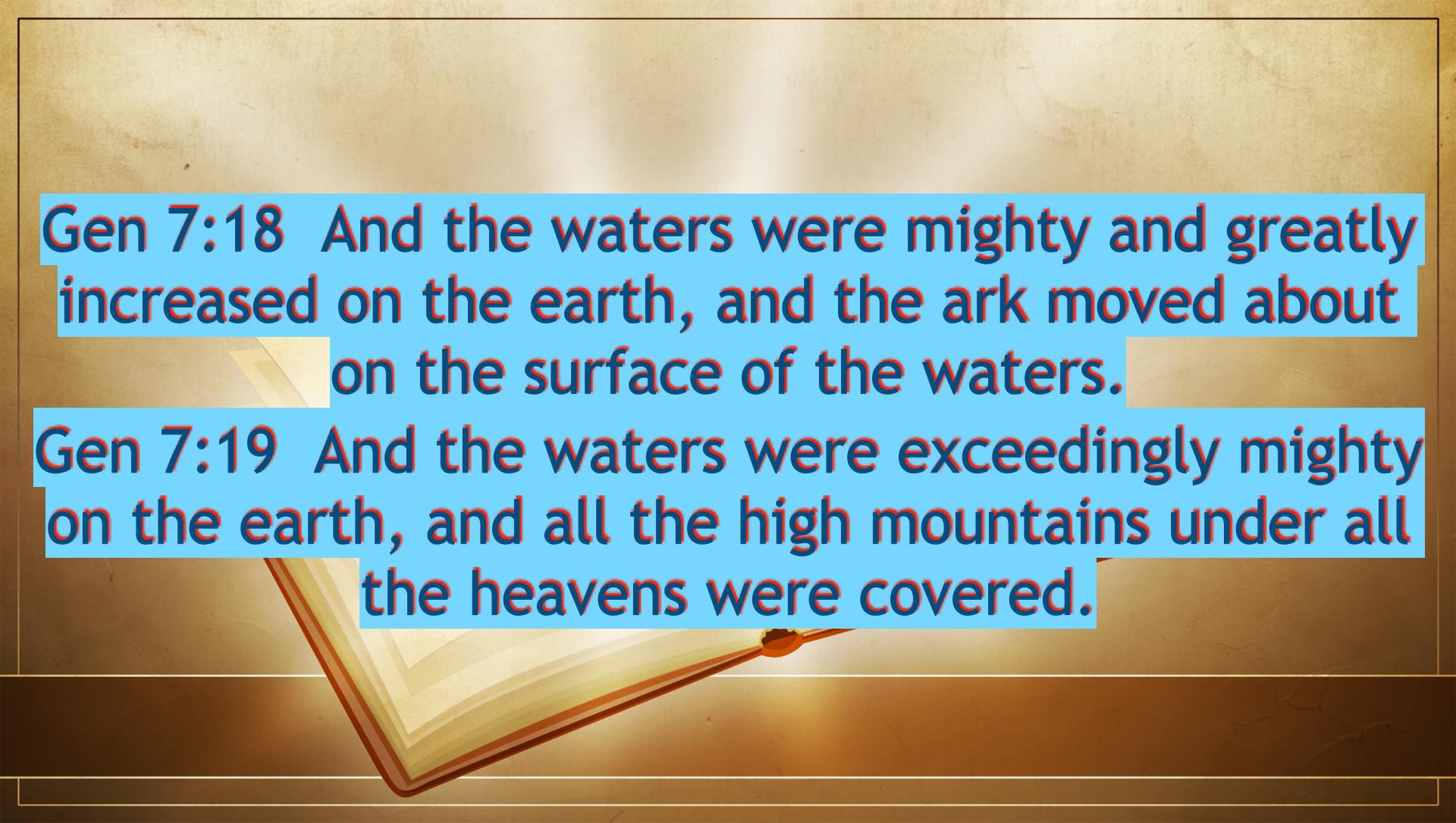
Gen 7:14 they and every life form after its kind, and every beast after its kind, and every creeping creature that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.

Gen 7:15 And they went into the ark to Noah, two by two, of all flesh in which is the breath of life.

Gen 7:16 And those going in, male and female of all flesh, went in as Elohim had commanded him, and יהוה shut him in.

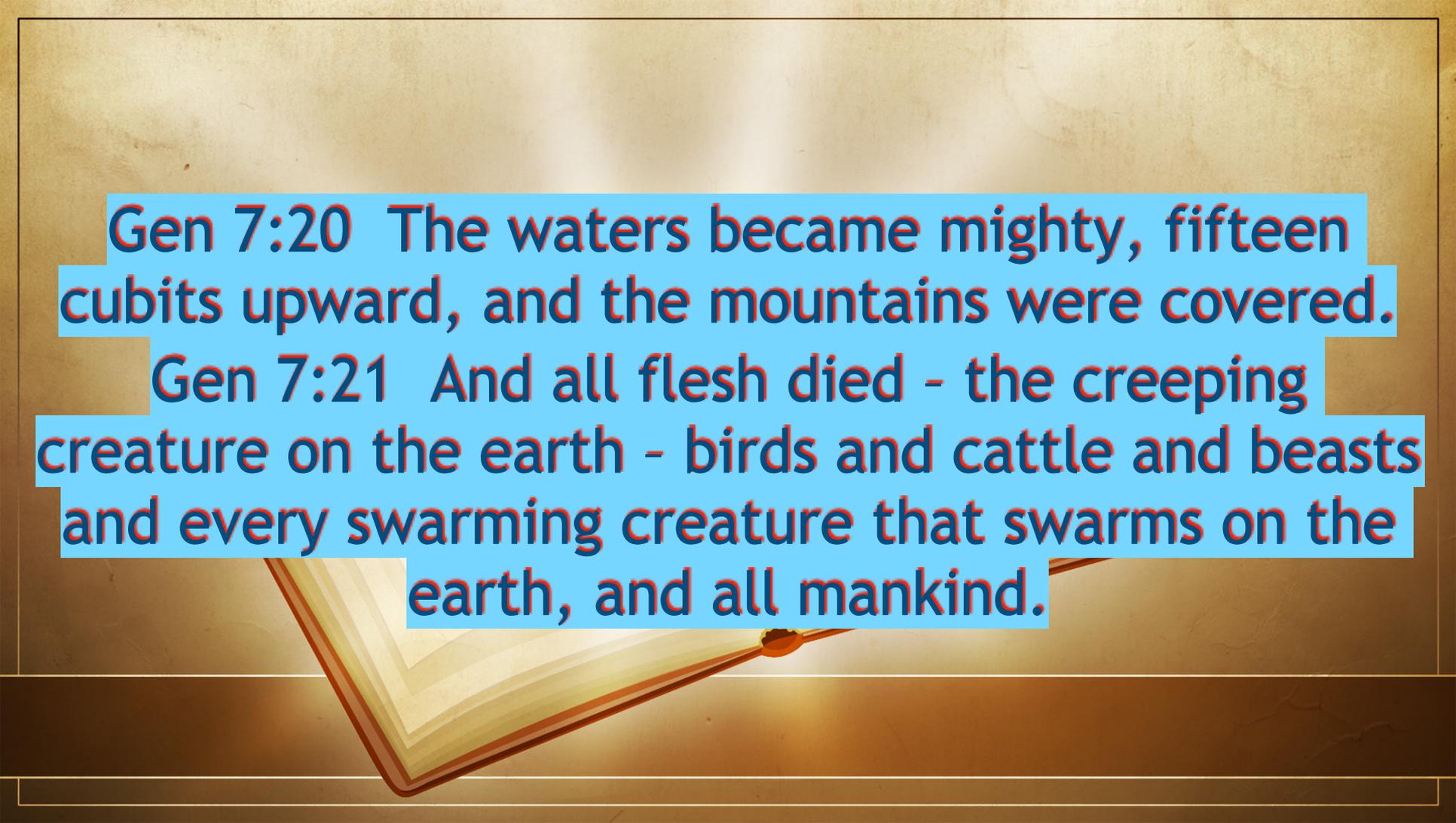
Gen 7:17 And the flood was on the earth forty days, and the waters increased and lifted up the ark, and it rose high above the earth.





Gen 7:18 And the waters were mighty and greatly increased on the earth, and the ark moved about on the surface of the waters.

Gen 7:19 And the waters were exceedingly mighty on the earth, and all the high mountains under all the heavens were covered.



Gen 7:20 The waters became mighty, fifteen cubits upward, and the mountains were covered.

Gen 7:21 And all flesh died - the creeping creature on the earth - birds and cattle and beasts and every swarming creature that swarms on the earth, and all mankind.

Gen 7:22 All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died.

Gen 7:23 So He wiped off all that stand, which were on the face of the ground - both man and beast, creeping creature and bird of the heavens. And they were wiped off from the earth. And only Noah was left, and those with him in the ark.

Gen 7:24 And the waters were mighty on the earth, one hundred and fifty days.

Verse 4-24

In Noah's 600th year the flood waters were on the earth and he and his family went in together, along with all the animals, as instructed.

In the 17th of the second month the fountains of the deep were broken up and the windows of heaven were opened and it rained solid for 40 days and forty nights!

40 is a very significant number in Scripture, as being one of testing and transition.

On the 27th of the 3rd month the rain had stopped.

Ninewěh was given 40 days to repent, when Yonah went to speak the word of יהוה (Yonah/Jonah 3:4).

יהושע Messiah was tried in the Wilderness for 40 days and nights, and we also recognize how after His resurrection He walked with His disciples for 40 days teaching them about the Kingdom of Elohim.

In **verse 16** we see how it was **יהוה** who shut the door of the ark, and so shall it be in the latter days!

There is coming a time when the 'ark door will close' so to speak, and when the wrath of Elohim is poured out the door will not be open for anyone to enter in!!!

During the 40 days of the flood being on the earth all flesh on the earth died, including the line of Qayin!

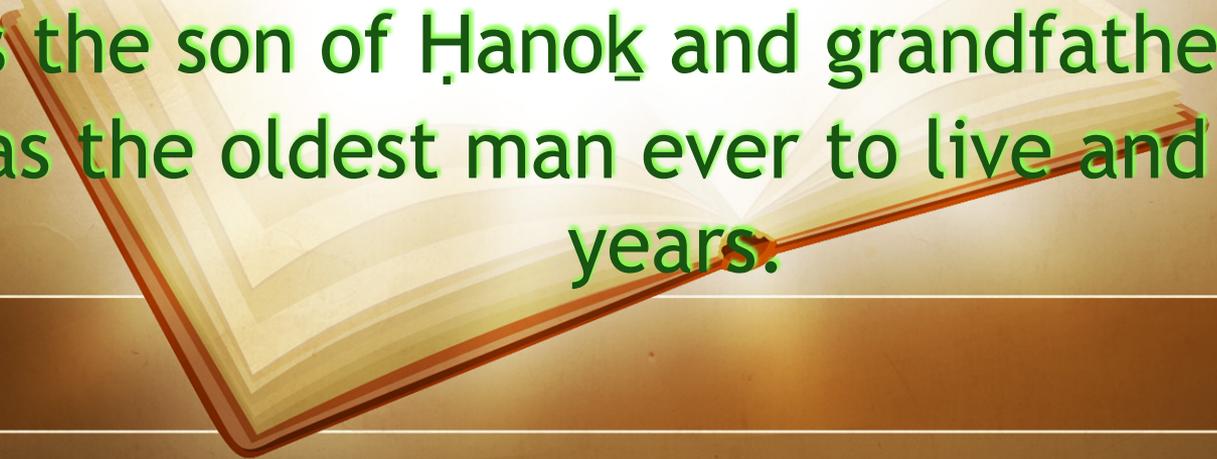
The water remained on the earth for 150 days (5 months)!

In **Verse 4**, יהוה made it clear to Noah that after 7 more days the flood rains would come, and in **verse 11**, we see this being confirmed - that after 7 days the flood waters were on the earth!

This in itself is a great lesson of how יהוה clearly declares the **'end from the beginning'**; and we who are **'in'** Him and are found to be dressed in garments of righteousness, shall escape the coming wrath that is to be poured out on the nations!

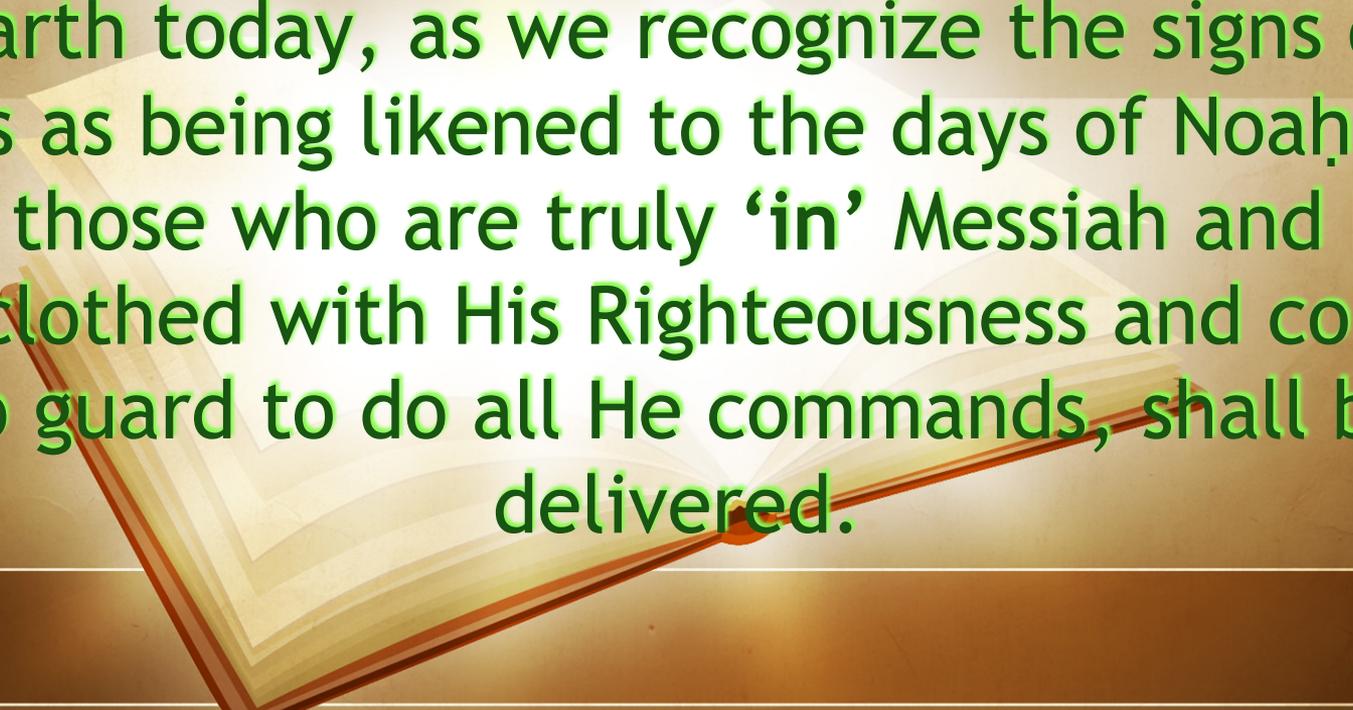
Anyone who had any perception and discernment,
at this stage, may have been asking what
Methuselah's death would bring!

Methuselah, as we know from **Berēshith/Genesis 5**, was the son of Hānok and grandfather of Noah. He was the oldest man ever to live and lived 969 years.

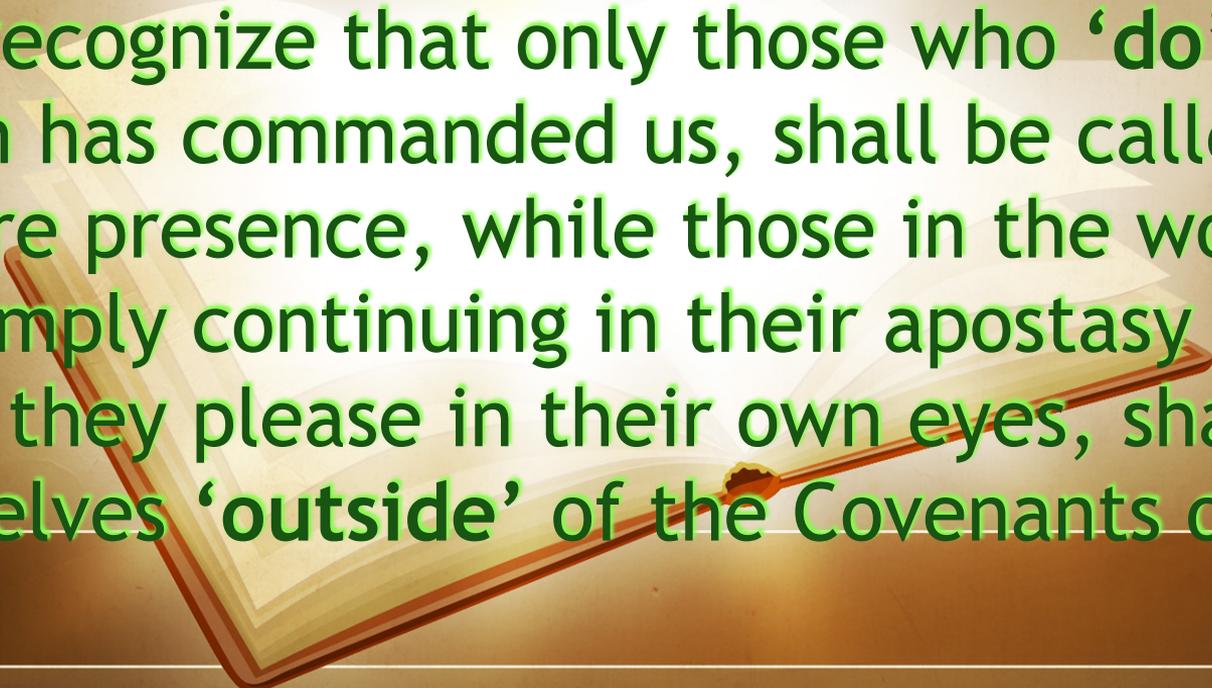


It is believed that he died 7 days prior to the flood
and it is fitting that the words of יהוה
to Noah were that the waters of the flood would
be after 7 days, most definitely fit the clear
prophetic meaning of the name of Noah's
grandfather!

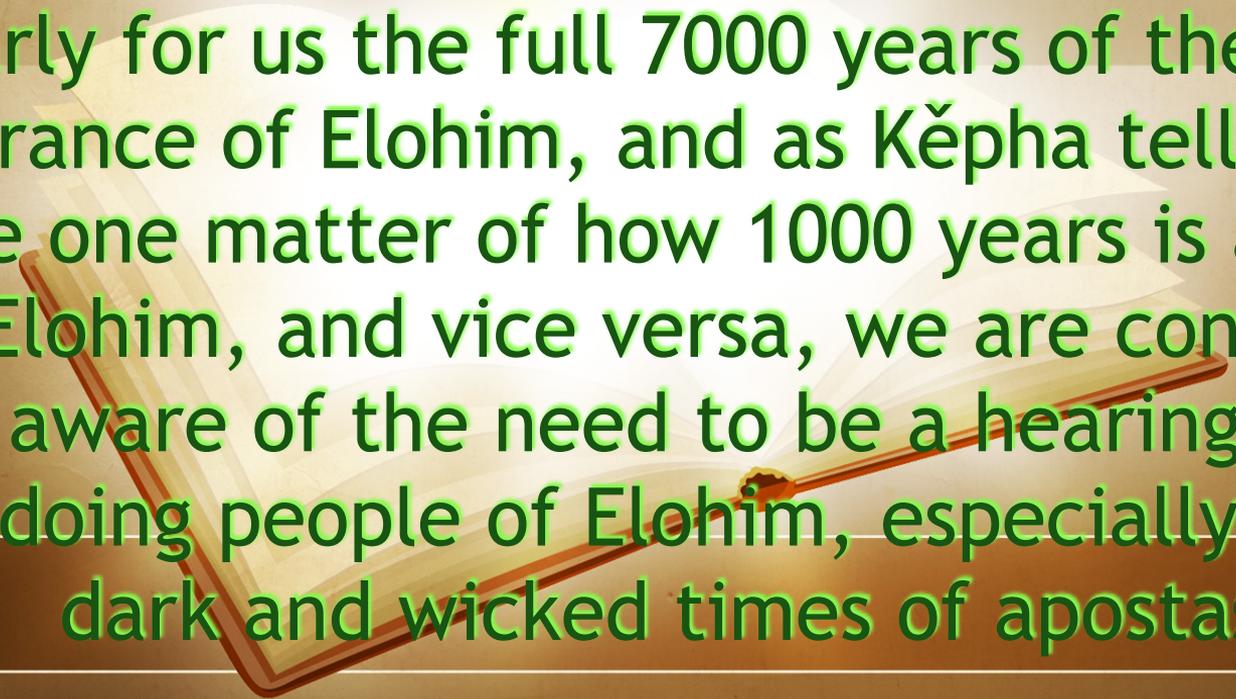
The anticipated death of the oldest man would
bring in a time of the end, so to speak - and only
those who were righteous would be saved!



This is a severe warning for all the inhabitants of the earth today, as we recognize the signs of the times as being likened to the days of Noah, and only those who are truly 'in' Messiah and have been clothed with His Righteousness and continue to guard to do all He commands, shall be delivered.



As Noah did all that Elohim commanded him, and was then called to enter into the Ark, so too, do we recognize that only those who 'do' all that Elohim has commanded us, shall be called into His secure presence, while those in the world, who are simply continuing in their apostasy and doing as they please in their own eyes, shall find themselves 'outside' of the Covenants of Promise!



With this word to Noah, of the flood coming after 7 days, we are once again reminded of the Creation Week of 7 days and how it pictures clearly for us the full 7000 years of the plan of deliverance of Elohim, and as Kěpha tells us not to let the one matter of how 1000 years is as one day to Elohim, and vice versa, we are continually made aware of the need to be a hearing, guarding and doing people of Elohim, especially in these dark and wicked times of apostasy!

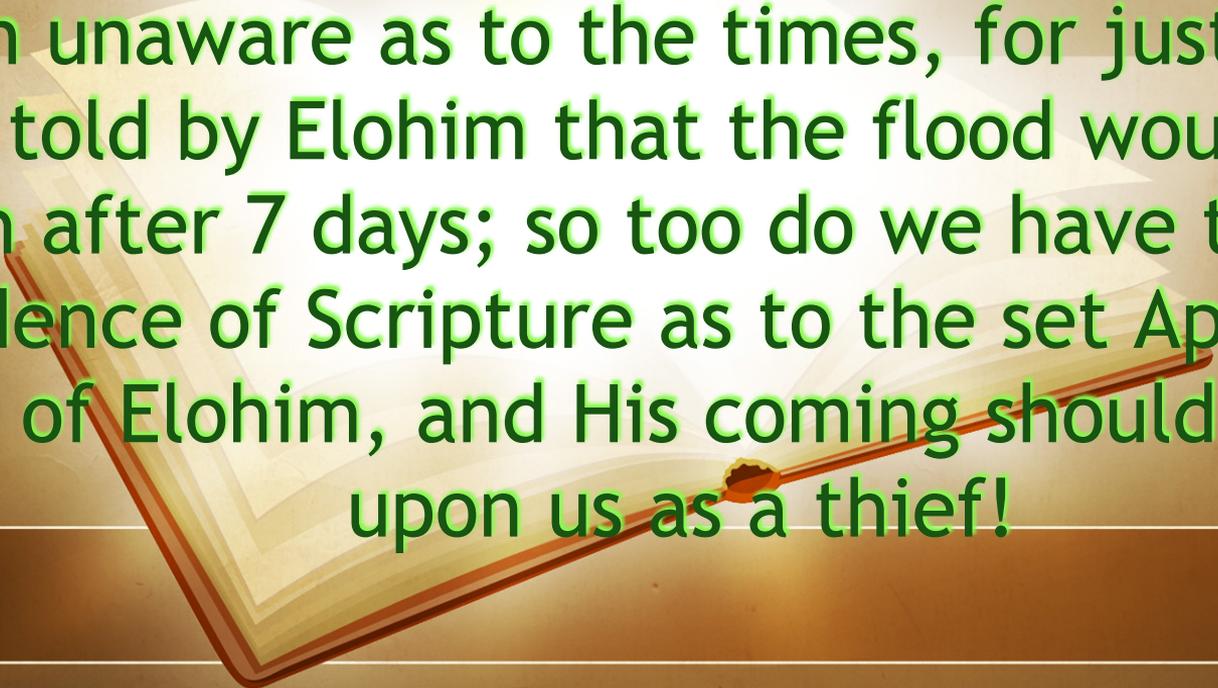
Kěpha Bět/2 Peter 3:3-12 “knowing this first: that mockers shall come in the last days with mocking, walking according to their own lusts, 4 and saying, “Where is the promise of His coming? For since the fathers fell asleep, all continues as from the beginning of creation.” 5 For they choose to have this hidden from them: that the heavens were of old, and the earth standing out of water and in the water, by the Word of Elohim, 6 through which the world at that time was destroyed, being flooded with water.

7 And the present heavens and the earth are treasured up by the same Word, being kept for fire, to a day of judgment and destruction of wicked men. 8 But, beloved ones, let not this one matter be hidden from you: that with יהוה one day is as a thousand years, and a thousand years as one day. 9 יהוה is not slow in regard to the promise, as some count slowness, but is patient toward us, not wishing that any should perish but that all should come to repentance.

10 But the day of יהוה shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with intense heat, and the earth and the works that are in it shall be burned up. 11 Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behaviour and reverence, 12 looking for and hastening the coming of the day of Elohim, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!”

Mattithyahu/Matthew 24:37-39 “And as the days of Noah, so also shall the coming of the Son of Adam be. 38 “For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they did not know until the flood came and took them all away, so also shall the coming of the Son of Adam be.”

Tas'loniqim Aleph/1 Thessalonians 5:1-4 “Now, brothers, as to the times and the seasons, you do not need to be written to. 2 For you yourselves know very well that the day of יהוה comes as a thief in the night. 3 For when they say, “Peace and safety!” then suddenly destruction comes upon them, as labour pains upon a pregnant woman, and they shall not escape. 4 But you, brothers, are not in darkness, so that this Day should overtake you as a thief.”



Here Sha'ul was making it very clear, to the believers in Thessalonica, that they should not be taken unaware as to the times, for just as Noah was told by Elohim that the flood would come forth after 7 days; so too do we have the clear evidence of Scripture as to the set Appointed Times of Elohim, and His coming should not come upon us as a thief!

Sadly, those who do not keep the Sabbath and Feasts of Elohim are out of sync with Elohim's clear timing, and the Day of יהוה will certainly overtake them as a thief!

Just as Noah, who was a righteous man, so too do we need to guard to do all He commands (for that is righteousness for us), and hold fast to the testimony and witness of Messiah, as we stay 'in' Him and keep His Appointed Feasts and Sabbaths with the sure joy and comfort of knowing that we shall endure and be covered in His Righteousness and loving-commitment!

In a manner of speaking, there was another 7 days given for people to repent; and I am certain that Noah did all that he could to call people to repentance, yet we see the tragedy of how, through a lack of knowledge people perish.

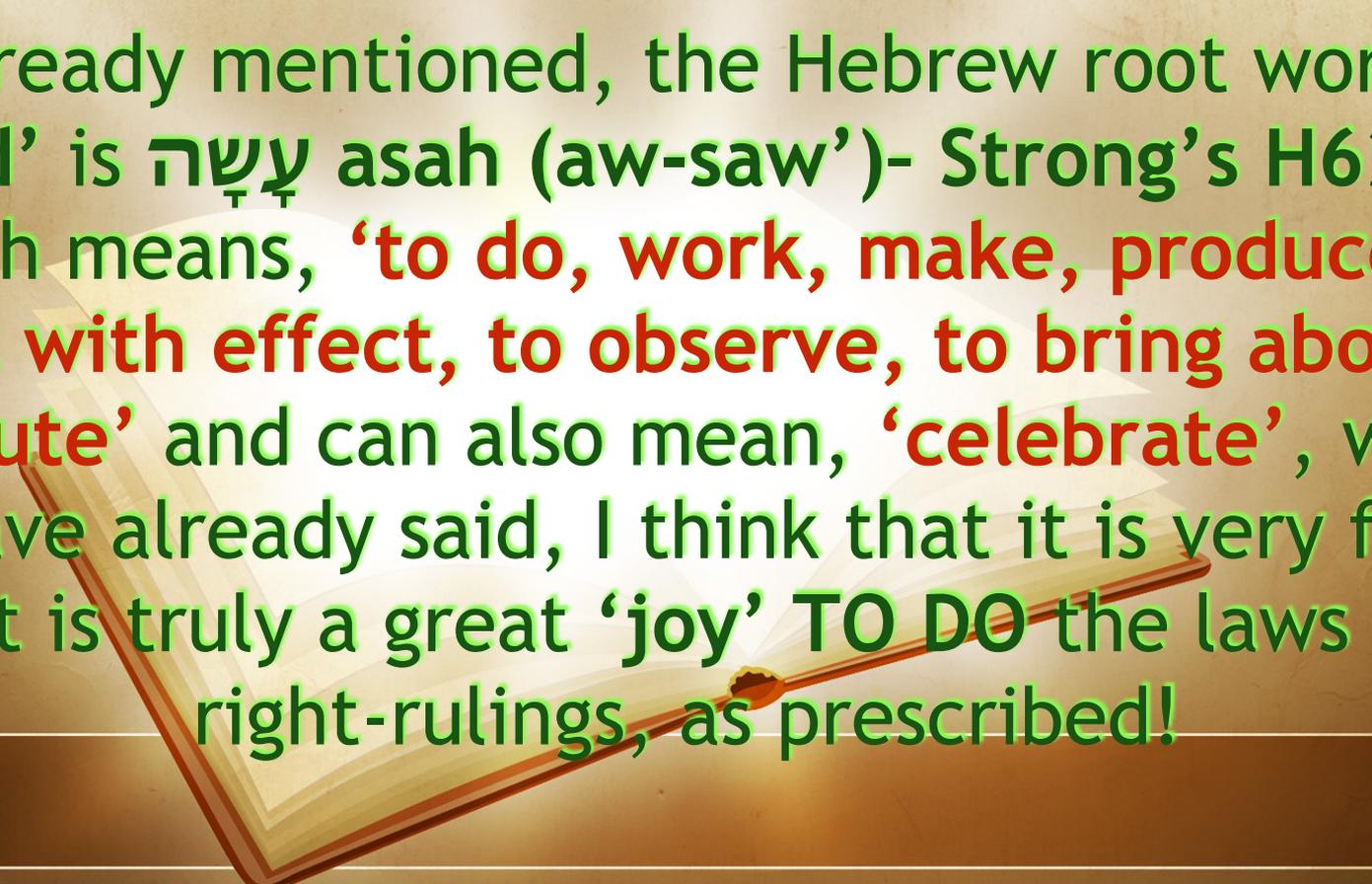
Not because the knowledge is not there to be heard, but rather that people stubbornly refuse to listen and obey, as they would rather satisfy their own fleshly needs!

Just before Sedom was destroyed, Abraham pleaded with יהוה that for the sake of the righteous that it would be saved - the reality was that there was not even 10 righteous in Sedom and only Lot and his two daughters made it out, for his wife looked back and died!

Verse 5

7 days until the flood were decreed and Noah did all that Elohim commanded him to!

This is a wonderful picture of steadfast obedience in the midst of the most perverse and wicked environment!

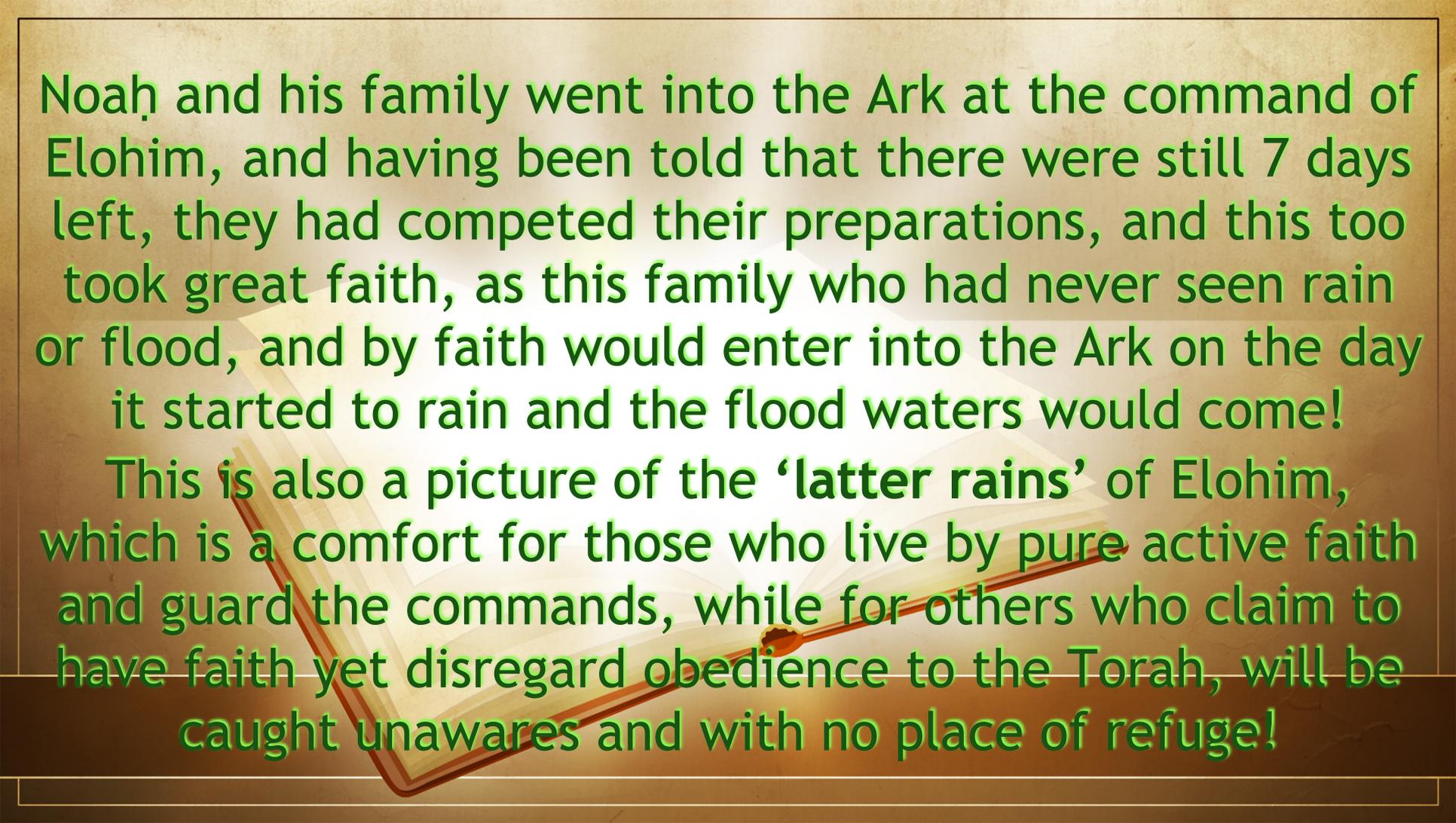


As already mentioned, the Hebrew root word for 'did' is עָשָׂה *asah* (aw-saw')- Strong's H6213 which means, **'to do, work, make, produce, to act with effect, to observe, to bring about, institute'** and can also mean, **'celebrate'**, which, as I have already said, I think that it is very fitting, as it is truly a great **'joy'** **TO DO** the laws and right-rulings, as prescribed!

Now that he had completed the work on the Ark, יהוה made it known to Noah the exact timing of the coming destruction.

Herein lies a vital lesson for us all - as we may not know the exact year, or rather day or hour that Messiah is coming again, but we are commanded to be diligent in our steadfast obedience as we keep His Appointed Times and keep watch!

When that final Yom Teruah comes and we enter into those 10 days until Yom Kippur, as we await our King to come out of the Most Set-Apart Place on Yom Kippur, we need to realize that we ought to have **'finished'** our working out of our deliverance with fear and trembling, in order that we will faithfully endure the 10 days of pressure, knowing that we are sealed in the Blood of Messiah, having the mark/seal of His Spirit upon us through our complete obedience to His commands!!



Noah and his family went into the Ark at the command of Elohim, and having been told that there were still 7 days left, they had completed their preparations, and this too took great faith, as this family who had never seen rain or flood, and by faith would enter into the Ark on the day it started to rain and the flood waters would come!

This is also a picture of the ‘**latter rains**’ of Elohim, which is a comfort for those who live by pure active faith and guard the commands, while for others who claim to have faith yet disregard obedience to the Torah, will be caught unawares and with no place of refuge!

Verse 8-9

The animals, birds and creeping creatures went into the ark in pairs.

We know that, from **verse 2**, the clear command was given for Noah to take in 7 pairs of the clean animals and 1 pair of unclean animals.

A male and female pairing was necessary, to ensure the preservation of these creatures.

The reason that 7 pairs of clean animals were to be taken, would clearly be for the provision of food for Noah and his family, as well as for offerings that would need to be made to Elohim.

Verse 16

The door of the Ark was 'shut' by יהוה.

This too, is a powerful truth that it is יהוה who shuts and it is He who opens!

The word for 'shut' in Hebrew is סָגַר *sagar* (saw-gar')- Strong's H5462 which means, 'to shut, close, deliver'.

This word סָגַר *sagar* (saw-gar')- Strong's H5462 is used in:

Yeshayahu/Isaiah 22:22 “And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one **shuts**; and shall **shut**, and no one opens.”

Here this clearly speaks of Messiah being the One who shuts and opens:

Hazon/Revelation 1:17-18 “And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, “Do not be afraid, I am the First and the Last, 18 and the living One. And I became dead, and see, I am living forever and ever. Aměn. And I possess the keys of the grave and of death.”

Hazon/Revelation 3:7 “And to the messenger of the assembly in Philadelphia write, ‘He who is set-apart, He who is true, He who has the key of Dawid, He who opens and no one shuts, and shuts and no one opens, says this”

We have this assurance in Messiah, as we guard to do all He has commanded us, that He will be with us through waters and through fire, and no harm shall come upon us, as He Himself 'shuts us up' in Him!

Yeshayahu/Isaiah 43:2 "When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you."

Verse 17-20

The flood was on the earth for 40 days and the waters grew exceedingly great, and the waters lifted up the Ark and it was on top of the waters.

We are told in **verse 18** we are told that the Ark **‘moved about’** on the surface of the waters. Some translations say **‘floated’**, and the Hebrew root word used here is **הָלַךְ** *hā·lāk* (haw-lak’)- Strong’s H1980 meaning, **‘to walk, to live, manner of life, cause to live’** and literally speaks of how one lives.

This is a very interesting picture being given to us here, as we understand what it means to 'walk' in Messiah as faithful servants in the midst of a corrupt and wicked generation.

With this understanding of the Ark 'walking' on the waters, I am immediately reminded of the time the talmidim (disciples) were in the boat in the midst of a storm and יהושע

Messiah came 'walking on the waters of the storm'.

In declaring the greatness of Elohim, Iyob tells us that Elohim treads on the waters:

Iyob/Job 9:8 “stretching out the heavens by Himself, and treading upon the waves of the sea”

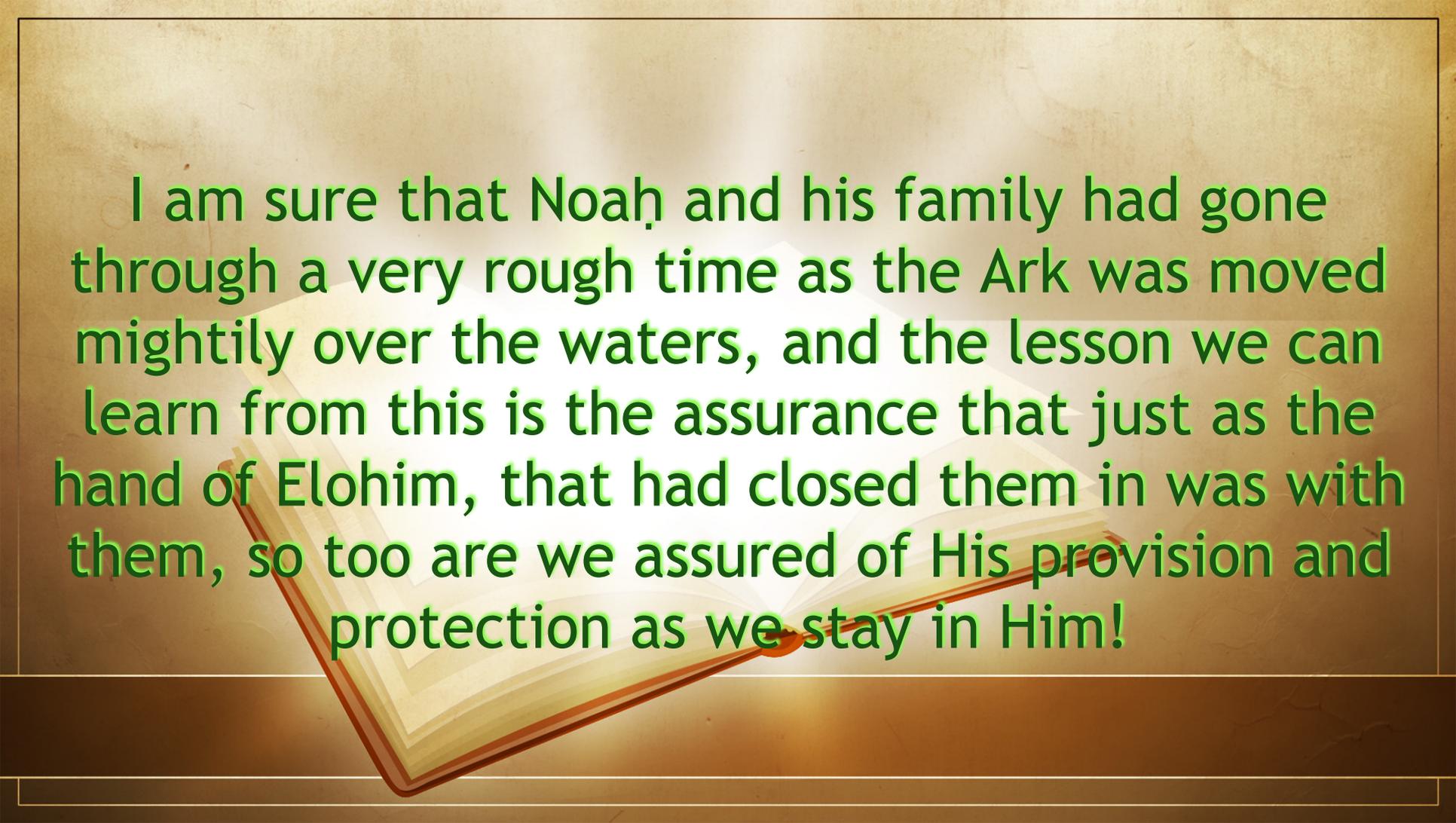
The Hebrew word that is translated here in Iyob as ‘treading’ comes from the root from the word דָּרַךְ darak (daw-rak’)- Strong’s H1869 which means, ‘to tread or march’ and so speaks of one’s walk; and every step that is taken.

It is Elohim who walks on the seas... and so too do we recognize the picture being given of the ark 'walking on the waters', giving us a great parallel, in witnessing to us how Messiah is our refuge in the storm!

Just as Noah and his family, and all the animals and creatures were safe in the Ark, while 'floating' or moving about over the waters, so too do we see how the disciples were taught that with Messiah, who walks on the stormy seas, in our boat, we will be kept safe and be at peace in Him, as He calms our storms!

Marqos/Mark 6:49-51 “And when they saw Him walking on the sea, they thought it was a phantom, and cried out, 50 for they all saw Him and were troubled. And immediately He spoke to them and said to them, “Take courage, it is I. Do not be afraid.” 51 And He went up to them, into the boat, and the wind ceased. And they were exceedingly amazed in themselves, and marvelled.”





I am sure that Noah and his family had gone through a very rough time as the Ark was moved mightily over the waters, and the lesson we can learn from this is the assurance that just as the hand of Elohim, that had closed them in was with them, so too are we assured of His provision and protection as we stay in Him!

The waters became 15 cubits and upwards - that is to say that the waters rose up just over 22 feet and up!!!

The image of the destruction of the wicked world, and the preservation of the righteous, through the flood gives us great insight into our immersion into Messiah:

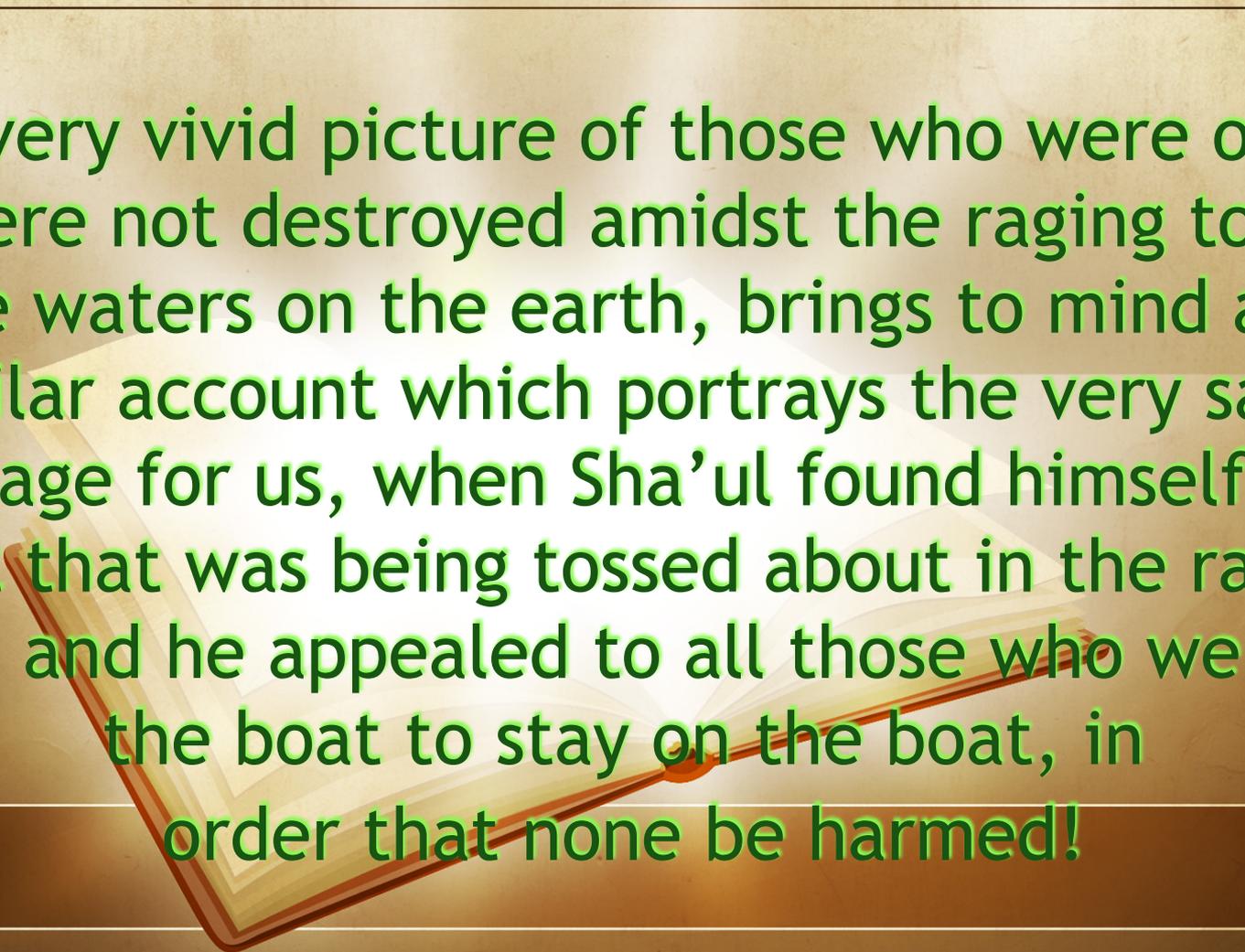
Kěpha Aleph/1 Peter 3:17-22 “For it is better, if it is the desire of Elohim, to suffer for doing good than for doing evil. 18 Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit, 19 in which also He went and proclaimed unto the spirits in prison,

20 who were disobedient at one time when the
patience of Elohim waited in the days of Noah,
while the ark was being prepared, in which a few,
that is, eight beings, were saved through water,
21 which figure now also saves us: immersion - not
a putting away of the filth of the flesh, but the
answer of a good conscience toward Elohim -
through the resurrection of יהושע Messiah, 22
who, having gone into heaven, is at the right hand
of Elohim, messengers and authorities and powers
having been subjected to Him.”

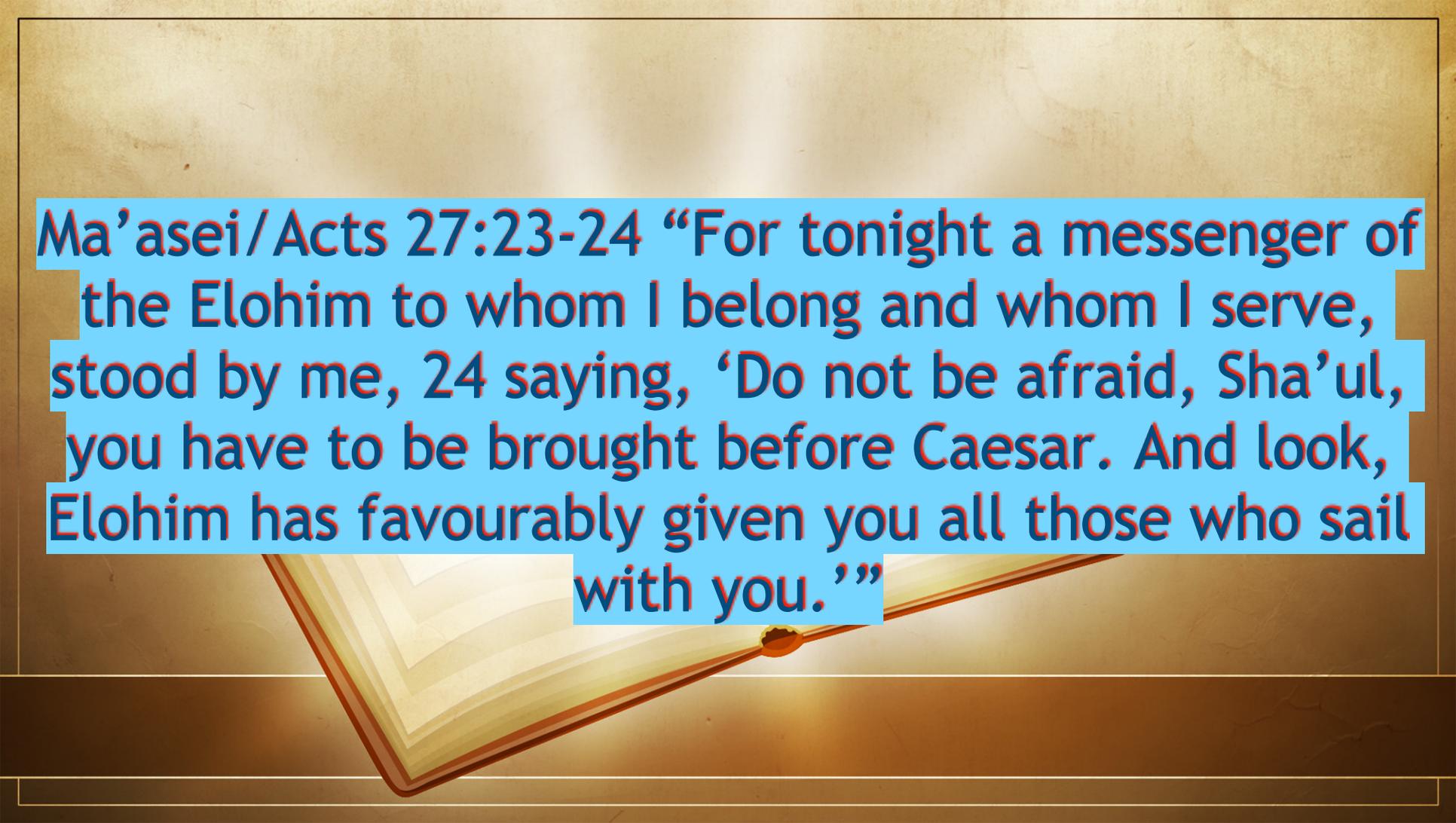
Verse 23

While the wicked were destroyed along with all were on the face of the ground - man and beast, creeping creature and birds of the heavens, we are told very clearly here that only Noah and those with him in the ark were left!

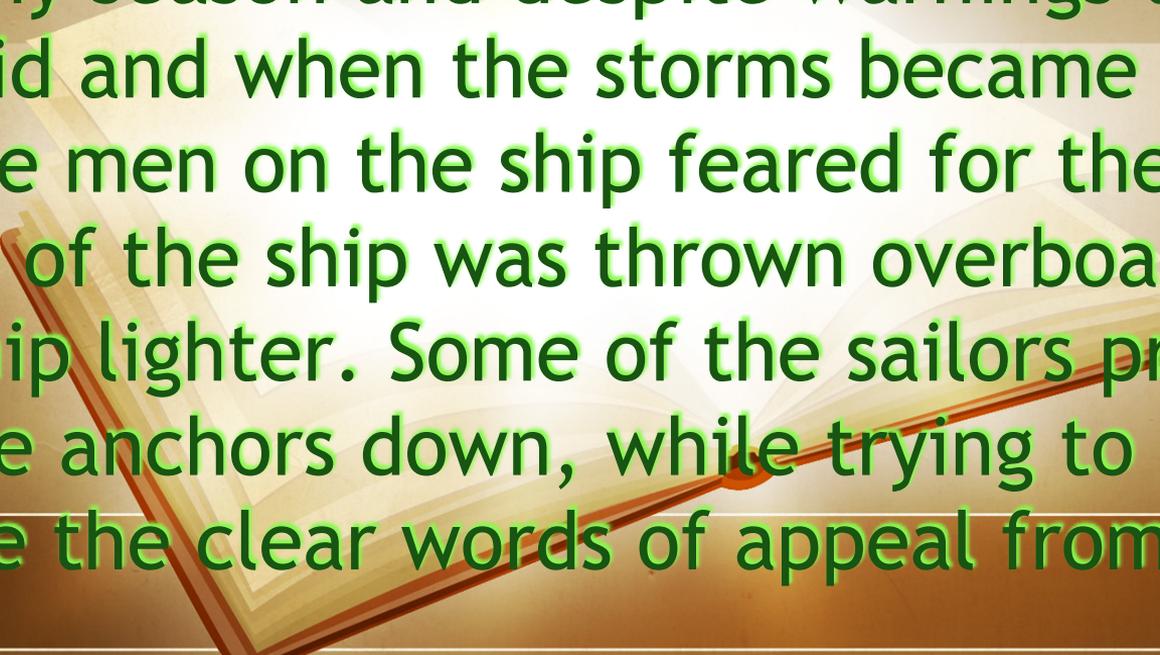
This is a very powerful picture of the assurance of those who 'stay in' Messiah shall be preserved and delivered, while those who are 'outside' will be destroyed!



This very vivid picture of those who were on the Ark were not destroyed amidst the raging torrents of the waters on the earth, brings to mind a very similar account which portrays the very same message for us, when Sha'ul found himself on a boat that was being tossed about in the raging seas, and he appealed to all those who were on the boat to stay on the boat, in order that none be harmed!



Ma'asei/Acts 27:23-24 “For tonight a messenger of the Elohim to whom I belong and whom I serve, stood by me, 24 saying, ‘Do not be afraid, Sha’ul, you have to be brought before Caesar. And look, Elohim has favourably given you all those who sail with you.’”



As Sha'ul was being transported as a prisoner on a cargo ship, the ship had set sail during a very stormy season and despite warnings to not sail, they did and when the storms became unbearable, and the men on the ship feared for their lives, the cargo of the ship was thrown overboard to make the ship lighter. Some of the sailors pretended to let the anchors down, while trying to escape, we see the clear words of appeal from Sha'ul:

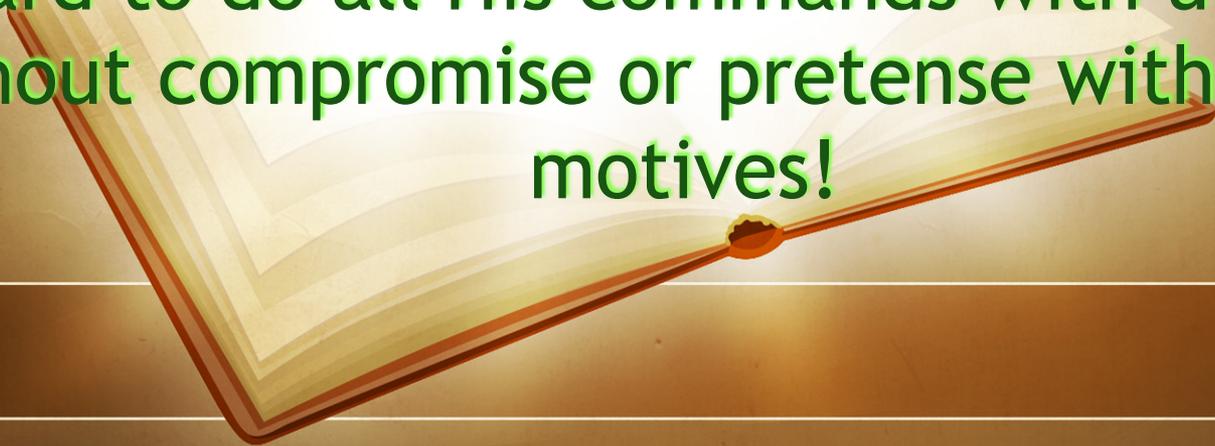
Ma'asei/Acts 27:31-32 "Sha'ul said to the captain and the soldiers, "If these do not remain in the ship, it is impossible for you to be saved." 32 Then the soldiers did cut the ropes of the boat and let it fall off."

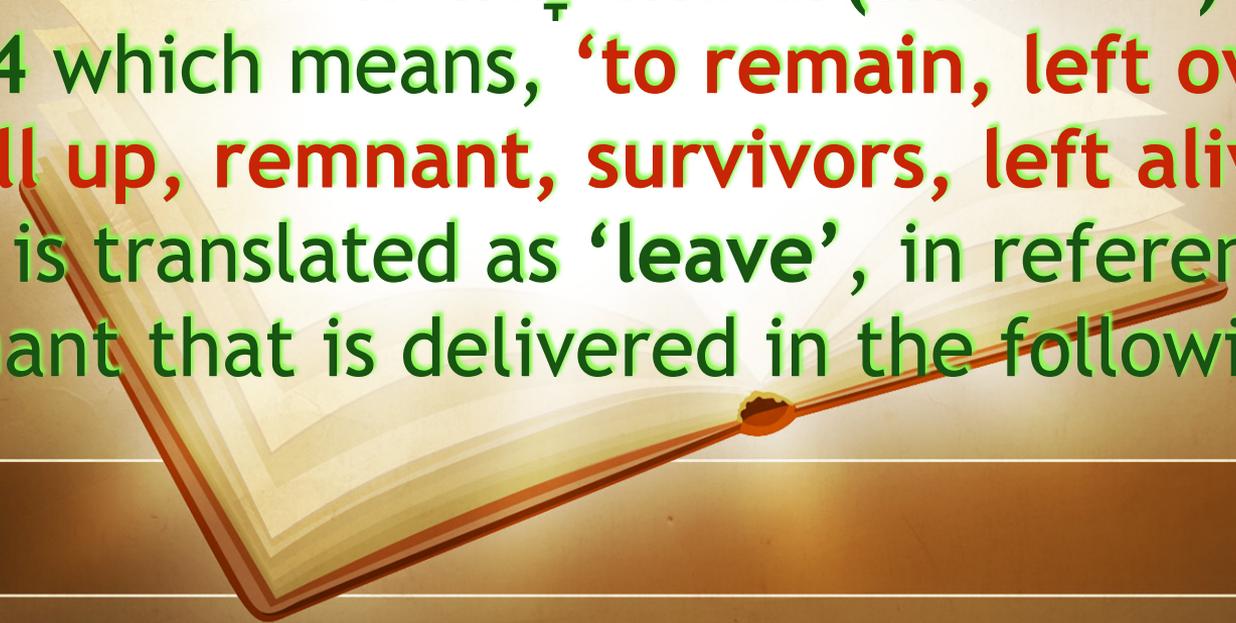


They listened to this urgent appeal, and as a result not one of the men who were on the boat was harmed, despite the boat being completely destroyed as it run aground.

Ma'asei/Acts 27:44 “and the rest, some indeed on boards, and some on items of the ship. And so it came to be that all reached the land in safety.”

Herein lies a great lesson for us, in that we are to
‘stay in the boat’ so to speak, with the
metaphoric meaning for us to **‘stay in Messiah’**, as
we guard to do all His commands with urgency and
without compromise or pretense with ulterior
motives!





The Hebrew root word used in Berēshith/Genesis 7:23 for 'left' is **שָׂרַף** sha'ar (shaw-ar')- Strong's H7604 which means, **'to remain, left over and to swell up, remnant, survivors, left alive'**. This word is translated as 'leave', in reference to the remnant that is delivered in the following verse:

Ezra/9:8 “But now, for a short while, favour has been shown from יהוה our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.”



Once again, this word שָׂאֵר sha'ar (shaw-ar') - Strong's H7604 is used twice, in reference to 'the remnant who are left', in:

Nehemyah/Nehemiah 1:3 "And they said to me, "The remnant who are left of the captivity in the province are there in great evil and reproach. And the wall of Yerushalayim is broken down, and its gates are burned with fire."

What we can understand from this is clear, as evident through the account of Noah and his family - and that is it shall only be a remnant that shall be left and escape the raging judgment of the wrath of Elohim!

We who remain in Messiah, shall be delivered!

This is a very sober wake up call for all who claim to follow Messiah, to actually stay in Him and not allow any form of compromise in their lives, lest they find themselves 'outside of His covering' when he comes!

The remnant shall be saved!

The Flood Subsides

Gen 8:1 And Elohim remembered Noah, and all the beasts and all the cattle that were with him in the ark. And Elohim made a wind to pass over the earth, and the waters subsided.

Gen 8:2 And the fountains of the deep and the windows of the heavens were stopped, and the rain from the heavens was withheld.

Gen 8:3 And the waters receded steadily from the earth, and at the end of the hundred and fifty days the waters diminished.

CHAPTER 8

Verse 1 - And Elohim remembered Noah!

Mal'aki/Malachi 3:16-18 “Then shall those who fear יהוה speak to one another, and יהוה listen and hear, and a book of remembrance be written before Him, of those who fear יהוה, and those who think upon His Name. 17 “And they shall be Mine,” said יהוה of hosts, “on the day that I prepare a treasured possession. And I shall spare them as a man spares his own son who serves him. 18 “Then you shall again see the difference between the righteous and the wrong, between one who serves Elohim and one who does not serve Him.”

יהוה had certainly not forgotten about Noah but rather, we see here how it renders the concept of having ‘marked’ Noah for a day of deliverance, and this speaks of the great faithfulness and loving-commitment of יהוה to those who are ‘in’ Him, as we who fear יהוה have the assurance that our names are written before Him, and we see in Scripture the clear promise to a Covenant people:

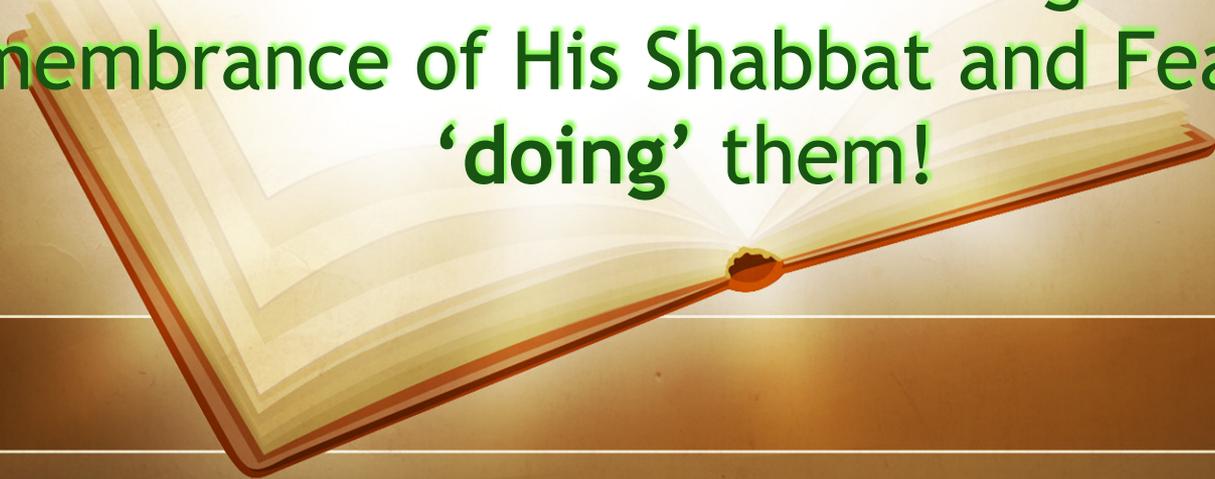
Yeshayahu/Isaiah 49:16 “See, I have inscribed you on the palms of My hands; your walls are always before Me.”

Those who depart from Elohim, shall not be inscribed on His hands but rather be written in the earth:

Yirmeyahu/Jeremiah 17:13 “**יְהוָה**, the expectation of Yisra’ĕl, all who forsake You are put to shame. “Those who depart from Me shall be written in the earth, because they have forsaken **יְהוָה**, the fountain of living waters.”

Tehillah/Psalm 111:5 “He has given food to those who fear Him; He remembers His covenant forever.”

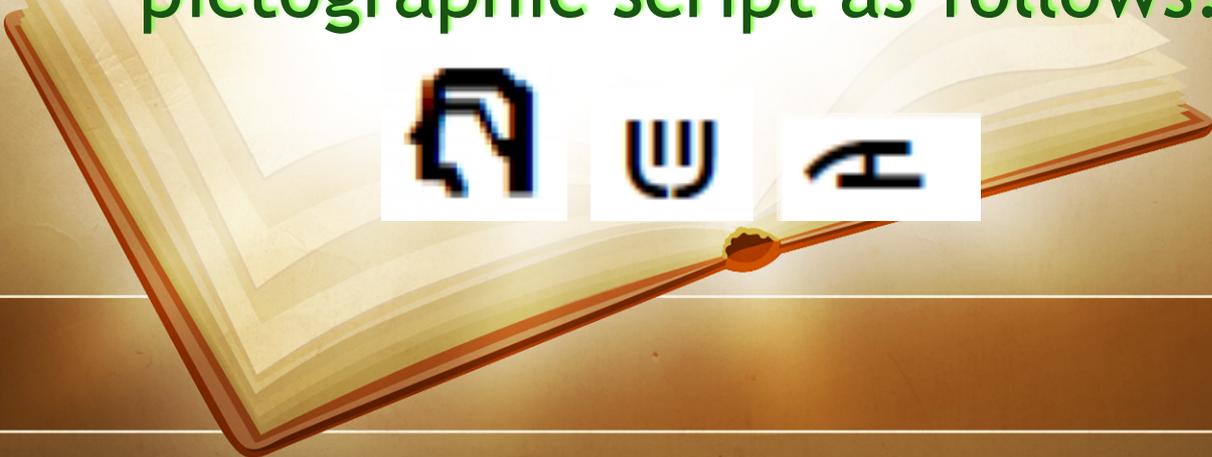
As we recognize that the Master יהוה remembers His covenant forever, we see how He has given us also the clear instructions to guard the remembrance of His Sabbath and Feasts, by 'doing' them!



The Hebrew word that is translated as
'remembered' is זָכַר 'zakār' (zaw-kar')- H2142
which means **'to remember, or be mindful, or
bring to remembrance'**, from which we get the
word זִכְרוֹן 'zikkaron' (zik-rone')- H2146 meaning
'memorial, commemoration or remembrance'.



The Hebrew word זָכַר 'zakār' (zaw-kar')- H2142, which means **'to remember, or be mindful, or bring to remembrance'**, is pictured in the ancient pictographic script as follows:



זכר

Zayin - ז:

The ancient pictographic script has this letter pictured as  , which is a mattock (a sharp digging tool such as an axe or pick) and carries the meaning of 'a weapon or tool that cuts, farming instrument'. A mattock would be a tool that was also used to dig up the soil so that seed could be planted. This picture clearly pictures a tool that is used to work and therefore can also render for us the meaning of work or a work that is done, and more specifically, the harvest that is brought forth!

Kaph - קָ:



The ancient form of this letter is  - meaning **'the open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolizes submission. This also can picture for us **a palm or palm branch** from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

Resh - ר:



The ancient script has this letter pictured as , which is **‘the head of a man’** and carries the meaning of **‘top, beginning, first, chief’**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

As we consider this root word that is understood as 'remember', in its pictographic form, we are able to glean the following:

**THE HARVEST WORKED
BY OUR HEAD!**



This pictographic gives us a powerful picture of יהוה remembering Noah, as He destroyed the wicked and saved the righteous, which in itself is a powerful picture of the end time harvest where the wicked shall be destroyed and the righteous shall be delivered and covered!

This remembrance also teaches us how we are to respond correctly to our Master's favour, as we too must 'remember'.

We are told to ‘remember that we were slaves in Mitsrayim and we shall guard and do these laws’:

Debarim/Deuteronomy 15:15 “And you shall remember that you were a slave in the land of Mitsrayim, and יהוה your Elohim ransomed you. Therefore I am commanding you this word today.”



Debarim/Deuteronomy 16:12 “And you shall remember that you were a slave in Mitsrayim, and you shall guard and do these laws.”

Debarim/Deuteronomy 24:18 “But you shall remember that you were a slave in Mitsrayim, and that יהוה your Elohim ransomed you from there. Therefore I am commanding you to do this word.”

We are to remember that we were slaves in Mitsrayim - in other words, we are to remember that we were once not a people, but now are a people of Elohim!

We were bought at a price, by the Blood of Messiah, our Passover Lamb; and this call to remember that we were slaves in Mitsrayim is for the clear purpose of remembering who we now are!

We were once a people who were enslaved to the world and held fast under the heavy burdens of false dogmas and vain traditions of man, but now have been delivered from the house of bondage and set free to obey the True Master of all creation!

This verse is very clear - remember that you were once a slave in Mitsrayim, so now you shall obey the Torah!!!

It was on Shabuoth that the children of Yisra'el heard the voice of יהוה from Mount Sinai and entered into a Marriage Covenant with the Most-High!

And after hearing the Ten Words being spoken, by the trumpet sounding voice of יהוה, the Elohim of Hosts, they said to Mosheh that they would die if they continued to hear the voice of יהוה and said that Mosheh should go to Elohim and hear the rest of the words of Elohim and come and tell them the commands and instructions, which they had agreed that they would guard to do!

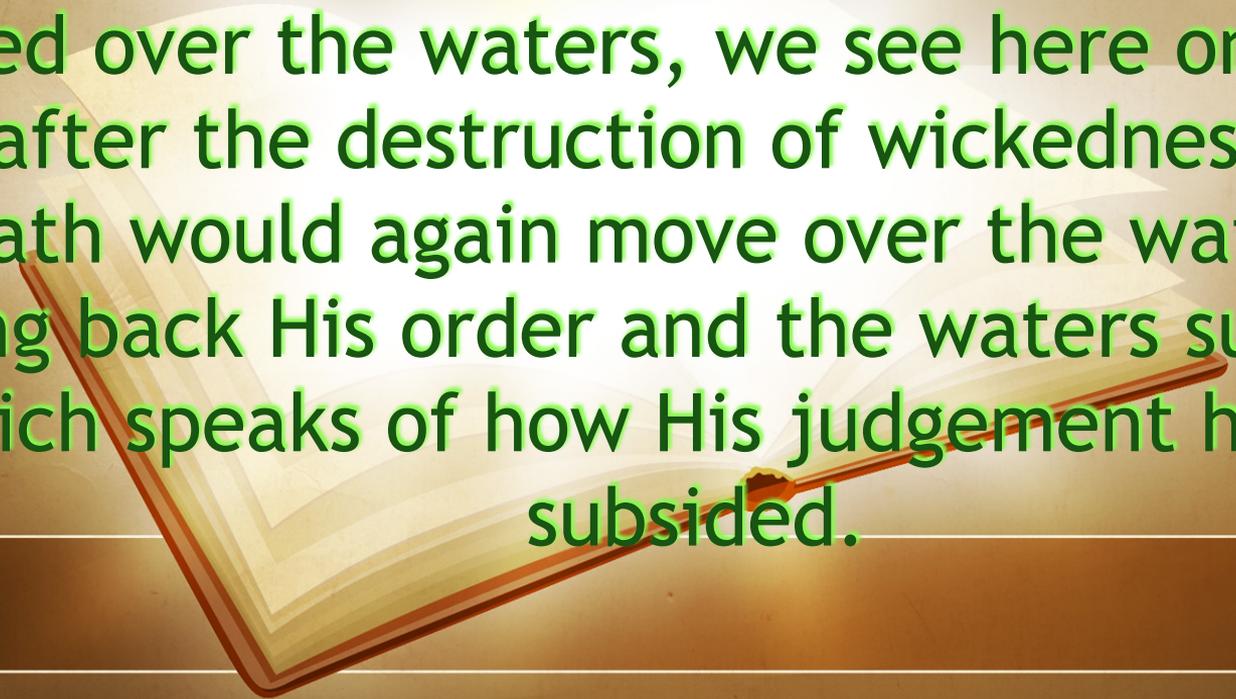
They too had been delivered from slavery and, on Shabuoth, were called to be a ready bride that would guard the Marriage Covenant!

We know that this did not happen and after Messiah came to die for us and set us free from our sin and enslavement to the world, when we come each year to Shabuoth, we remember that we were once nations in the flesh, without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world, but now in Messiah **יהושע** we who once were far off have been brought near by the blood of the Messiah.

With this remembrance, is the clear reminder that we are to guard and do His Word!

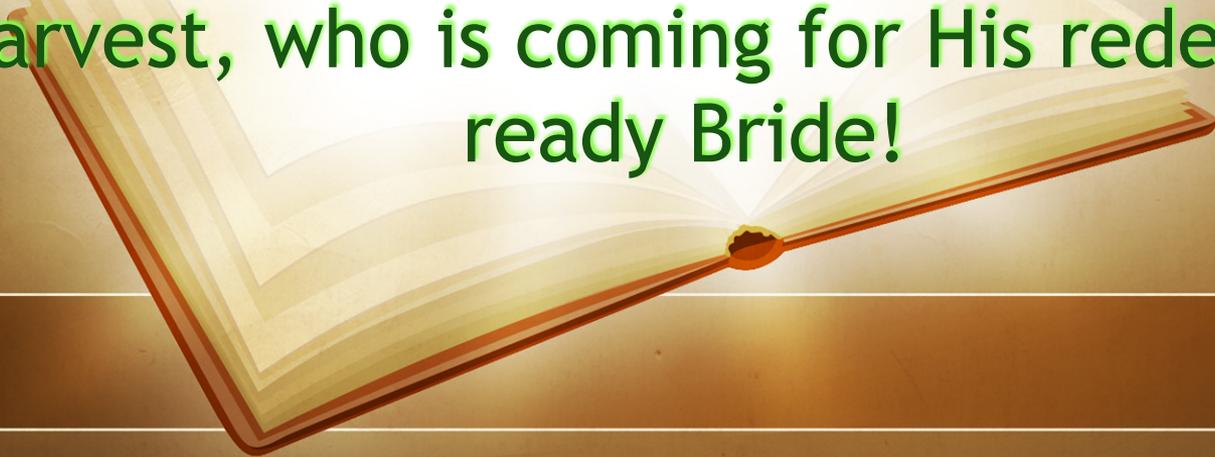
Romiyim/Romans 6:17-18 “But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted. 18 And having been set free from sin, you became servants of righteousness.”

Elohim made a wind to pass over the earth or better put He blew a breath over the earth!



So here we see that, just as in creation, when the earth was void and without form and the spirit moved over the waters, we see here once again that, after the destruction of wickedness, that His breath would again move over the waters and bring back His order and the waters subsided, which speaks of how His judgement had now subsided.

In our remembrance, we recognize that He who has begun a good work in us shall perfect it until the day of **יהושע** Messiah, Our Head and Master of the Harvest, who is coming for His redeemed and ready Bride!



We, as ambassadors of His reign have a clear commission to go and make taught ones, and in our remembrance that we are no longer slaves but servants, we also must remember that the harvest is ripe!

Mattithyahu/Matthew 9:37-38 “Then He said to His taught ones, “The harvest truly is great, but the workers are few. 38 “Pray then that the Master of the harvest would send out workers to His harvest.”

This day of remembrance must remind us of the work that is still to be done!

Yohanan/John 4:35 “Do you not say, ‘There are still four months, and the harvest comes’? See, I say to you, lift up your eyes and see the fields, for they are white for harvest - already!”

This picture of remembrance teaches us to not give up!!

Luqas/Luke 9:62 “But יהושע said to him, “No one, having put his hand to the plough, and looking back, is fit for the reign of Elohim.”

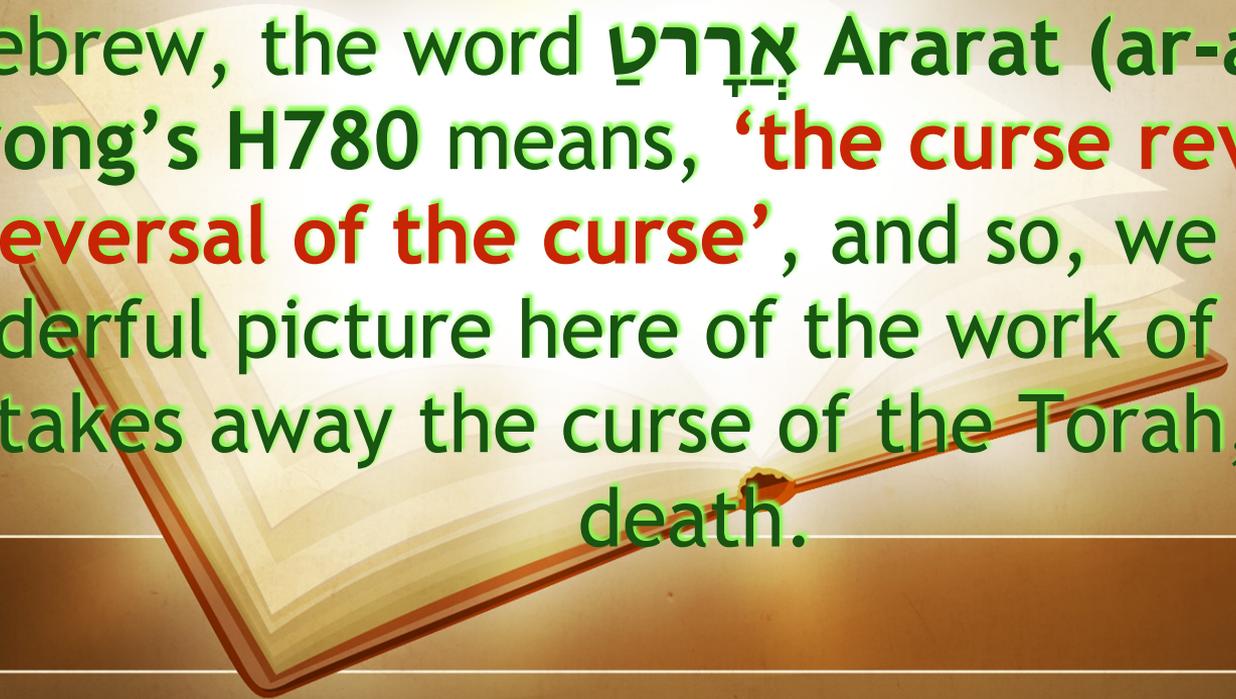
This pictographic rendering of the word that means ‘remember’ teaches us that we are to put our hand to the plough and keep our eyes on our Head!

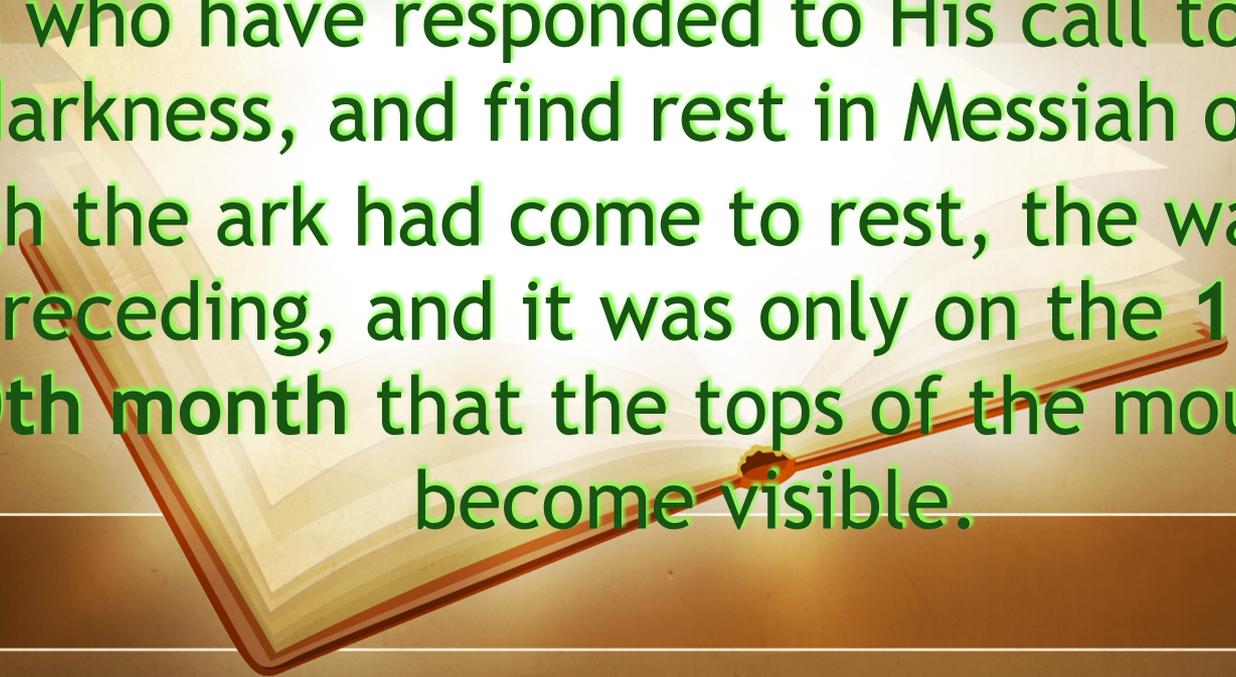
This is how we remember that we were once slaves, so that we remember who we are now, in Him, our Head!

Gen 8:4 And in the seventh new moon, the seventeenth day of the new moon, the ark rested on the mountains of Ararat.

Gen 8:5 And the waters decreased steadily until the tenth new moon. In the tenth new moon, on the first day of the new moon, the tops of the mountains became visible.

In verse 4 we see that on the 17th day of the 7th month the ark came to rest on Mount Ararat, and in Hebrew, the word אֲרָרַט Ararat (ar-aw-rat')-
Strong's H780 means, **'the curse reversed, reversal of the curse'**, and so, we see a wonderful picture here of the work of Messiah, who takes away the curse of the Torah, which is death.

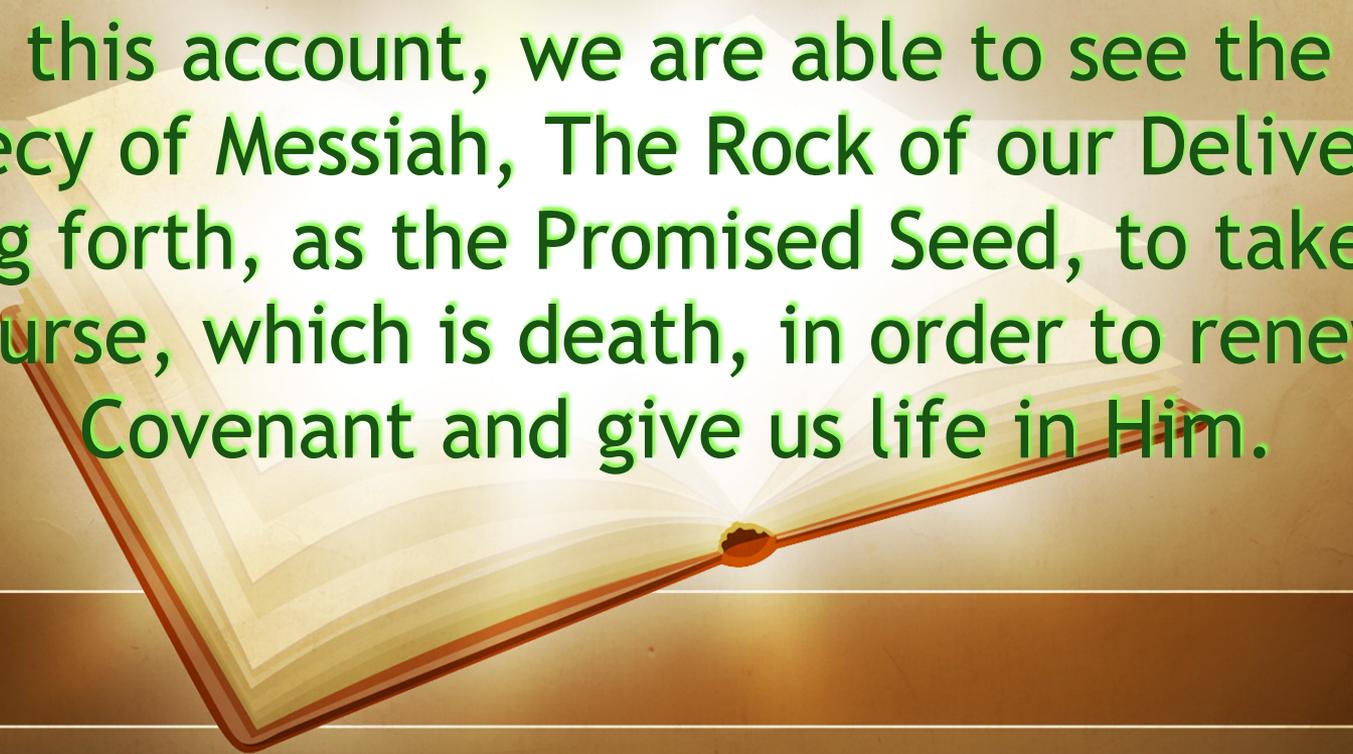




The ark coming to rest on this Mountain, is a powerful picture of the great provision of Elohim for all who have responded to His call to come out of darkness, and find rest in Messiah our King! Though the ark had come to rest, the waters were still receding, and it was only on the 1st of the 10th month that the tops of the mountains become visible.

With the mountains becoming visible on the 1st of the 10th month, I find a very powerful prophetic promise being given here, especially as we consider the ark coming to rest on the mountain that means, **'the curse reversed'**.

As one takes a closer look at the timing of the birth of Yoḥanan the immerser, we are able to clearly acknowledge the birth of Messiah being on the 1st day of Sukkoth.



From this account, we are able to see the clear prophecy of Messiah, The Rock of our Deliverance, coming forth, as the Promised Seed, to take away the curse, which is death, in order to renew His Covenant and give us life in Him.

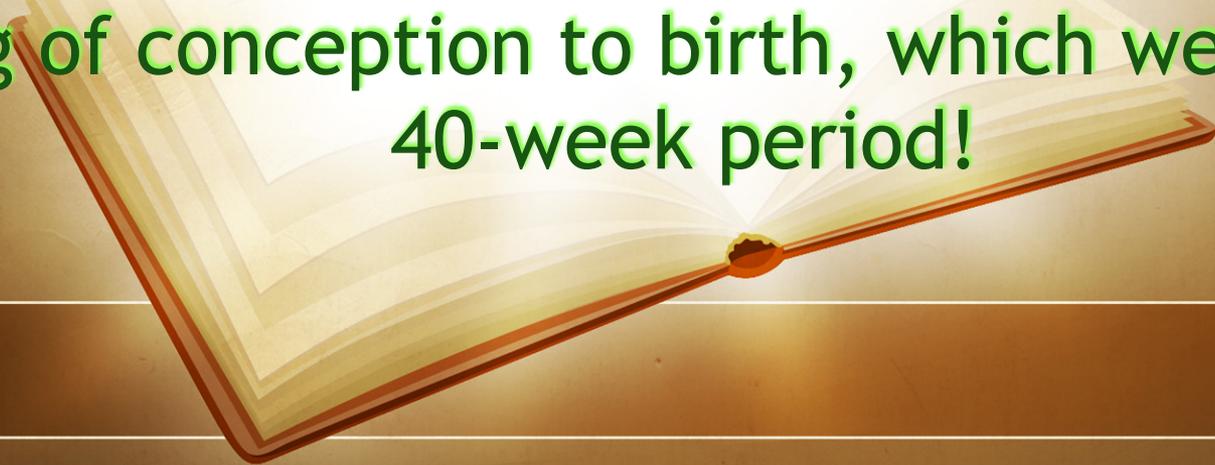
This account is a prophetic shadow picture of the conception of Messiah, as announced in the promising prophetic words contained in
Yeshayahu:

Yeshayahu/Isaiah 7:14 “Therefore יהוה Himself gives you a sign: Look, the ‘almah’ conceives and gives birth to a son, and shall call His Name Immanu’ěl.”

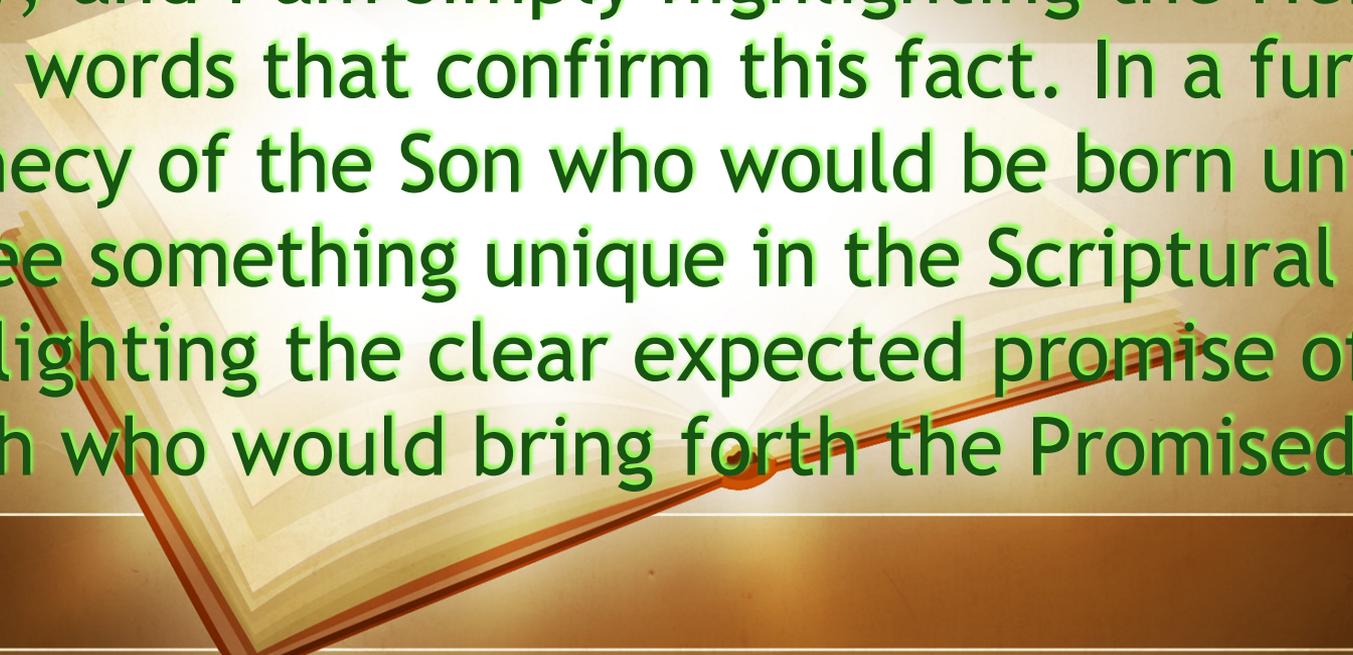


Here, in this prophecy on the conception and birth of Messiah, we are able to link up picture of the tops of the mountains of Ararat becoming visible, with the conception of Miryam, and the timing of this, being very clear, in fitting with the Scriptural pattern, which announces the Good News, which is **יהושע Messiah!**

This prophecy speaks of the conception of the almah and the birthing of the son, who shall be called Immanu'ěl, highlighting for us the clear timing of conception to birth, which we know is a 40-week period!



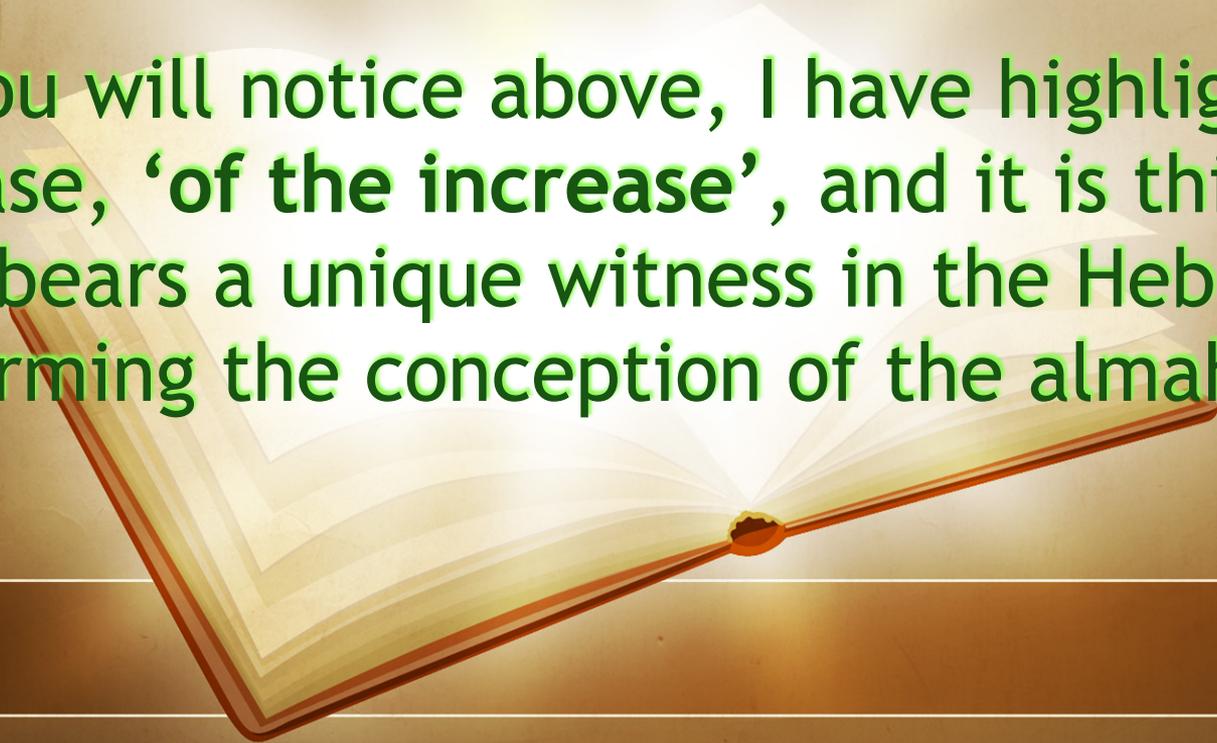
The Hebrew word **עַלְמָה** **almah** (al-maw')- Strong's H5959 means, **'a young woman, virgin, maiden'** and speaks of a young woman who had not yet known a man, (i.e., still a virgin) and the Hebrew word that is translated as **'conceives'** is **הָרָה** **harah** (haw-raw')- Strong's H2029 which is a primitive root verb that means, **'to conceive, become pregnant'**.



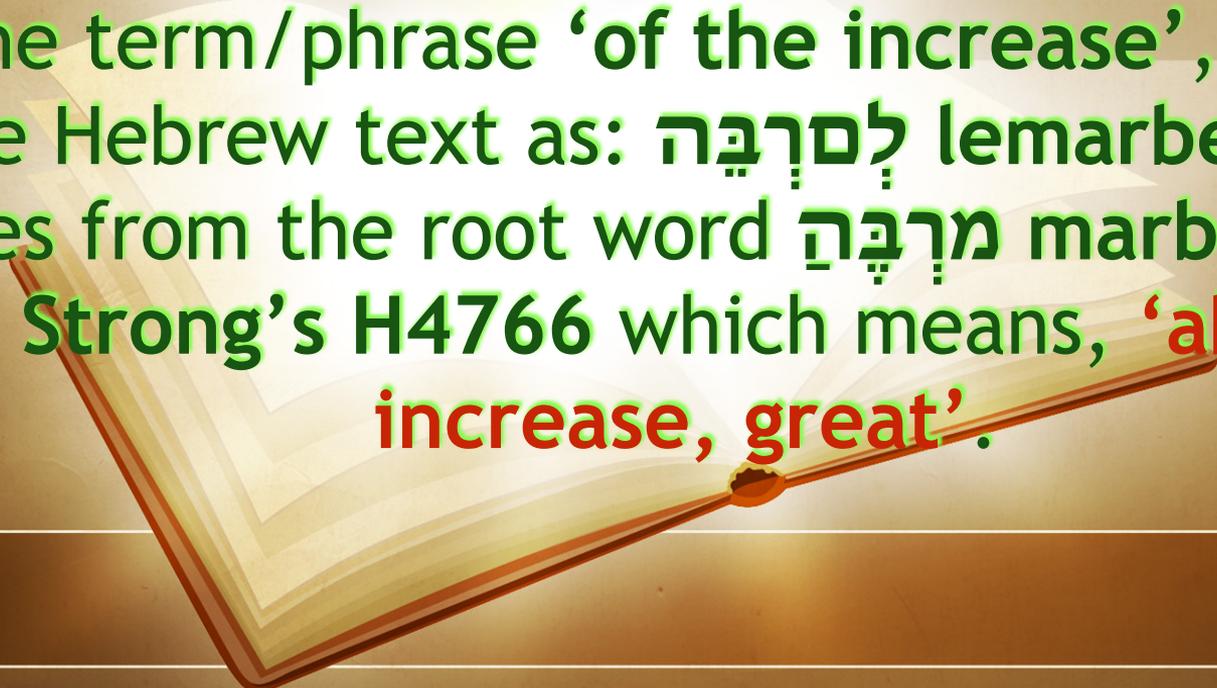
For most of us, this is a clear prophecy that we do know, and I am simply highlighting the Hebrew root words that confirm this fact. In a further prophecy of the Son who would be born unto us, we see something unique in the Scriptural text, highlighting the clear expected promise of the almah who would bring forth the Promised Son.

This is seen in:

Yeshayahu/Isaiah 9:6-7 “For a Child is born unto us, a Son is given unto us, and the rule is on His shoulder. “And the wonderful Counselor, mighty God, eternal Father called his name Prince of Peace.” 7 Of the increase of His rule and peace there is no end, upon the throne of Dawid and over His reign, to establish it and sustain it with right-ruling and with righteousness from now on, even forever. The ardour of יהוה of hosts does this.”



As you will notice above, I have highlighted the phrase, **‘of the increase’**, and it is this phrase that bears a unique witness in the Hebrew text, confirming the conception of the almah (virgin).



In the Hebrew text, these two verses are 5 and 6 and the term/phrase ‘of the increase’, is written in the Hebrew text as: לְמַרְבֵּה לְמַרְבֵּה lemarbeh, which comes from the root word מַרְבֵּה marbeh (marbeh’)- Strong’s H4766 which means, ‘abundance, increase, great’.

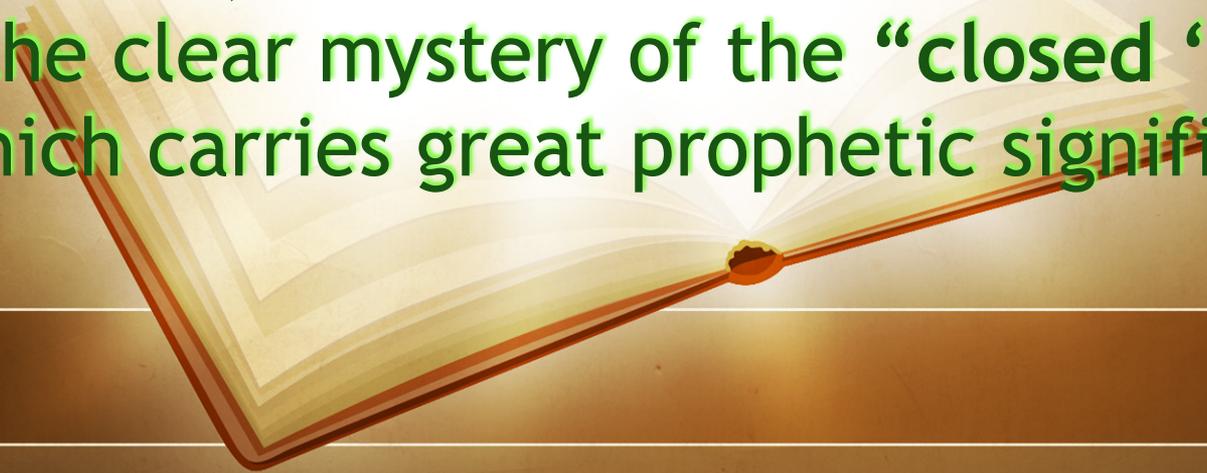
Here, it is speaking of the increase of the rule and shalom of Messiah, as King!

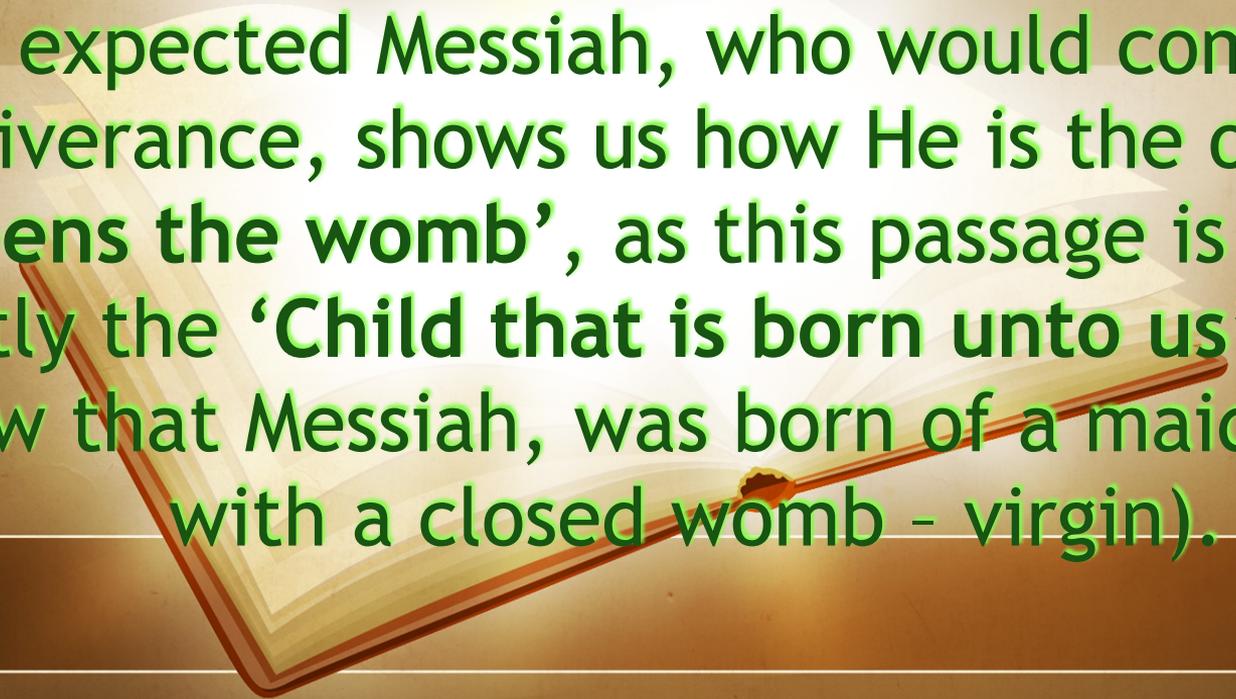
What you will notice, as you look carefully at these words, in Hebrew, is that this verse contains something very peculiar.

And this is the only place in Scripture that we see this occur:

What you will notice is that the letter at the beginning of this word מְרַבֵּה marbeh, which is a 'מ' - 'mem' is changed to being written as 'ם', which is known as a 'closed mem'.

Grammatically, the ‘closed mem’ should only be used at the end of a word and not at the beginning of, or within, a Hebrew word. And this understood as the clear mystery of the “closed ‘mem’”, which carries great prophetic significance.





By this fascinating ‘mystery’, of a ‘closed mem’, being used at the beginning of a word, in referring to the expected Messiah, who would come to bring deliverance, shows us how He is the one who ‘opens the womb’, as this passage is dealing directly the ‘Child that is born unto us’ - and we know that Messiah, was born of a maiden (one with a closed womb - virgin).

This miraculous birthing, in the flesh of Messiah, provided for us the perfect offering for our ransom - as Messiah, not only being the firstborn from the dead - making us, who are 'in' Him, ransomed unto Elohim, but He also was the perfect slaughtering, that would be acceptable to יהוה, in satisfying the requirement, as opening the womb, becoming the perfect Lamb, Ram and Bull offering, for our deliverance and redemption!!!

Ok, so what has this got to do with the 1st of the
10th month?

A whole lot!

Let me show you why I say this:

As one takes a closer look at the timing of the
birth of Yoḥanan the immerser, we are able to
clearly acknowledge the birth of Messiah, being on
the 1st day of Sukkoth.

Luqas/Luke Chapter 1 gives us the account of when Yoḥanan was conceived, as we take note that his father, Zeḱaryah, was serving as priest before Elohim, in the order of his division.

Luqas/Luke 1:5 “There was in the days of Herodes, the sovereign of Yehuḁah, a certain priest named Zeḱaryah, of the division of Abiyah. And his wife was of the daughters of Aharon, and her name was Elisheḁa.”

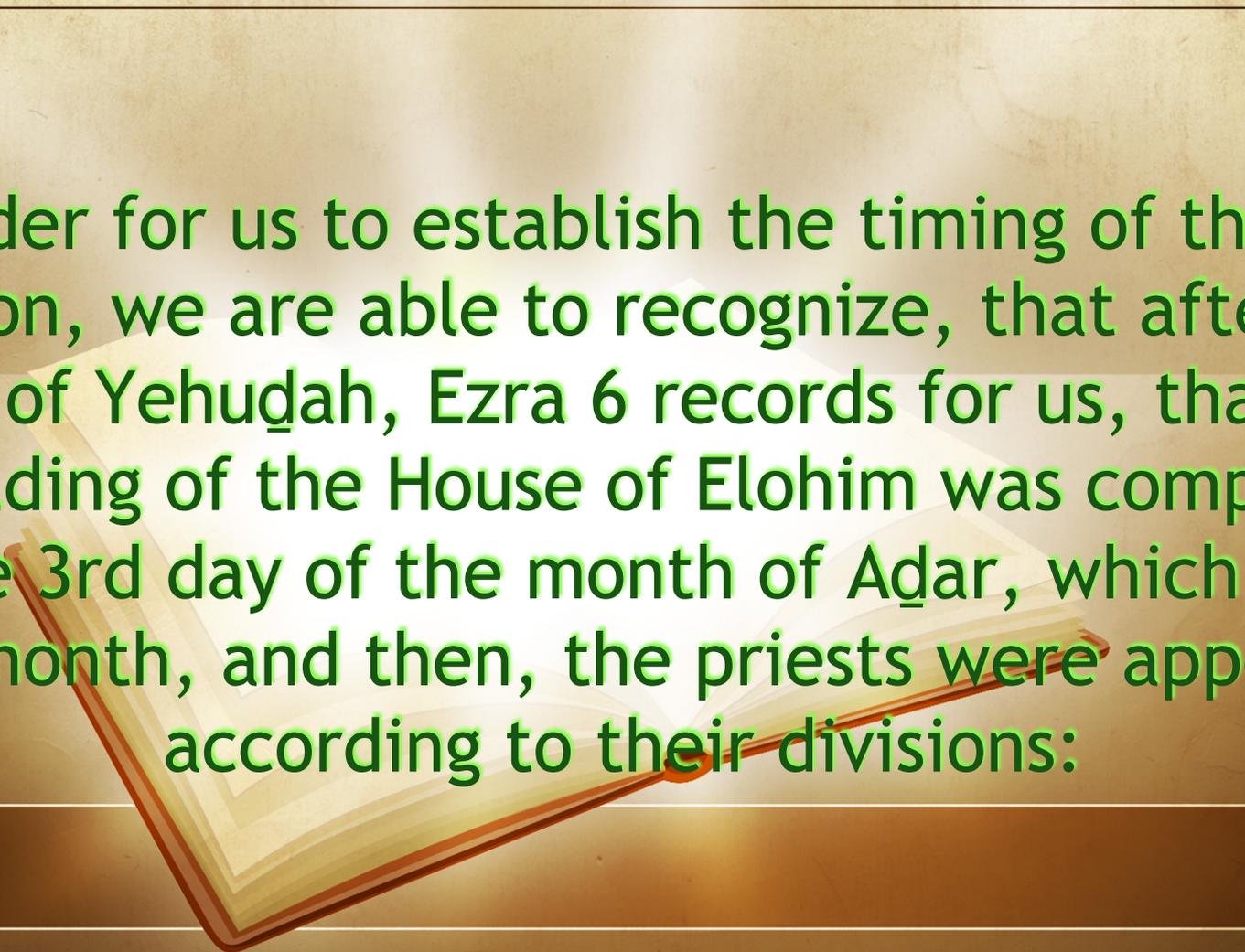
From this account in Luqas/Luke 1, we are told that Zeḱaryah was a priest of the division of Abiyah.

In order to understand what this means, we are able to see that the 'division of Abiyah', was the 8th division, according to:

Dibre haYamim Aleph/1 Chronicles 24:10 “the seventh to Haqqots, the eighth to Abiyah”

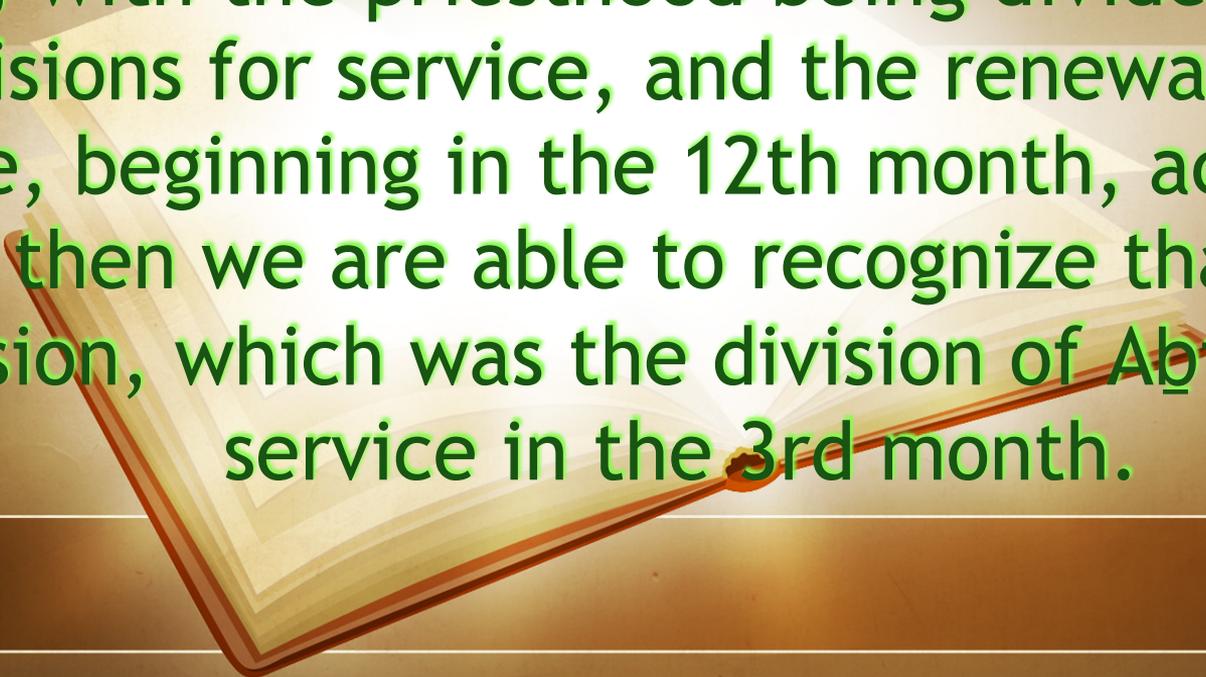
The divisions of the priesthood, were set up into 24 divisions, in the days of Dawid and were clearly kept as such until the days of Messiah, as we see Luqas making it clear that Zeḱaryah served in the order of his division (Luqas/Luke 1:8).

As soon as the days of his service were completed, Zeḱaryah went home and after those days, his wife Elisheḱa conceived. (Luqas/Luke 1:23-24)



In order for us to establish the timing of the 8th division, we are able to recognize, that after the exile of Yehudah, Ezra 6 records for us, that the rebuilding of the House of Elohim was completed on the 3rd day of the month of Adar, which is the 12th month, and then, the priests were appointed according to their divisions:

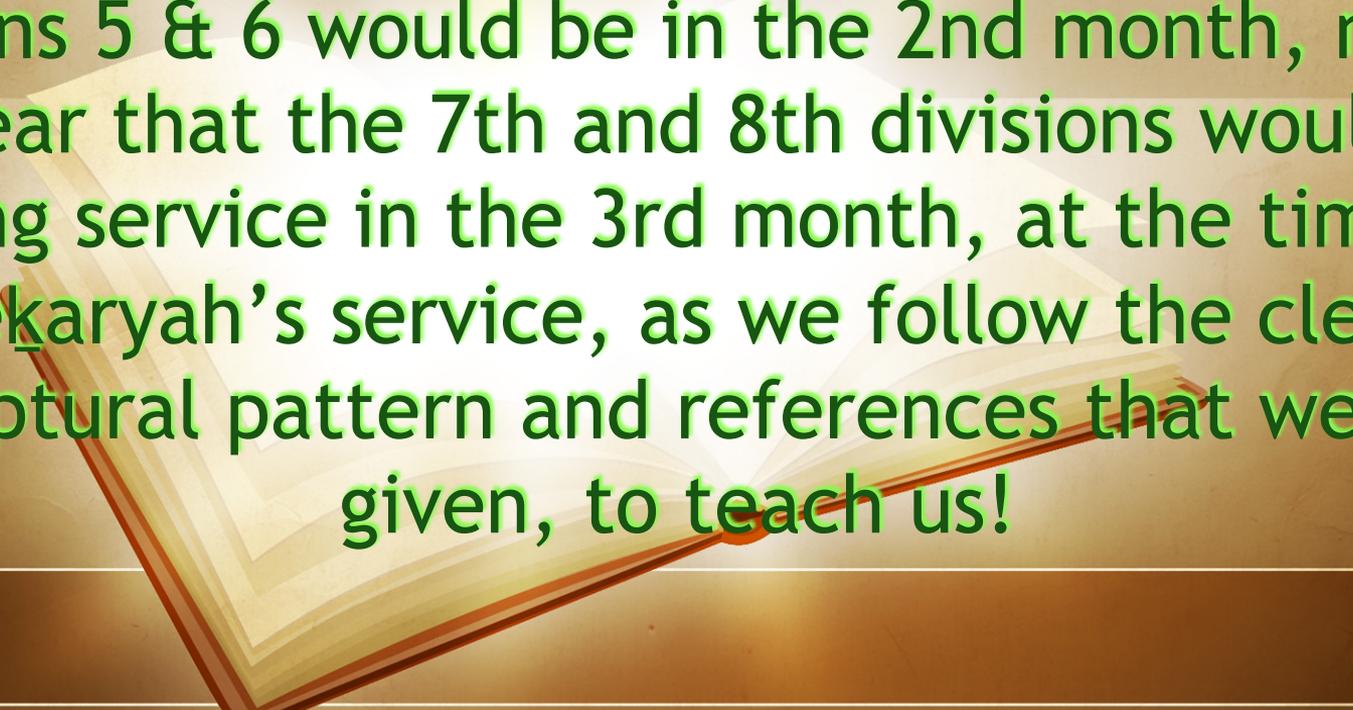
Ezra 6:15-18 “And this House was completed on the third day of the month of Adar, which was in the sixth year of the reign of Sovereign Dareyawesh. 16 Then the children of Yisra’ěl, the priests and the Lěwites and the rest of the sons of the exile, did the dedication of this House of Elah with joy, 17 and offered at the dedication of this House of Elah one hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Yisra’ěl twelve male goats, according to the number of the tribes of Yisra’ěl. 18 And they appointed the priests to their divisions and the Lěwites to their divisions, over the service of Elah in Yerushalayim, as it is written in the Book of Mosheh.”



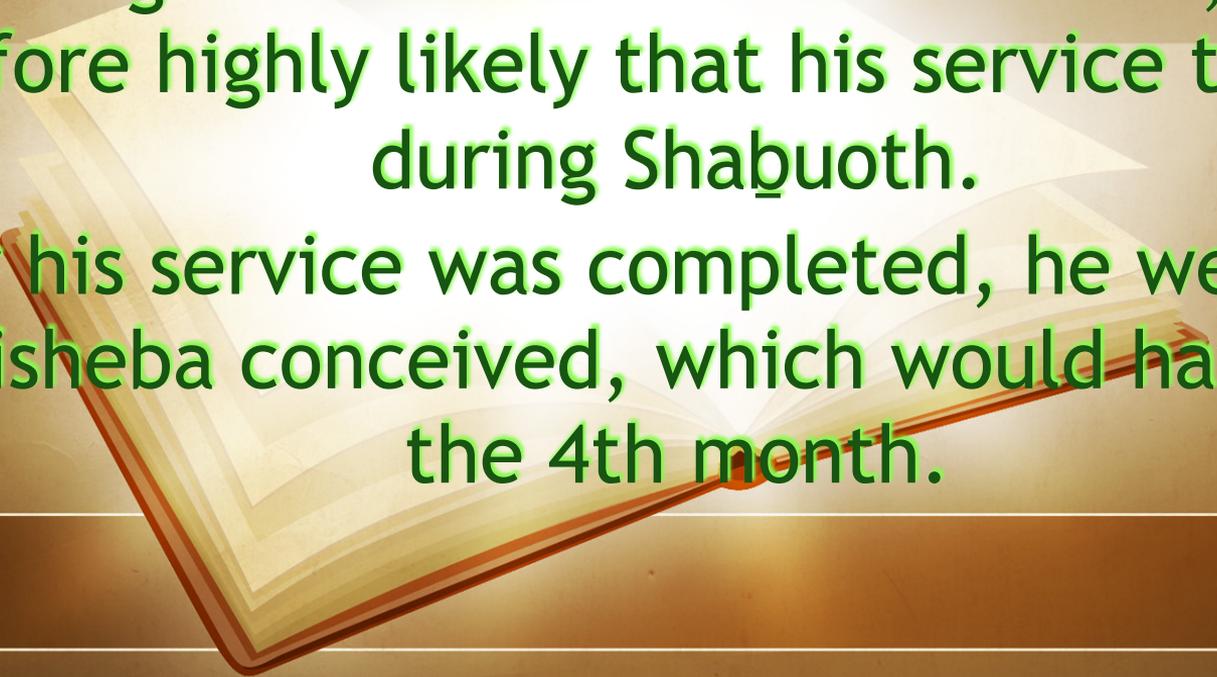
With that being said, we are able to take note that, with the priesthood being divided into 24 divisions for service, and the renewal of this service, beginning in the 12th month, according to Ezra, then we are able to recognize that the 8th division, which was the division of Abiyah, did service in the 3rd month.

I hope you are with me here, as this is extremely important to grasp.

With there being 24 divisions, that would give 2 divisions per month, and with the priesthood service being re-established in the 12th month, in the days of Ezra, we can see that divisions 1 & 2 would be first, in the 12th month.



Then divisions 3 & 4 would be in the 1st month, divisions 5 & 6 would be in the 2nd month, making it clear that the 7th and 8th divisions would be doing service in the 3rd month, at the time of Zekaryah's service, as we follow the clear Scriptural pattern and references that we are given, to teach us!



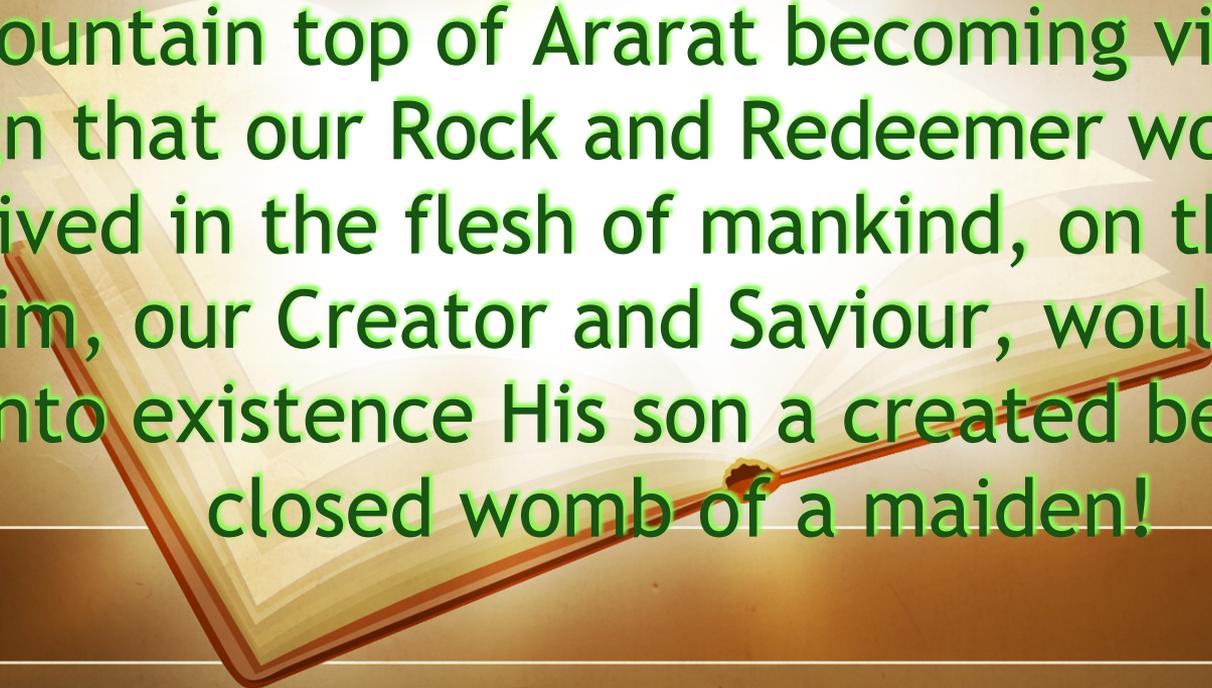
And so, it is pretty safe to conclude that Zeḱaryah was doing his service in the 3rd month, and it is therefore highly likely that his service took place during Shaḅuoth.

After his service was completed, he went home and Elisheba conceived, which would have been in the 4th month.

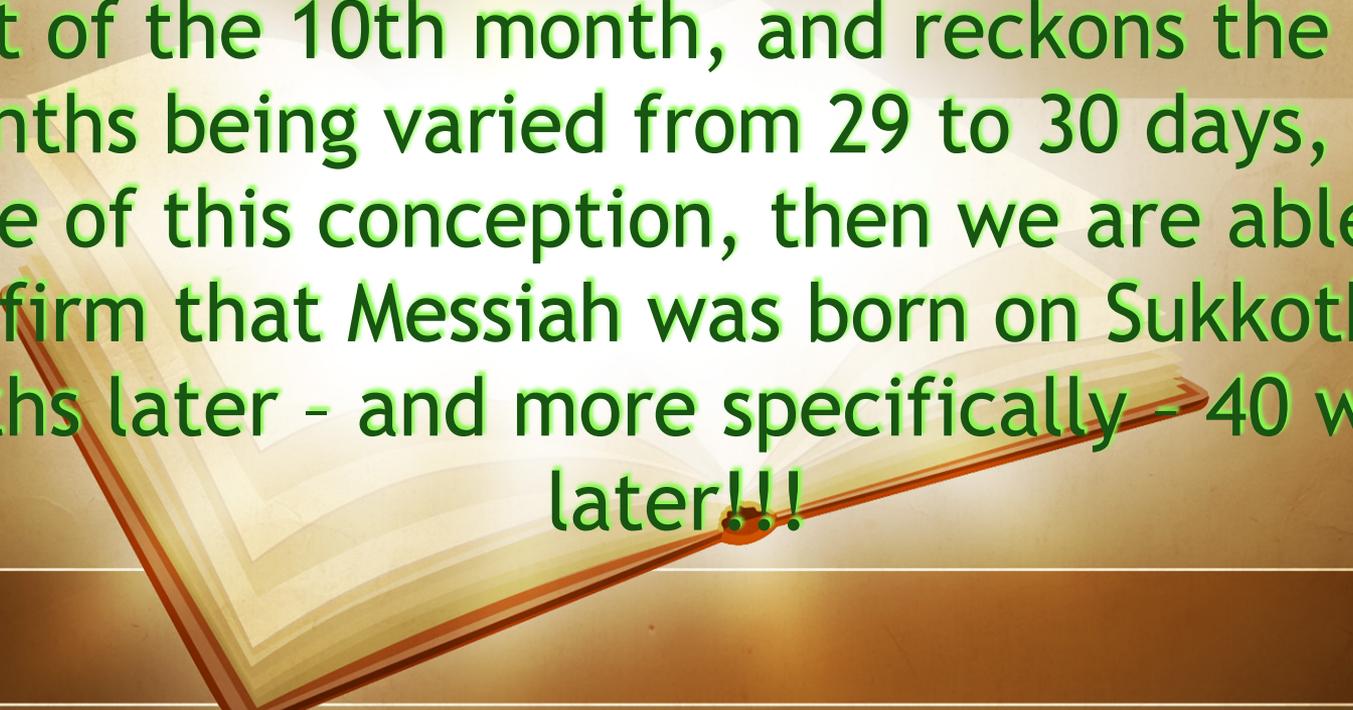
We are then told, in Luqas/Luke 1, that in the 6th month, Miryam conceived Yehoshua Messiah, by the Spirit of Elohim!

This 6th month that is being made mention of, is not the Scriptural 6th month of the year, but is the 6th month of Elisheba's pregnancy, which we need to also recognize very clearly, in order to understand the wonderful prophetic shadow pictures of the announcement of the Good News, that we see being set before us.

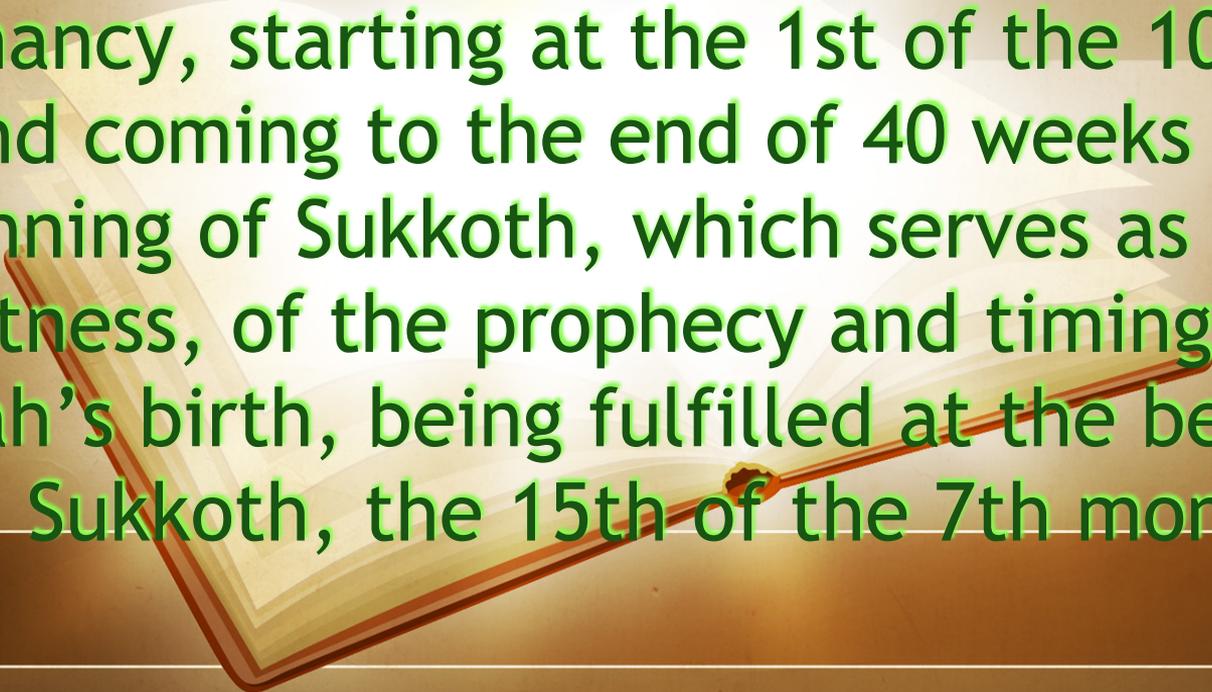
This conception, of Miryam the *almah*, took place in the 10th month of the year, and more specifically, we can deduct that this took place on the **1st of the 10th month**, fulfilling the sign of a maiden (*almah*) conceiving, as prophesied in **Yeshayahu/Isaiah 7:14**, where we are told that the *almah* conceives and gives birth to a son, and is one that is shadow pictured, by the date that the mountains of Ararat were uncovered.



With Miryam conceiving Messiah, by the Spirit of Elohim, we are able to see the powerful picture of the mountain top of Ararat becoming visible, as a sign that our Rock and Redeemer would be conceived in the flesh of mankind, on this day, as Elohim, our Creator and Saviour, would clearly bring into existence His son a created being, in the closed womb of a maiden!

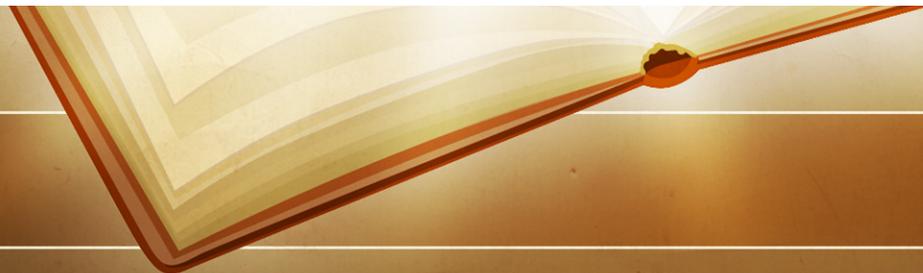


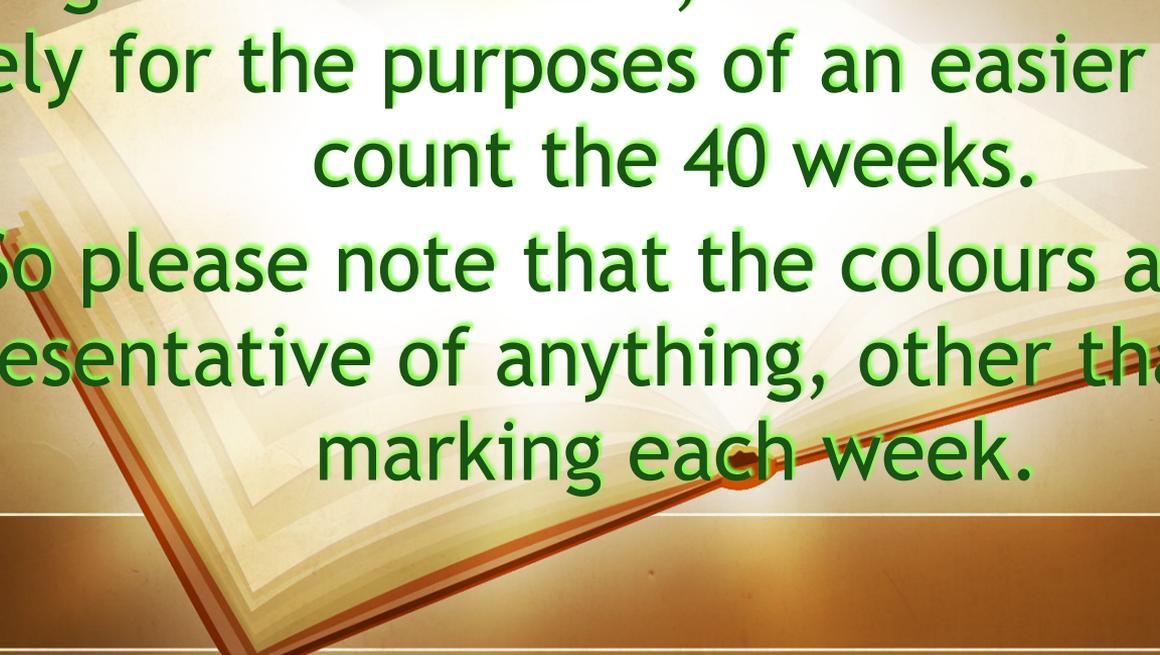
When one calculates 40 weeks from this date of the 1st of the 10th month, and reckons the timing of months being varied from 29 to 30 days, at the time of this conception, then we are able to confirm that Messiah was born on Sukkoth, 9 months later - and more specifically - 40 weeks later!!!



Below is a table, which highlights the clear possibility of this, by marking out the 40 weeks of pregnancy, starting at the 1st of the 10th month and coming to the end of 40 weeks at the beginning of Sukkoth, which serves as a further witness, of the prophecy and timing of our Messiah's birth, being fulfilled at the beginning of Sukkoth, the 15th of the 7th month!

10th	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
11th	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	
12th	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
1st	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	
2nd	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
3rd	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	
4th	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
5th	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	
6th	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
7th	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	





For purposes of counting the weeks, I simply highlighted each week, as a different colour, purely for the purposes of an easier ability to count the 40 weeks.

So please note that the colours are not representative of anything, other than that of marking each week.

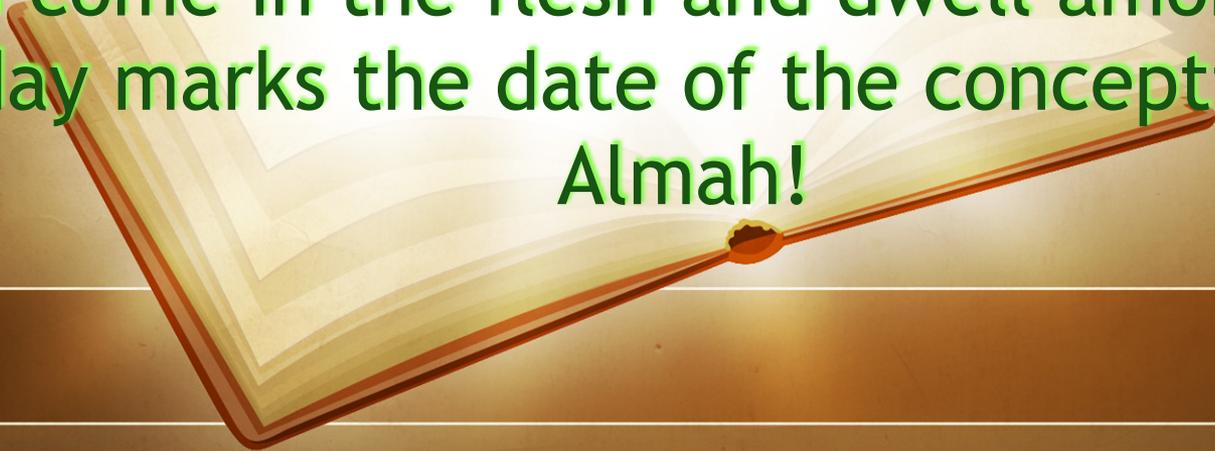
With Yoḥanan being born 6 months prior to Messiah, it is clear that he was born in the 1st month, and may even have been born at Pěsaḥ, confirming to us the sign of Eliyahu, showing us that which must come first, in order to prepare the way.

Ok, so why all the details around these conceptions and births?

And what does it have to do with the Ark?

Well, the reason for me highlighting these Scripturally evidenced facts, around the conception of Messiah, is so that we are able to see a wonderful connection, here in **Berēshith/Genesis 8**, where the Ark came to rest on Mount Ararat in the 7th month and then, seeing how the mountains becoming visible on the 1st of the 10th month, as this date would be the prophetic announcement of the Good News, **יהושע** Messiah, who would come and **‘reverse the curse’**, being conceived in the womb of Miryam, on this date, whereby the visible form of our Master would be conceived in humanity and bring forth the sign that Elohim is with us - **Immanu’ēl!**

The Name עִמָּנוּאֵל Immanu'el (im-maw-noo-ale')-
Strong's H6005 means, **'with us is El or El is with us'** and highlights the clear prophecy, that Elohim would come in the flesh and dwell among us, and this day marks the date of the conception of the
Almah!



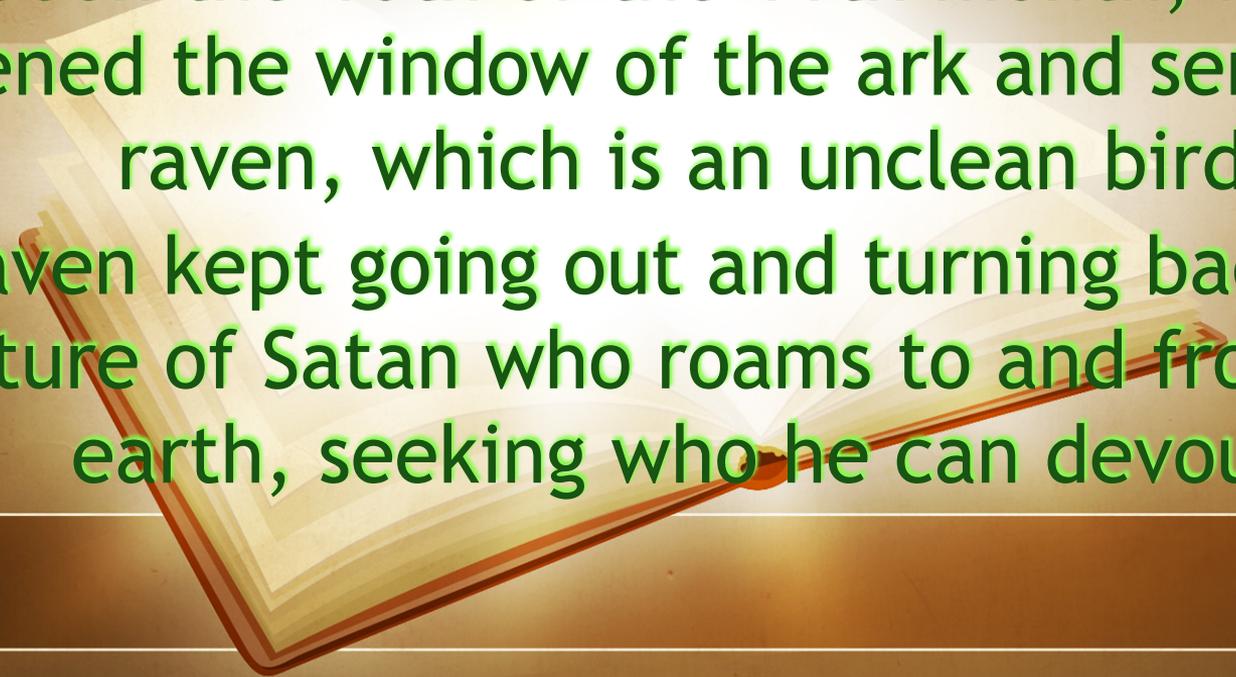
I find this extremely important for us to recognize, in order to put to death, the vain and false misconception of Messiah being born at a time that the world, at large, claims to celebrate, in gross error.

This marker of the mountains of Ararat being uncovered on the 1st of the 10th month, signifies a prophetic marker of the hope of deliverance that we have in our Master, as we see how Noah and his family would have been greatly encouraged by this sight.

Gen 8:5 And the waters decreased steadily until the tenth new moon. In the tenth new moon, on the first day of the new moon, the tops of the mountains became visible.

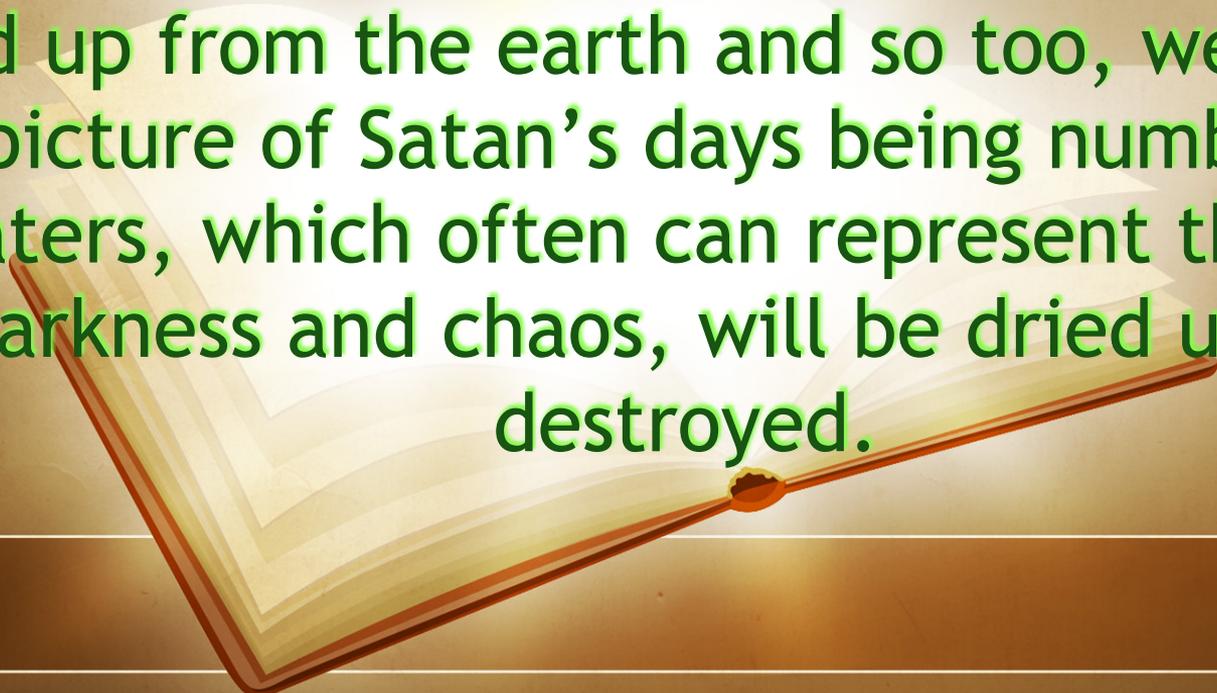
Gen 8:6 And it came to be, at the end of forty days, that Noah opened the window of the ark which he had made,

Gen 8:7 and he sent out a raven, which kept going out and turning back until the waters had dried up from the earth.



At the end of another 40 days, which would have now been the 10th of the 11th month, Noah then opened the window of the ark and sent out a raven, which is an unclean bird!

The raven kept going out and turning back and is a picture of Satan who roams to and fro on the earth, seeking who he can devour.



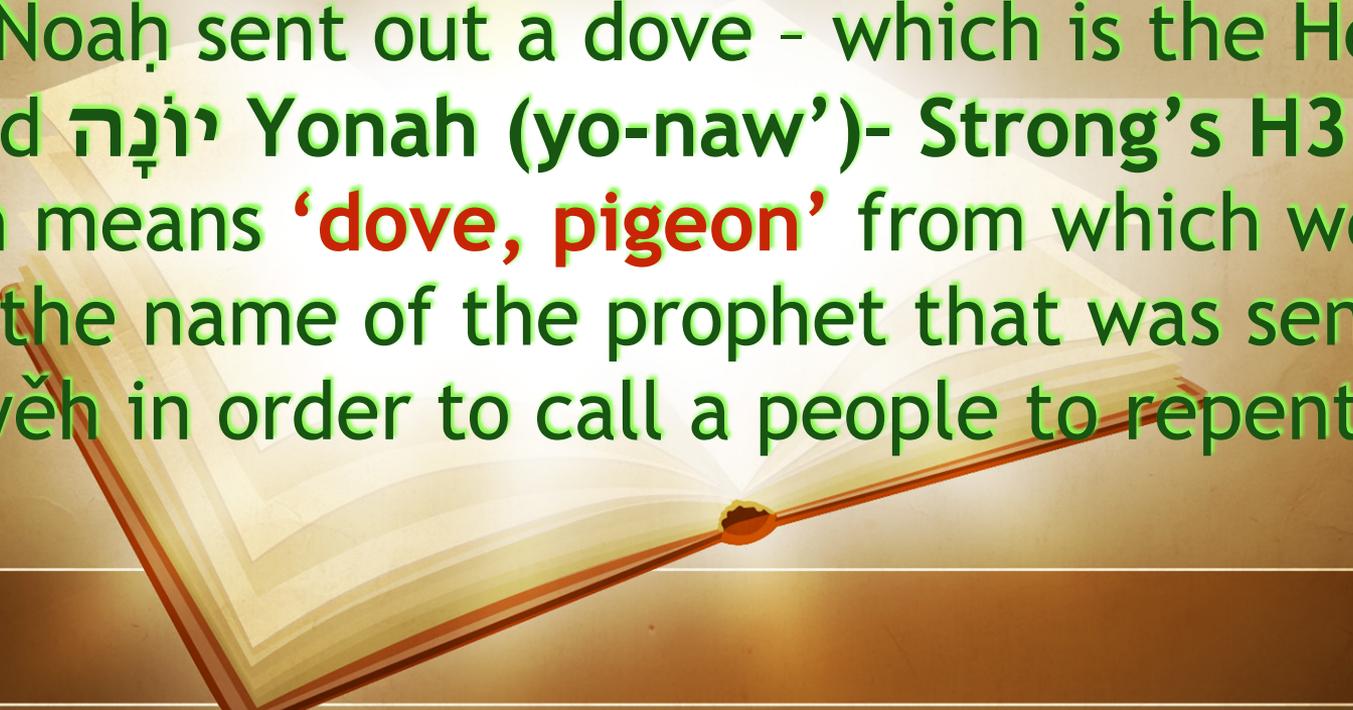
The raven would only do this until the waters had dried up from the earth and so too, we can see the picture of Satan's days being numbered, as the waters, which often can represent the abyss or darkness and chaos, will be dried up and destroyed.

The Hebrew word for raven is עֵרֶב oreb (o-rabe')-
Strong's H6158 and comes from the primitive root
אָרַב arab (aw-rab')- Strong's H6150 which
means, **'to grow or become dark, to become
evening, turns to gloom'**, and certainly
represents a clear and vivid picture of Satan and
his works and all who follow him are sons of
darkness and children of the night!

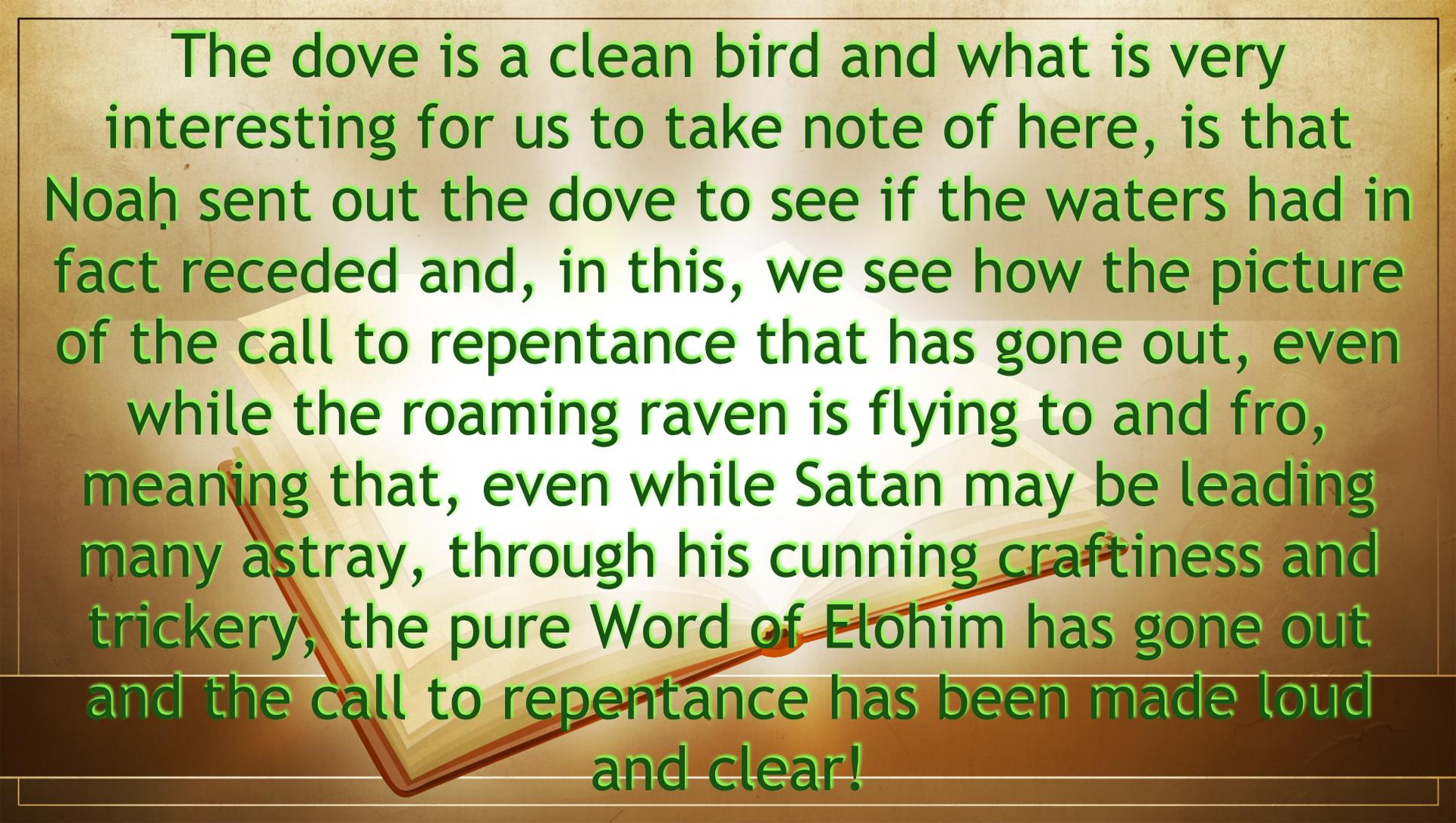
Gen 8:8 Then he sent out a dove from him, to see if the waters had receded from the face of the ground.

Gen 8:9 But the dove found no resting place for its feet and returned into the ark to him, for the waters were on the face of all the earth. So he put out his hand and took it, and pulled it into the ark to himself.

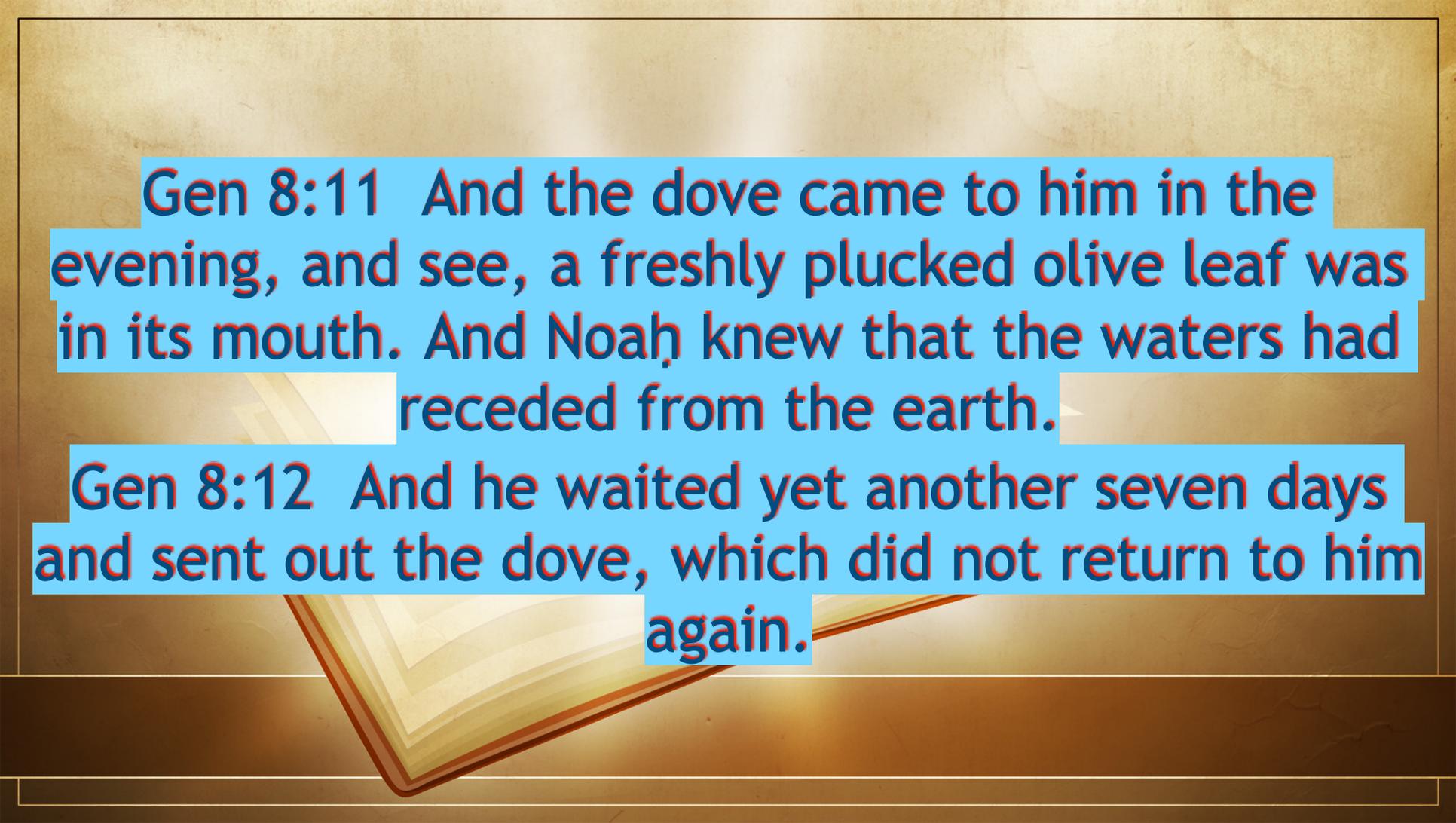
Gen 8:10 And he waited yet another seven days, and again he sent the dove out from the ark.



Then Noah sent out a dove - which is the Hebrew word יוֹנָה Yonah (yo-naw')- Strong's H3123 which means **'dove, pigeon'** from which we also get the name of the prophet that was sent to Nineveh in order to call a people to repentance!

The image features a central white dove in flight, positioned above an open book. The background is a larger, semi-transparent image of an open book with yellowed pages. The text is overlaid on this background in a green, sans-serif font. The text is arranged in a single paragraph, with the final two lines centered.

The dove is a clean bird and what is very interesting for us to take note of here, is that Noah sent out the dove to see if the waters had in fact receded and, in this, we see how the picture of the call to repentance that has gone out, even while the roaming raven is flying to and fro, meaning that, even while Satan may be leading many astray, through his cunning craftiness and trickery, the pure Word of Elohim has gone out and the call to repentance has been made loud and clear!

The background features a stylized illustration of an open book with a dove perched on top, holding an olive branch. The scene is set against a warm, golden-brown background with a subtle texture.

Gen 8:11 And the dove came to him in the evening, and see, a freshly plucked olive leaf was in its mouth. And Noah knew that the waters had receded from the earth.

Gen 8:12 And he waited yet another seven days and sent out the dove, which did not return to him again.



When the dove found no place to rest, it returned and so Noah waited another 7 days and sent it out again and it brought back an olive leaf; and after another 7 days he sent it out again and it did not return.

In the 1st of the 1st month the waters had dried up and Noah removed the covering of the ark.

Gen 8:13 And it came to be in the six hundred and first year, in the first month, the first day of the new moon, that the waters were dried up from the earth. And Noah removed the covering of the ark and looked, and saw the surface of the ground was dry.

An open book with a metal clasp is positioned at the bottom of the frame. The pages are yellowed and the binding is visible. The background is a textured, parchment-like surface with a warm, golden-brown color palette.

The Hebrew word that is translated as 'covering' comes from the root word מְכַסֶּה mikseh (mik-seh')- Strong's H4372 which comes from the primitive root word כָּסָה kasa (kaw-saw')- Strong's H3680 which means, 'to cover, clothe, clothed, concealed'.



This Hebrew word כָּסָה kasa (kaw-saw')- Strong's H3680 is used in:

Mishlě/Proverbs 10:12 “Hatred stirs up strife, but love covers all transgressions.”

And we see Kěpha telling us, in:

Kěpha Aleph/1 Peter 4:8 “And above all have fervent love for one another, because love covers a great number of sins.”

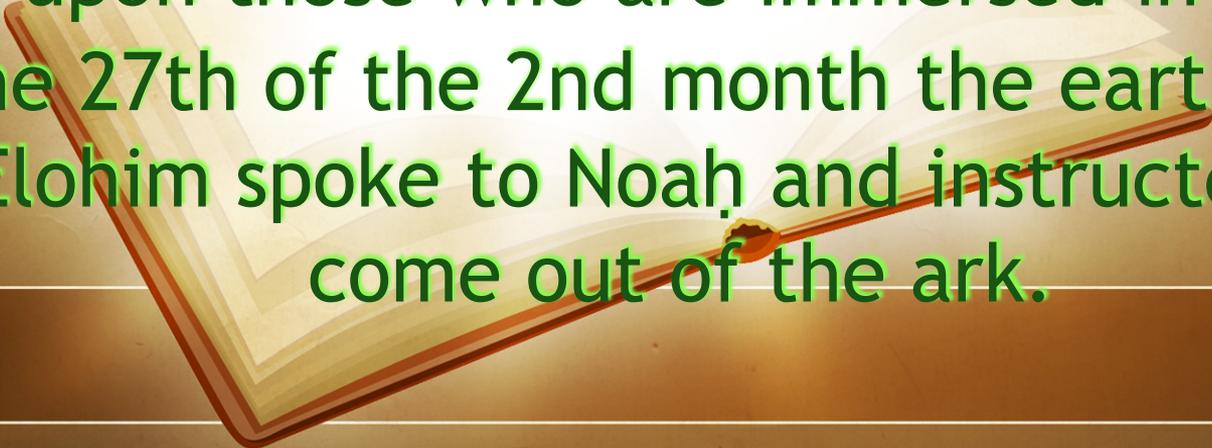
The Hebrew word for covering - מִכָּסָה mikseh (mik-seh')- Strong's H4372, which is used here for the ark, is used another 15 times in Scripture in regards to the covering of the skins for the Tabernacle!

What is an interesting picture, is with the dove not finding a place to rest, but then after 14 days the dove did not return, picturing that it had found rest; and so too, when we see that when **יהושע** Messiah was immersed, that the Spirit descended in bodily form 'like' a dove upon Him! In other words, the 'dove-like' Spirit came to rest on Messiah; and we who are immersed in Messiah find that we too have His Spirit come and rest upon us and dwell in us, equipping us to walk according to His Torah!

Gen 8:14 And in the second new moon, on the twenty-seventh day of the new moon, the earth was dry.

Gen 8:15 And Elohim spoke to Noah, saying,

Gen 8:16 “Go out of the ark, you and your wife and your sons and your sons’ wives with you.



Please take note that a dove did not descend upon Messiah, but the Spirit was described as coming upon Him, like a dove - representing the purity and gentleness with which the Spirit of Elohim comes upon those who are immersed in His Name!
On the 27th of the 2nd month the earth was dry and Elohim spoke to Noah and instructed him to come out of the ark.

Gen 8:17 “Bring out with you every life form of all flesh that is with you: of birds, of cattle and all creeping creatures - the creeping creatures on the earth. And let them teem on the earth, and bear and increase on the earth.”

Gen 8:18 So Noah went out, and his sons and his wife and his sons' wives with him,

Gen 8:19 every beast, every creeping creature, and every bird, whatever creeps on the earth, according to their kinds, went out of the ark.

This was over a month after Noah saw that the ground was dry, yet it took a while for the whole earth to become dry, as Mount Ararat is over 16,000 Feet high!

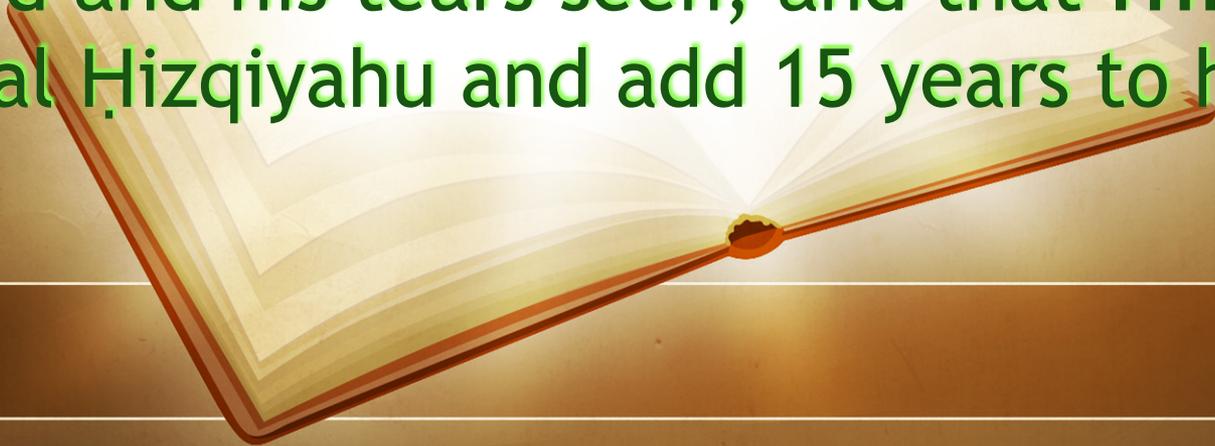
They had been in the ark for 377 days (from the 10th of the 1st month to the 27th of the second month of the following year - based on a 30 day per month cycle). Noah and his sons and all the animals went into the ark at the command of Elohim and after 7 days of being in the ark (17th of the 2nd month) the waters of the flood were on the earth!

29/30 DAY MONTH CYCLE TODAY:

Today our month's cycle is either 29 or 30 days and we therefore recognize that there is the need to have a 13th month usually every 3 years.

The change of the number of days per month happened at the time of Hizqiyahu, the king of Yehudah, when he became very sick and יהוה had sent word through Yeshayahu to Hizqiyahu that he was going to die.

Hizqiyahu then cried out to יהוה and Yeshayahu was sent back to him to tell him his prayer was heard and his tears seen, and that יהוה would heal Hizqiyahu and add 15 years to his life.



Ḥizqiyahu asked Yeshayahu what would be the sign that of his healing and he was then asked whether the shadow of the sun would go forward 10 degrees or backward 10 degrees, to which Ḥizqiyahu replied that it should go backward 10 degrees and so, יהוה, at that point, brought the shadow 10 degrees backward, by which it had gone down on the sundial of Aḥaz. (Melakim Bēt/2 Kings 20:1-11)

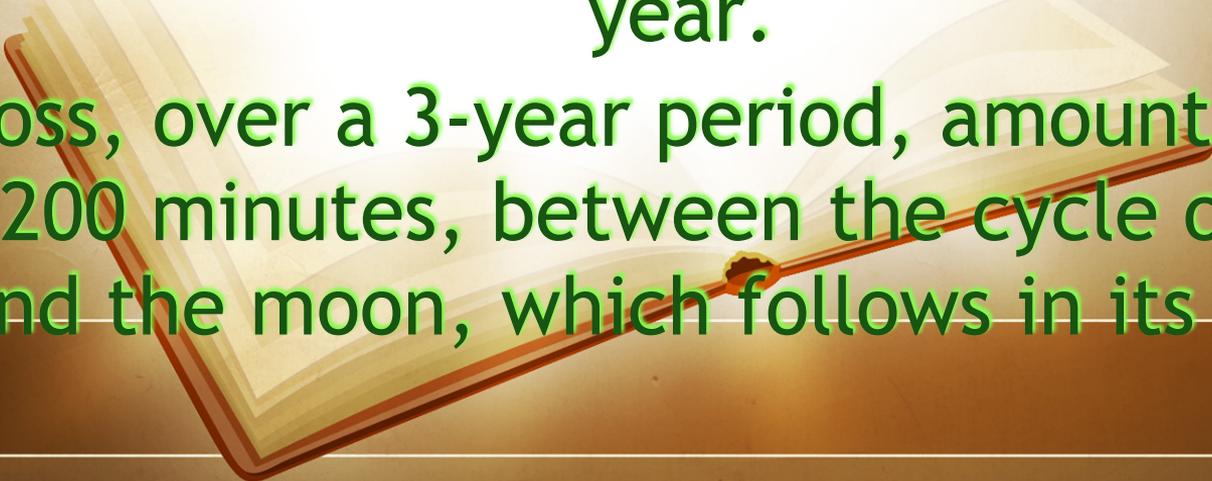
יהוה adjusted the timing of the month, as a sign to Hızqiyahu, by making the shadow of the sun go backward 10 degrees, without moving the moon!

This is very important for us to understand, for there was another account in Scripture that records for us a complete 'stopping' of time, if you will, when Yehoshua fought against the Amorites and defended the Gib'onites:

Yehoshua/Joshua 10:12-14 “Then Yehoshua spoke to יהוה in the day when יהוה gave the Amorites over to the children of Yisra’ĕl, and he said before the eyes of Yisra’ĕl, “Sun, stand still over Gib’on; and moon, in the Valley of Ayalon.” 13 So the sun stood still, and the moon stopped, till the nation avenged itself upon their enemies. Is this not written in the Book of Yashar? Thus, the sun stopped in the midst of the heavens, and did not hasten to go down for an entire day. 14 And there has been no day like that, before it or after it, that יהוה listened to the voice of a man, because יהוה fought for Yisra’ĕl.”

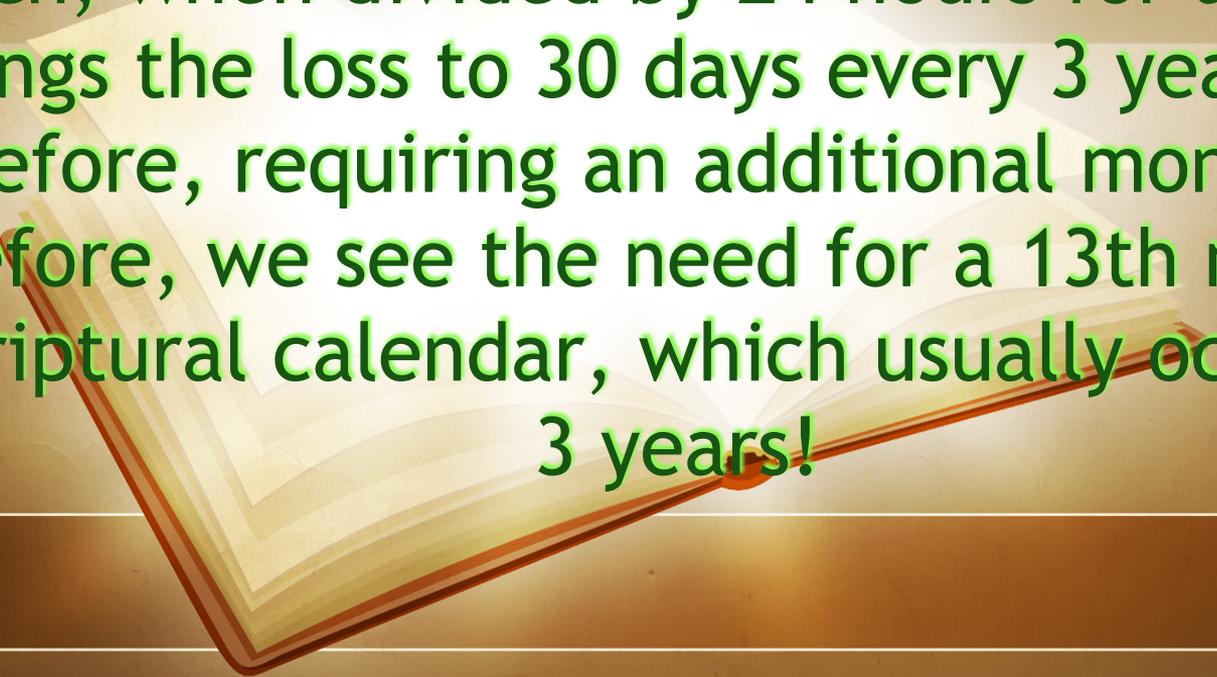
On this day the sun and moon stood still, therefore causing 'time', as we calculate it, to stand still and therefore, this did not affect the cycle of the sun and moon, in determining the days, months and seasons.

At the time of Hizqiyahu, only the sun was 'moved' and not the moon; and as a result of the shadow being moved backward 10 degrees, we can see how this would amount to a loss of 40 minutes per day.



Accounting for a loss of 40 minutes per day, over a 30-day period, would amount to a loss of 1200 minutes per month, which, over a 12-month period, amounts to a loss of 14400 minutes per year.

This loss, over a 3-year period, amounts to a loss of 43200 minutes, between the cycle of the sun and the moon, which follows in its path.



This loss, over 3 years, amounts to 720 hours which, when divided by 24 hours for a day, it brings the loss to 30 days every 3 years and therefore, requiring an additional month - and therefore, we see the need for a 13th month on the Scriptural calendar, which usually occurs every 3 years!

While many argue this away as not being the case, we do have, in Scripture, clear evidence of a 13th month that had to have occurred, at the time of Yehezqěl, thus confirming this clear change in the cycle of the sun and moon, which was given as a sign to Hizqiyahu.

In Yehezqěl, we have clear date markers, which give us ample evidence to support the fact that a 13th month had to have occurred during the time that Yehezqěl was commanded to lie on his side, for a total of 430 days.

In Yehezqěl/Ezekiel 1:1 we have a date where Yehezqěl saw visions of Elohim - it was in the 30th year on the 5th day of the 4th month!

In Yehezqěl/Ezekiel 1:2 we are told that on the 5th of this month, which was in the 5th year of king Yehoyaqin's exile, that the word of יהוה came to Yehezqěl.

He is then shown some great matters and visions; after which he is given instructions on what to proclaim to Yisra'ěl.



In Yeḥezqĕl/Ezekiel 3:15-16 we are given another clear date marker, as he tells us that it came to be that after all the visions he was shown, that he came to be sitting among the exiles at Tel Abib, who were dwelling by the River Kebar and he sat there for 7 days, after which the word of יהוה came again to him.

This would make it the 12th of the 4th month.

He was then given clear instructions in **Yeḥezqěl/ Ezekiel 4** to lie on his side for 390 days, for the House of Yisra'ěl and then turn over and lie on his other side for 40 days, for the House of Yehudāh, making it a total of 430 days that he was to be lying down!!!

The next date we are given, is in **Yeḥezqěl/Ezekiel 8:1**, which states that it was now the 6th year (being the 6th year of king Yehoyāqin's exile) on the 5th of the 6th month, where Yeḥezqěl is no longer lying on his side, but is 'sitting' in his house with the elders of Yehudāh!

So, we have the clear markers being given to us, between the 5th and 6th years of king Yehoyakīn's exile, and in that time, we are given the marker for when Yehezqēl was told to lie down in the 5th year, until when he was recorded as sitting, in the 6th year.

If one marks out the available days between these key markers that we have been given, then it is clear for us to see the need for a 13th month:

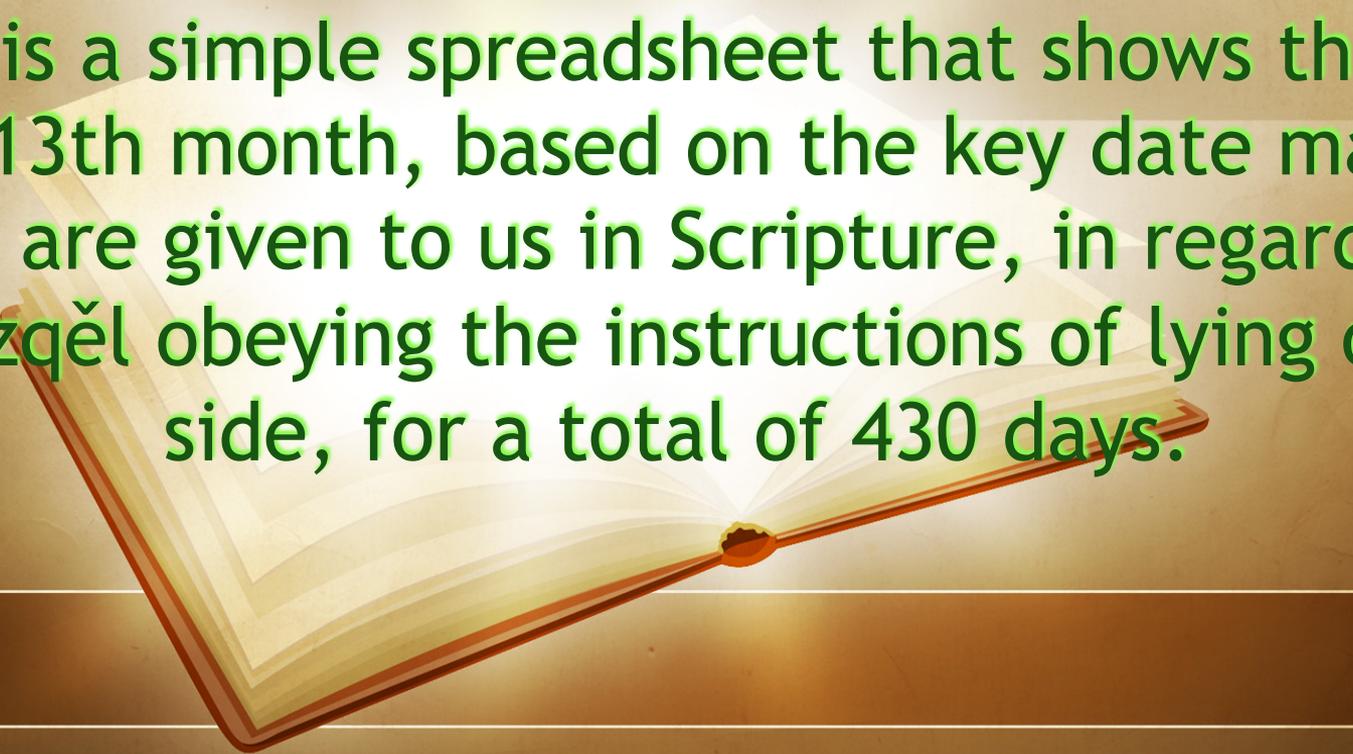
Chart one (based on 30 day month cycle):

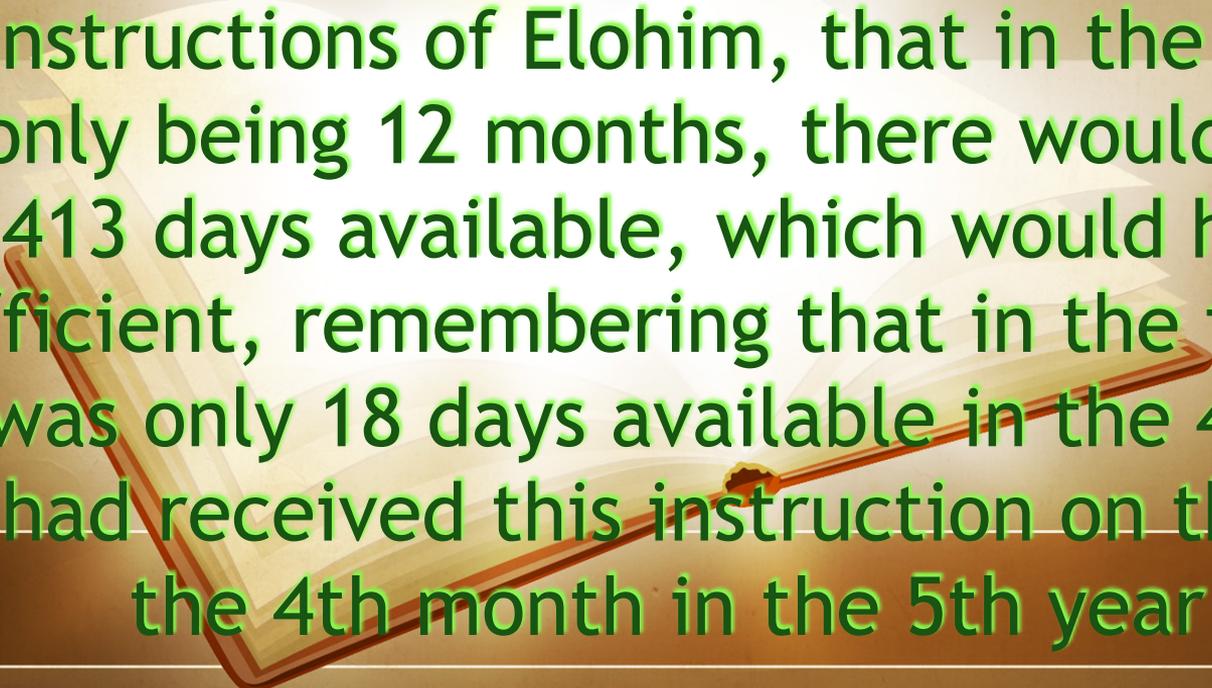
	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th
year 5	18	30	30	30	30	30	30	30	30	30
year 6	1st	2nd	3rd	4th	5th	6th				
	30	30	30	30	30	5				
		413	(excl 13th)							
		443	(incl 13th)							

Chart two (based on an alternative 29/30 day month cycle)

	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th
year 5	18	30	29	30	29	30	29	30	29	30
year 6	1st	2nd	3rd	4th	5th	6th				
	29	30	29	30	29	5				
		406	(excl 13th)							
		436	(incl 13th)							

Above is a simple spreadsheet that shows the need for a 13th month, based on the key date markers that are given to us in Scripture, in regards to Yehezqël obeying the instructions of lying on his side, for a total of 430 days.

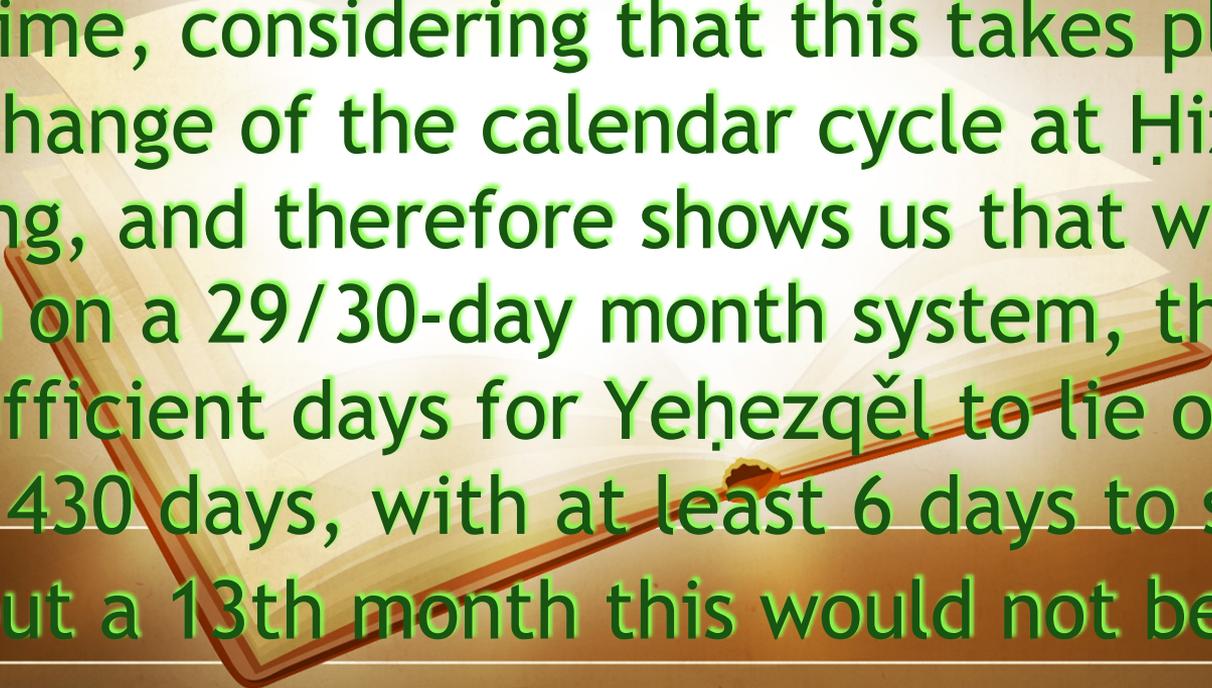




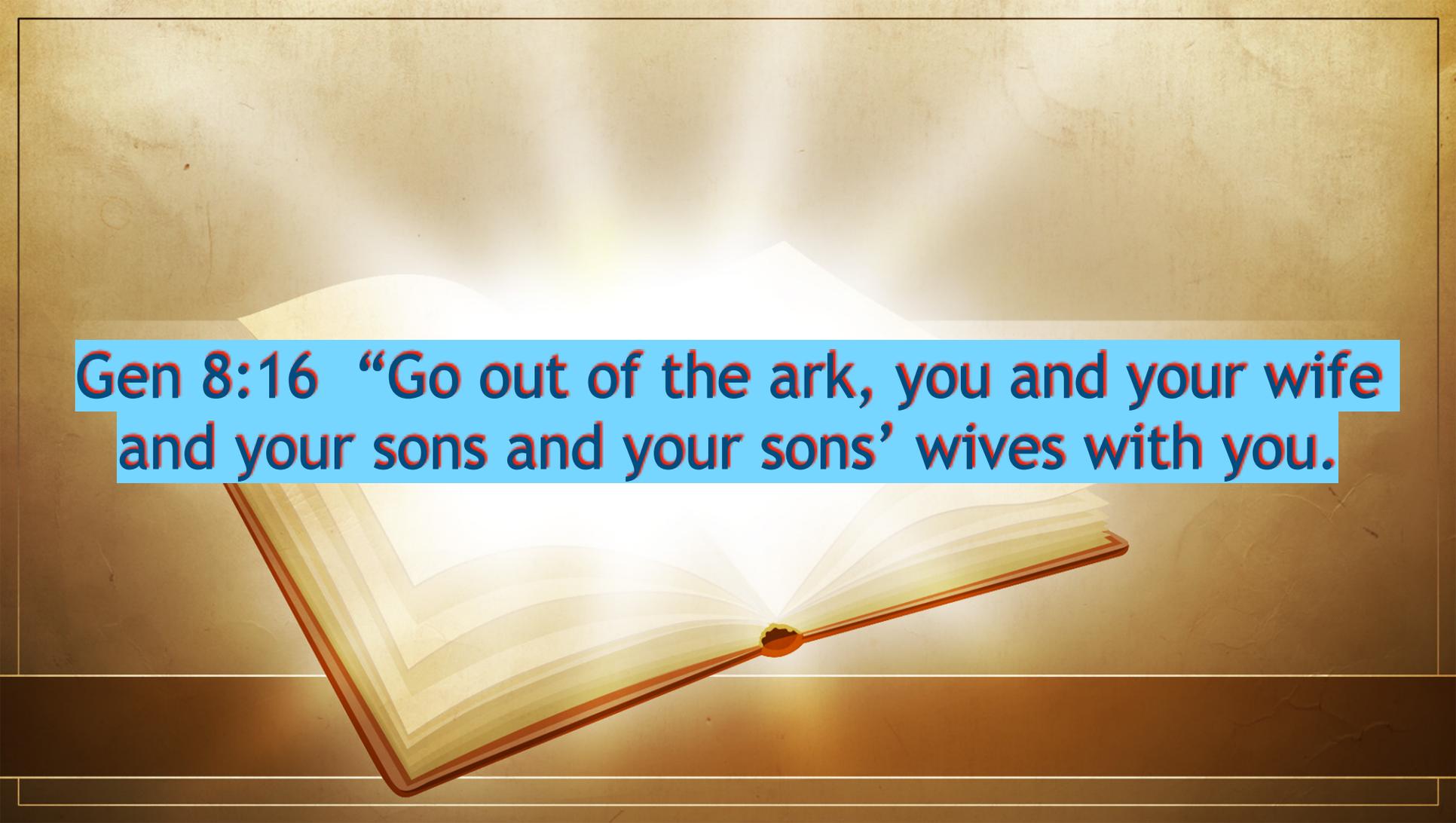
In the first chart, which is based on an assumed 30 days per month cycle, we can see that if you calculate the available days for Yehezqěl to fulfill the instructions of Elohim, that in the event of there only being 12 months, there would only have been 413 days available, which would have been insufficient, remembering that in the first year there was only 18 days available in the 4th month, as he had received this instruction on the 12th of the 4th month in the 5th year!

However, when one adds in an extra month of 30 days, there would be more than enough days for him to fulfill his task and be able to be sitting in his home, on the 5th of the 6th month in the 6th year!





The second chart is just to show that, in the event of a cycle that has 29 or 30-day months, which we would assume would have been in operation at this time, considering that this takes place after the change of the calendar cycle at H̄izqiyahu's healing, and therefore shows us that with a 13th month on a 29/30-day month system, there would be sufficient days for Yehezqěl to lie on his side for 430 days, with at least 6 days to spare!!!
Without a 13th month this would not be possible!



Gen 8:16 “Go out of the ark, you and your wife and your sons and your sons’ wives with you.”

Verse 16 - go out of the ark!

What is very important to take note of, in these accounts, is that it was only at the command of יהוה that Noah did go in and out of the ark!

On the 1st of the 1st month, when Noah removed the covering, he did not presume to be able to go out, but rather waited for the command from Elohim, which only came 57 days later!!!

Tehillah/Psalm 121:8 “יהוה guards your going out and your coming in now and forever.”

Debarim/Deuteronomy 28:6 “Blessed are you when you come in, and blessed are you when you go out.”

Bemidbar/Numbers 9:23 “At the command of יהוה they camped, and at the command of יהוה they departed. They guarded the Charge of יהוה, at the command of יהוה by the hand of Mosheh.”

God's Covenant with Noah

Gen 8:20 And Noah built a slaughter-place to יהוה, and took of every clean beast and of every clean bird, and offered ascending offerings on the slaughter-place.

Gen 8:21 And יהוה smelled a soothing fragrance, and יהוה said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again strike all living creatures, as I have done,

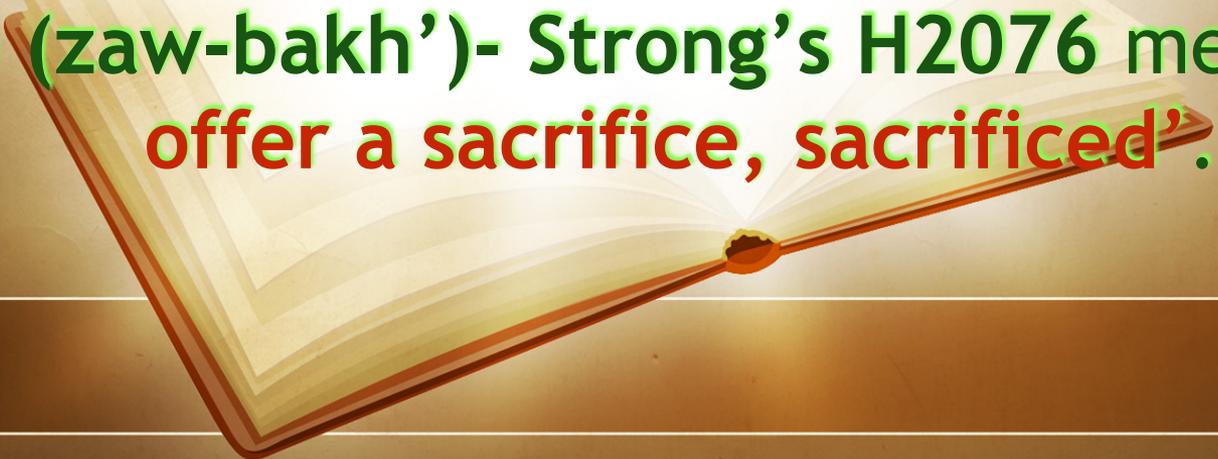
Gen 8:22 as long as the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

Verse 20-22

Noah built a slaughter place and offered up ascending offerings, of all the clean animals, to Elohim and it was a soothing fragrance to יהוה.

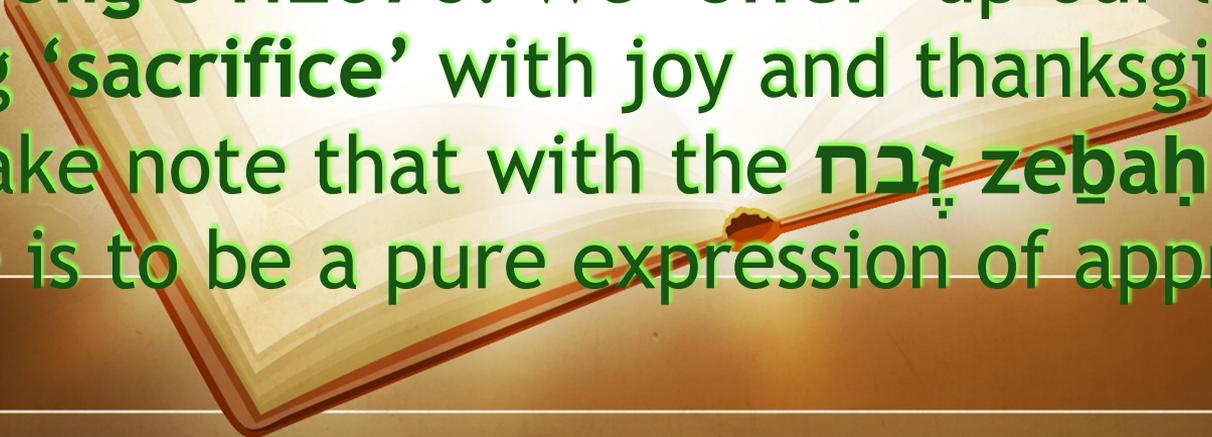
The corruption had been dealt with and now the offerings, done in purity, were once again a sweet aroma and well pleasing to יהוה.

The Hebrew word that is translated as ‘slaughter-place’ is מִזְבֵּחַ mizbeah (miz-bay’-akh)- Strong’s H4196, which comes from the root verb זָבַח zābah (zaw-bakh’)- Strong’s H2076 meaning, ‘to offer a sacrifice, sacrificed’.

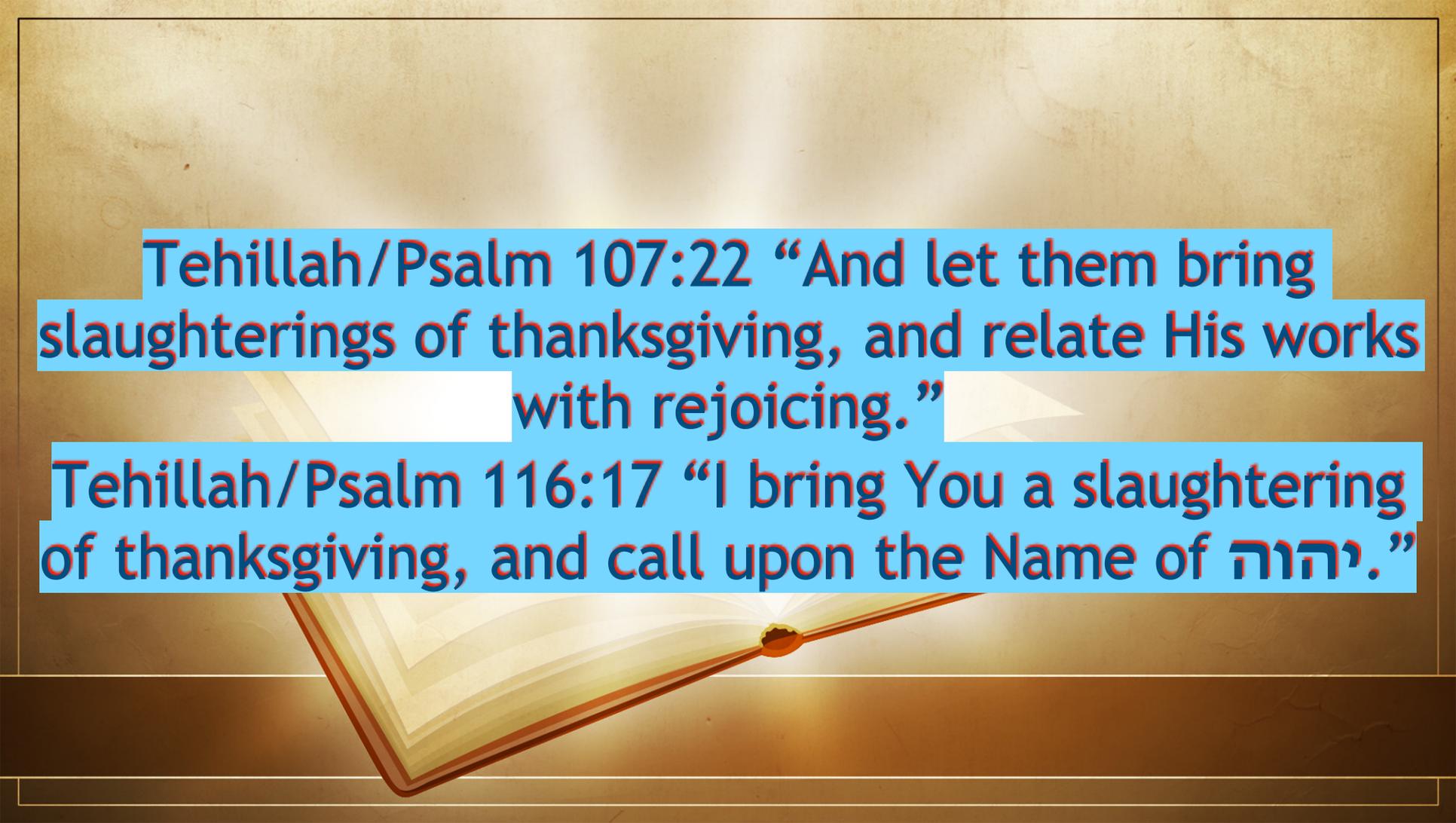


This is the first time in Scripture, that this word מִזְבֵּחַ mizbeah (miz-bay'-akh)- Strong's H4196 is used, and both of these words are seen in:

Tehillah/Psalm 4:5 “Offer slaughterings of righteousness, and trust in יהוה.”



Here, in this Psalm, the verb translated as ‘offer’ is the word זָבַח zəbַaḥ (zaw-bakh’)- Strong’s H2076, from which we get the noun that is translated as ‘slaughterings’, which is זֶבַח zəbַaḥ - Strong’s H2076. We ‘offer’ up our lives as a living ‘sacrifice’ with joy and thanksgiving, and we take note that with the זֶבַח zəbַaḥ offering, there is to be a pure expression of appreciation:



Tehillah/Psalm 107:22 “And let them bring
slaughterings of thanksgiving, and relate His works
with rejoicing.”

Tehillah/Psalm 116:17 “I bring You a slaughtering
of thanksgiving, and call upon the Name of יהוה.”

In these two verses we see again the two root words being used, and so we can begin to understand the following texts:

Ib'rim/Hebrews 13:15 “Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.”

Kěpha Aleph/1 Peter 2:1-5 “Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil words, 2 as newborn babes, desire the unadulterated milk of the Word, in order that you grow by it, 3 if indeed you have tasted that the Master is good. 4 Drawing near to Him, a living Stone - rejected indeed by men, but chosen by Elohim and precious - 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”

Qorintiyim Bět/2 Corinthians 2:15 “Because we are to Elohim the fragrance of Messiah among those who are being saved and among those who are perishing.”



In verse 3 of Tehillah/Psalm 84 the psalmist declares how ‘even the sparrow and swallow has found a home’; and in essence, declares how blessed it is for anyone who has made יהוה their Dwelling Place and place to rest and find shelter.

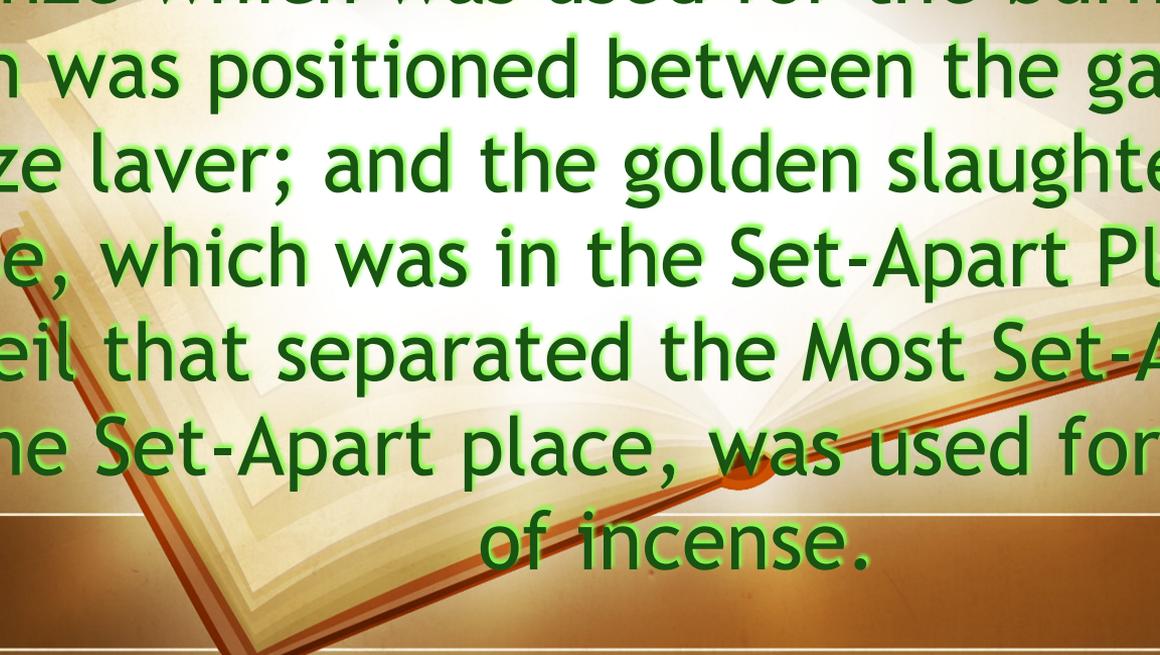
Tehillah/Psalm 84:3 “Even the sparrow has found a home, and the swallow a nest for herself, where she has put her young ones - Your slaughter-places, O יהוה of hosts, my Sovereign and my Elohim.”

The sparrow has found a home and the swallow
have made a nest where she puts her young ones
by the 'slaughter-places' of Elohim!

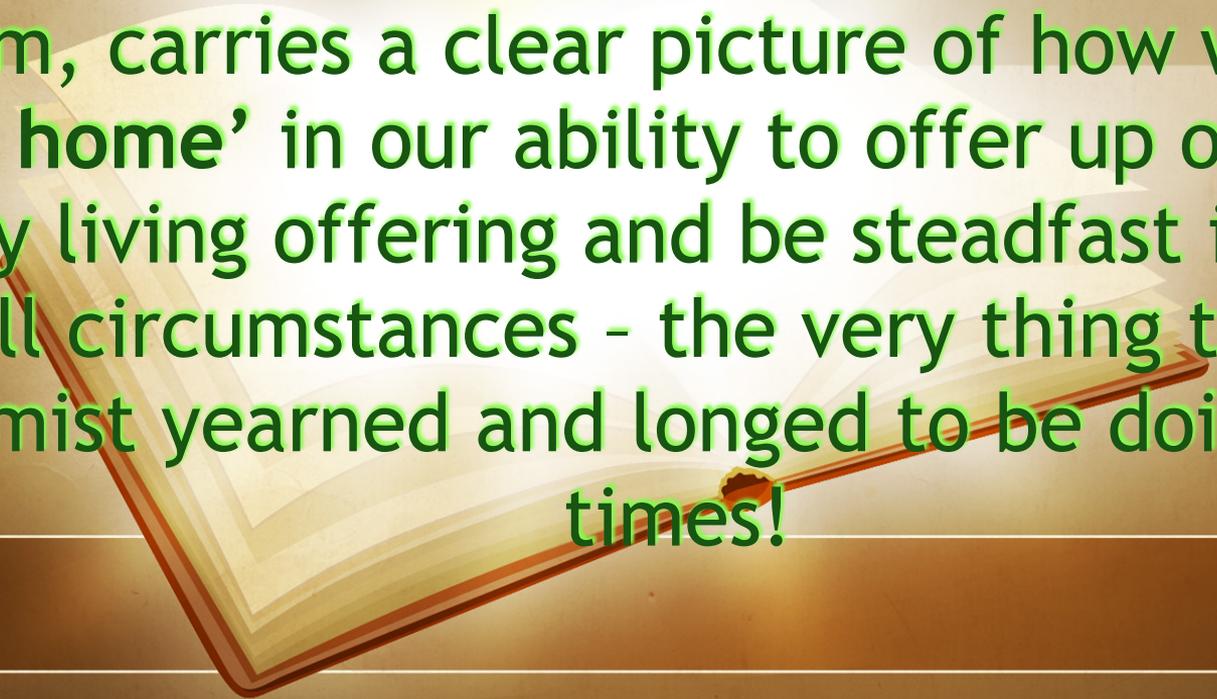


The Hebrew word that is translated as ‘Your slaughter-places’ is מִזְבְּחוֹתֶיךָ - mizbehotheyka - which is the plural of the root word מִזְבֵּחַ mizbeah (miz-bay’-akh)- Strong’s H4196 meaning, ‘**slaughter-place, altar**’, which comes from the root verb זָבַח zabaḥ (zaw-bakh’)- Strong’s H2076 meaning, ‘**to offer a sacrifice, sacrificed**’.





We know that in the Tabernacle and temple there were two ‘slaughter-places’: the slaughter-place of bronze which was used for the burnt offerings, which was positioned between the gate and the bronze laver; and the golden slaughter place of incense, which was in the Set-Apart Place, before the veil that separated the Most Set-Apart Place from the Set-Apart place, was used for the burning of incense.



The picture here, of the birds having made their homes and nests by the slaughter-places of Elohim, carries a clear picture of how we are to **'be at home'** in our ability to offer up our lives as a daily living offering and be steadfast in praying in all circumstances - the very thing that this psalmist yearned and longed to be doing at all times!

Romiyim/Romans 12:1-2 “I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering - set-apart, well-pleasing to Elohim - your reasonable worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.”

Tas'loniqim Aleph/1 Thessalonians 5:16-18

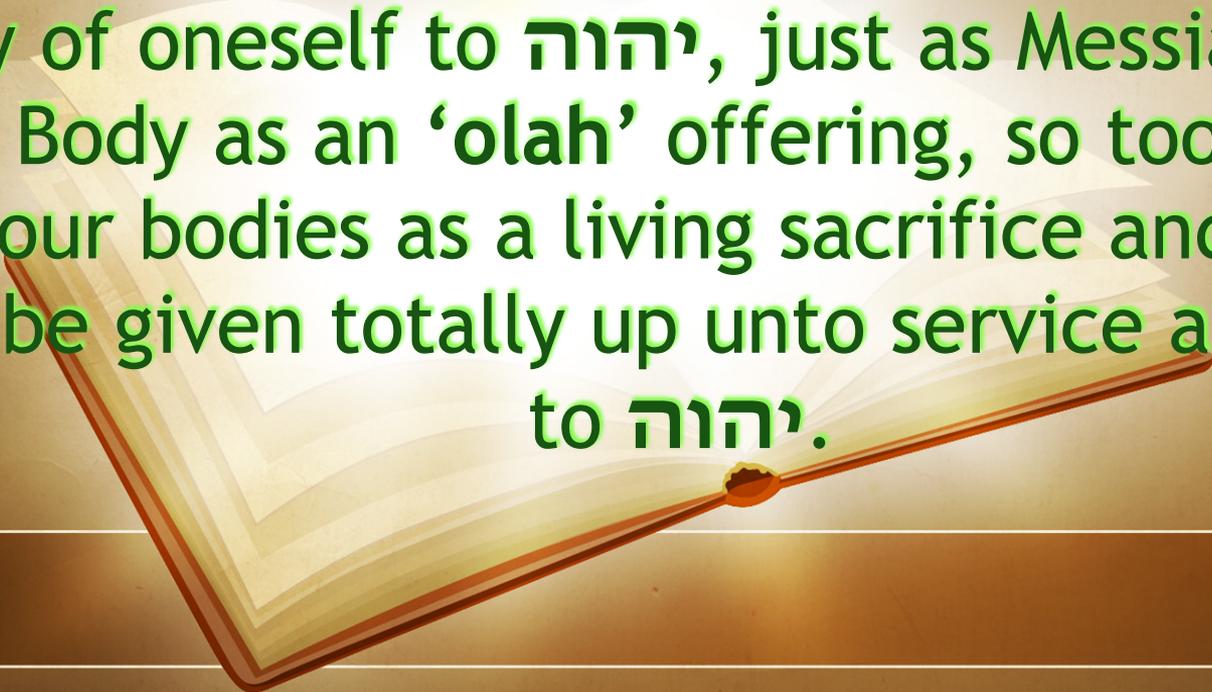
“Rejoice always, 17 pray without ceasing, 18 in all circumstances give thanks, for this is the desire of Elohim in Messiah יהושע for you.”

Noah offered ascending offerings of all the clean beast and birds, on the slaughter-place that he built to יהוה.

This is also the first time we see the Hebrew words that are translated as ‘offered ascending offerings’, being used.

The Hebrew word that is translated as 'offered' comes from the primitive root verb עָלָה alah (aw-law')- Strong's H5927 meaning, 'to go up, ascend, climb, approach, go', and the word that is translated as 'ascending offerings', is derived from this root verb, which is the word עֹלָה olah (o-law')- Strong's H5930 meaning, 'whole burnt offering, ascent, staircase, stairway'.

In Scripture, the olah offering represents a giving totally of oneself to יהוה, just as Messiah offered up His Body as an 'olah' offering, so too are we to offer our bodies as a living sacrifice and our lives are to be given totally up unto service and worship to יהוה.

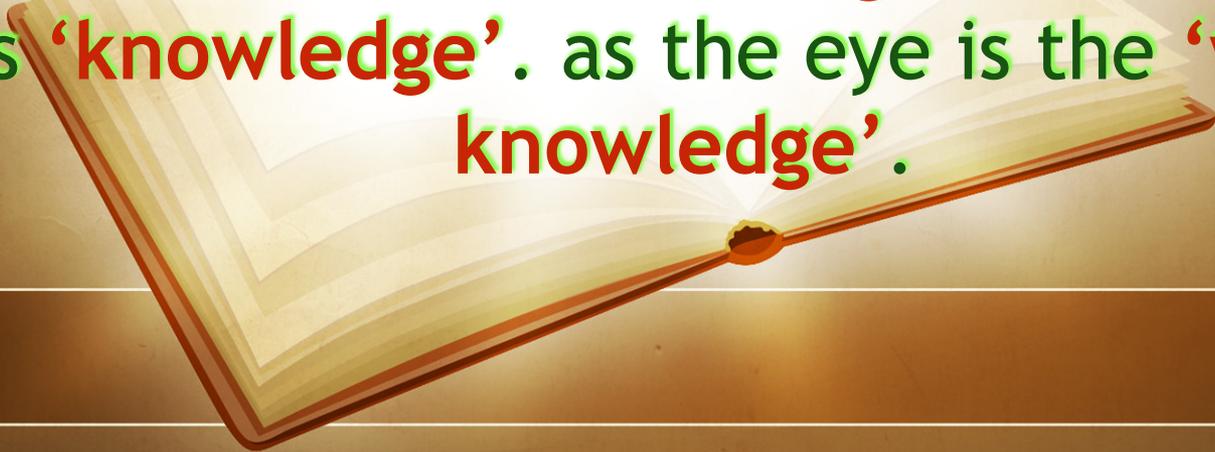


In the ancient pictographic script, the Hebrew word for 'ascending offering' - עֹלָה olah - Strong's H5930 - looks like this:



Ayin - א:

The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**. as the eye is the **'window of knowledge'**.



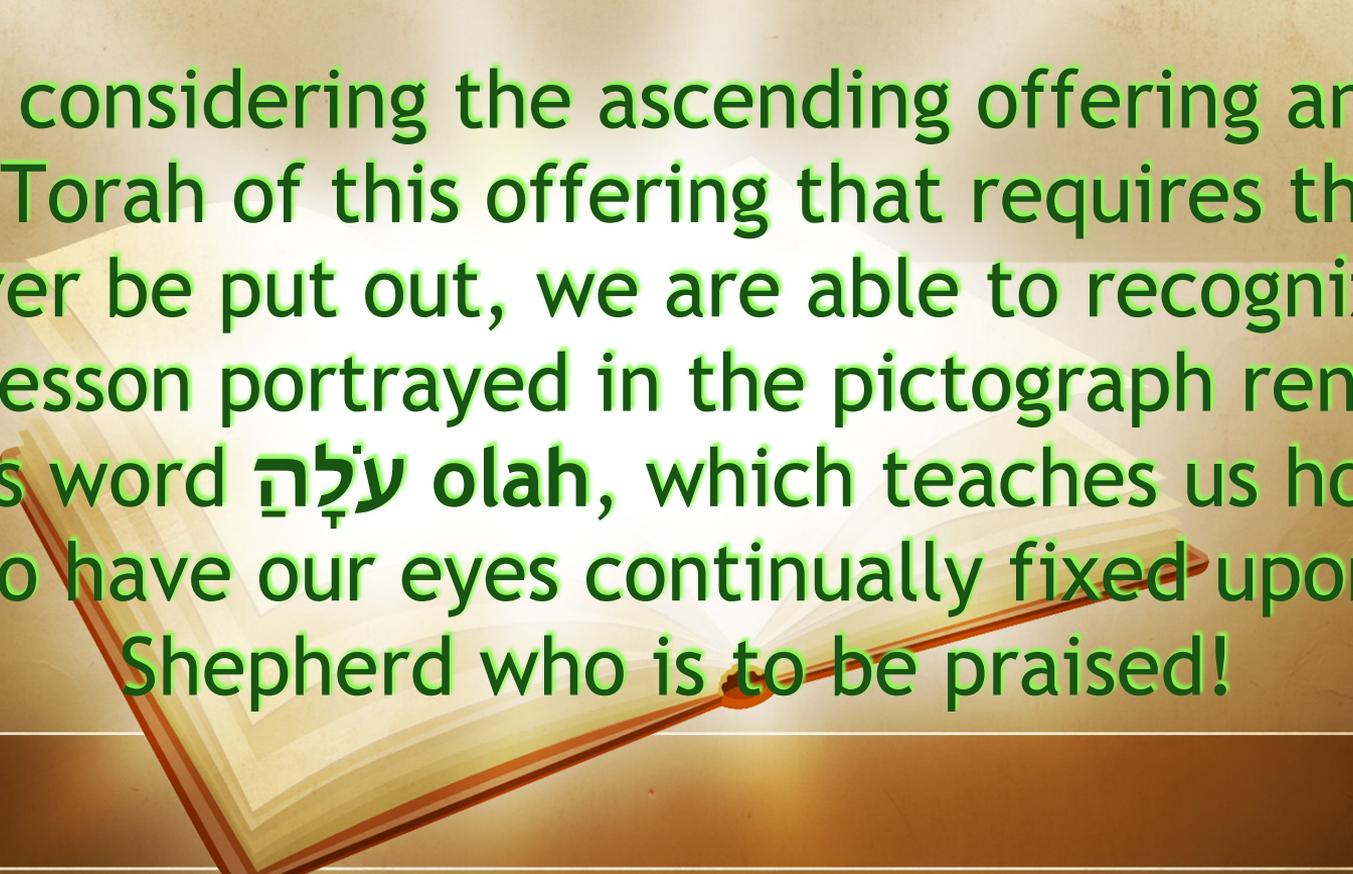
Lamed - לָ:

The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority or a yoke** that is used to lead and guide, as well as the ability to bring back by Authority.

Hey - הָ:



The ancient script has this letter pictured as , which is **‘a man standing with his arms raised out’**. The meaning of the letter is **“behold, look, breath, sigh and reveal or revelation”**, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

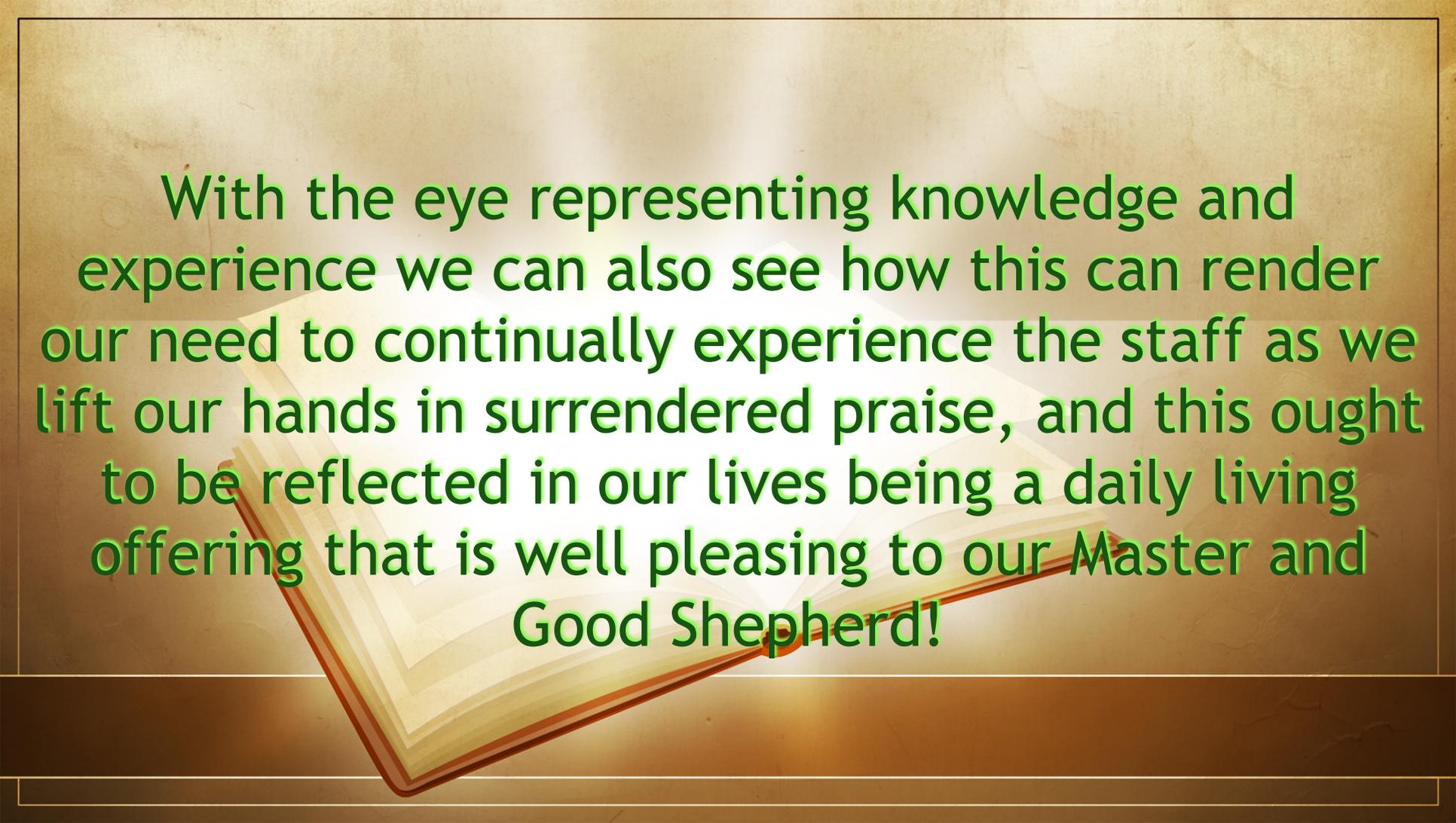


When considering the ascending offering and the clear Torah of this offering that requires the fire to never be put out, we are able to recognize the clear lesson portrayed in the pictograph rendering of this word **עֹלָה** olah, which teaches us how we are to have our eyes continually fixed upon our Shepherd who is to be praised!

In terms of the ascending offering, these letters
can render the meaning:

**LOOKING TO THE GOOD SHEPHERD
WHO IS TO BE PRAISED**





With the eye representing knowledge and experience we can also see how this can render our need to continually experience the staff as we lift our hands in surrendered praise, and this ought to be reflected in our lives being a daily living offering that is well pleasing to our Master and Good Shepherd!

Gen 8:21 And יהוה smelled a soothing fragrance, and יהוה said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again strike all living creatures, as I have done,



Verse 21

The inclination of man's heart is evil from his youth!

The Hebrew word that is translated as 'inclination' comes from the root word יָצַר *yetser* - Strong's H3336 which means, 'imagination, a form, fashioned, framing, purpose' - in other words יְהוָה understands and knows exactly the forming of our thoughts and the fashioning of our thinking in our life.

He knows what shapes our thinking and the warning here is clear - if you depart from His Word that ought to shape our thought and direct our lives then we risk the end result of being rejected by Him forever!

יהוה searches the hearts and understands all the intent of the thoughts!

A heart without the Torah will continue to plot, scheme, and devise wicked ways and plans, that seek to excuse away the need to obey the Torah - and this is an abomination to יהוה.

Instead of simply obeying the Torah of Elohim and meditating on His Word, day and night, the lawless continue to come up with reasons as to why they think that they do not have to submit and obey, and in doing so, they plot and scheme various man-driven systems that have people meditating on lawlessness or a false grace rather than meditating on the Truth!

Yirmeyahu/Jeremiah 4:14 “O Yerushalayim, wash your heart from evil, and be saved. Till when would your wicked thoughts remain within you?”

IT IS A HEART THING

- and while we may, at times, think that our hearts are perfect, we must be careful to not fall into the trap of so many delusional and lawless people, who use words such as, “He knows my heart”, as a vain reason to not submit and obey to the Torah!

Yirmeyahu/Jeremiah 17:9 “The heart is crooked above all, and desperately sick - who shall know it?”

The Hebrew word used here for ‘desperately sick’ is **אָנַשׁ** anash (aw-nash’)- Strong’s H605 which means, **‘to be weak, sick, desperately sick’** and pictures being in a state of being incurable, and is a word that is also used for a wound or grief, sickness or wickedness.

A derivative for this root is **אֱנוֹשׁ** Enosh (en-ohsh’)- Strong’s H583 and means **‘mortal man, mankind’**.

The Hebrew root word translated as 'crooked' in Yirmeyahu/Jeremiah 17:9 is עֲקֹבִי aqob (aw-kobe)- Strong's H6121 which means, 'insidious (that is: 'harmful and enticing'), deceitful, polluted, sly'.

In other words, the heart of mortal man is harmful and enticing, and it will often draw one away to things that can pollute one's life!

And being deceitful - well deceit would not be deceit if it was known at the time!

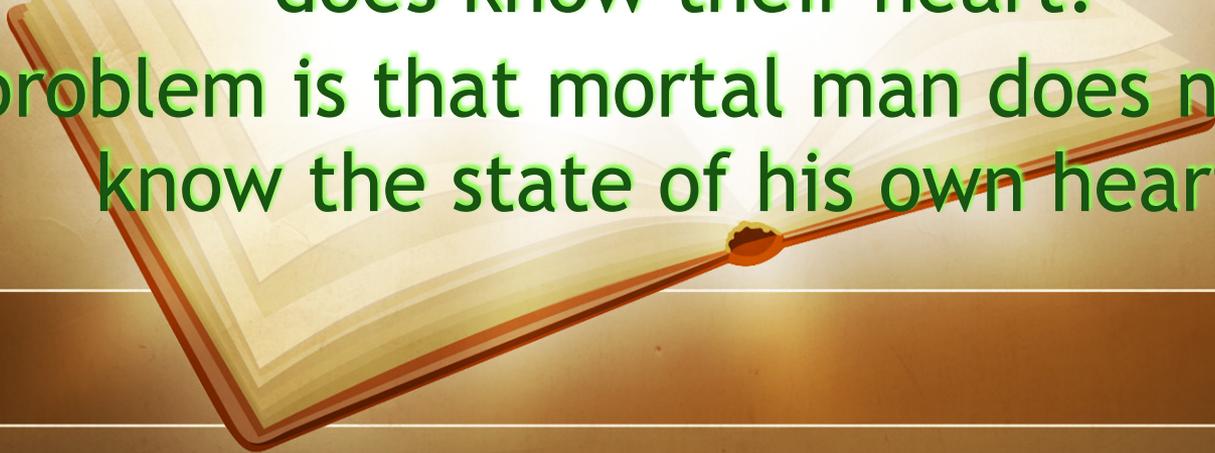
Yirmeyahu goes on and writes in the next verse:

Yirmeyahu/Jeremiah 7:20 “ו, יהוה, search the heart, I try the kidneys, and give every man according to his ways, according to the fruit of his deeds.”



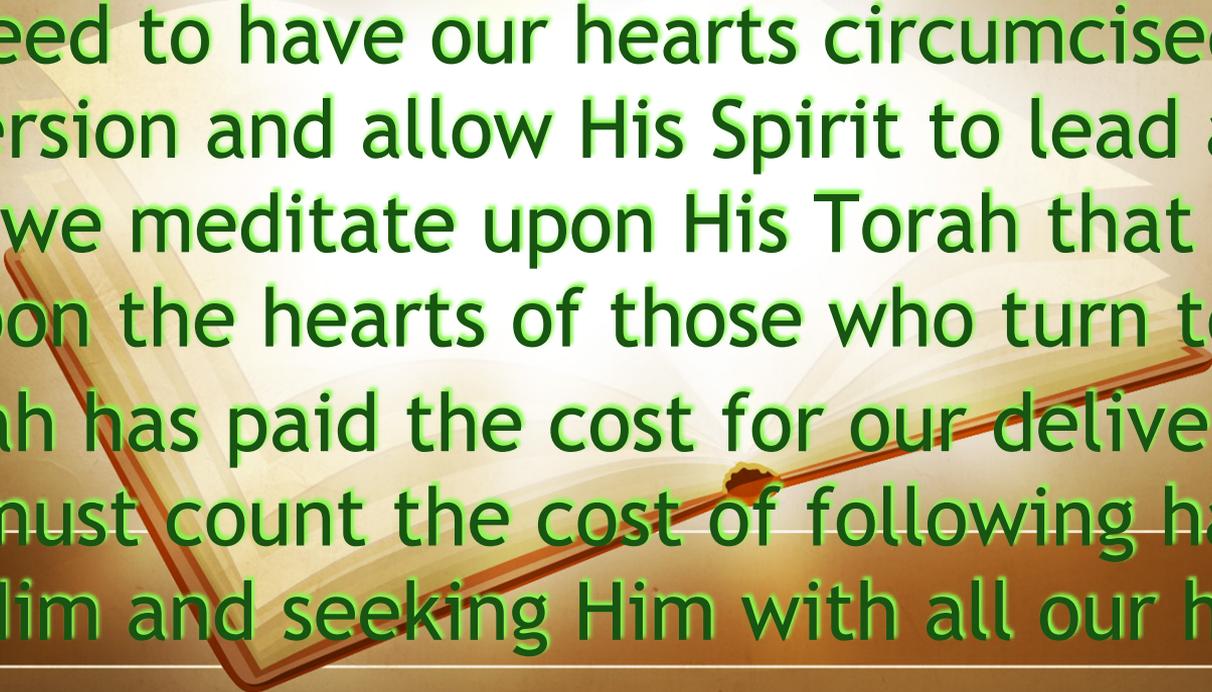
When people say that commonly used expression,
'He knows my heart', what they do not realize is
that what they are saying is 100% correct - **יהוה**
does know their heart!

The problem is that mortal man does not always
know the state of his own heart!



While the abominations and wickedness of man angered Elohim to the point of repenting for creating wicked man, he did find favour in one man, which is a great shadow picture of the favour we find in our Master and Elohim!

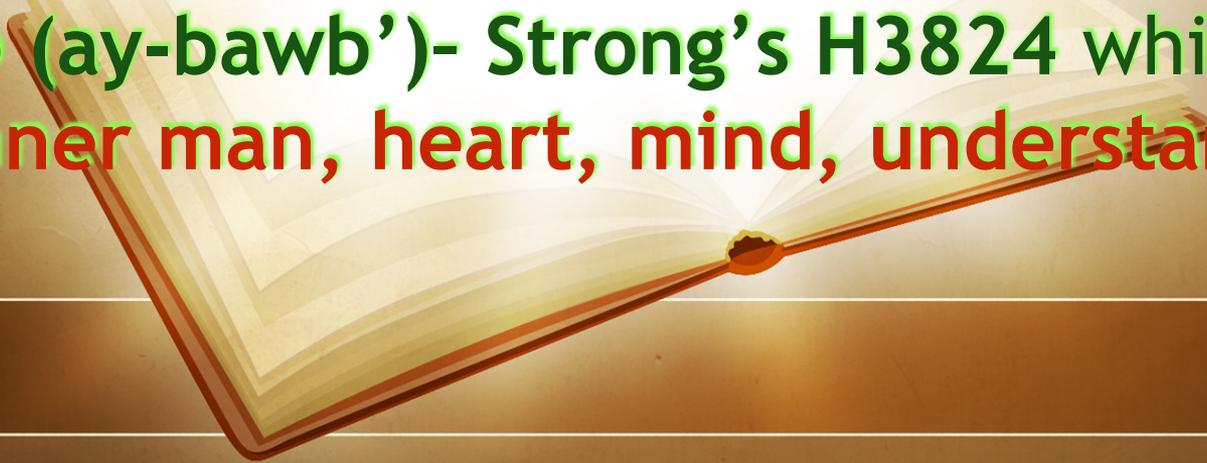


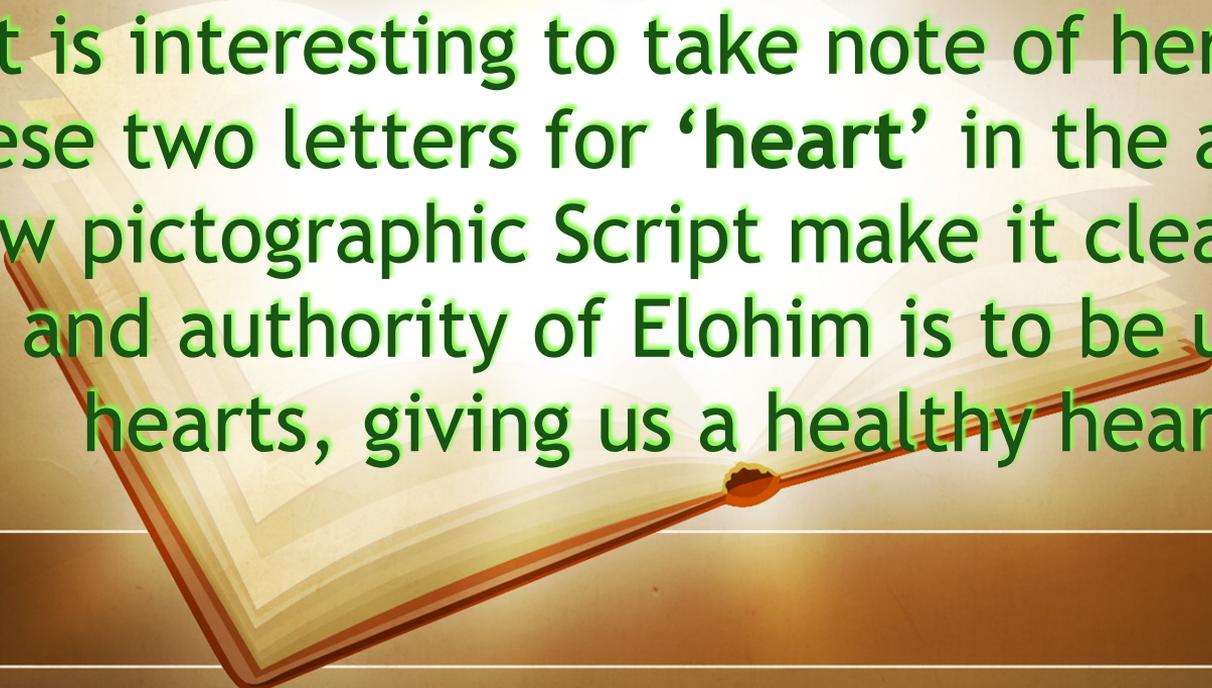


It is a heart thing, and without Messiah and His redemptive work over our lives, the thoughts of our hearts remain evil continually and therefore we need to have our hearts circumcised through immersion and allow His Spirit to lead and guide us as we meditate upon His Torah that He writes upon the hearts of those who turn to Him!

Messiah has paid the cost for our deliverance, yet we must count the cost of following hard after Him and seeking Him with all our heart!

The Hebrew word for 'heart' is לֵב leḅ (lave)-
Strong's H3820 which means, 'inner man, mind,
will thought', or is often also written as לֵבָב
leḅab (ay-bawb')- Strong's H3824 which means,
'inner man, heart, mind, understanding'.





Our hearts are to be healthy!!! It is a heart thing!
What is interesting to take note of here is that
these two letters for 'heart' in the ancient
Hebrew pictographic Script make it clear that the
rule and authority of Elohim is to be upon our
hearts, giving us a healthy heart!

In the ancient pictographic script, the Hebrew word **לבּ leḅ (lave)**- Strong's H3820 looks like this:



לבּ

Lamed - לָ:

The ancient script has this letter as , and is pictured as a **'shepherd's staff'**, can give the meaning of **'to or toward'** and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Bet - ב:

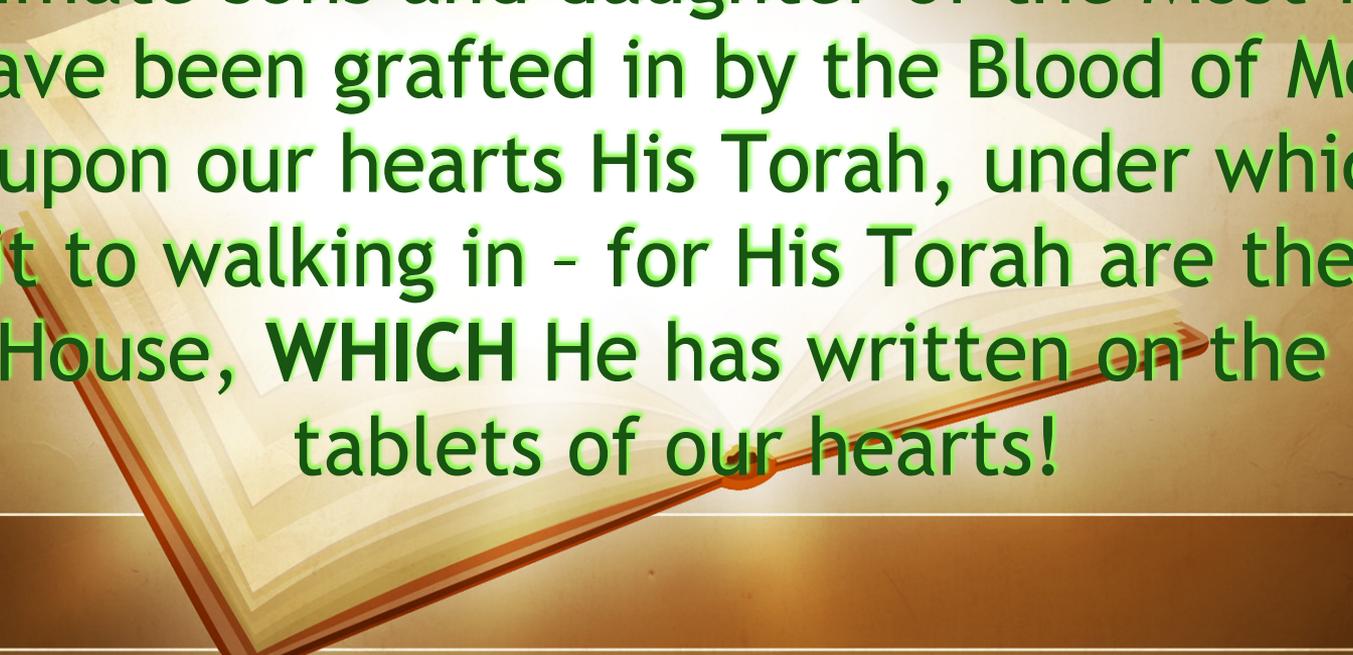


The ancient script has this letter as , which pictures a **tent floor plan** and means, **'house' or 'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself. In terms of these two pictures, representing the **'heart'** or the inner man and the will and thoughts of man, we are able to see that a pure heart is one that submits to the authority of the Good Shepherd, having been grafted into His Body, that is the Tabernacle of Elohim, which in Messiah we now are.

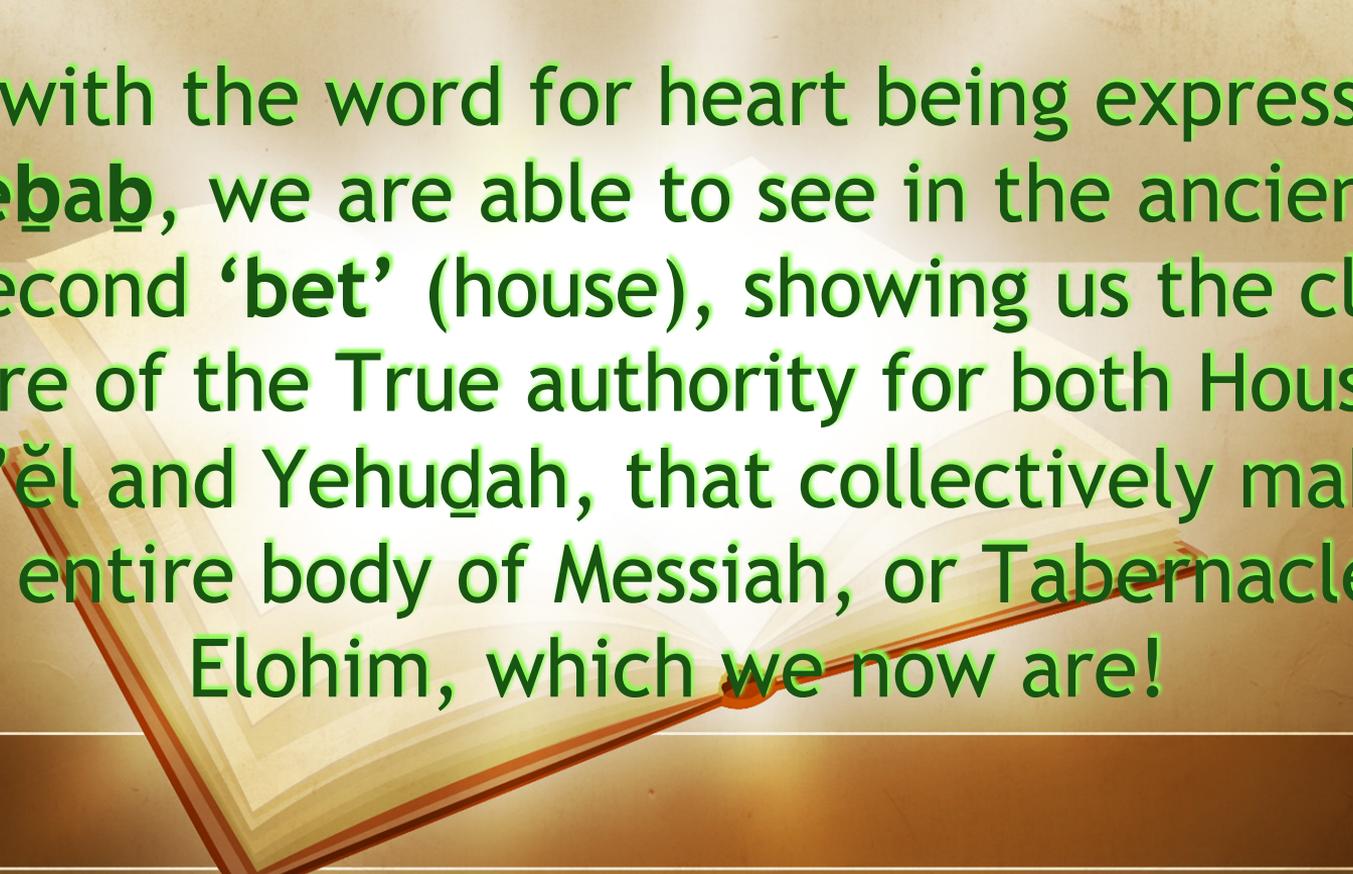


It can clearly be expressed as:

**THE RULES
OF THE HOUSE**



And in recognizing this, we see that we, as legitimate sons and daughter of the Most-High, that have been grafted in by the Blood of Messiah, have upon our hearts His Torah, under which we submit to walking in - for His Torah are the rules of His House, **WHICH** He has written on the fleshly tablets of our hearts!



Even with the word for heart being expressed as **לֵבָב** **lebab**, we are able to see in the ancient text a second **'bet'** (house), showing us the clear picture of the True authority for both Houses of Yisra'el and Yehudah, that collectively make up the entire body of Messiah, or Tabernacle of Elohim, which we now are!

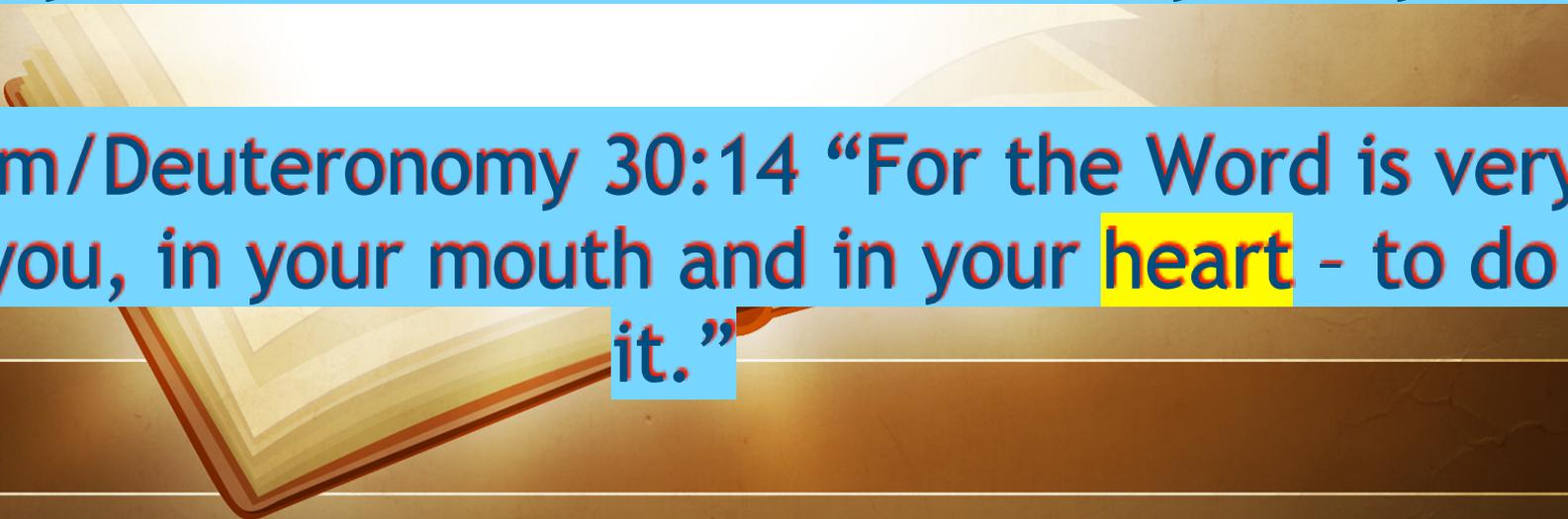
Debarim/Deuteronomy 6:5-6 “And you shall love יהוה your Elohim with all your heart, and with all your being, and with all your might. 6 “And these Words which I am commanding you today shall be in your heart”

To love Elohim with all your heart implies that His commands are written upon your heart, for true love for Elohim is to guard His commands; and if one does not think upon or meditate upon His Torah in order to walk in it, then it shall be very clear that the Truth is not in them!

יהוה knows what is in our hearts, while we may not; and He tests our hearts in order to see if we will obey Him or not:

Debarim/Deuteronomy 8:2 “And you shall remember that יהוה your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not.”

Debarim/Deuteronomy 10:12-13 “And now, Yisra’ēl, what is יהוה your Elohim asking of you, but to fear יהוה your Elohim, to walk in all His ways and to love Him, and to serve יהוה your Elohim with all your heart and with all your being, 13 to guard the commands of יהוה and His laws which I command you today for your good?”

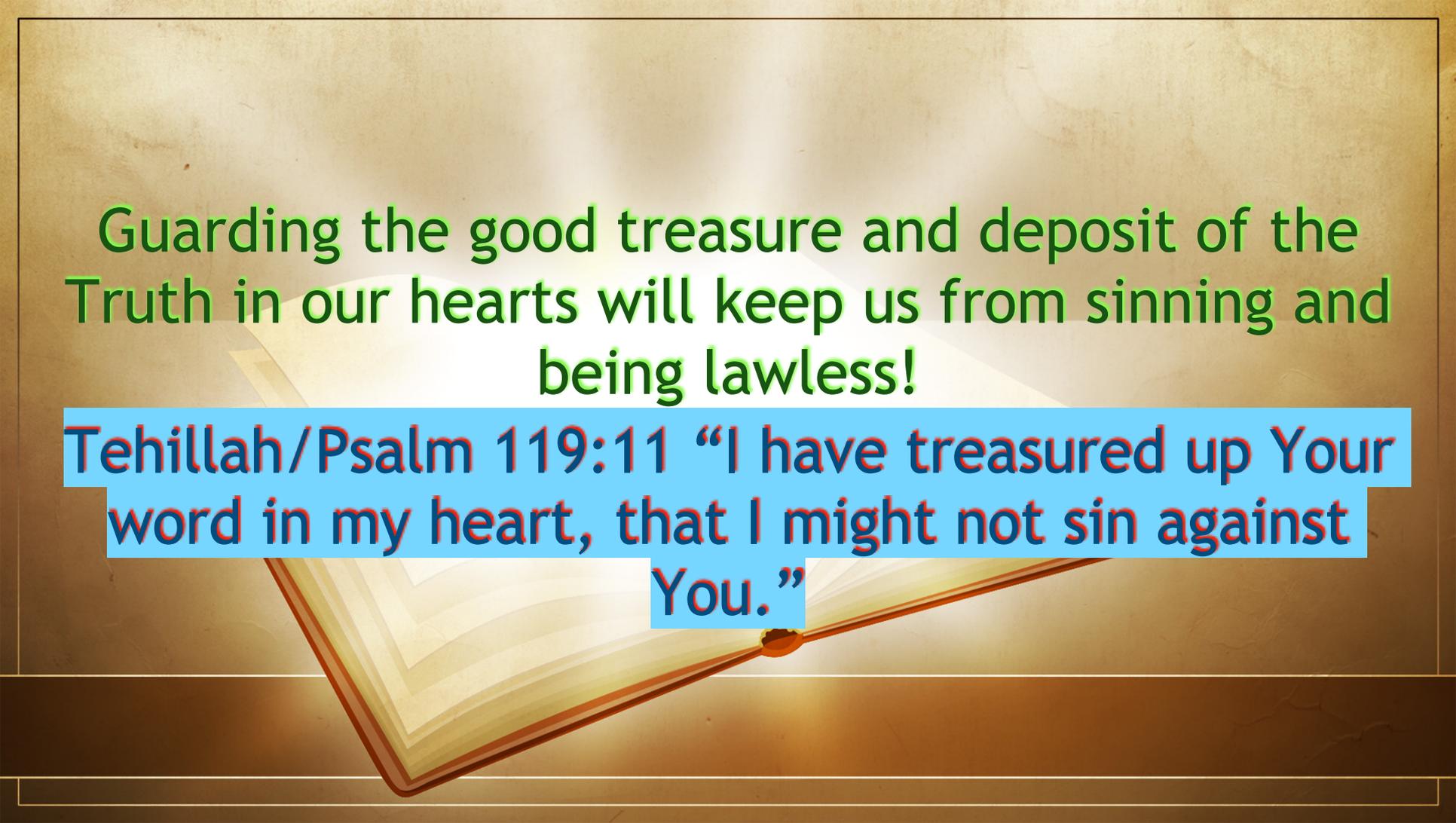


Debarim/Deuteronomy 11:18 “And you shall lay up these Words of Mine in your heart and in your being, and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”

Debarim/Deuteronomy 30:14 “For the Word is very near you, in your mouth and in your heart - to do it.”

The reason I am quoting all these verses is to show that **'it is a heart thing'** and the Word must be in our hearts and mouths, and not just a false rendering of a corrupted lips service that has no heart or follow through with obedience and submission to doing the commands with joy!





Guarding the good treasure and deposit of the Truth in our hearts will keep us from sinning and being lawless!

Tehillah/Psalm 119:11 “I have treasured up Your word in my heart, that I might not sin against You.”

We are called to walk humbly before Elohim, and this is seen in the joyful submission to being led forth by the commands of Elohim as we, His House, are being built up in Him; and any resistance to this, as seen through pride and a hardened heart, is a severe problem, for pride deceives:

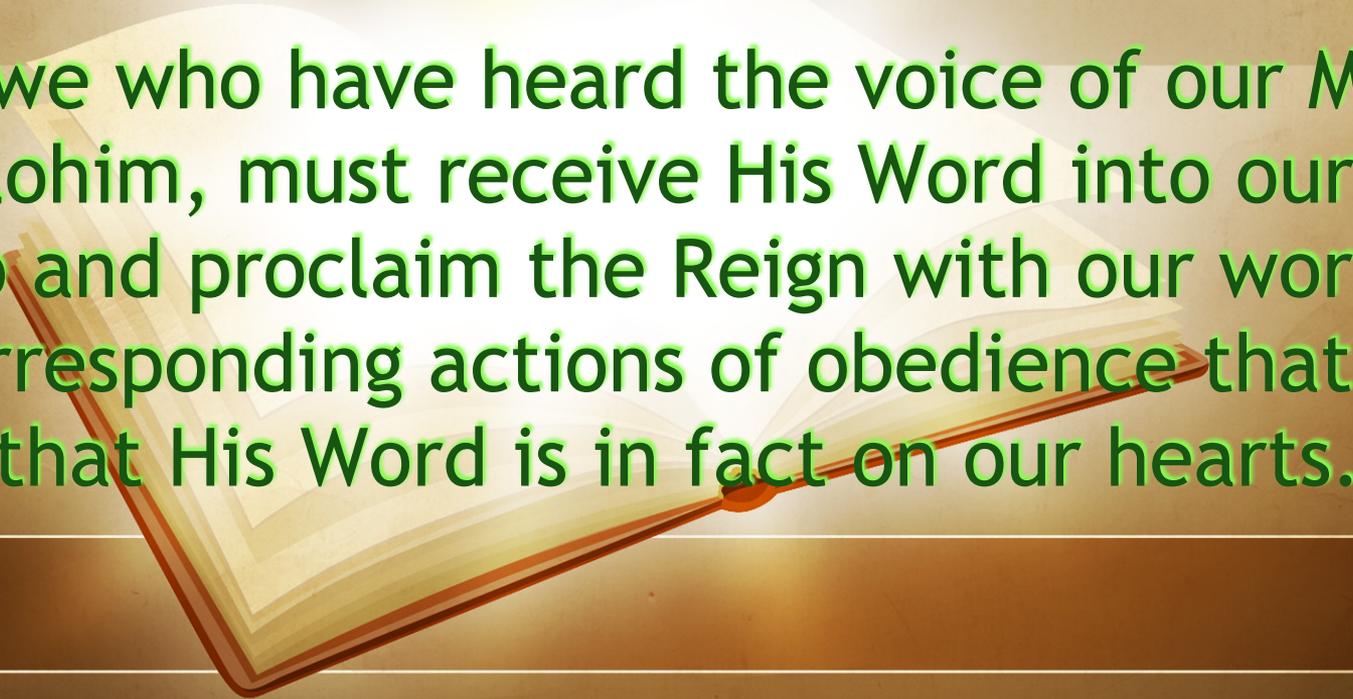
Obadyah/Obadiah 1:3 “The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose dwelling is high, who say in your heart, ‘Who shall bring me down to the ground?’”

As we let the Truth dwell in our hearts, we will guard to do all to the esteem of our Master and Elohim, and anything that that does not esteem Him, whether in word or deed, we must not do:

Qolasim/Colossians 3:16-17 “Let the Word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing with pleasure in your hearts to the Master in psalms and songs of praise and spiritual songs. 17 And whatever you do in word or deed, do all in the Name of the Master **יהושע**, giving thanks to Elohim the Father through Him.”

IT IS A HEART THING THING,

and we who have heard the voice of our Master and Elohim, must receive His Word into our heart and go and proclaim the Reign with our words and the corresponding actions of obedience that reveal that His Word is in fact on our hearts.



Yehezqěl/Ezekiel 3:10-11 “And He said to me,
“Son of man, receive into your heart all My words
that I speak to you, and hear with your ears. 11
“And go! Come to the exiles, to the children of
your people, and speak to them and say to them,
‘Thus said the Master יהוה,’ whether they hear,
or whether they refuse.”

May we also hear these words and go and proclaim
as we should - for it's a heart thing! How is your
heart?

Has it been defiled through sin and the deceit of
lawlessness?

Wash your heart and keep it clean as you **HEAR,**
GUARD and **DO** all He has commanded us to
(Debarim/Deuteronomy 6:25)!

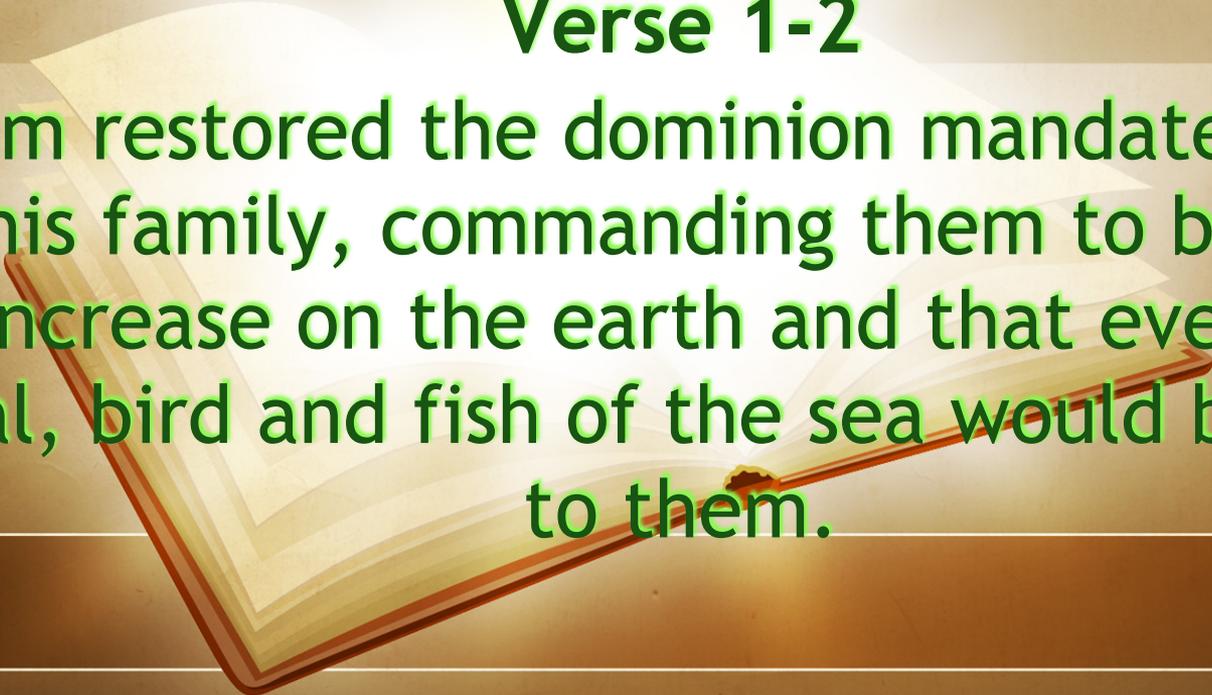
Gen 9:1 And Elohim blessed Noah and his sons, and said to them, “Be fruitful and increase, and fill the earth.

Gen 9:2 “And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground, and on all the fish of the sea - into your hand they have been given.

CHAPTER 9

Verse 1-2

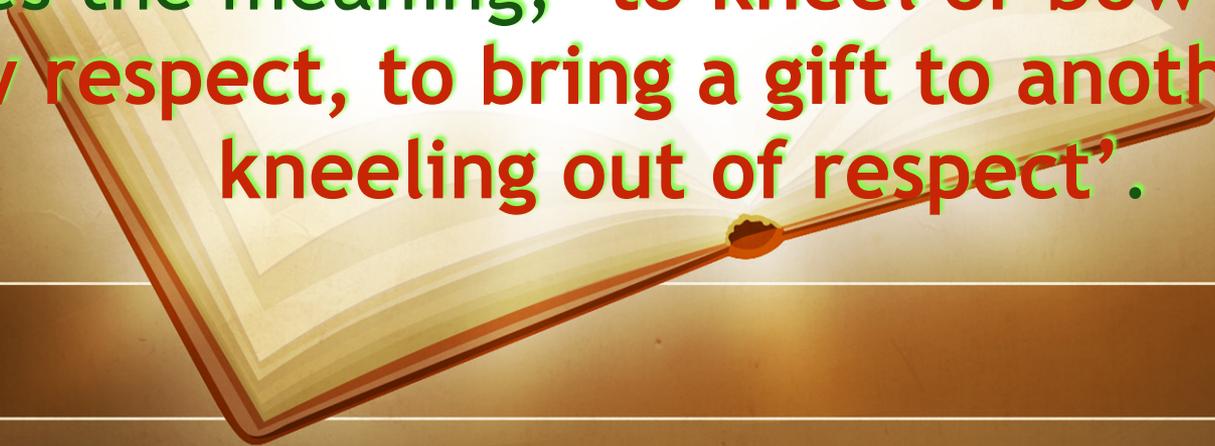
Elohim restored the dominion mandate to Noah and his family, commanding them to be fruitful and increase on the earth and that every beast, animal, bird and fish of the sea would be subject to them.

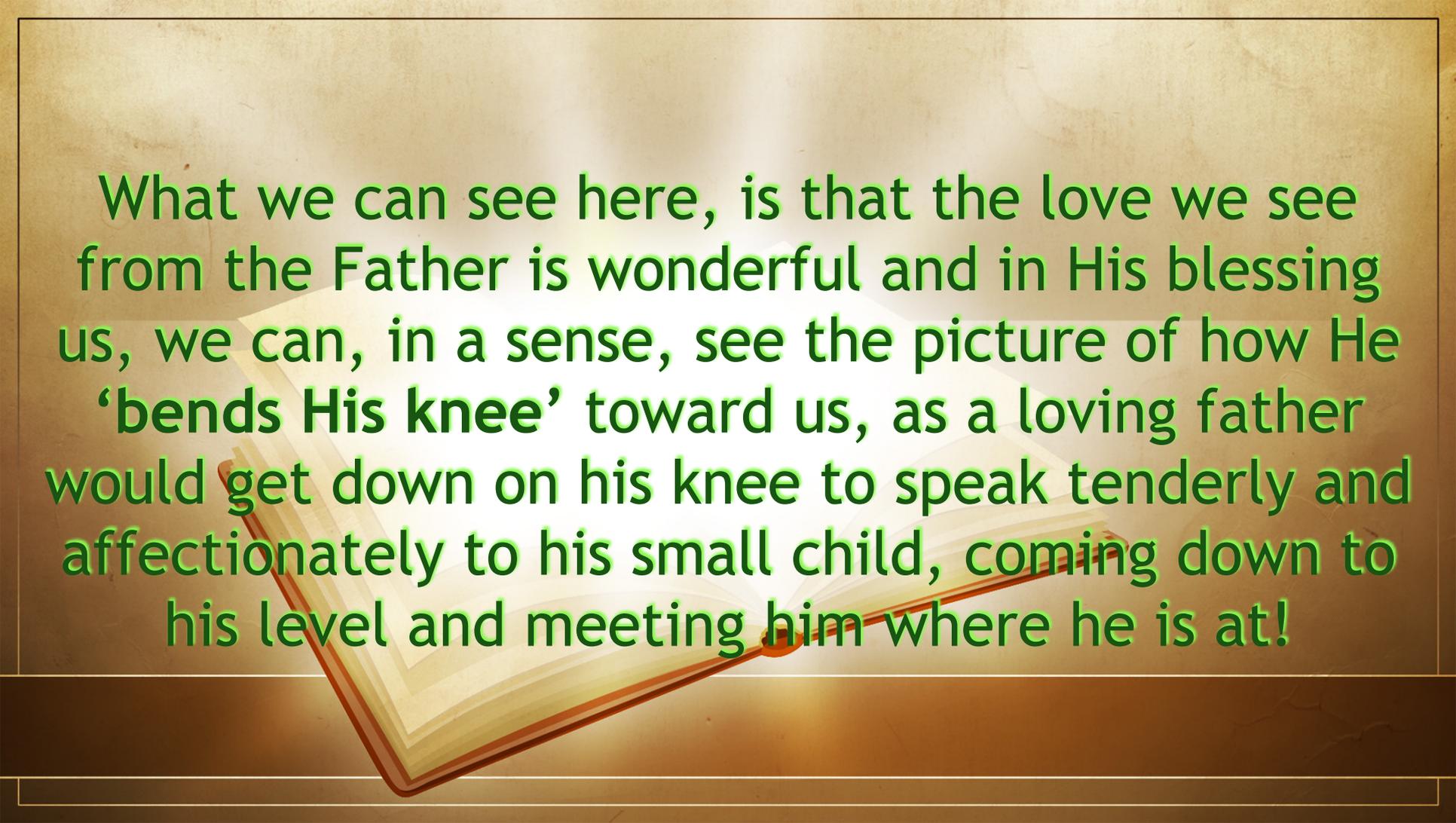


This call or instruction to be fruitful and increase is a blessing for those who fear Elohim:

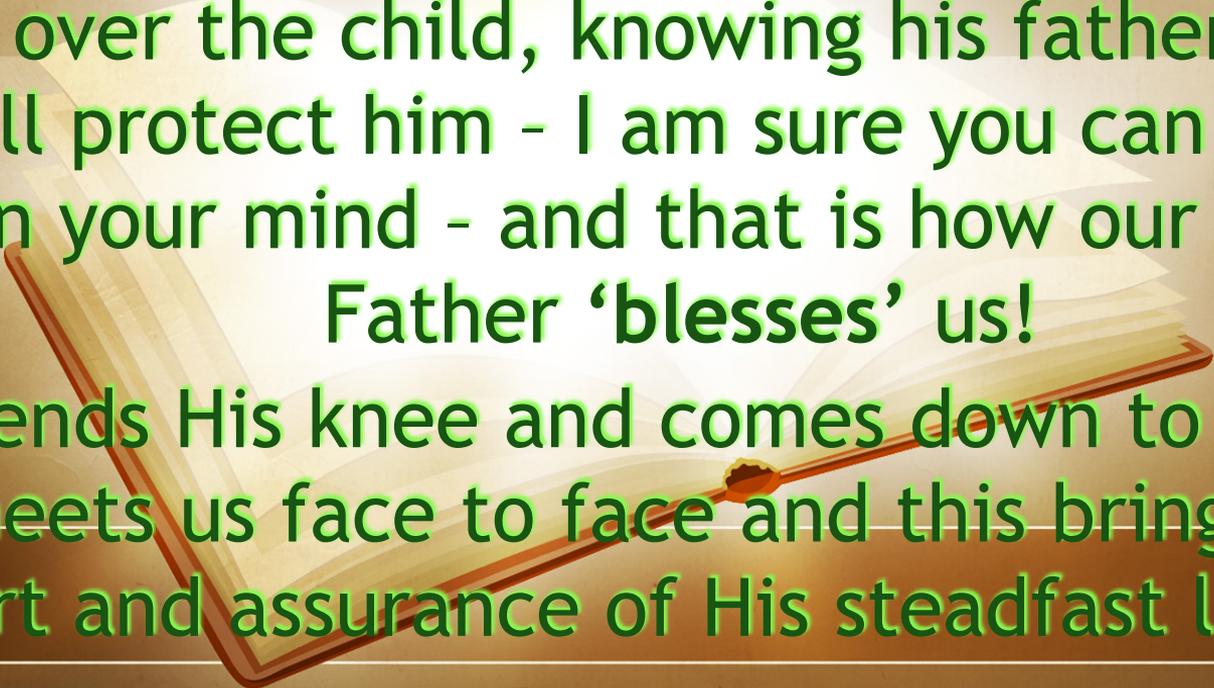
Tehillah/Psalm 128:3-4 “Let your wife be as a fruit-bearing vine within your house, your sons like olive plants all around your table. 4 Look, so shall the man be blessed who fears יהוה.”

The Hebrew root word for 'blessed' is בָּרַךְ barak (baw-rak')- Strong's H1288 which means, 'to kneel, bless, abundantly bless' and literally carries the meaning, 'to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect'.





What we can see here, is that the love we see from the Father is wonderful and in His blessing us, we can, in a sense, see the picture of how He **‘bends His knee’** toward us, as a loving father would get down on his knee to speak tenderly and affectionately to his small child, coming down to his level and meeting him where he is at!



When a father comes down to embrace his son and bends the knee and looks his child in the eye, there is a great sense of comfort and security that comes over the child, knowing his father loves him and will protect him - I am sure you can all picture this in your mind - and that is how our Heavenly Father **'blesses'** us!

He bends His knee and comes down to our level and meets us face to face and this brings us great comfort and assurance of His steadfast love for us!

The ancient pictographic script has the Hebrew word for blessed - בָּרַךְ barak (baw-rak')- Strong's H1288 - pictured as:

ש ב ר



Beyt - ב:

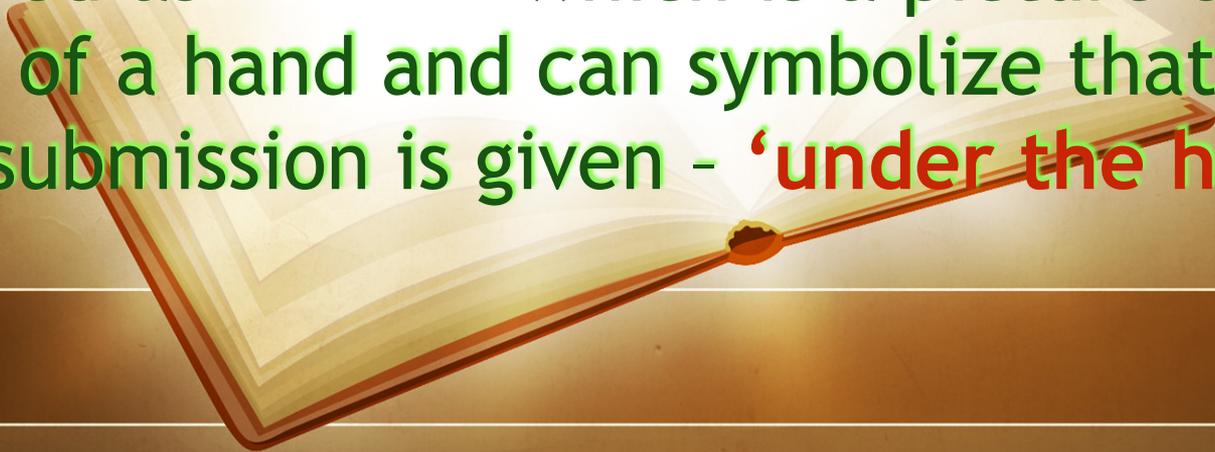
The ancient script has this letter as , which pictures **a tent floor plan** and means, **'house' or 'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Resh - ר:

The ancient pictographic script has this letter pictured as  , which is **'the head of a man'** and carries the meaning of **'top, beginning, first, chief'**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

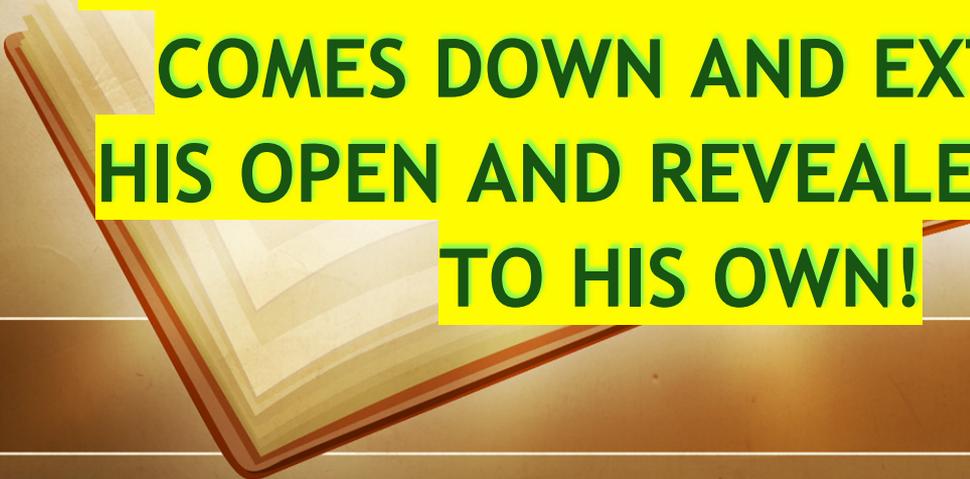
Kaph - קָ:

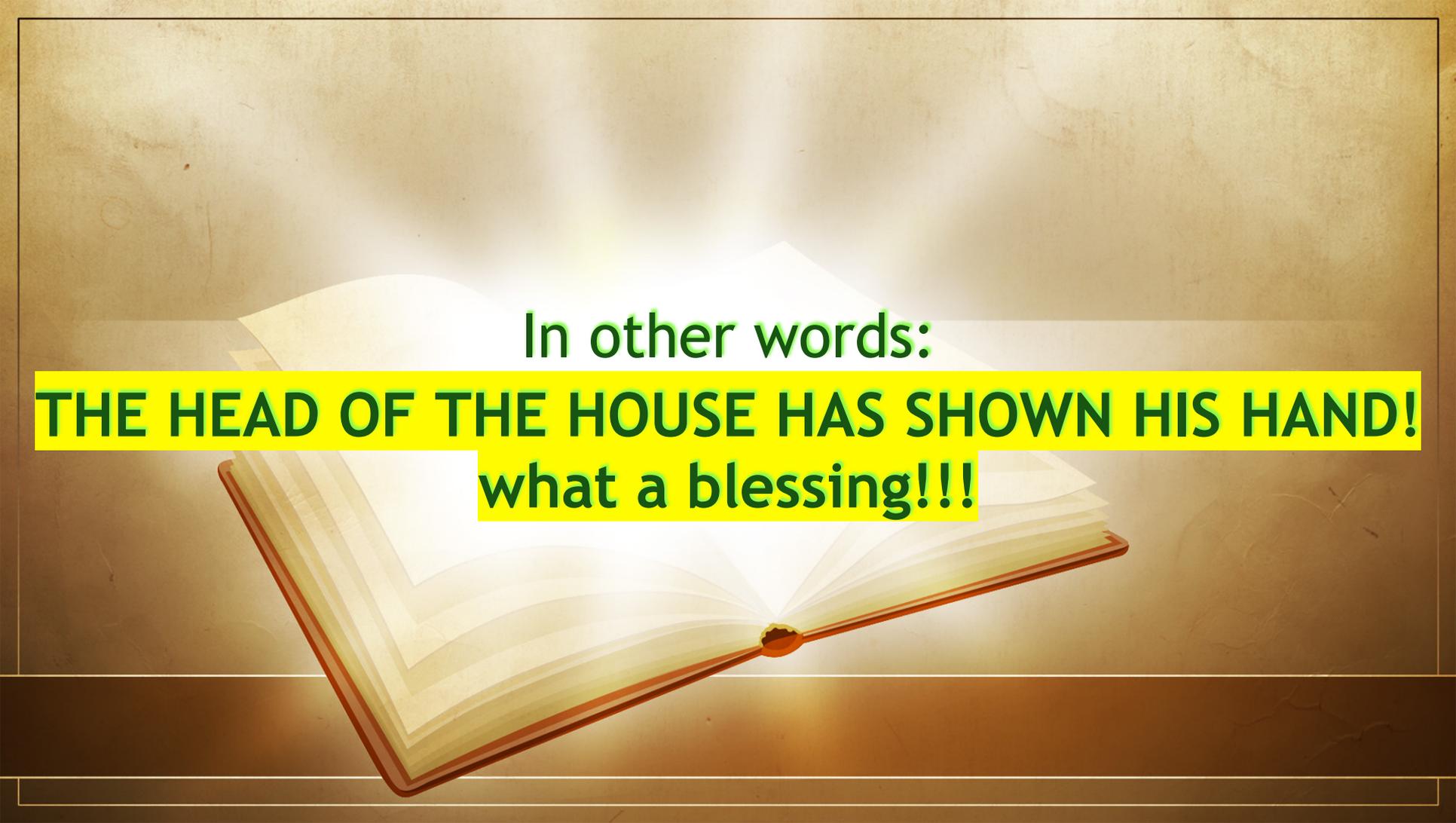
The ancient pictographic script has this letter pictured as -  - which is a picture of an open palm of a hand and can symbolize that to which submission is given - **‘under the hand’**



From the pictographic rendering of this word, we are able to clearly see who it is who blesses us:

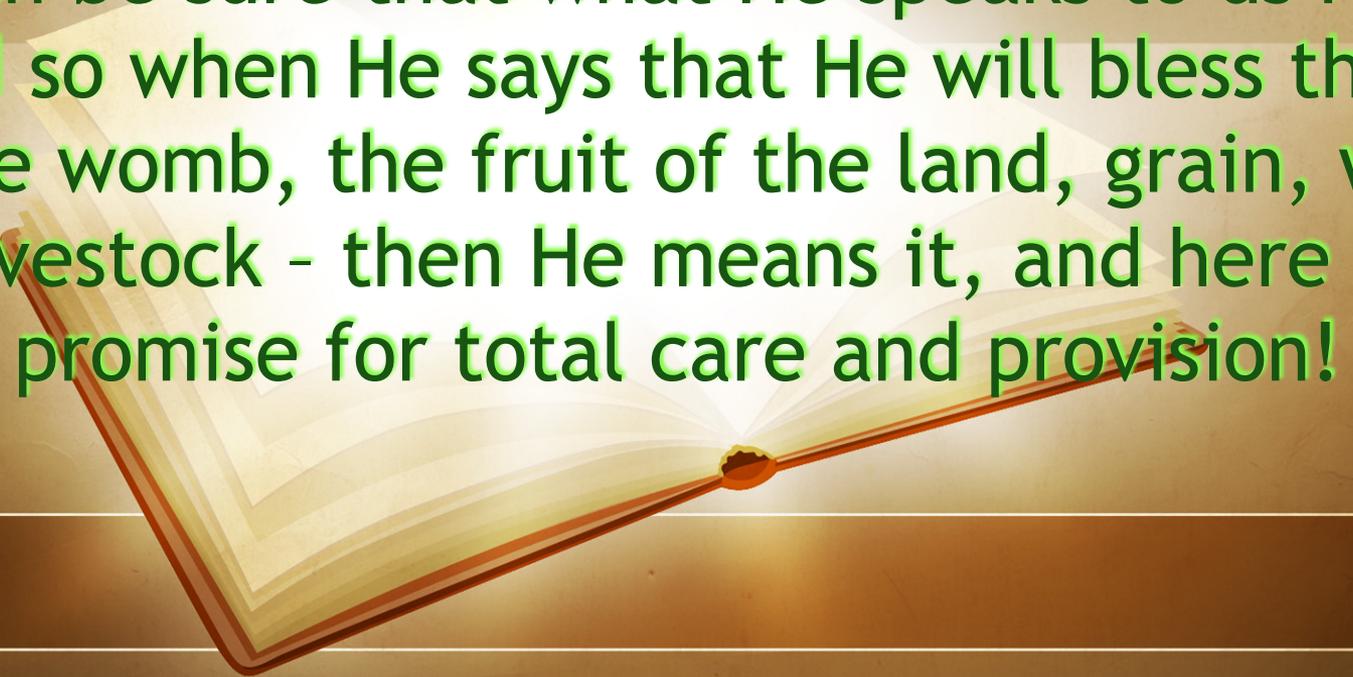
**THE HOUSE/ASSEMBLY OF ELOHIM
IS BLESSED AS THE HEAD/CHIEF,
COMES DOWN AND EXTENDS
HIS OPEN AND REVEALED HAND
TO HIS OWN!**



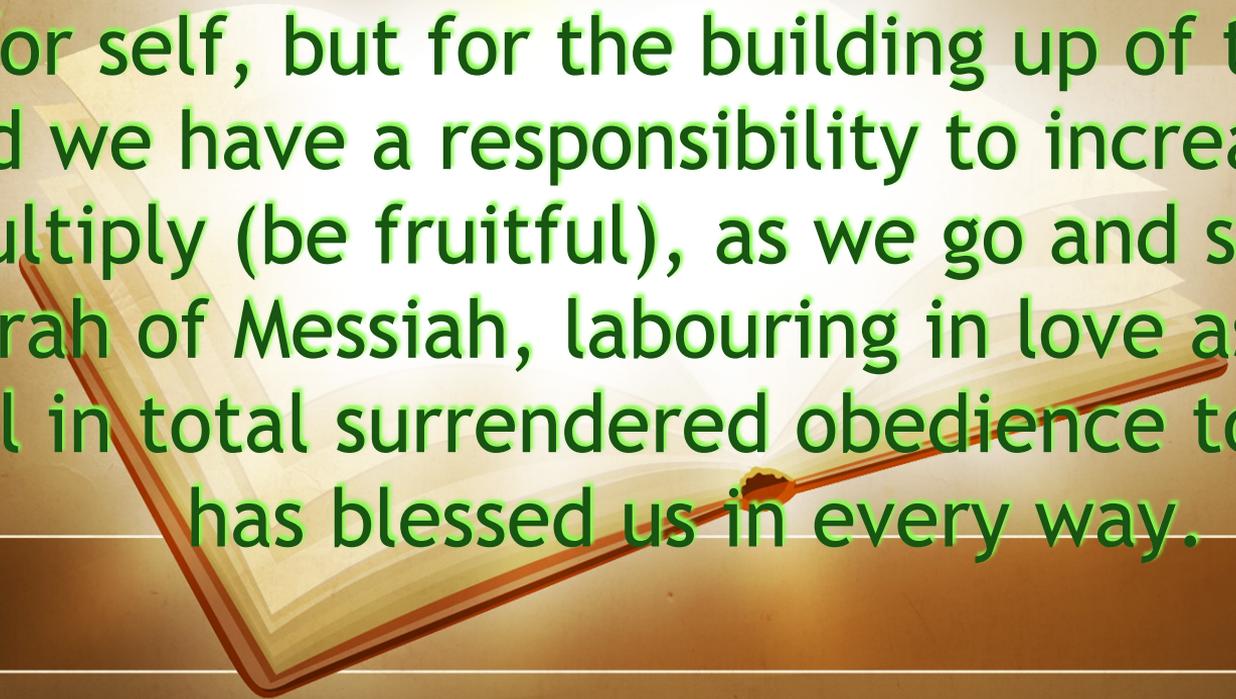


In other words:

**THE HEAD OF THE HOUSE HAS SHOWN HIS HAND!
what a blessing!!!**



We can be sure that what He speaks to us He will do and so when He says that He will bless the fruit of the womb, the fruit of the land, grain, wine, oil, livestock - then He means it, and here is the promise for total care and provision!



יהוה blesses us and gives us wonderful gifts, and we are expected to bear fruit and use those gifts; not for self, but for the building up of the body; and we have a responsibility to increase and multiply (be fruitful), as we go and sow the Besorah of Messiah, labouring in love as we give our all in total surrendered obedience to Him who has blessed us in every way.

Eph'siyim/Ephesians 1:3 “Blessed be the Elohim and Father of our Master יהושע Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah”

All of His commands are blessings that open the doors for us to become abundantly fruitful and able to sow seeds of His Besorah (Good News) and Truth.



Gen 9:3 “Every creeping creature that lives is food for you. I have given you all, as I gave the green plants.”

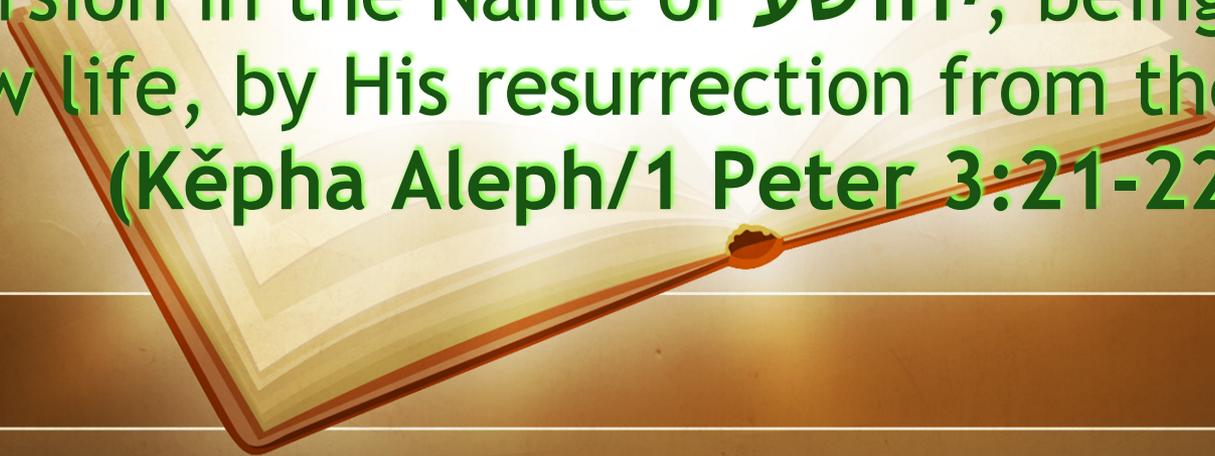


Verse 3

The command to eat meat was now given after the flood, and while many may only see the physical benefit to being able to eat meat, we need to realize why **יהוה**, in fact, gave this new 'food law'.

Prior to the flood, no meat was to be eaten and now, after the flood, it is permitted, and for a very important reason!

We are told that Noah and his family, coming through the flood, being saved through water, is a figure which now saves us - and that is our immersion in the Name of **יהושע**, being raised to new life, by His resurrection from the dead!
(Kěpha Aleph/1 Peter 3:21-22)



Now, in terms of being instructed to eat of the animals, helps us to see clearly our 'need' to do so, for without this instruction, we would not have been able to partake of the Lamb!

The Master **יהושע** Messiah tells us in:



Yohanan/John 6:48-56 ““I am the bread of life. 49
“Your fathers ate the manna in the wilderness and
they died. 50 “This is the bread which comes down
out of the heaven, so that anyone might eat of it,
and not die. 51 “I am the living bread which came
down out of the heaven. If anyone eats of this
bread, he shall live forever. And indeed, the bread
that I shall give is My flesh, which I shall give for
the life of the world.”

52 The Yehudim, therefore, were striving with one another, saying, “How is this One able to give us His flesh to eat?” 53 יהושע therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him.”

“Unless we eat the flesh of the Son of Ađam and drink His blood” - יהושע was pointing to our partaking of His Appointed Feast of Pěsaḥ/ Passover where we are commanded to eat Lamb, bitter herbs and Matzot (unleavened bread) and we also partake of the ‘fruit of the vine’.



In **Shemoth/Exodus chapter 13** we are told twice that Pěsaḥ and Matzot (Passover and the Feats of Unleavened Bread) shall be as a sign to us on our hand and as a reminder between our eyes!

In other words, when we keep יהוה's Appointed Feast of Pěsaḥ and Unleavened Bread we are 'marked' on our hand and forehead, as this being our distinguishing mark of who we worship and to whom we belong and are a part of - for without this Feast we have no part with Messiah!

Now, we are also told, in Shemoth/Exodus 12, that no foreigner may eat of this meal, however if a stranger wants to perform the Pěsaḥ to יהוה, he must be circumcised, as no uncircumcised may eat of this Meal!!!

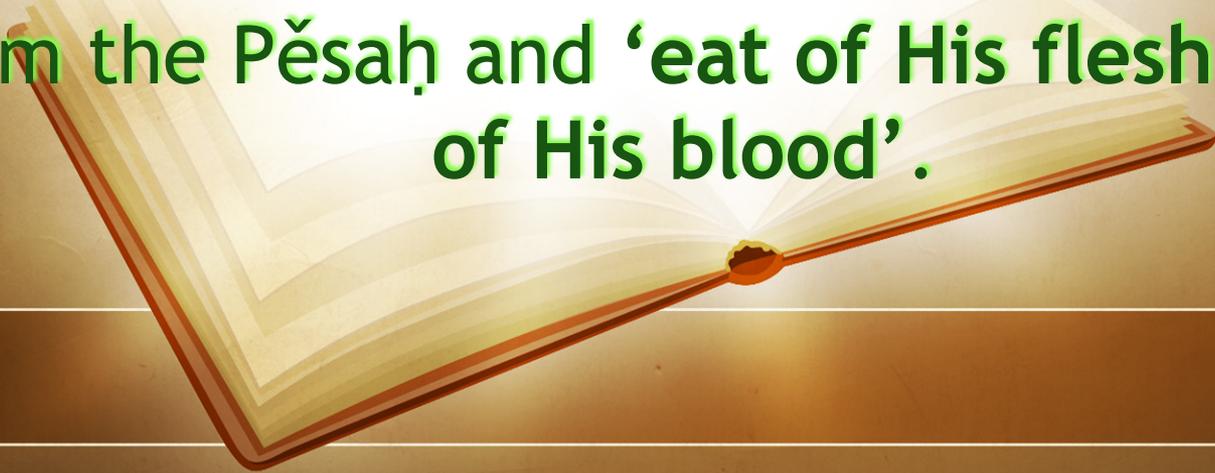
When the stranger was circumcised, he was as a native born - in other words he was grafted in and was now part of Yisra'ěl and no longer a stranger!

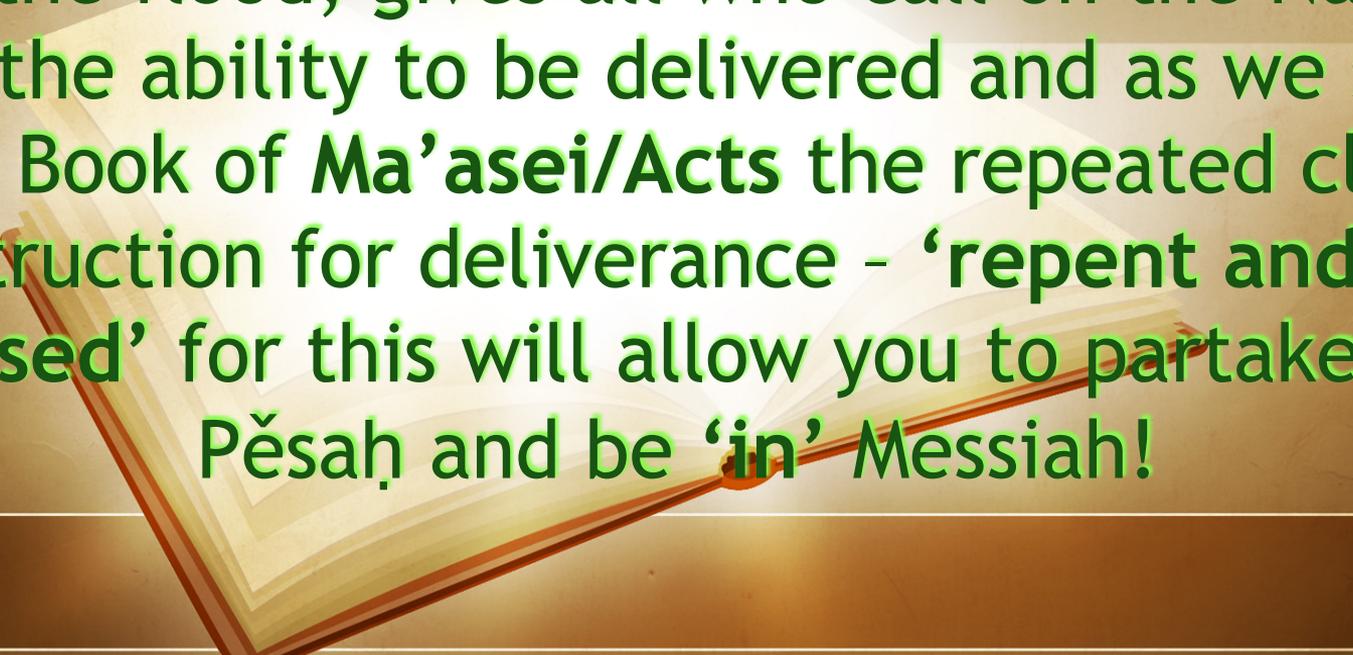
Our immersion in The Name of Messiah IS our “circumcision”, done by His Hand and not the hands of men:

Qolasim/Colossians 2:11-14 “In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah, 12 having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead.

13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, 14 having blotted out the certificate of debt against us - by the dogmas - which stood against us. And He has taken it out of the way, having nailed it to the stake.”

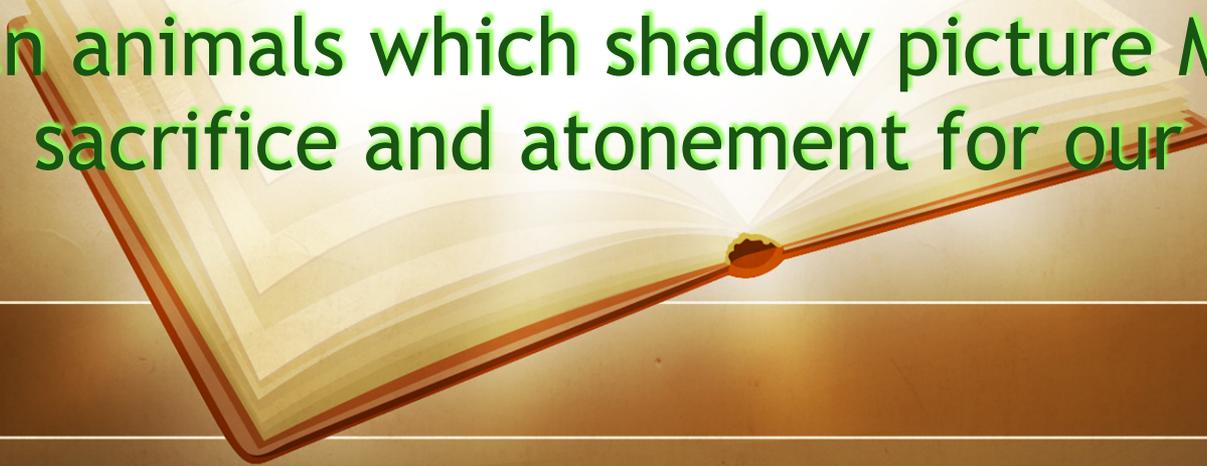
By His Blood we are grafted into the Covenants of Promise that we are once far from and by being immersed in His Name we are then able to perform the Pěsaḥ and ‘eat of His flesh and drink of His blood’.

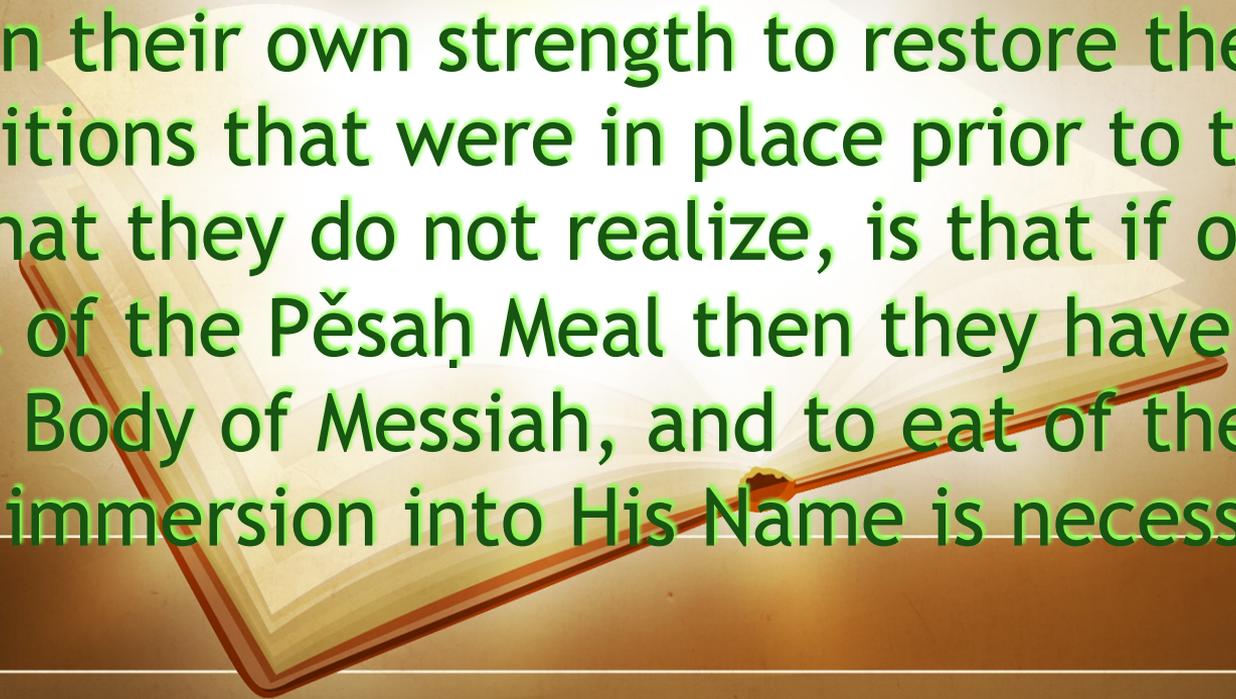




With this new food law being instituted straight after the flood, gives all who call on the Name of יהוה the ability to be delivered and as we see in the Book of Ma'asei/Acts the repeated clear instruction for deliverance - 'repent and be immersed' for this will allow you to partake of the Pěsaḥ and be 'in' Messiah!

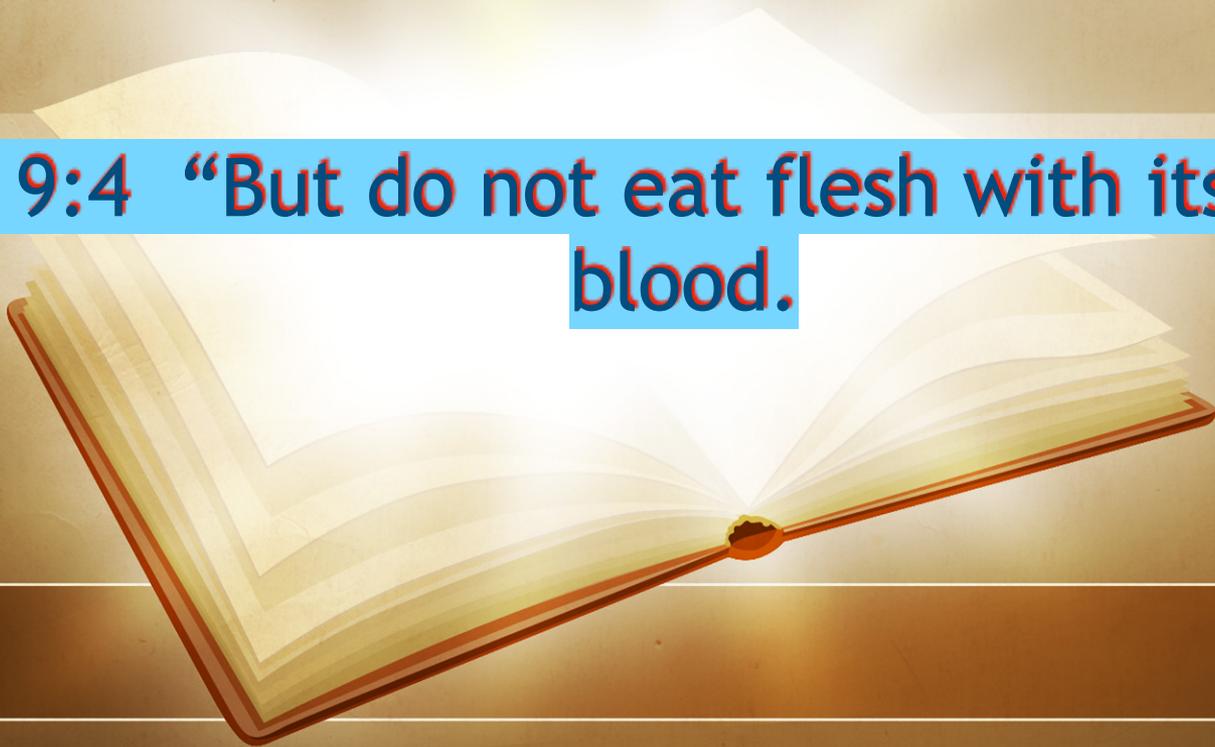
We need to recognize the great provision given for us to be redeemed by יהוה being instituted here straight after the flood in the allowance of eating clean animals which shadow picture Messiah's sacrifice and atonement for our sin!





There are many who claim that they have to be vegetarians and not allowed to eat meat, as they try in their own strength to restore the dietary conditions that were in place prior to the flood, yet what they do not realize, is that if one refuses to eat of the Pěsaḥ Meal then they have no part in the Body of Messiah, and to eat of the meal - immersion into His Name is necessary!

**Gen 9:4 “But do not eat flesh with its life, its
blood.”**



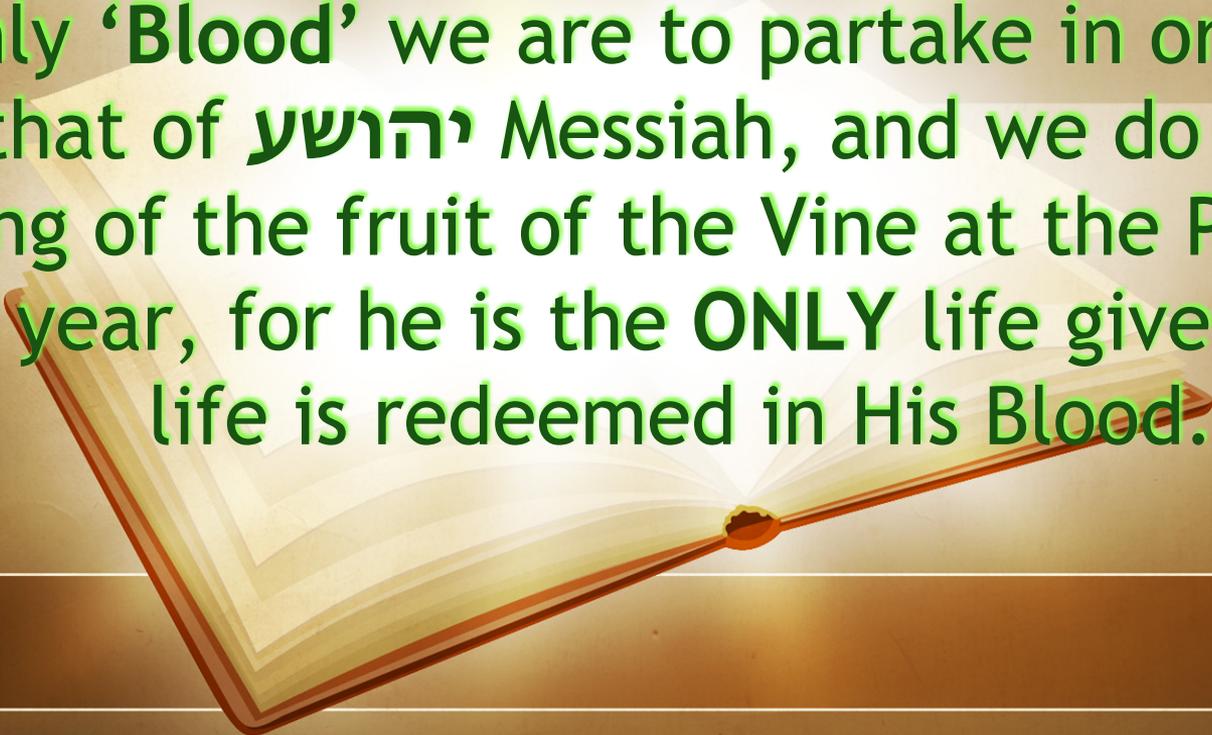
Verse 4 - Do not eat the Blood

Life is in the blood, and so the very clear command is given here that while animals were now allowed to be eaten, their blood was not to be eaten or drank!

This command is repeated many times in Scripture and is a clear warning for all to heed, for life is in the blood must be poured out on the earth like water.

We are able to 'eat' of Messiah in partaking in the Pěsaḥ Meal as we recognize that His Blood was 'poured out' on the earth, when the soldier pierced His side and blood and water came gushing out and this too is what rendered Messiah as an acceptable spotless Lamb!

Eating the Blood was and still is a form of evil worship practices, and what eating the blood expresses, seeing that the life is in the Blood, is that the one who eats the blood is in effect saying that their life is their own and they have nothing to do with יהוה, who is the life giver.

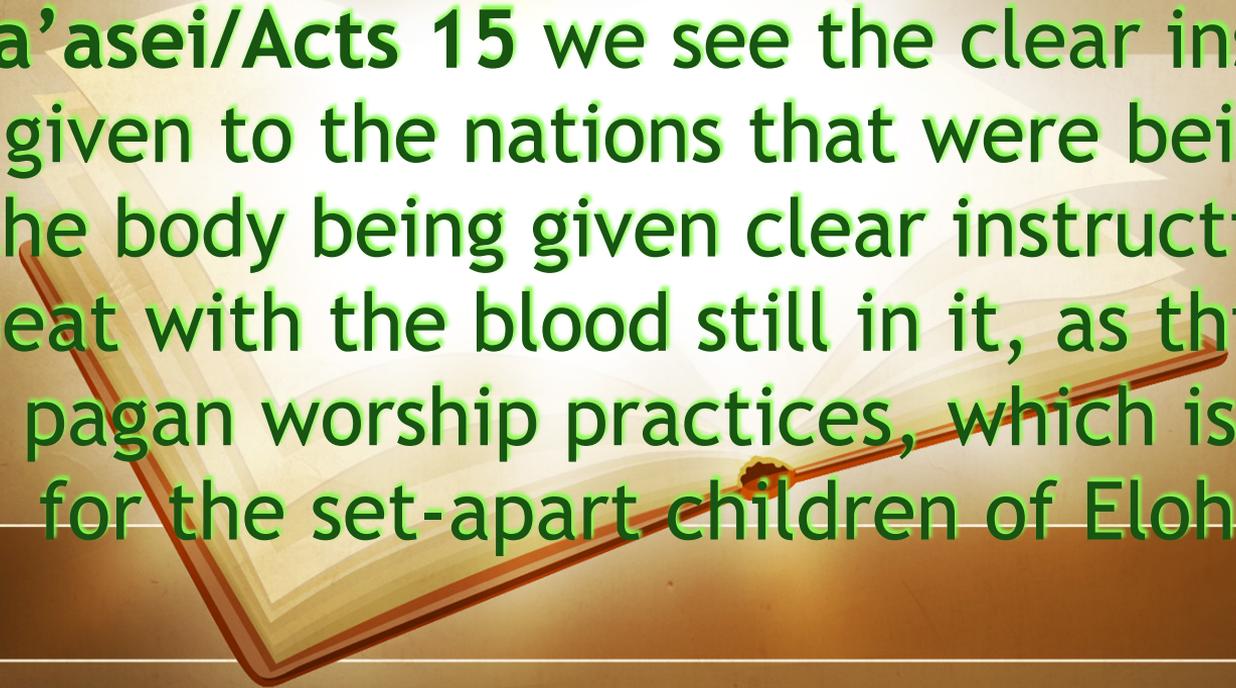


The only 'Blood' we are to partake in or 'drink' of is that of יהושע Messiah, and we do this by drinking of the fruit of the Vine at the Pěsaḥ Meal each year, for he is the **ONLY** life giver and our life is redeemed in His Blood.

Yohanan/John 6:53-56 “ **יהושע** therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him.”

This life-giving statement caused many to
stumble!

In **Ma'asei/Acts 15** we see the clear instruction being given to the nations that were being grafted in to the body being given clear instructions to not eat meat with the blood still in it, as this was one of the pagan worship practices, which is forbidden for the set-apart children of Elohim.



What we must recognize, is that the repeated command of not eating the blood, was to ensure that Yisra'el got it, and it is a wonderful picture of how the blood of bulls and goats could never take away sins, for only the Blood of Messiah can do that and that is why His is the only Blood we are to partake in, through the Pěsaḥ/Passover Meal, having been immersed, in Him, into His death and therefore, raised to new life, that His resurrection power lives in us, by His Blood, in order to possess everlasting life!

In the Ancient Hebrew alphabet, the word דַּמַּם dam (dawm)- Strong's H1818 which means, 'blood', of wine, as already discussed, looks like this:



דַּמַּם

Dalet - :ד

The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of **'a back-and-forth movement'**, as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of **'dangle' or hanging** as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Mem - :D



The ancient script has this letter as  and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

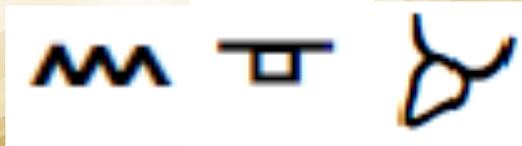
When you combine these two pictures together, we can see the meaning, **'the moving back and forth of water'** or the **"flowing of blood"**.

The life of all flesh is in its blood! Blood is not a dead thing... without blood we have no life!

We recognize that without the Blood of Messiah being shed for us we have no life!

And it is by the Blood of our Master and Elohim that we have been declared right, and as we stay in Him, we shall be saved from wrath through Him (Romiyim/Romans 5:9).

The Hebrew word for man, אָדָם *adam* (aw-dam')-
Strong's H120 which means, 'man, mankind,
human, person', has the letter 'aleph' (א) before the letters 'dalet' (ד) and 'mem' (מ).
In the ancient script, the Hebrew word אָדָם *adam*,
looks like this:

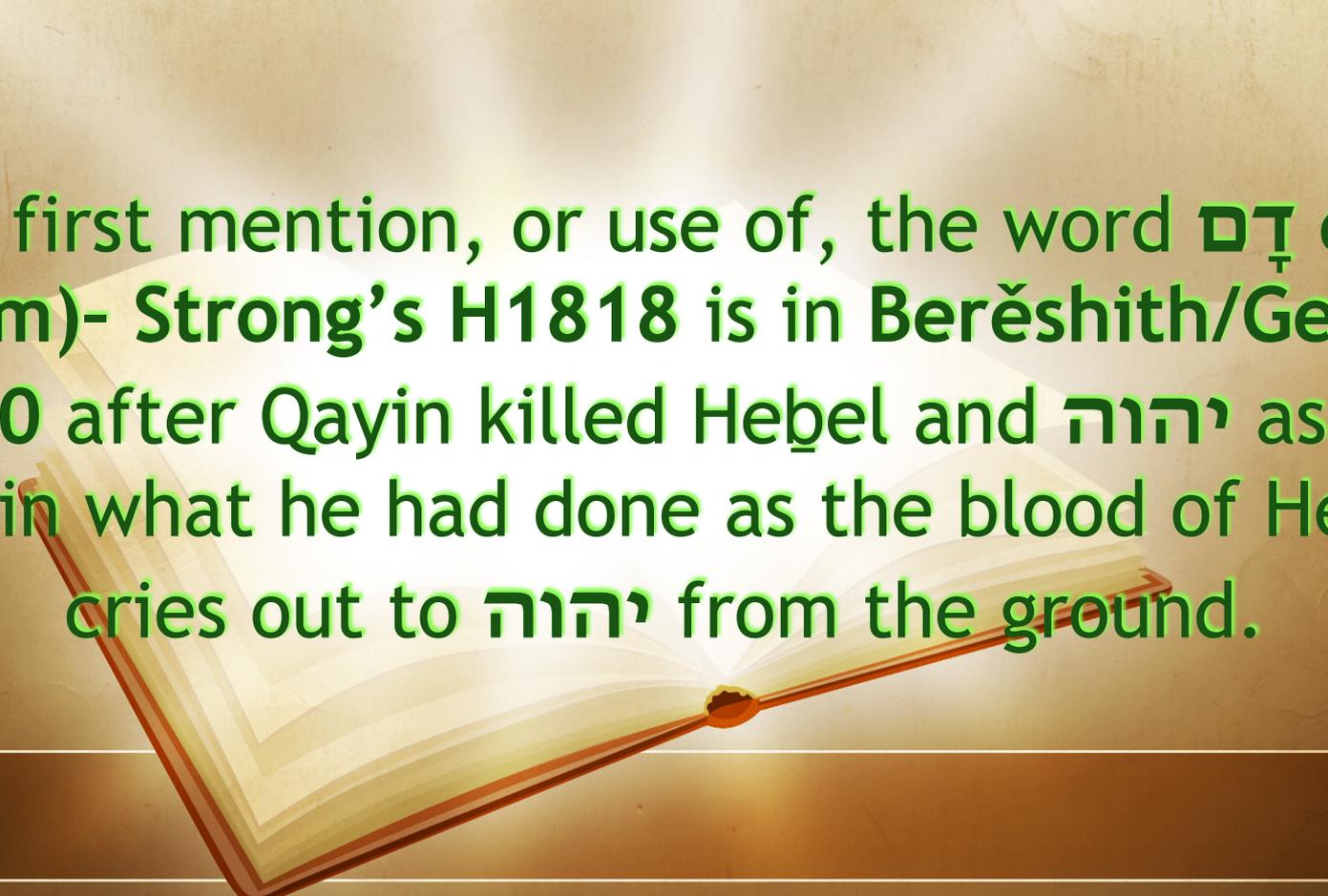


Aleph - :א



The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice, that יהושע Messiah fulfilled!

Here we are able to see that the **'strength'** of man is from the Aleph and Tav - the Beginning and the End, our Mighty Elohim, by whose Blood we have life and life abundantly. The favourable gift of Elohim, through the Blood of Messiah has overflowed to many!



The first mention, or use of, the word דָּם dam (dawm)- Strong's H1818 is in Berēshith/Genesis 4:10 after Qayin killed Hebel and יהוה asked Qayin what he had done as the blood of Hebel cries out to יהוה from the ground.

Gen 9:5 “But only your blood for your lives I require, from the hand of every beast I require it, and from the hand of man. From the hand of every man’s brother I require the life of man.

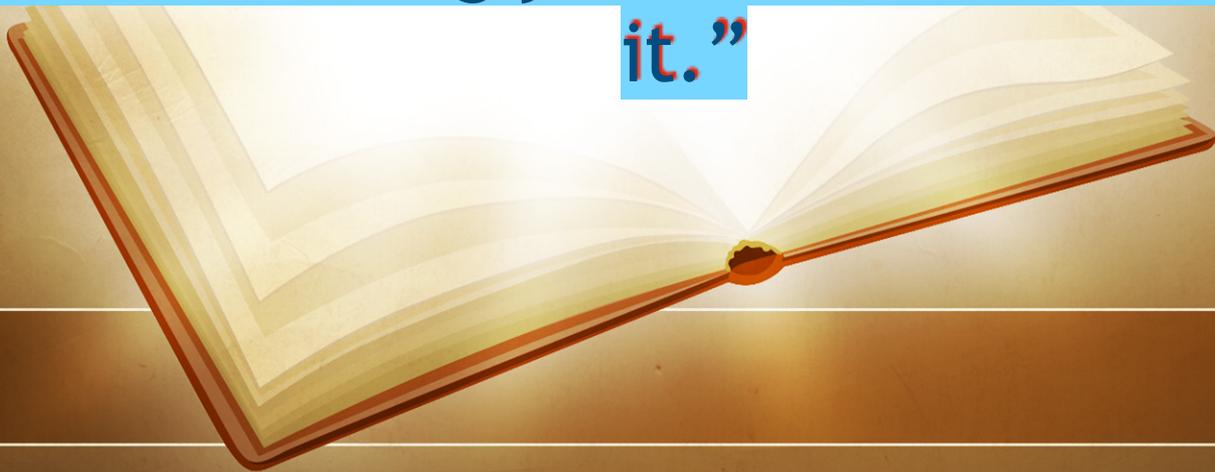
Gen 9:6 “Whoever sheds man’s blood, by man his blood is shed, for in the image of Elohim has He made man.



Verse 5-6 - the death penalty!

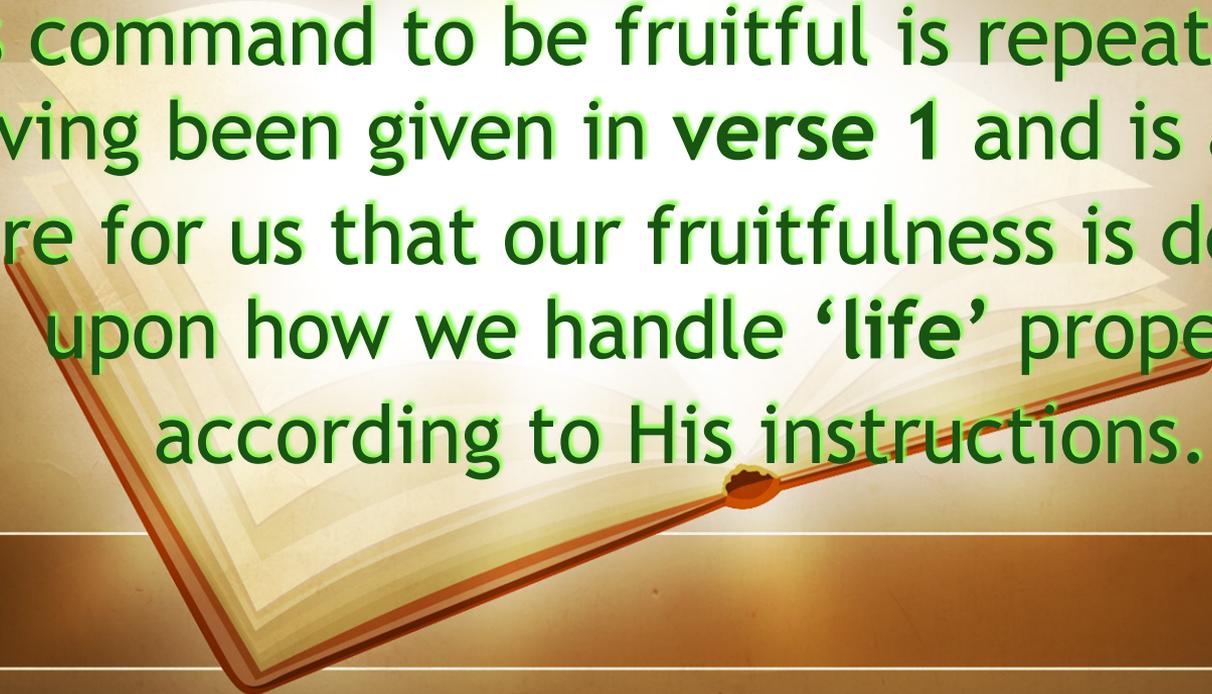
Life for life - if the blood (that is the life) of a man was taken - then life is required! Even if an animal killed a man it was to be out to death! We praise יהוה, that by His own blood He satisfies the penalty of 'death' for those who are 'in' Him by the Blood of Messiah, yet those who are not will find that the death sentence will be given at the judgement seat after the second resurrection. Blessed are those who have part in the first resurrection (those 'in' Messiah) for the second death shall have no power over them!

Gen 9:7 “As for you, be fruitful and increase, bring forth teemingly in the earth and increase in it.”



Verse 7 - be fruitful

This command to be fruitful is repeated after having been given in **verse 1** and is a clear picture for us that our fruitfulness is dependent upon how we handle **'life'** properly according to His instructions.



The Hebrew word that is translated as 'fruitful' comes from the root word פָּרָא para (paw-raw)-Strong's H6500 which means, 'fruitful, to bear fruit, be fruitful'.

Without our Master and Elohim, we are unable to be fruitful, as commanded and so, here in this command given to Noah and his sons, highlights the need for us to stay in the Master who has delivered us, so that we can bear abundant fruit!

Yohanan/John 15:5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!”

Romiyim/Romans 6:22 “But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life.”

The fruit of our lives, as set-apart servants of the Most-High, must result in set-apartness, and this is an ongoing day to day process, which at the end will result in the promised everlasting life with our Master and Elohim!

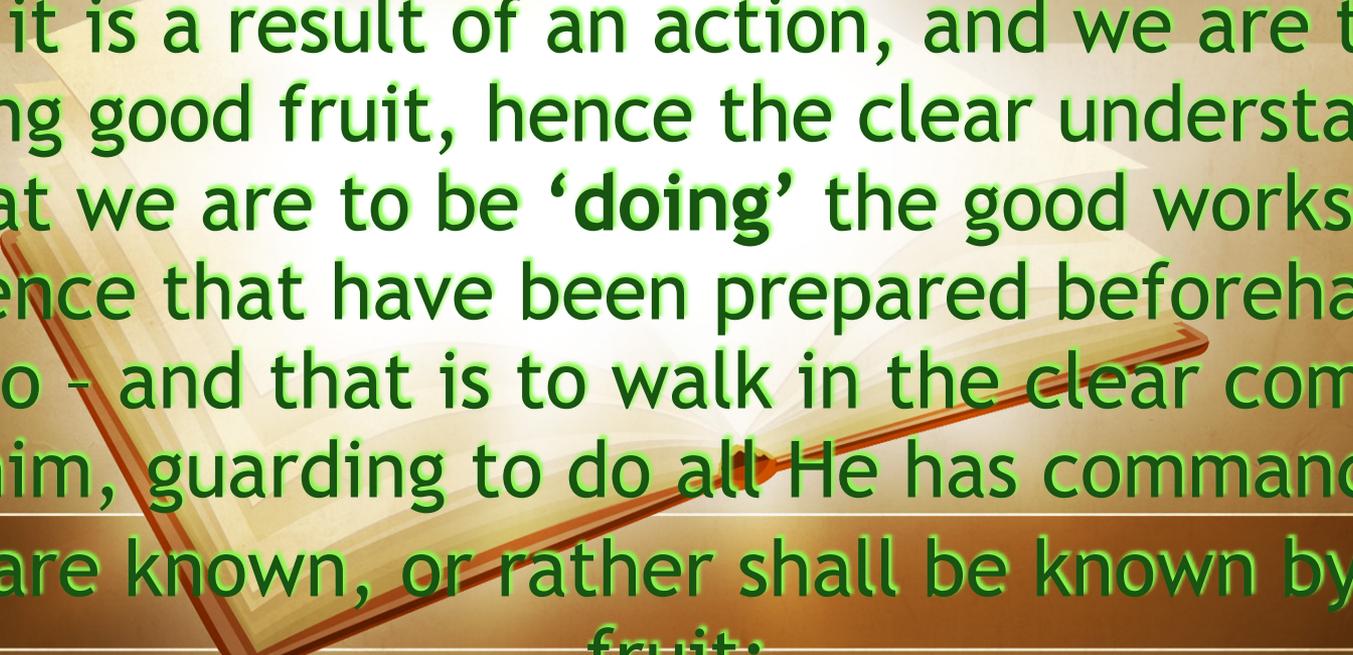
The Greek word translated as 'fruit' is καρπός karpos (kar-pos')- Strong's G2590 which means, **'fruit, benefit, gain, harvest, produce'** and typically refers to fruit that has been plucked, rendering the figurative meaning of the labours, works or acts of those who have fitted themselves with every good work unto everlasting life.

What we can therefore clearly understand and establish is that our works of righteousness are vital in being evident in our lives, as we continue to produce much fruit of a people who are living pure and undefiled set-apart lives.

Our lives, as set-apart children of Elohim, ought to be bearing the fruit of repentance - which is a clear resulting action of turning away from all falsehood and wickedness, and turning to righteousness:

Mattithyahu/Matthew 3:8 “Bear, therefore, fruits worthy of repentance”

Understanding that fruits are the result of an action, we must also take heed that we do not bear bad fruit, which may be brought forth as a result of wrong actions, such as disobedience or compromise or lawlessness and unrighteousness!

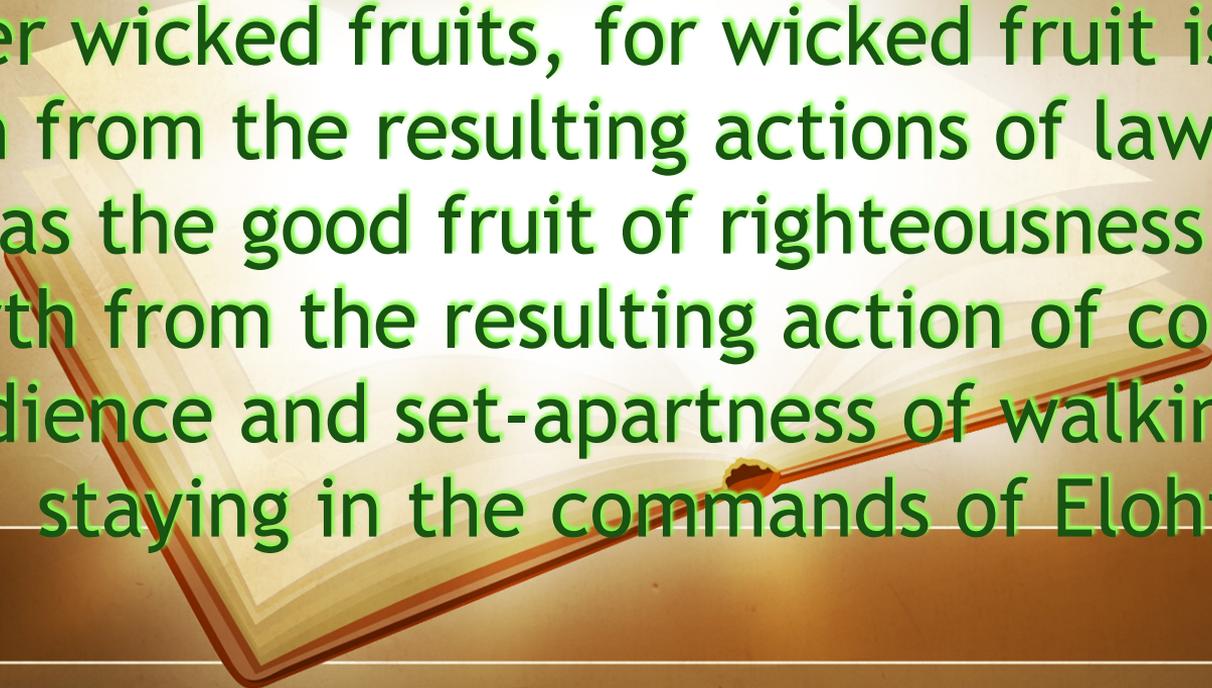


When we walk according to the Spirit, we will bear the fruit of the Spirit and not be given over to the desires of the flesh and have the fruit of fleshly living present! Fruit does not just pop into one's life, it is a result of an action, and we are to be bearing good fruit, hence the clear understanding that we are to be **'doing'** the good works of obedience that have been prepared beforehand for us to do - and that is to walk in the clear commands of Elohim, guarding to do all He has commanded us!

We are known, or rather shall be known by our fruit:

Mattithyahu/Matthew 7:16-23 “By their fruits you shall know them. Are grapes gathered from thorn bushes or figs from thistles? 17 “So every good tree yields good fruit, but a rotten tree yields wicked fruit. 18 “A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit. 19 “Every tree that does not bear good fruit is cut down and thrown into the fire. 20 “So then, by their fruits you shall know them -

21 “Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”



Many mighty works that many will claim as good works will be simply revealed as wicked works or rather wicked fruits, for wicked fruit is brought forth from the resulting actions of lawlessness, whereas the good fruit of righteousness is brought forth from the resulting action of complete obedience and set-apartness of walking in and staying in the commands of Elohim!

As the value of a tree is estimated by its products, so righteousness that is displayed in acts/works is a decisive standard for the just judgment of Elohim:

Mattithyahu/Matthew 3:10 “And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.”

The one who is unfruitful has been clearly warned of being rejected, and if this warning is not taken heed of, the clear sentence of being cut off is clear:

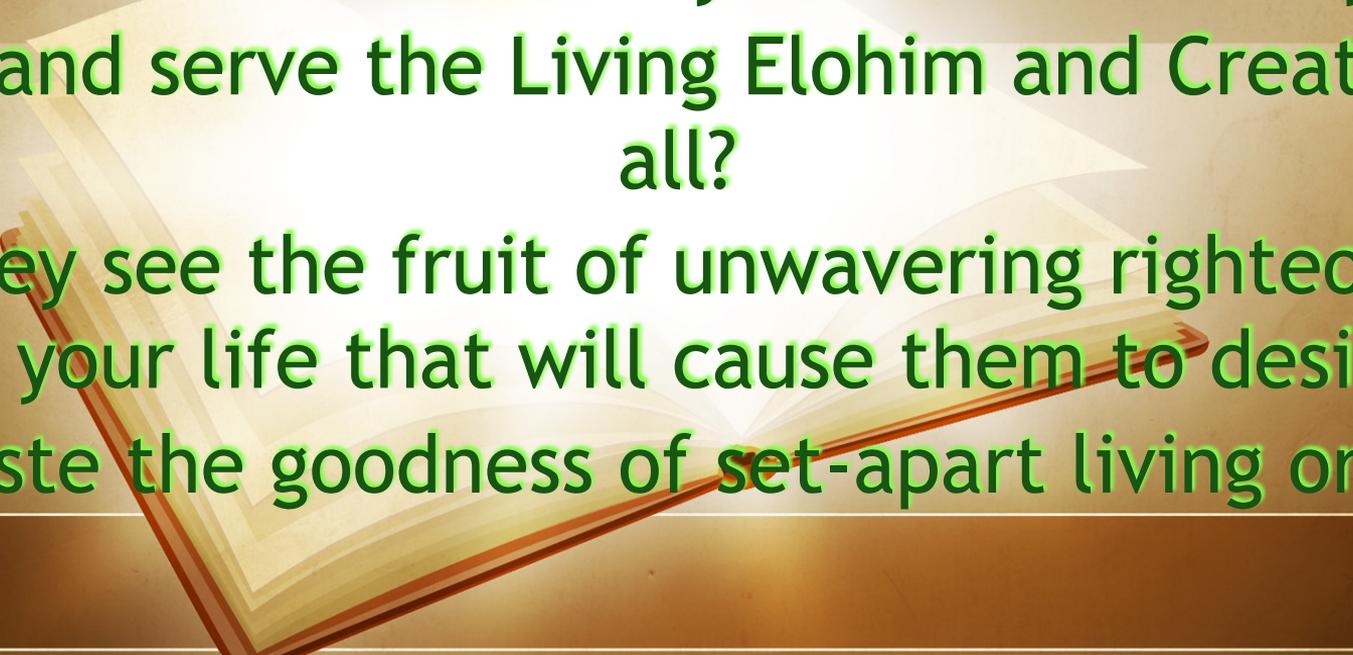
Lukas/Luke 13:6-9 “And He spoke this parable, “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7

“And he said to the gardener, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?’ 8 “And he answering, said to him, ‘Master, leave it this year too, until I dig around it and throw manure. 9 ‘And if indeed it bears fruit, good. But if not so, you shall cut it down.’”

When we remain steadfast in walking in complete obedience to the Torah/instructions/commands of our Master and Elohim, we are guaranteed that we shall bear fruit that lasts!

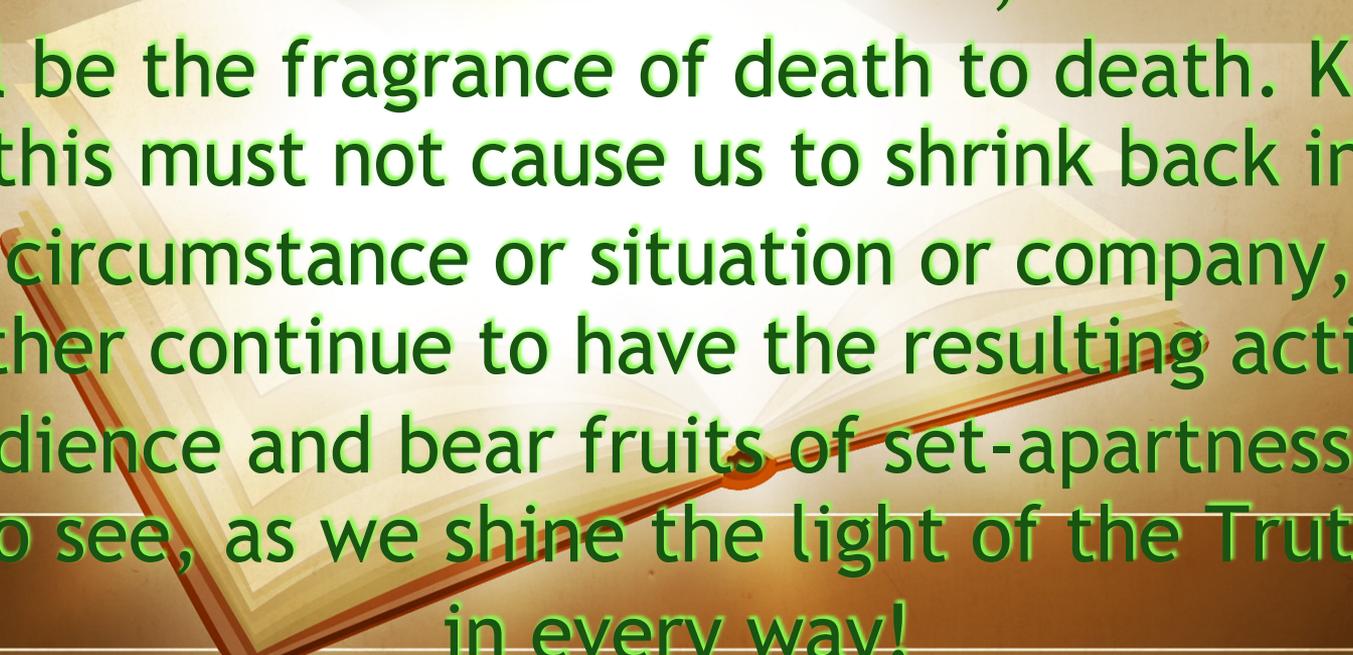
Mishlě/Proverbs 11:30 “The fruit of the righteous is a tree of life, and he who is winning lives is wise.”

As we bear the enduring fruit of righteousness, as the resulting action of our wholehearted obedience to our Master and Elohim, we become a source of life to many who may eat of our fruit and come to the knowledge of Elohim. In other words, we ought to be bearing fruit that others may taste and see how good יהוה is!



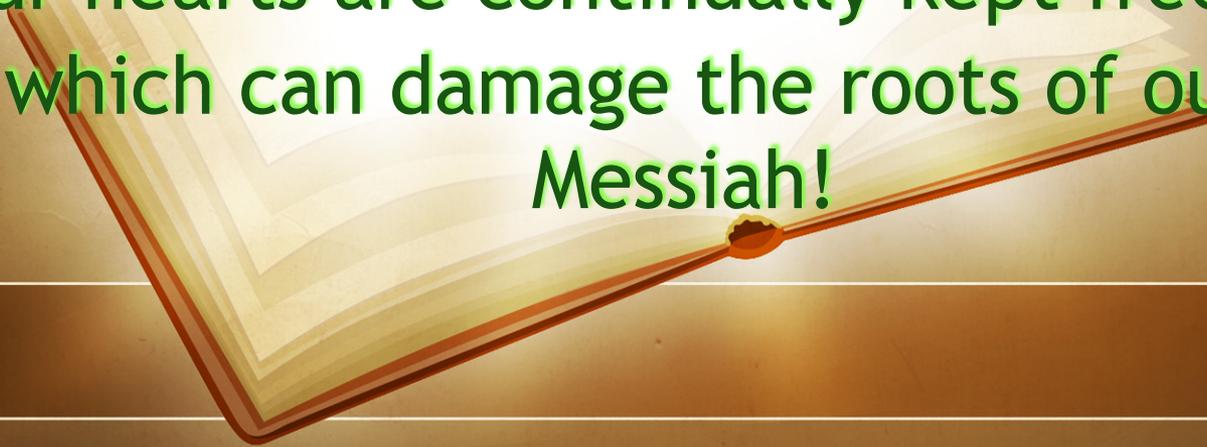
Let me ask you at this point, do those who you interact with on a daily basis know that you love and serve the Living Elohim and Creator of all?

Can they see the fruit of unwavering righteousness in your life that will cause them to desire to taste the goodness of set-apart living or not?



Now, while many may not desire to taste the fruit that you so display as a resulting action of obedience, we recognize that we shall be the fragrance of life to life for some, but to others we will be the fragrance of death to death. Knowing this must not cause us to shrink back in any circumstance or situation or company, but rather continue to have the resulting action of obedience and bear fruits of set-apartness for all to see, as we shine the light of the Truth in every way!

We also know that trees, in Scripture, are often a metaphor for men, and therefore as fruit bearing trees, we ought to ensure that the soils of our hearts are continually kept free from that which can damage the roots of our lives in Messiah!



Be fruitful and increase!

The Hebrew word that is translated as 'increase' comes from the root word שָׂרַץ *sharats* (shaw-rats')- Strong's H8317 which means, 'swarm, teem, breed abundantly, populate, multiply, be innumerable'.

When we stay in the Master, we shall bear much fruit and increase greatly!!!

Gen 9:8 And Elohim spoke to Noah and to his sons with him, saying,

Gen 9:9 “And I, see, I establish My covenant with you and with your seed after you,

Gen 9:10 and with every living being that is with you: of the birds, of the cattle, and of every beast of the earth with you, of all that go out of the ark, every beast of the earth.

Gen 9:11 “And I shall establish My covenant with you, and never again is all flesh cut off by the waters of the flood, and never again is there a flood to destroy the earth.”

Gen 9:12 And Elohim said, “This is the sign of the covenant which I make between Me and you, and every living being that is with you, for all generations to come:

Gen 9:13 “I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.

Gen 9:14 “And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud,

Gen 9:15 and I shall remember My covenant which is between Me and you and every living being of all flesh, and never again let the waters become a flood to destroy all flesh.

Gen 9:16 “And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Elohim and every living being of all flesh that is on the earth.”

Gen 9:17 And Elohim said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

Verse 8-17 - Covenant established

יהוה establishes a covenant with Noah and his sons and with every living being, declaring that He will never again destroy the earth with a flood, and never again will all flesh be cut off by the waters of the flood, and the sign of this covenant would forever be the rainbow. As a sign, יהוה set His 'bow' in the cloud!

The Hebrew root word used here for 'rainbow' is **קֶשֶׁת** qesheth (keh'-sheth)- Strong's H7198 which means, '**bow, archer, arrows**' and comes from the primitive root **קָשָׂה** qashah (kaw-shaw')- Strong's

H7185 which means, '**to be hard, severe or fierce, stiffened**' in the original sense of the primitive root word **קוֹשׂ** qosh (koshe)- Strong's H6983 meaning, '**to lay bait or lure, ensnare**'.

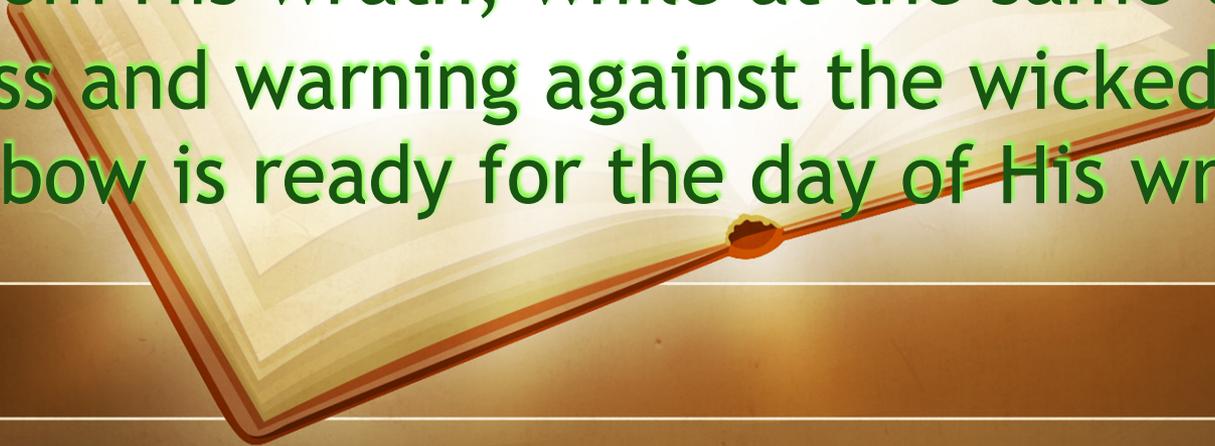
The Hebrew word that is translated here as 'set' is
נָתַתִּי - 'nathati' - which comes from the
root word נָתַן Nathan (naw-than') - Strong's
H5414 and is written in the 'qal active' tense,
which can render the meaning of, 'to give, put,
set, ascribe, entrust, give over, deliver up,
constitute'.

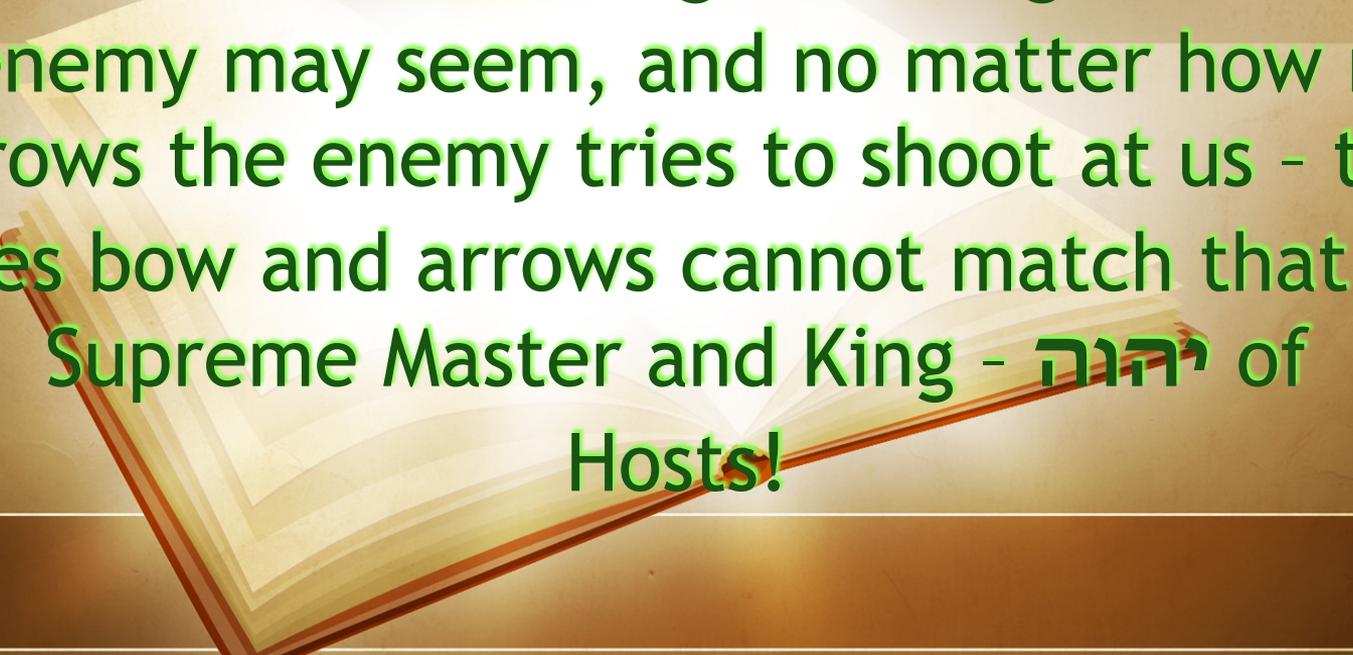
From this understanding, we see a wonderful picture of the great mercy of יהוה, who has basically 'put' His fierce and severe arrow in the cloud; and so, we need to realize that Noah and his sons had never seen a rain cloud that did not bring destruction and here, by the sign of His bow being set in the clouds to never bring destruction upon the earth in that way again, was a powerful picture of His mercy toward His faithful remnant seed, in that His mighty bow will not strike them.

The rainbow would forever be a sign for us, that His mercy endures forever and we who follow after Him and walk in Messiah need never fear His bow or arrow that has been drawn for those appointed for destruction:

Tehillah/Psalm 7:12-13 “If one does not repent! He sharpens His sword, He bends His bow and makes it ready, 13 And He has prepared for Himself instruments of death, He makes His arrows hot for pursuers.”

The sign He has set in the heavens is therefore a two-fold sign - it is a witness of His loving-commitment toward the righteous who are hidden from His wrath, while at the same time a witness and warning against the wicked - that His bow is ready for the day of His wrath!





It is also a great sign for us who are 'in' Messiah
that no matter how big or strong the bow of
the enemy may seem, and no matter how many
arrows the enemy tries to shoot at us - the
enemies bow and arrows cannot match that of our
Supreme Master and King - יהוה of
Hosts!

The rainbow is also there as a remembrance to יהוה Himself, of His covenant never to destroy all flesh again!

Listen, if יהוה drew an arrow back in His bow toward the earth, it would be doomed and so, He set it in the heavens to remind us, and Himself, of His Covenant and He never breaks Covenant!

Clouds are often spoken of in Scripture as the symbol of the presence of יהוה and His care and protection over His people, and therefore this 'bow' in the clouds is a sign of that protection!

Yehezqěl speaks of this ‘presence of יהוה’ that he saw in the visions of Elohim:

Yehezqěl/Ezekiel 1:28 “As the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the esteem of יהוה. And when I saw it, I fell on my face, and I heard a voice of One speaking.”



Next time you see a rainbow in the sky, be reminded of the Everlasting Covenant Promise of salvation between יהוה and Yisra'ěl!



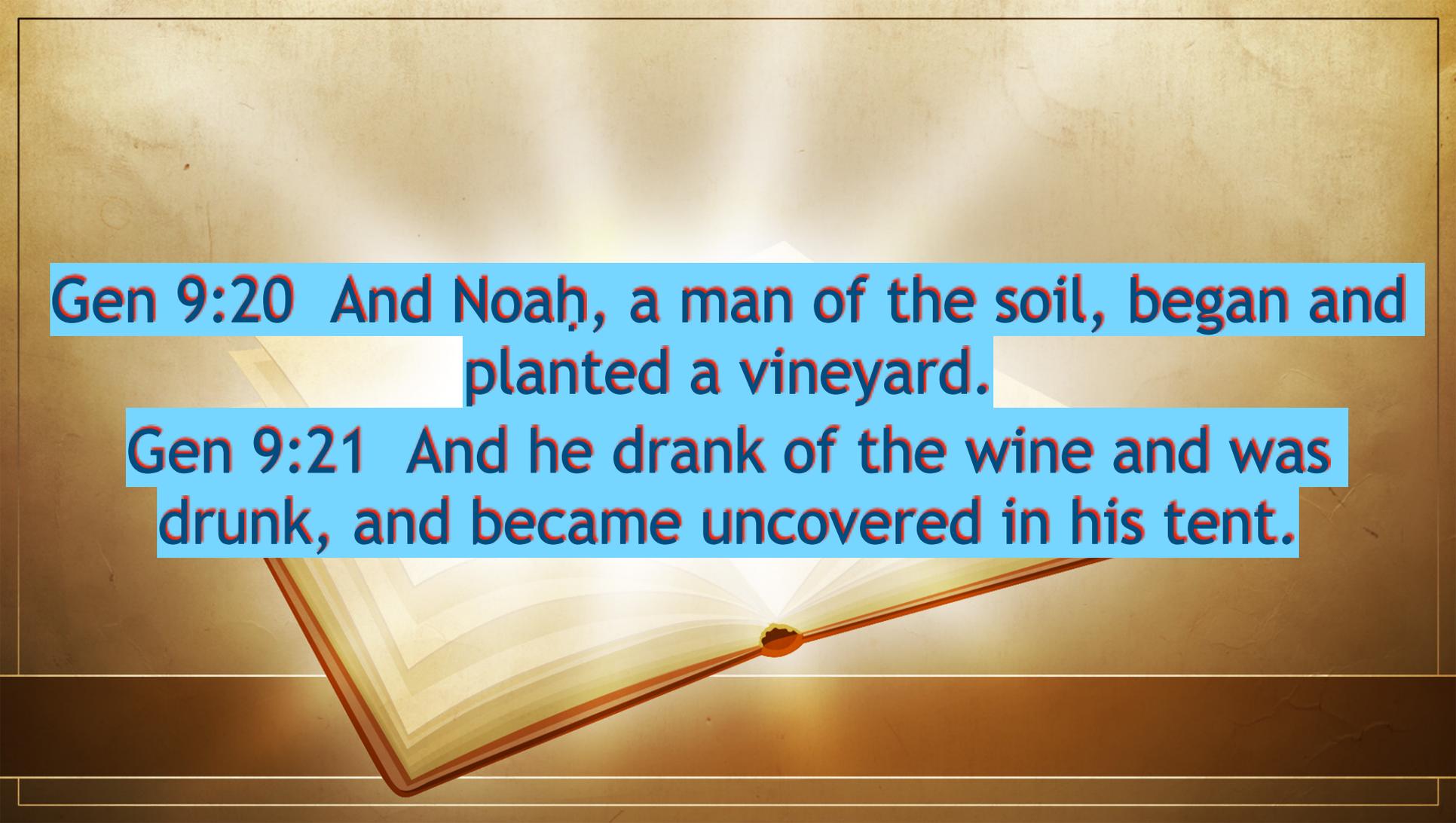
Noah's Descendants

Gen 9:18 And the sons of Noah who went out of the ark were Shēm and Ḥam and Yapheth. And Ḥam was the father of Kena'an.

Gen 9:19 These three were the sons of Noah, and all the earth was overspread from them.

Verse 18 -19

Noah and his sons went out of the ark and here we see the first mention of the name of Kena'an who was the son of Ham. Why the mention of his name here? We know that Kena'an was the one who was cursed and so by the mention of his name here we see how יהוה looks back at whose seed he was. The earth was overspread (populated) through the 3 sons of Noah! Berēshith/Genesis 10 records the genealogy of these 3 sons, which we will look at shortly!



Gen 9:20 And Noah, a man of the soil, began and planted a vineyard.

Gen 9:21 And he drank of the wine and was drunk, and became uncovered in his tent.

Verse 20-21 - Noah's vineyard

When reading this at first glance we certainly do not see the problem with planting a vineyard, yet the word translated as 'and he began' is the Hebrew word - וַיַּחַל v'yaḥal, which comes from the root word חָלַל ḥalal (khalal')- Strong's H2490 (chalal - with a ch.. sound as in loch) which means, 'profane, bore to pieces, kill, wound, defile, pollute, violate'.

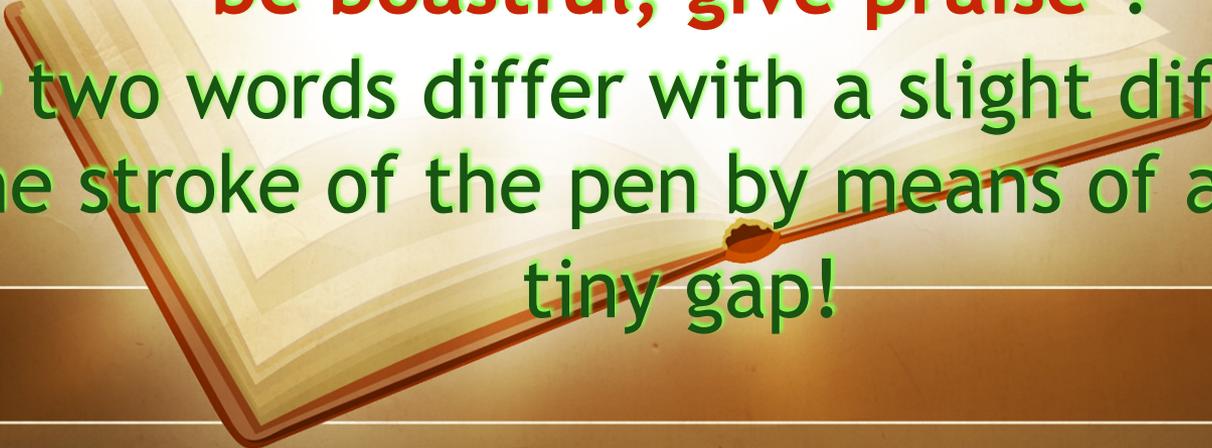
What does it mean to profane?

The word profane means **‘to treat something set-apart with abuse, irreverence or contempt’**.

Here we see how Noah began to be a man of the soil as Qayin was and in doing this he in essence restored the problems that Elohim had done away with through the flood!

What is very interesting to me, is that the word for 'praise', in Hebrew, is הַלַּל- halal (haw-lal')- Strong's H1984 (with a soft sound as in ha) and, in essence, carries the meaning, **'to shine, be boastful, give praise'**.

These two words differ with a slight difference is the stroke of the pen by means of a little tiny gap!



In the word for 'praise' the letter ה(hey) is used and in the word for 'profane' the letter ח(het) is used.

Similar looking letters at a glance and hence the words, even at a glance, may seem to be the same, while they are the total opposite of each other and the difference in the written form is but a tiny little gap on the top left corner of the first letter! This may sound a little pedantic to some of you, but for me it makes me realize just how fine line it is between pure worship and profanity!

PRAISE vs. PROFANE

PRAISE: 'HALAL'

STRONG'S H 1984: *to shine, to be boastful, to praise,
to give praise, to offer praise, sing praise*

הלל

ה = HEY

ל = LAMED

ל = LAMED

SMALL GAP → ה

PROFANE: ḤALAL (CHALAL)

STRONGS H 2490: *to bore, pierce: to pollute, defile, profane:
to desecrate, violate, to kill,*

חלל

ח = ḤET

ל = LAMED

ל = LAMED

NO GAP → ח

FINE LINE BETWEEN PRAISE AND PROFANE!!!!

Let me tell you why I find this very interesting, in the closeness of these words - we see in the world today that there are many who claim to be born again believers of the Almighty yet in their worship they are offering profane worship and they cannot distinguish between the set-apart and the profane!

The 'church' today is profaning the Name of יהוה and have not only brought His Name to nought but have profaned it by treating it with abuse, irreverence and contempt!

Although planting a vineyard is not a sin, what we see is that through this process of planting a vineyard to making wine to drink takes a long time and it was during that time that Noah allowed this **'profaning'** to happen again, by walking according to the desires of the flesh and not by the spirit!

He **'drank'** of the wine and was **'drunk'**.

The Hebrew root word that is translated as 'drank' is שָׁתָהּ shathah (shaw-thaw')- Strong's H8354 and is written in the 'qal active' tense which can render the meaning of, **'to drink, drinking of the cup of Elohim's wrath'**.

The Hebrew word for 'drunk' is שָׁכַר shaker (shaw-kar')- Strong's H7937 meaning, **'to be or become drunk, drunken, intoxicated'**.

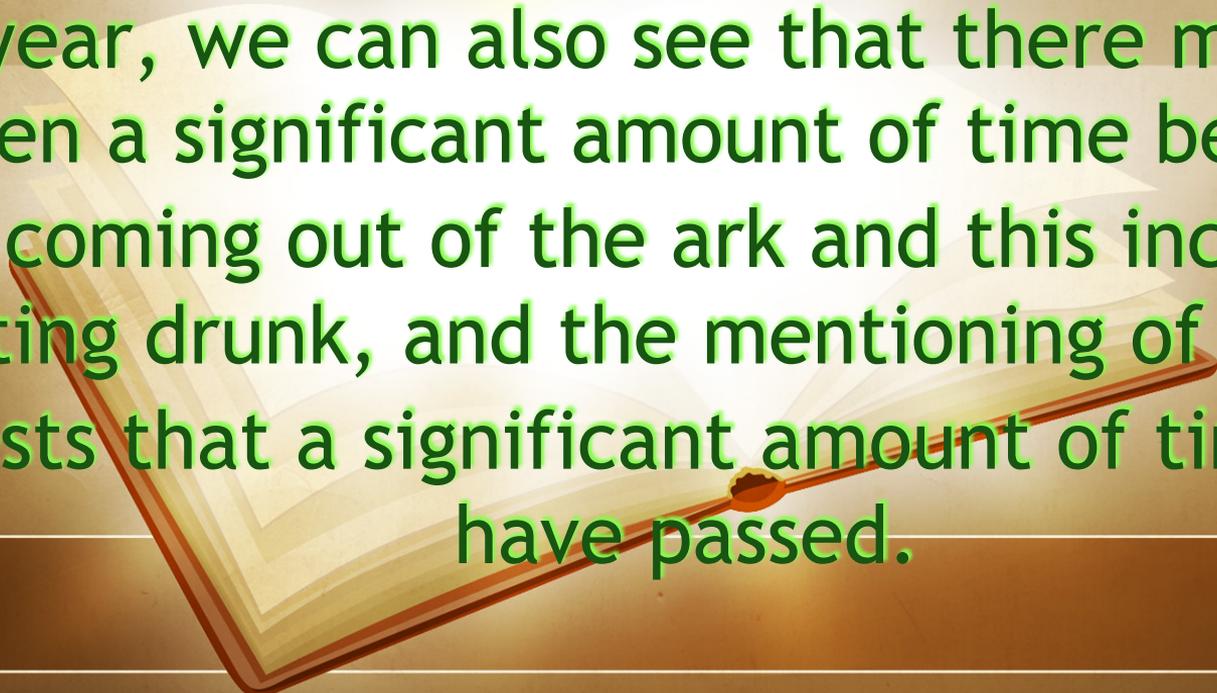
To be intoxicated can also mean to be poisoned,
and when walking according to the lusts of
the flesh we can be in danger of being poisoned or
drunk with power, greed, lust and
coveting fleshly things.

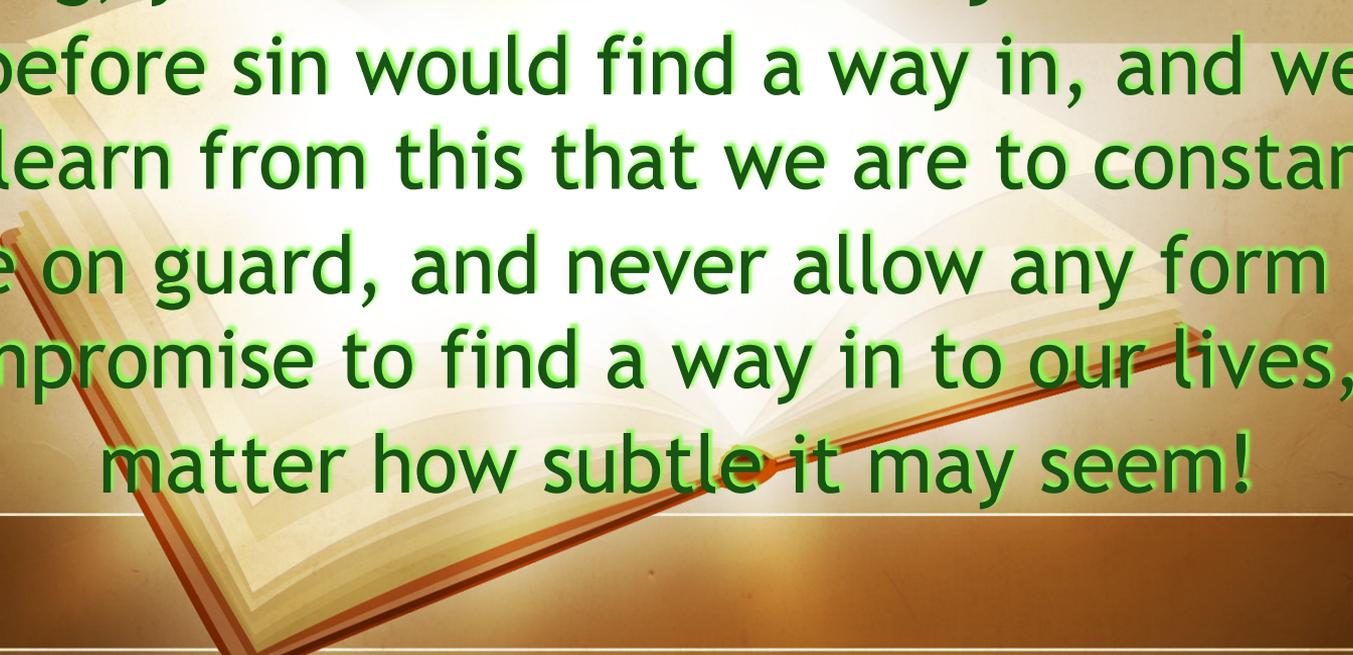


The danger of not ruling over the flesh can cause one to become drunk with that which never satisfies and become destroyed by the cup of whoring, like Qayin!

Before we attack Noah, we can certainly recognize that there was a definite change in the atmospheric conditions on the earth after the flood and the fermentation process of the fruit of the vine may have been a lot quicker or even foreign to what happened before the flood.

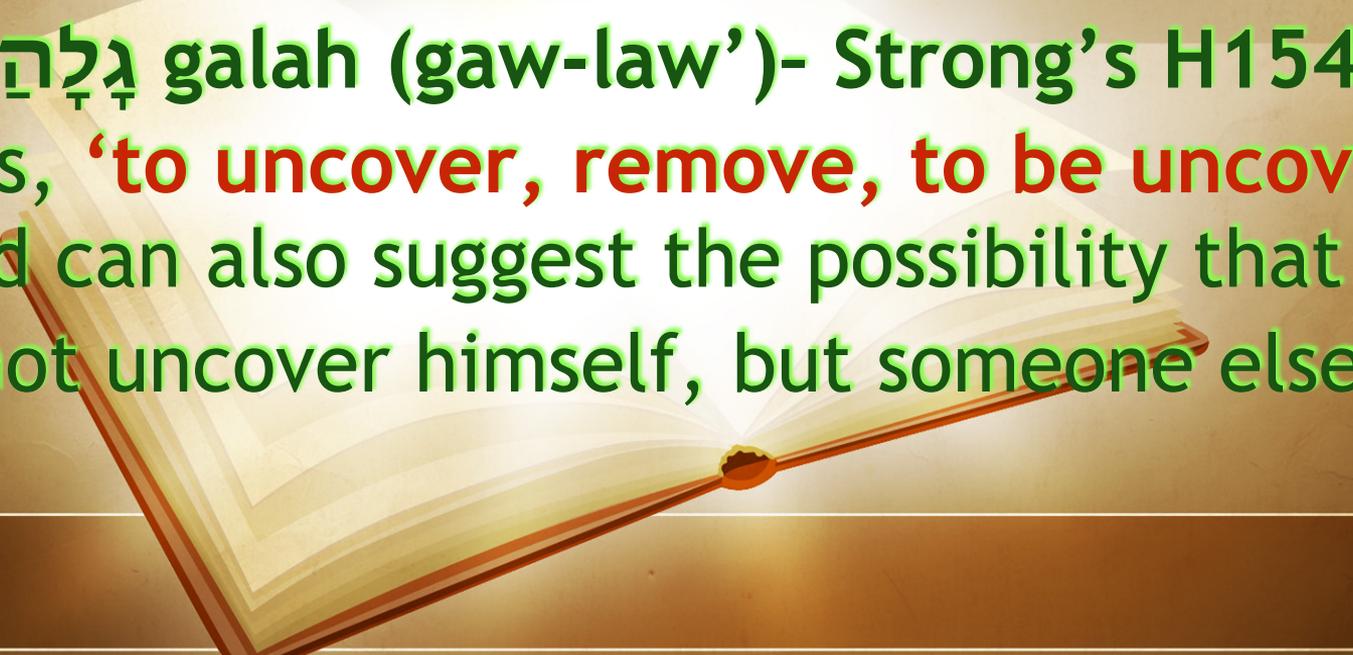
Understanding that, according to Wayyiqra/
Leviticus 19:25, fruit was only to be eaten in the
5th year, we can also see that there must have
been a significant amount of time between
the coming out of the ark and this incident of
getting drunk, and the mentioning of Kena'an
suggests that a significant amount of time had to
have passed.





Things were all new, refreshed and fruit was growing, yet we see how it was just a matter of time before sin would find a way in, and we need to learn from this that we are to constantly be on guard, and never allow any form of compromise to find a way in to our lives, no matter how subtle it may seem!

The term 'became uncovered' is from the root word גָּלַח galah (gaw-law')- Strong's H1540 and means, **'to uncover, remove, to be uncovered'** and can also suggest the possibility that he did not uncover himself, but someone else did!



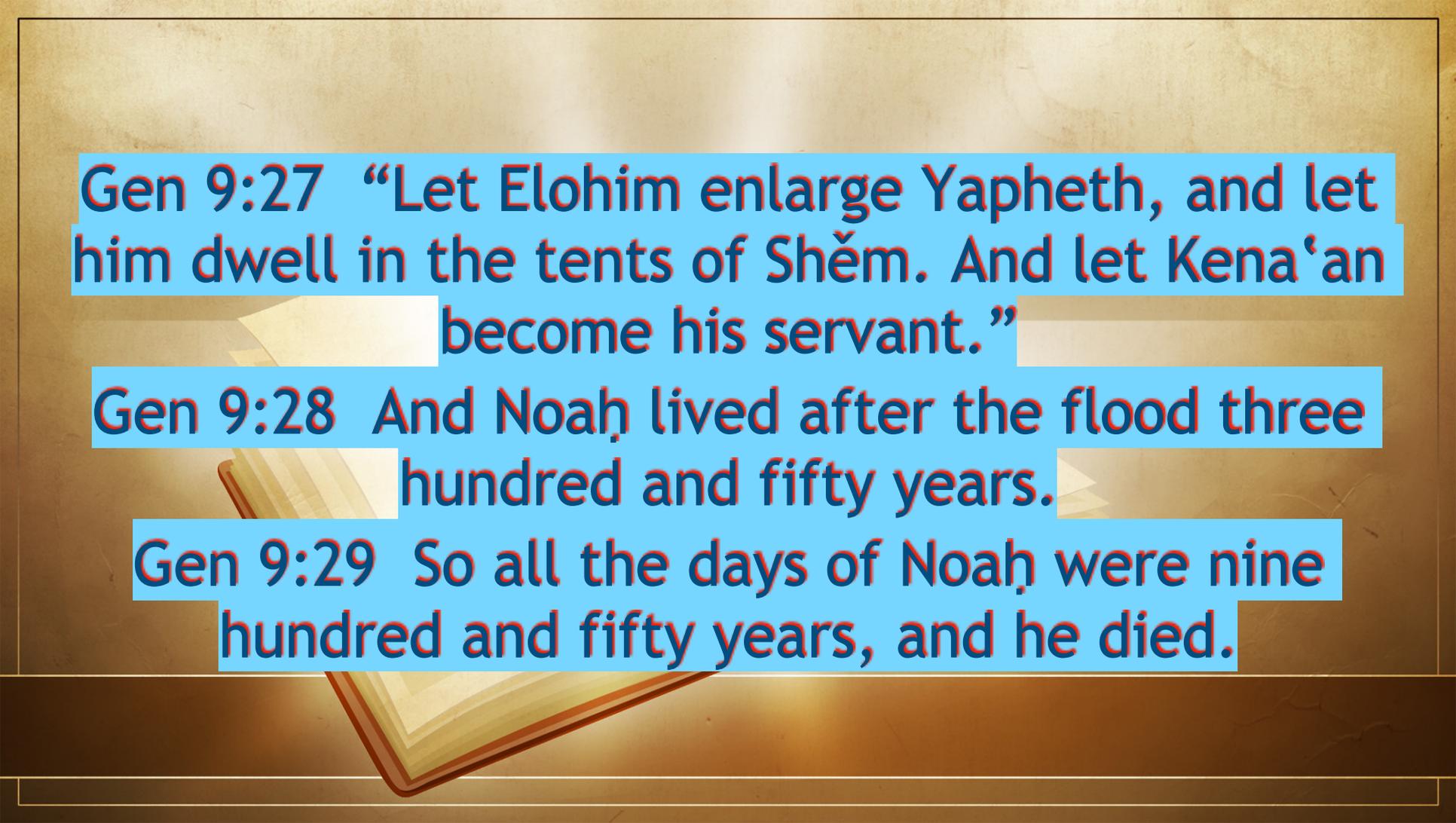
Gen 9:22 And Ham, the father of Kena'an, saw the nakedness of his father, and told his two brothers outside.

Gen 9:23 So Shēm and Yapheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father, but their faces were turned away, and they did not see their father's nakedness.

Gen 9:24 And Noah awoke from his wine, and he knew what his younger son had done to him,

Gen 9:25 and he said, “Cursed is Kena’an, let him become a servant of servants to his brothers.”

Gen 9:26 And he said, “Blessed be יהוה, the Elohim of Shěm, and let Kena’an become his servant.



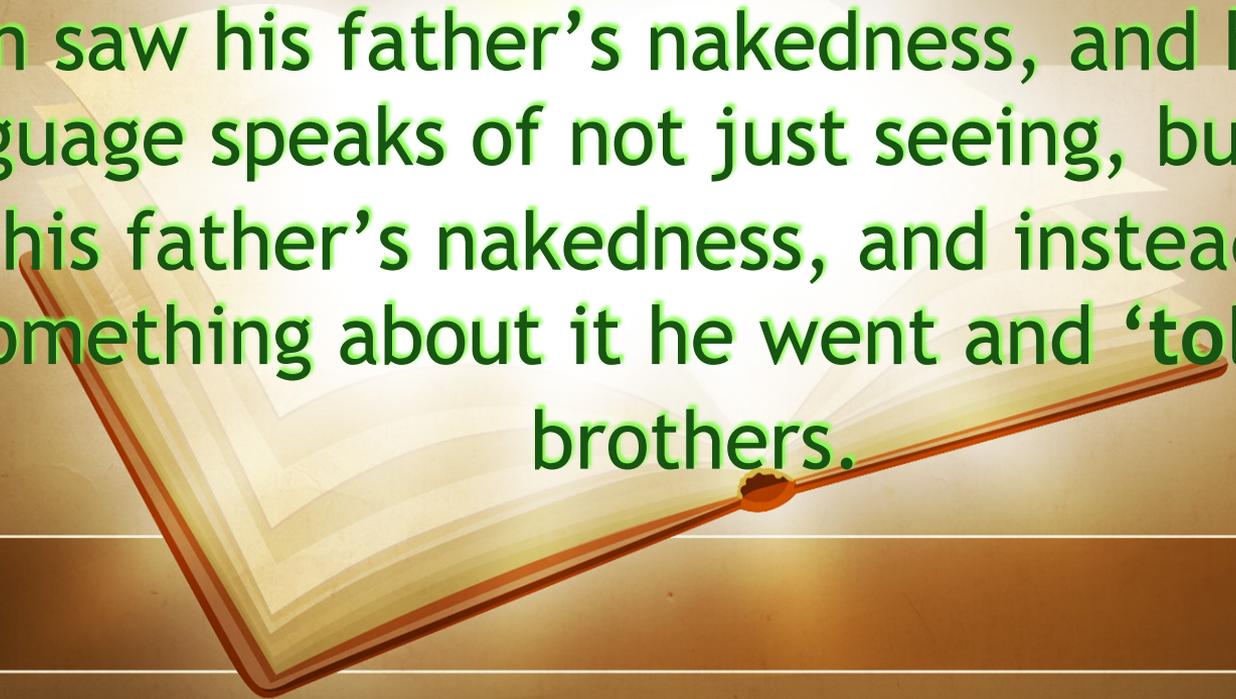
Gen 9:27 “Let Elohim enlarge Yapheth, and let him dwell in the tents of Shēm. And let Kena’an become his servant.”

Gen 9:28 And Noah lived after the flood three hundred and fifty years.

Gen 9:29 So all the days of Noah were nine hundred and fifty years, and he died.

Verse 22-29

Ham saw his father's nakedness, and here the language speaks of not just seeing, but gazing upon his father's nakedness, and instead of doing something about it he went and 'told' his brothers.



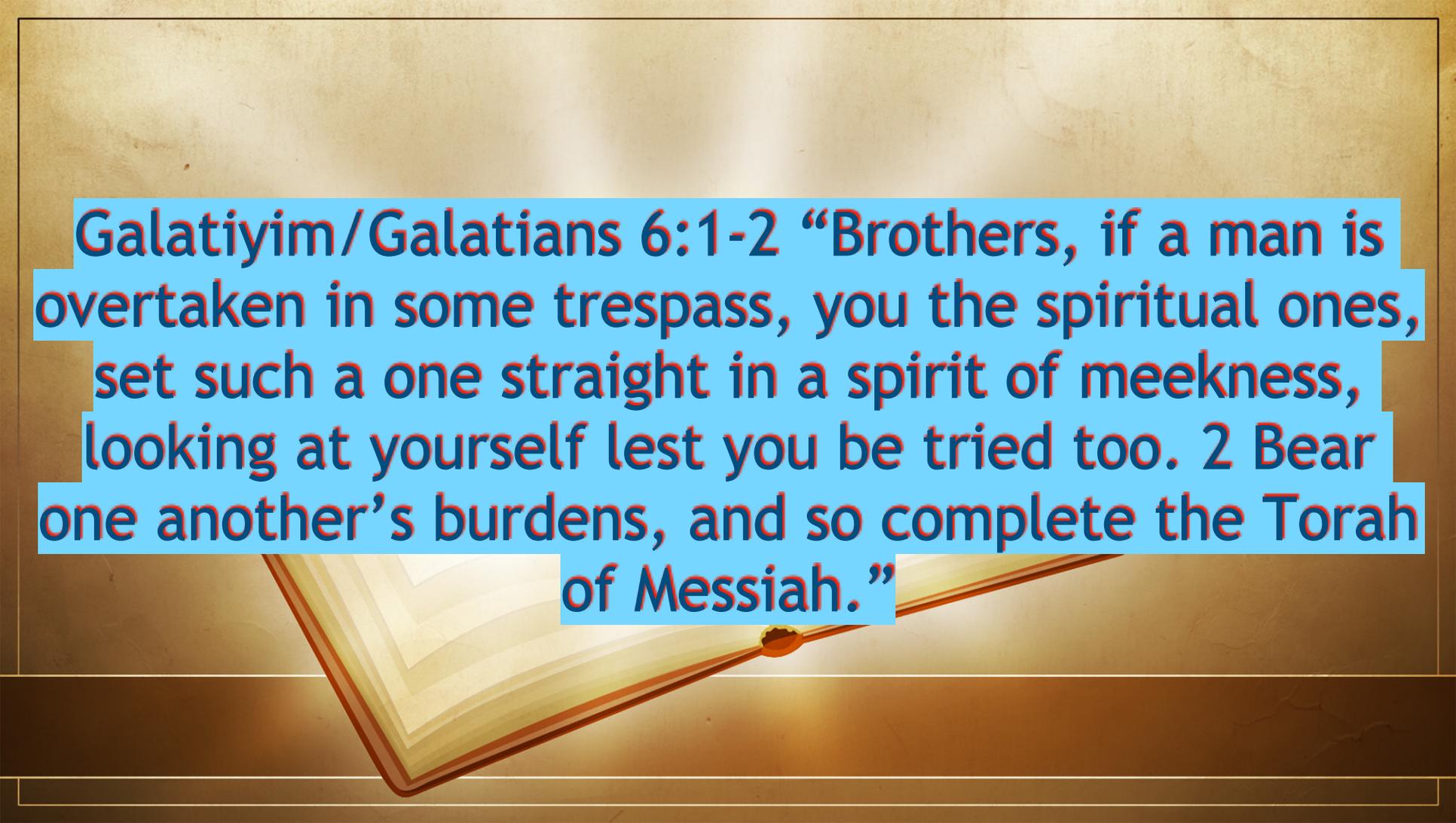
The Hebrew word that is translated as 'told' comes from the root word נָגַד *nagad* (naw-gad')- Strong's H5046 and being written in the 'hiphil active' tense, which is the 'causative action of the verb,' can be rendered as meaning, 'to declare, announce, publish, proclaim' and so, we can see here that Ham did not try to keep this quiet, but rather made a huge noise about it to his brothers and by doing this, he 'mocked' his father.

Tehillah/Psalm 70:3 “Let those who say, “Aha, aha!” Be turned back because of their shame.”

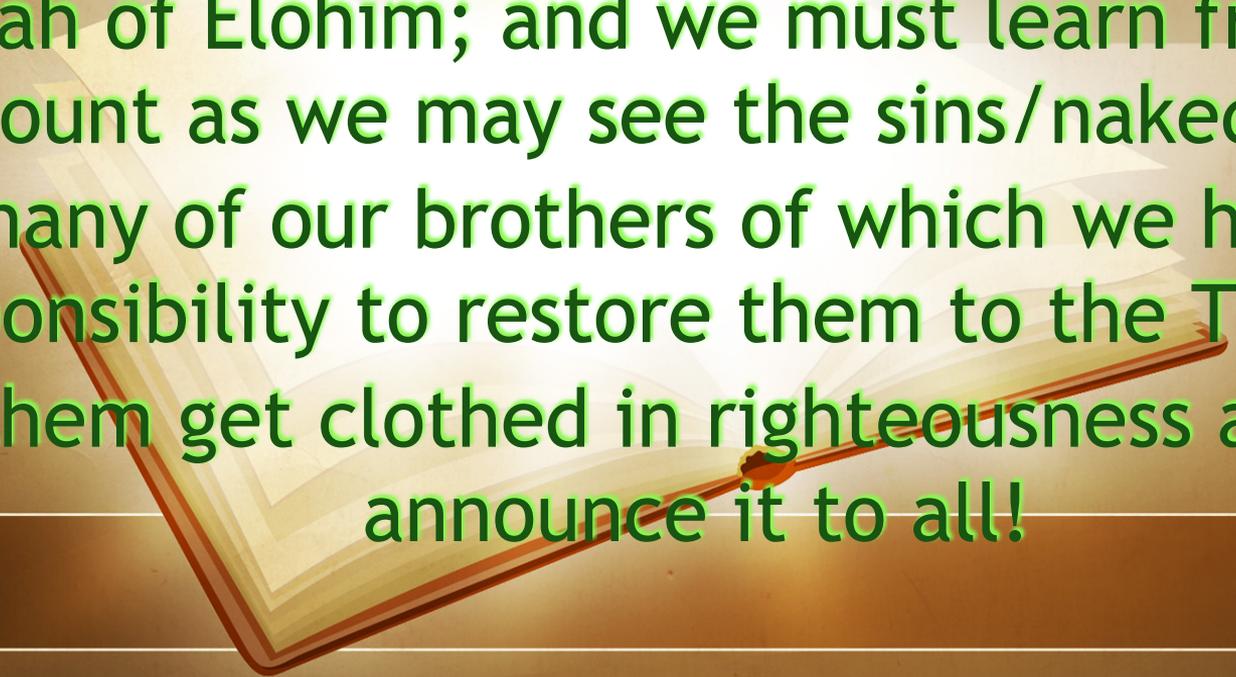
Mishlě/Proverbs 30:17 “An eye that mocks his father, and scorns to obey his mother - Ravens of the wadi dig it out, and young eagles eat it!”

Ham could have dealt with the issue quietly and acted in love:

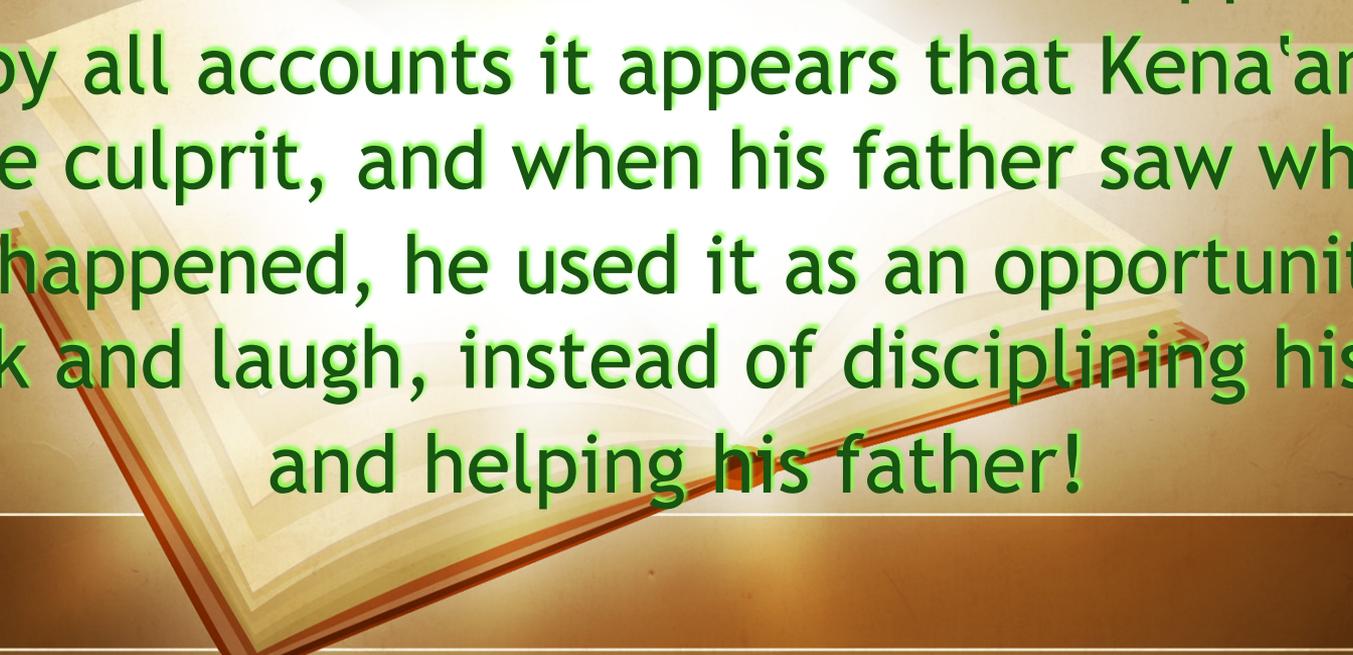
Qorintiyim Aleph/1 Corinthians 13:4-7 “Love is patient, is kind, love does not envy, love does not boast, is not puffed up, 5 does not behave indecently, does not seek its own, is not provoked, reckons not the evil, 6 does not rejoice over the unrighteousness, but rejoices in the truth, 7 it covers all, believes all, expects all, endures all.”



Galatians 6:1-2 “Brothers, if a man is overtaken in some trespass, you the spiritual ones, set such a one straight in a spirit of meekness, looking at yourself lest you be tried too. 2 Bear one another’s burdens, and so complete the Torah of Messiah.”



Ham did not act in a spirit of meekness and therefore was not walking according to the Torah of Elohim; and we must learn from this account as we may see the sins/nakedness of many of our brothers of which we have a responsibility to restore them to the Truth and help them get clothed in righteousness again - not announce it to all!



The language used in these verses also suggest that some form of sexual sin had happened, and by all accounts it appears that Kena'an was the culprit, and when his father saw what had happened, he used it as an opportunity to mock and laugh, instead of disciplining his son and helping his father!

We are not sure of the details of what had happened, but it is abundantly clear that something did happen, and to uncover a man's skirt can, in Scripture, can also refer to having sex with that man's wife, and so, while we do not want to make false and unverified assumptions, we can deduce that a terrible act was done and when Noah awoke, we are told that he knew what his 'younger son' had done; and this term 'his younger son' can also be used as a reference to his grandson.

In Hebrew, the phrase, 'his younger son' is written as בְּנוֹהַקָּטָן - b'no haqqathan - which comes from the two root words:

1) בֵּן ben (bane)- Strong's H1121 - 'son' and
2) קָטָן qatan (kaw-tawn')- Strong's H6996 which means, '**youngest, small, least, littlest**', and can be a reference to '**a grandson**', as opposed to one's youngest son.

This makes sense, by what follows - as Noah rebukes Kena'an, his grandson!!!

What is very interesting to take note of here, in verse 25, is that the words of Noah here, are the first recorded words of Noah!!!

The first recorded words we have of this righteous man, is a cursing of his grandson for the sinful deeds he had done and he said that Kena'an will always be a servant to his brothers.

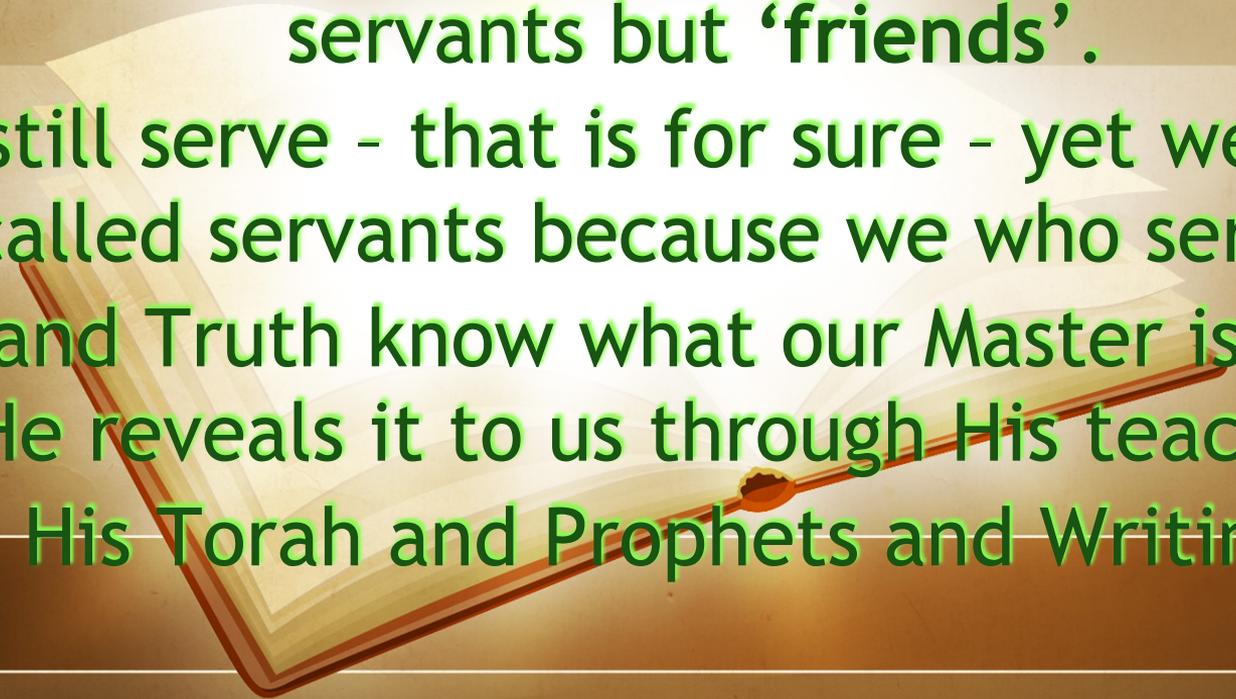
This is a powerful picture of those who walk according to the lusts of the flesh - they will always be servants!!!

Servants do not know what their master is doing and to those who walk in the Torah and do according to the Master's instructions we see the comforting words of Messiah in:

Yohanan/John 15:14-15 "You are My friends if you do whatever I command you. 15 "No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you."

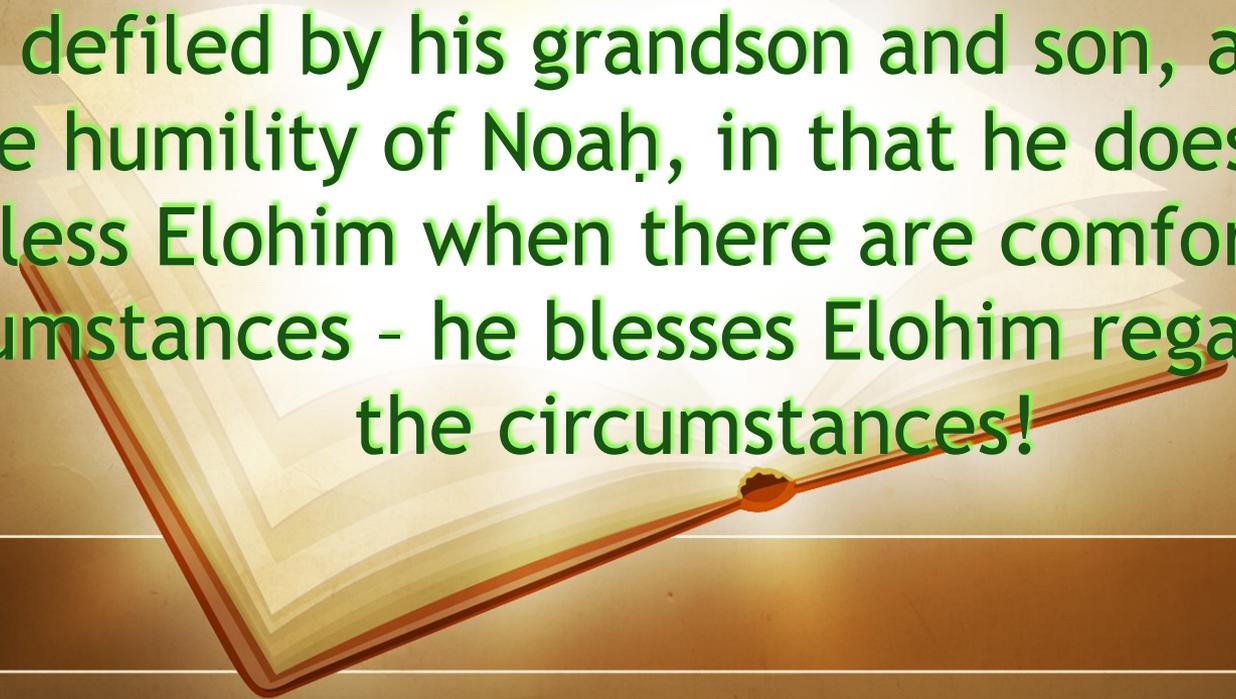
Doing the commands of Elohim, as we walk in
Messiah, causes us to no longer be 'called'
servants but 'friends'.

We still serve - that is for sure - yet we are not
called servants because we who serve in
Spirit and Truth know what our Master is doing, for
He reveals it to us through His teachings
- His Torah and Prophets and Writings!!!



The Gib'onites, who tricked Yehoshua into believing that they were from a far land, for fear of being destroyed, made a covenant with Yehoshua, that he kept even after discovering their lie and told them in Yehoshua/Joshua 9:23 that they would never cease from being slaves, woodcutters and drawers of water for the House of Elohim - these were descendants of Kena'an and they became a 'servant of servant to their brothers' and servants of 'Shem'.

Noah blessed יהוה, even after he and his tent had been defiled by his grandson and son, and shows us the humility of Noah, in that he does not only bless Elohim when there are comfortable circumstances - he blesses Elohim regardless of the circumstances!



Nations Descended from Noah

Gen 10:1 And this is the genealogy of the sons of Noah: Shēm, Ḥam, and Yapheth. And sons were born to them after the flood.

Gen 10:2 The sons of Yapheth: Gomer, and Maḡoḡ, and Maḡai, and Yawan, and Tubal, and Meshek, and Tiras.

Gen 10:3 And the sons of Gomer: Ashkenaz, and Riphath, and Toḡarmah.

Gen 10:4 And the sons of Yawan: Elishah and Tarshish, Kittim and Dodanim.

Gen 10:5 From these the coastland peoples of the nations were separated into their lands, everyone according to his language, according to their clans, into their nations.

Gen 10:6 And the sons of H̄am: Kush, and Mitsrayim, and Put, and Kena'an.

Gen 10:7 And the sons of Kush: Seba, and H̄awilah, and Sabtah, and Ra'mah, and Sabteka.
And the sons of Ra'mah: Sheba and Dedan.

Gen 10:8 And Kush brought forth Nimrod, he began to be a mighty one on the earth.

Gen 10:9 He was a mighty hunter before יהוה, therefore it is said, “Like Nimrod the mighty hunter before יהוה.”

Gen 10:10 And the beginning of his reign was Babel, and Ereḵ, and Akkad, and Kalnēh, in the land of Shin‘ar.

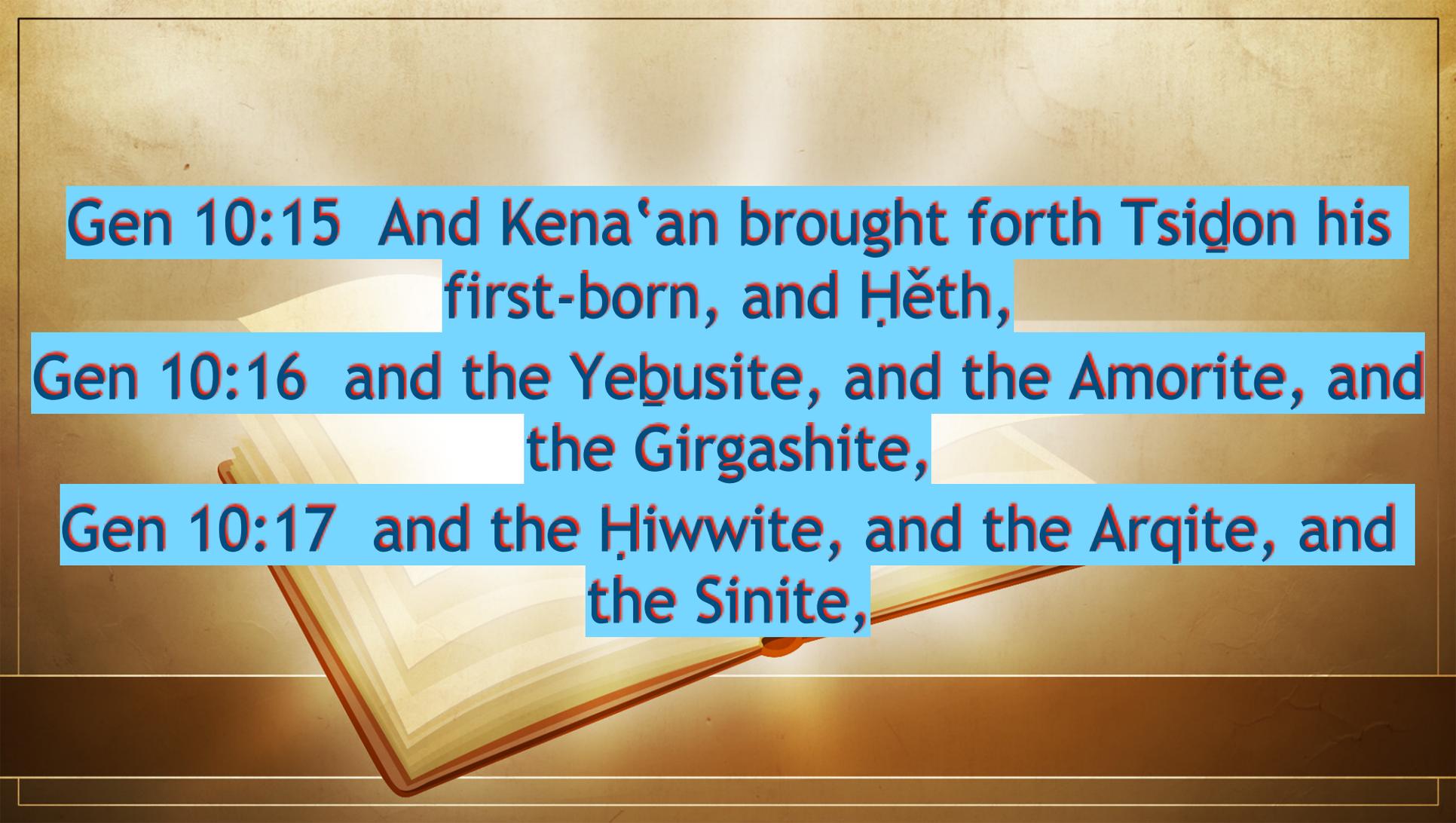
Gen 10:11 From that land he went to Ashshur and built Ninewēh, and Reḥoboth Ir, and Kelaḥ,

Gen 10:12 and Resen between Ninewěh and Kelaḥ, the great city.

Gen 10:13 And Mitsrayim brought forth Luḡim, and Anamim, and Lehaḃim, and Naphtuḥim,

Gen 10:14 and Pathrusim, and Kasluḥim, from whom came the Philistines and Kaphtorim.





Gen 10:15 And Kena'an brought forth Tsidon his first-born, and Hēth,

Gen 10:16 and the Yebusite, and the Amorite, and the Girgashite,

Gen 10:17 and the Hīwwite, and the Arqite, and the Sinite,

Gen 10:18 and the Arwadite, and the Tsemarite, and the Hamathite. And afterward the clans of the Kena'anites were spread abroad.

Gen 10:19 And the border of the Kena'anites was from Tsidon as you go toward Gerar, as far as Azzah, as you go toward Sedom, and Amorah, and Admah, and Tseboyim, as far as Lasha.

Gen 10:20 These were the sons of H̄am, according to their clans, according to their languages, in their lands, in their nations.

Gen 10:21 And also to Shěm, the father of all the children of Ěber, the brother of Yapheth the elder, children were born.

Gen 10:22 The sons of Shěm: Ěylam, and Asshur, and Arpaḱshad, and Luḁ, and Aram.

Gen 10:23 And the sons of Aram: Uts, and Hul,
and Gether, and Mash.

Gen 10:24 And Arpaḵshad brought forth Shelaḥ,
and Shelaḥ brought forth Ĕber.

Gen 10:25 And to Ĕber were born two sons, the
name of one was Peleḡ, for in his days the earth
was divided, and his brother's name was Yoqtan.

Gen 10:26 And Yoqtan brought forth Almodad,
and Sheleph, and H̄atsarmaweth, and Yerah,
Gen 10:27 and Haḡoram, and Uzal, and Diqlah,
Gen 10:28 and Obal, and Abima'ēl, and Sheba,
Gen 10:29 and Ophir, and H̄awilah, and Yobab. All
these were sons of Yoqtan.



Gen 10:30 And their dwelling place was from Měysha as you go toward Sephar, a mountain of the east.

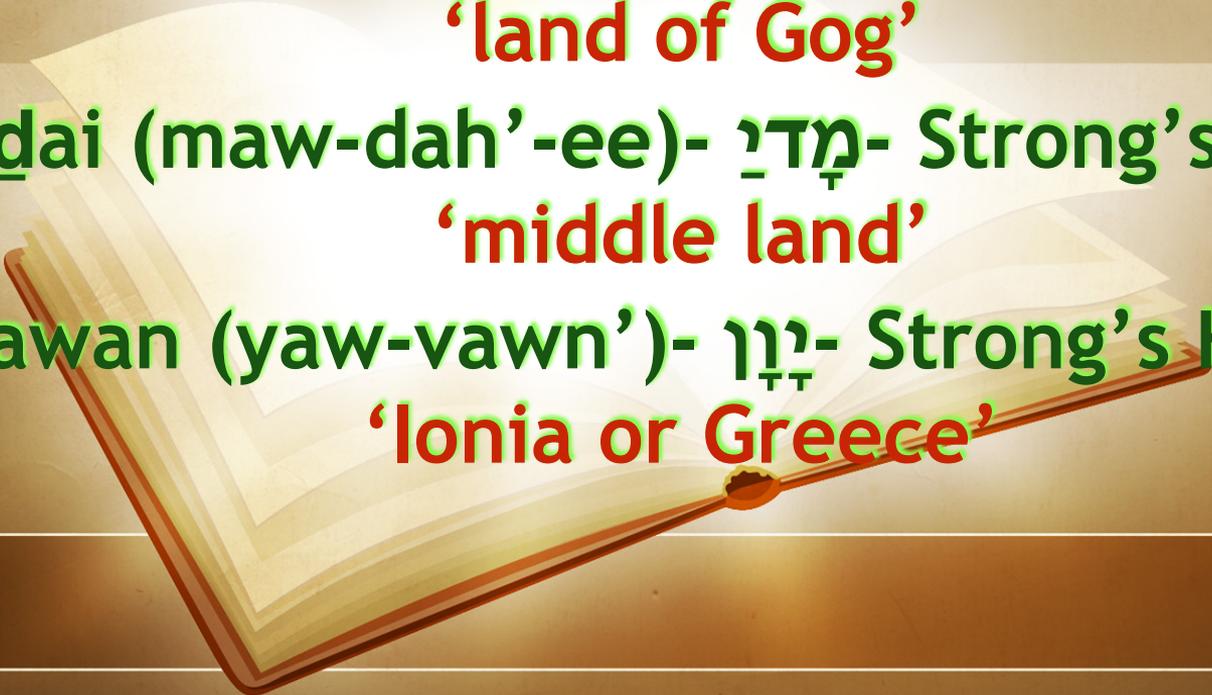
Gen 10:31 These were the sons of Shěm, according to their clans, according to their languages, in their lands, according to their nations.

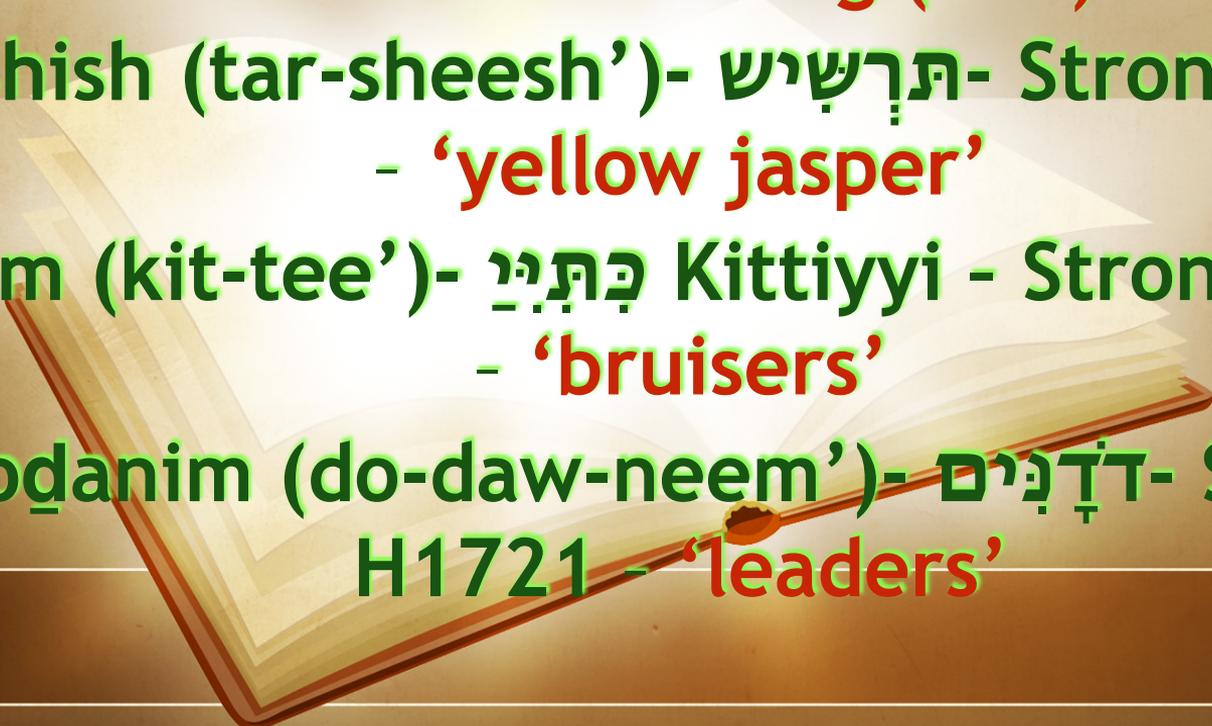
Gen 10:32 These were the clans of the sons of Noah, according to their generations, in their nations. And from these the nations were divided on the earth after the flood.

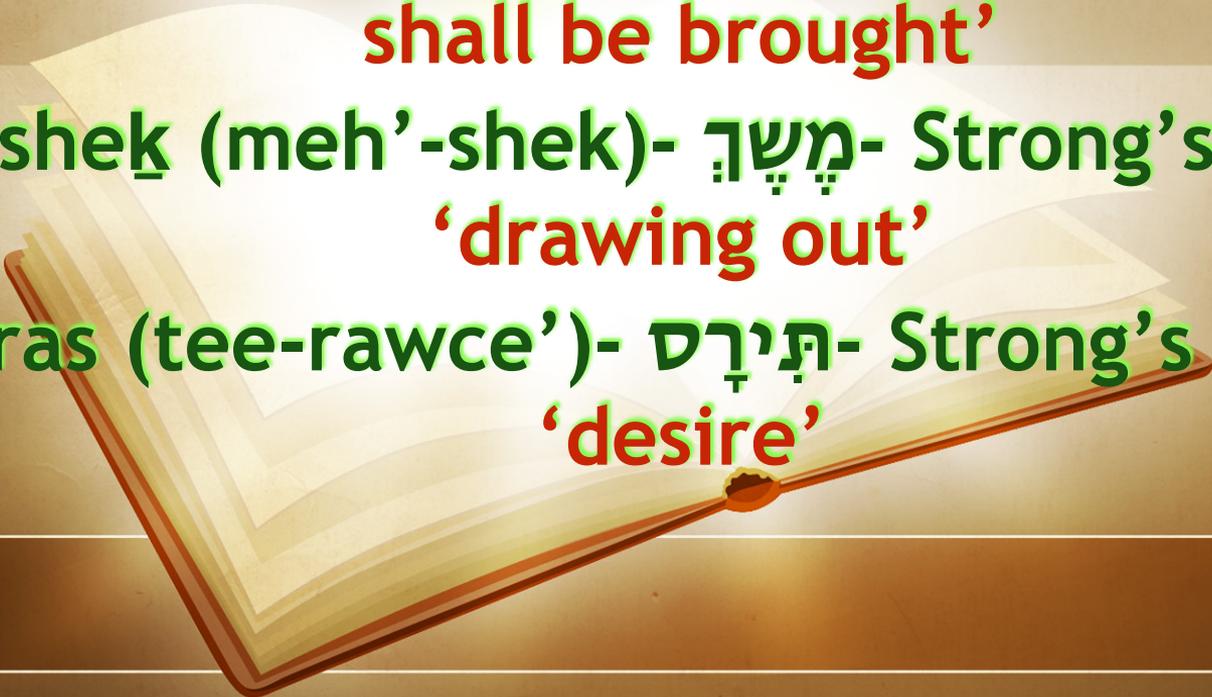
CHAPTER 10

The genealogy of the sons of Noah:

- Sons of Yepheth: - יֶפֶת Yepheth (yeh'-feth)- Strong's H3315 means, **'opened, expansion'**
- Gomer (go'-mer)- גֹּמֵר- Strong's H1586 - **'complete'**
 - Ashkenaz (ash-ken-az')- אֲשַׁכְנַז- Strong's H813 - **'a man as sprinkled: fire as scattered'**
 - Riphath (ree-fath')- רִיפַת- Strong's H7384 - **'spoken'**
 - Toḡarmah (to-gar-maw')- תּוֹגַרְמָה- Strong's H8425 - **'you will break her'**

- 
- Maḡoḡ (maw-gogue')- מגוג- Strong's H4031 -
'land of Gog'
 - Maḡai (maw-dah'-ee)- מגדי- Strong's H4074 -
'middle land'
 - Yawan (yaw-vawn')- יוון- Strong's H3120 -
'Ionia or Greece'

- 
- o Elishah (el-ee-shaw')- אֶלְיָשָׁה - Strong's H473 -
‘El of the coming (one)’
 - o Tarshish (tar-sheesh')- תַּרְשִׁישׁ - Strong's H8659
- ‘yellow jasper’
 - o Kittim (kit-tee')- כִּיְתִיּוֹי Kittiyi - Strong's H3794
- ‘bruisers’
 - o Dodanim (do-daw-neem')- דְּדָנִים - Strong's
H1721 - ‘leaders’

- 
- Tubal (too-bal')- תָּבַל - Strong's H8422 - 'you shall be brought'
 - Meshek (meh'-shek)- מִשָּׁךְ - Strong's H4902 - 'drawing out'
 - Tiras (tee-rawce')- תִּירָס - Strong's H8494 - 'desire'

• Sons of H̄am (khawm)- חָמִים- Strong's H2526 -
'hot'

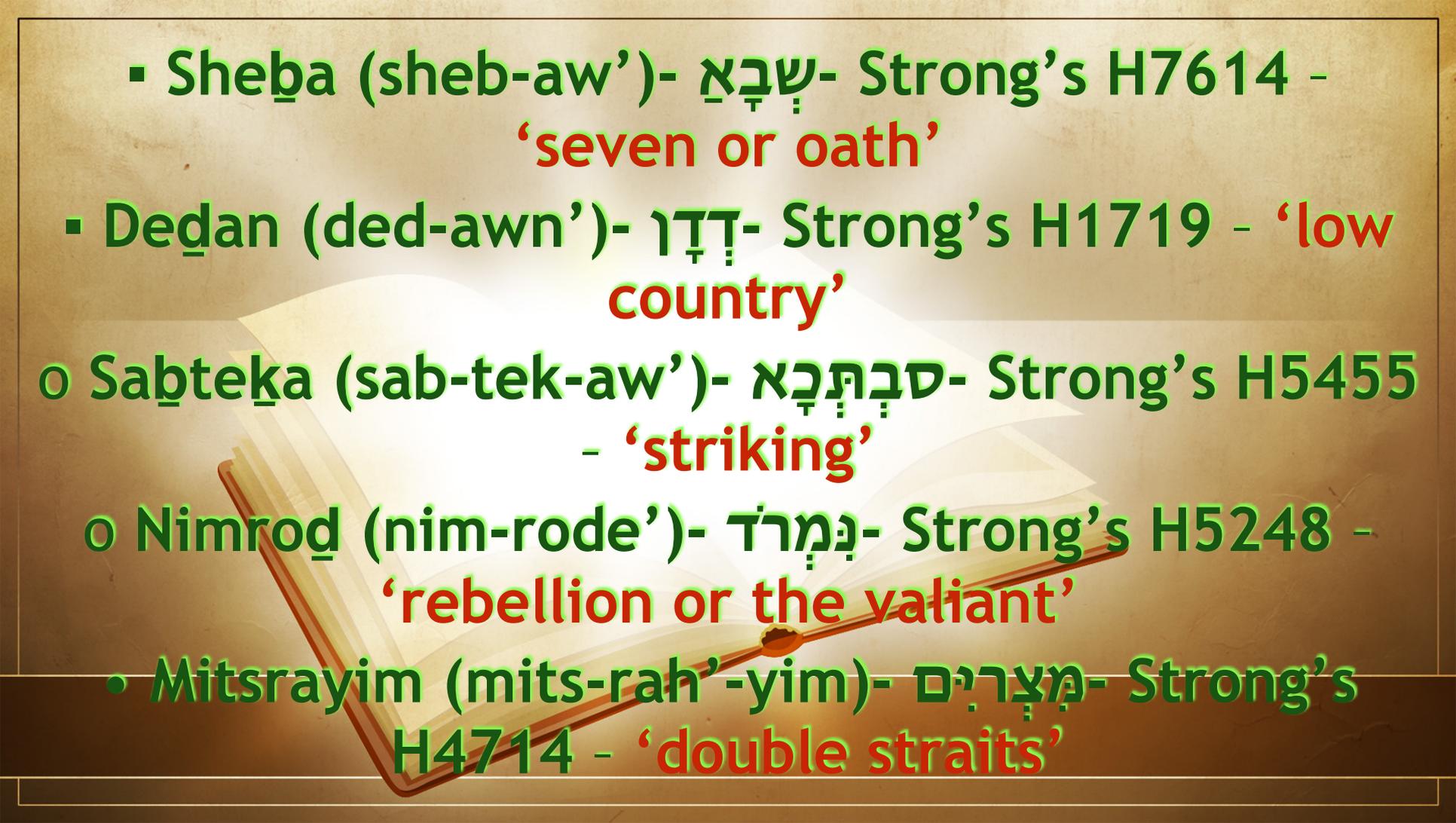
• Kush (koosh)- כּוּשׁ- Strong's H3568 - 'black'

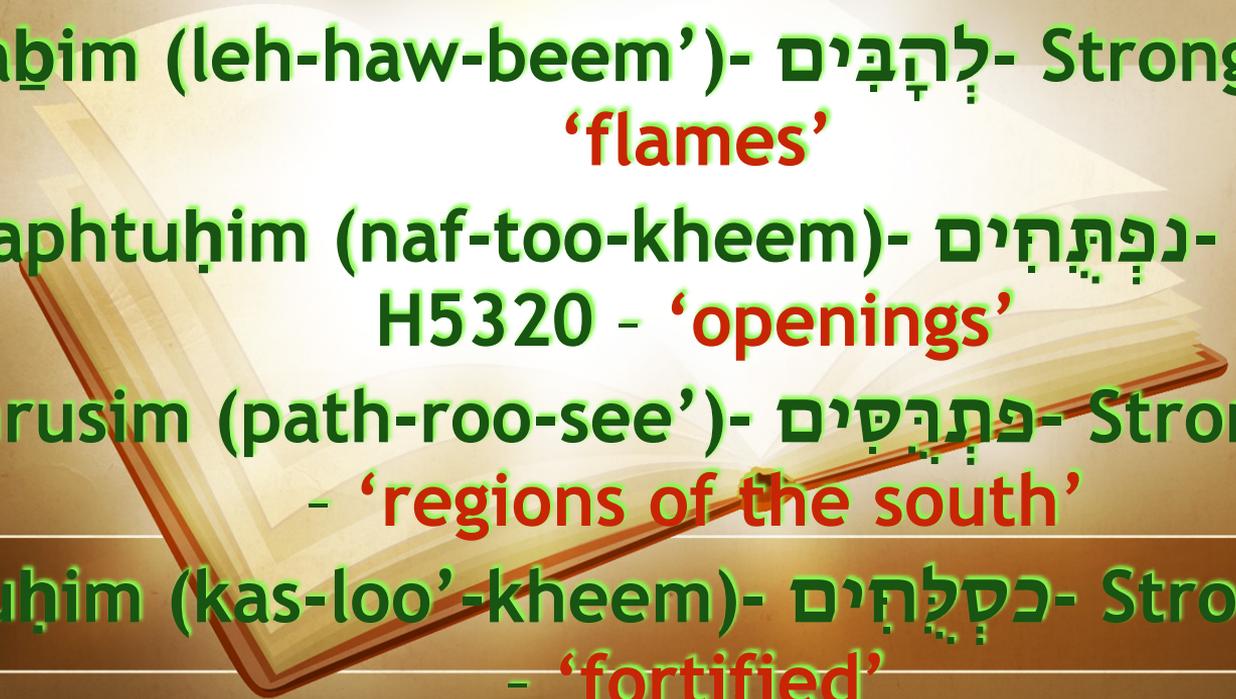
◦ Seba (seb-aw')- סֶבָא- Strong's H5434 - 'you
drink'

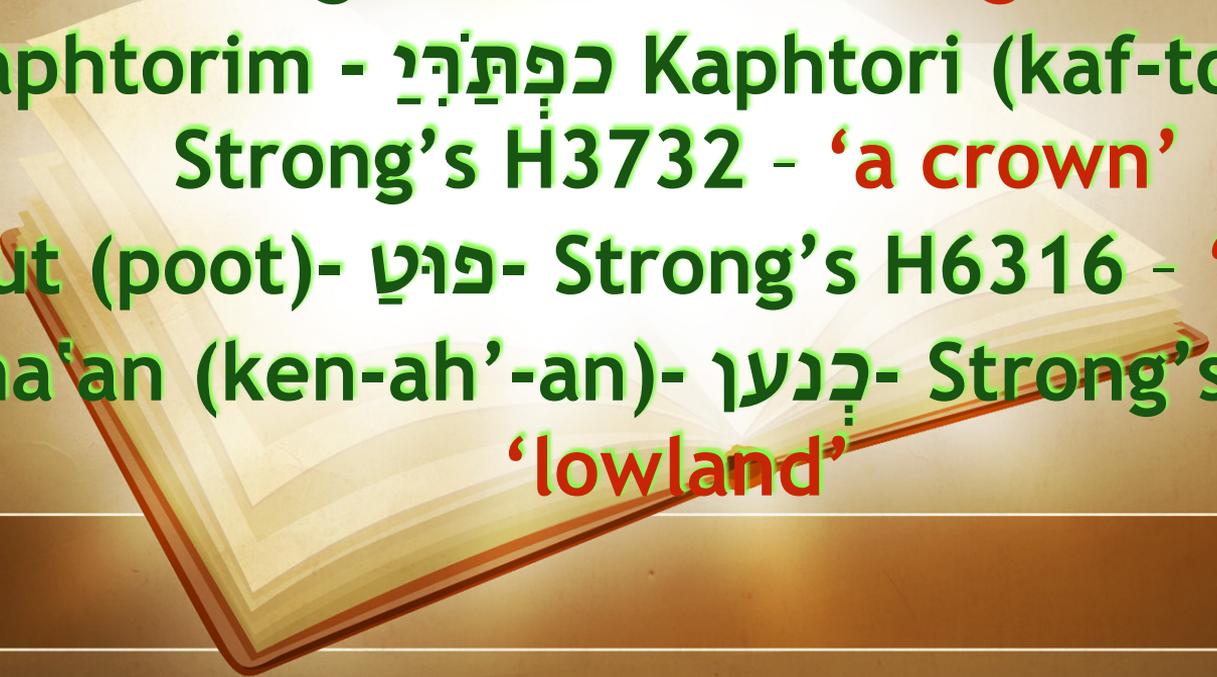
◦ H̄awilah (khav-ee-law')- חַוִּילָה- Strong's H2341 -
'circle'

◦ Sabtah (sab-taw')- סַבְתָּה- Strong's H5454 -
'striking'

◦ Ra'mah - רָעָמָא- Strong's H7484 - 'horses mane,
trembling'

- 
- Sheb̄a (sheb-aw')- שֶׁבַע - Strong's H7614 -
 'seven or oath'
 - Ded̄an (ded-awn')- דִּדָן - Strong's H1719 - 'low
 country'
 - Sab̄teka (sab-tek-aw')- סַבְתֵּכָא - Strong's H5455
 - 'striking'
 - Nimrod (nim-rode')- נִמְרֹד - Strong's H5248 -
 'rebellion or the valiant'
 - Mitsrayim (mits-rah'-yim)- מִצְרַיִם - Strong's
 H4714 - 'double straits'

- 
- o Ludim (loo-dee')- לוּדִים- Strong's H3866 - 'to the firebrands: travailings'
 - o Anamim (an-aw-meem')- עַנְנָמִים- Strong's H6047 - 'affliction of the waters'
 - o Lehabim (leh-haw-beem')- לְהַבִּים- Strong's H3853 - 'flames'
 - o Naphtuhim (naf-too-kheem)- נַפְתָּחִים- Strong's H5320 - 'openings'
 - o Pathrusim (path-roo-see')- פְּתָרֻסִים- Strong's H6625 - 'regions of the south'
 - o Kasluhim (kas-loo'-kheem)- כַּסְלֻחִים- Strong's H3695 - 'fortified'

- 
- Philistines - פְּלִשְׁתִּי Pelishti (pel-ish-tee')-
Strong's H6430 - 'immigrants'
 - Kaphtorim - כַּפְתֹּרִי Kaphtori (kaf-to-ree')-
Strong's H3732 - 'a crown'
 - Put (poot)- פּוּט - Strong's H6316 - 'a bow'
 - Kena'an (ken-ah'-an)- כְּנַעַן - Strong's H3667 -
'lowland'

o Tsidon (tsee-done')- צִידוֹן - Strong's H6721 -
'hunting'

o Hēth (khayth)- חֵת - Strong's H2845 - **'terror'**

o Yebusite - יְבוּסִי Yebusi - Strong's H2983 -
'descendants of Yebus'

o Amorite - אַמֹּרִי Emori (em-o-ree')- Strong's
H567 - **'a sayer'**

o Girgashite - גִּרְגָּשִׁי Girgashi (ghir-gaw-shee')-
Strong's H1622 - 'dwelling on a clayey soil, clay
dwellers'

o Hivvite - חִיֻּבִּי Hivvi (khiv-vee')- Strong's
H2340 - 'villagers, the dwellers of the high
place'

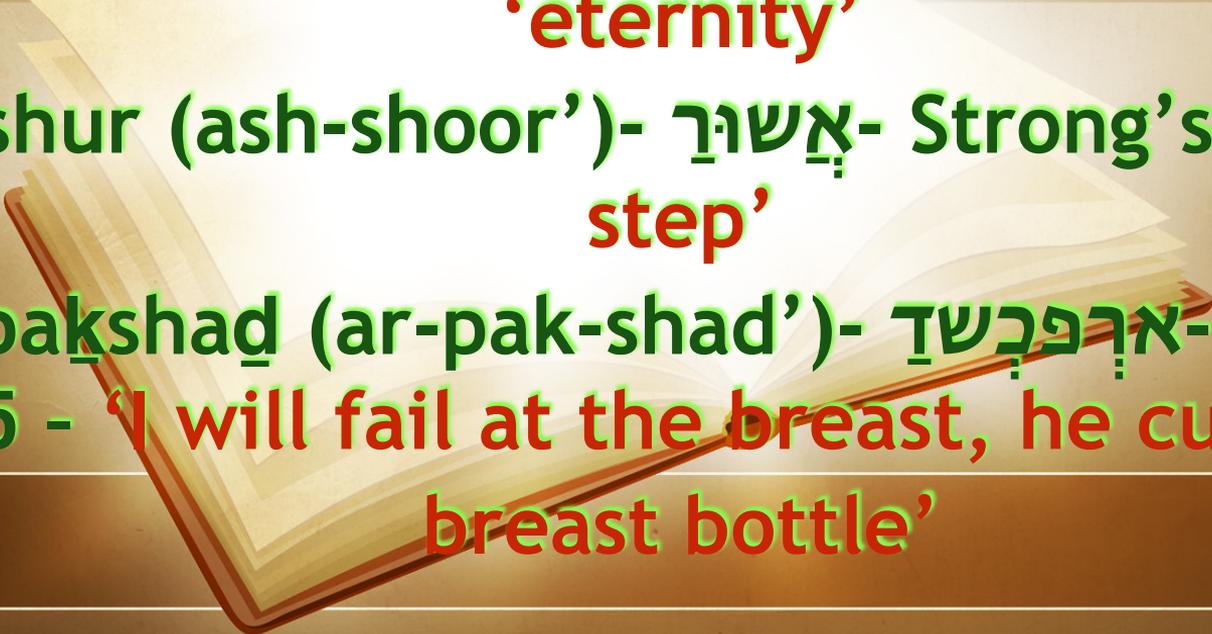
o Arqite - עַרְקִי Arqi (ar-kee')- Strong's H6208 -
'gnawing'

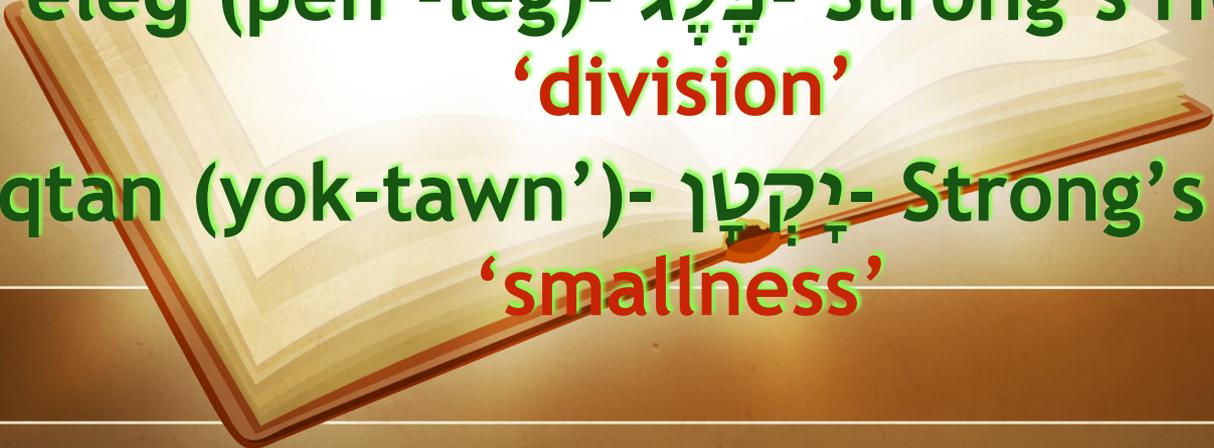
o Sinite (see-nee') - סִינִי - Strong's H5513 - 'thorn or clay'

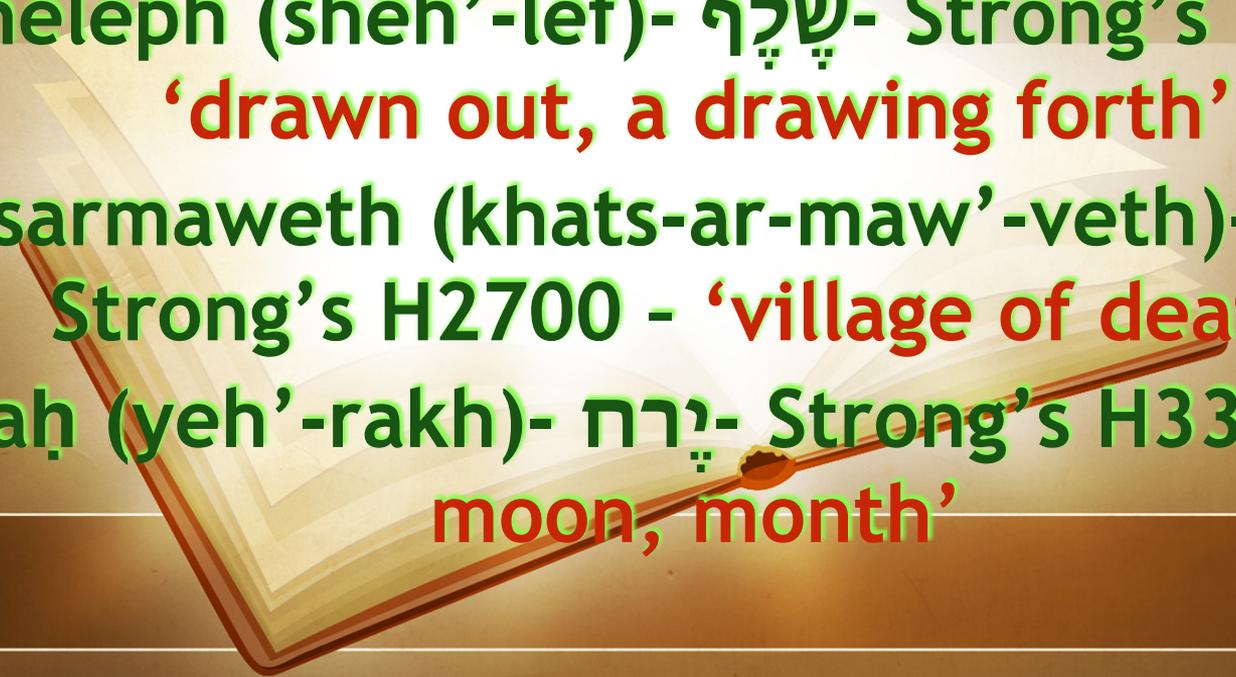
o Arwadite - אַרְוָדִי Arvadi (ar-vaw-dee') - Strong's H721 - 'I will break loose'

o Tsemarite - צִמְרִי Tsemari (tsem-aw-ree') - Strong's H6786 - 'double woolens'

o Hamathite - חַמָּתִי Hamathi (kham-aw-thee') - Strong's H2577 - 'hot spring, fortress'

- 
- The sons of Shēm - שֵׁם - Strong's H8035 -
'name'
 - Ĕylam (ay-lawm') - עוֹלָם - Strong's H5867 -
'eternity'
 - Ashshur (ash-shoor') - אֲשׁוּר - Strong's H804 - 'a
step'
 - Arpakshad (ar-pak-shad') - אַרְפַּכְשָׁד - Strong's
H775 - 'I will fail at the breast, he cursed the
breast bottle'

- 
- Shelah (sheh'-lakh)- שֶׁלַח - Strong's H7974 -
'sprout'
 - Ĕber (ay'-ber)- עֵבֶר - Strong's H5677 - **'region beyond'**
 - Peleḡ (peh'-leg)- פֶּלֶג - Strong's H6389 -
'division'
 - Yoqtan (yok-tawn')- יֶקְטָן - Strong's H3355 -
'smallness'

- 
- o Almodad (al-mo-dawd')- אֲלֻמוֹדָד- Strong's H486 - **'not measured'**
 - o Sheleph (sheh'-lef)- שֶׁלֶפֶת- Strong's H8026 - **'drawn out, a drawing forth'**
 - o Hatsarmaweth (khats-ar-maw'-veth)- חֲצַרְמָוֶת- Strong's H2700 - **'village of death'**
 - o Yerah (yeh'-rakh)- יָרַח- Strong's H3392 - **'new moon, month'**

o Hadoram (had-o-rawm')- הַדוֹרָם- Strong's
H1913 - 'noble honour'

o Uzal (oo-zawl')- אוּזַל- Strong's H187 - 'I will be
flooded'

o Diqlah (dik-law')- דִּיקְלָה- Strong's H1853 -
'palm grove'

o Obal (o-bawl')- עוֹבָל- Strong's H5745 -
'stripped bare'

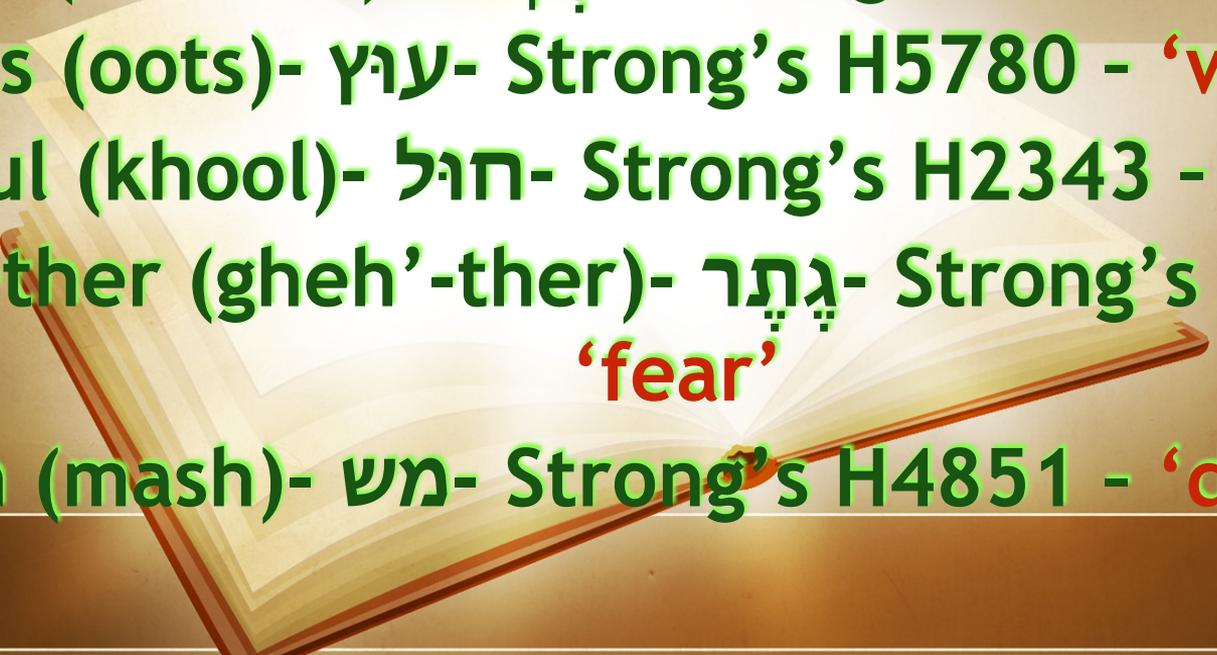
o Abima'el (ab-ee-maw-ale')- אַבְימָאֵל- Strong's
H39 - 'my father is El'

o Sheḇa (sheb-aw')- שֶׁבַע - Strong's H7614 -
'seven or oath'

o Ophir (o-feer')- אוֹפִיר - Strong's H211 -
'reducing to ashes'

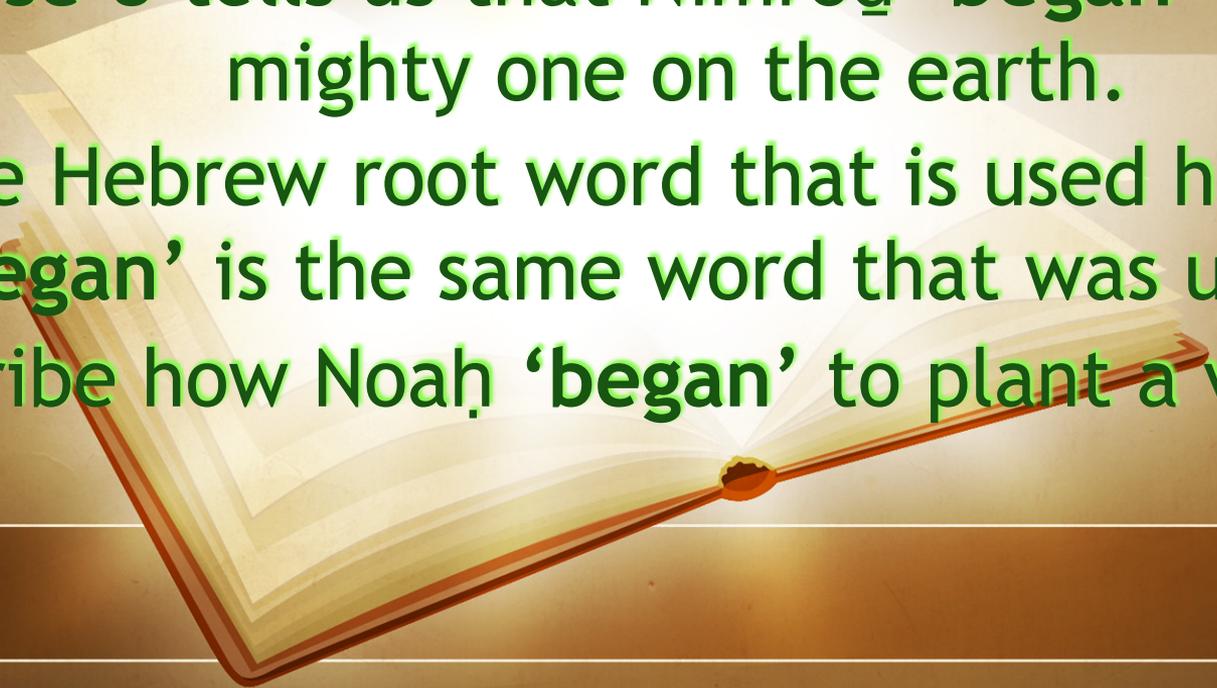
o Ḥawilah (khav-ee-law')- חַוִּילָה - Strong's H2341
- 'circle'

o Yobab (yo-bawb')- יוֹבָב - Strong's H3103 - 'a
desert'

- 
- Lud (lood)- לוּד- Strong's H3865 - 'strife'
 - Aram (arawm')- אַרַם- Strong's H758 - 'exalted'
 - Uts (oots)- עוּץ- Strong's H5780 - 'wooded'
 - Hul (khool)- חוּל- Strong's H2343 - 'circle'
 - Gether (gheh'-ther)- גִּתֵּר- Strong's H1666 - 'fear'
 - Mash (mash)- מַשׁ- Strong's H4851 - 'drawn out'

Verse 8 tells us that Nimrod 'began' to be a mighty one on the earth.

The Hebrew root word that is used here for 'began' is the same word that was used to describe how Noah 'began' to plant a vineyard.



This is the root word חָלַל ḥalal (khaw-lal')-
Strong's H2490 (chalal - with a ch.. sound as in
loch)

which means, '**profane, bore to pieces, kill,
wound, defile, pollute, violate**'.

Nimrod was not a worshipper of יהוה but rather
he was a profaner.

Verse 9

Nimrod was a mighty hunter before יהוה- this was not a compliment!!!

People on the earth began to put Nimrod before יהוה.

The Hebrew word that is translated as 'hunter' is צַיִד tsayid (tsah'-yid)- Strong's H6718 which means, 'hunter, hunting, game, prey', and is also translated in Scripture as 'venison' which speaks of wild game.

Interestingly, we find that this word **צַיִד** tsayid (tsah'-yid)-
Strong's H6718 is also used in reference to
Ėsaw:

Berĕshith/Genesis 25:27-28 “And the boys grew up. And
Ėsaw became a man knowing how to **hunt**, a man of the
field, while Ya'aqob was a complete man, dwelling in tents.
28 And Yitshaq loved Ėsaw because he ate of his **wild game**,
but Ribqah loved Ya'aqob.”

Nimrod and Ėsaw both picture for us those who run after
the flesh and seek their own provision and will not submit
to the rulership of Elohim, but desire to establish their own
kingdom and rulership.

Nimrod was a wicked and evil ruler and he had supernatural strength and ruled by fear.

The correct translation of the text reveals that:
'he was strong and mighty hunter and was in the face of יהוה'.

In other words - he was in יהוה's face - now think about that for a moment - when you get in someone's face you are not their friend! You are hostile - he was defying the power of Elohim!

He became the first self-appointed king.

He set up many of the ancient major centers such as Babelon and Ninewěh. His mother was Semiramis and became his wife.

Nimrod was killed and was cut up and his body parts were distributed throughout the world to declare that 'Nimrod is dead'. His mother/wife went and collected all his body parts, all except one - his phallus, which was believed to have been thrown into the river and never found!

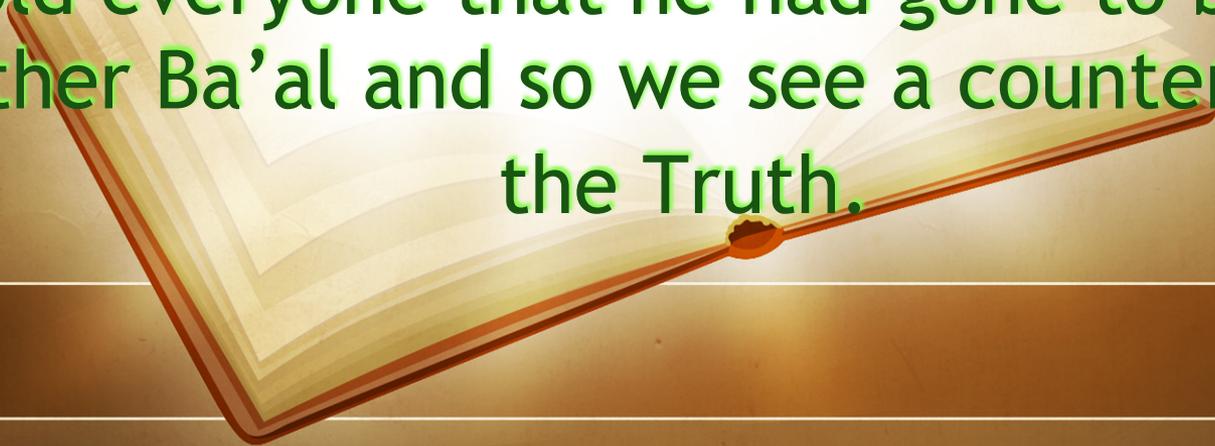
And she declared that Nimrod was 'god' who had gone to heaven and will not return until his phallus is found.

She then began the practice of erecting obelisks in memory of Nimrod.

She gave herself the name Ishtar, Queen of heaven and became pregnant at the equinox fertility service through the pagan ritual of sexual acts on the altar, yet she claimed that she was divinely impregnated by Nimrod who she now gave the official title of Ba'al, which means 'lord' in Hebrew.

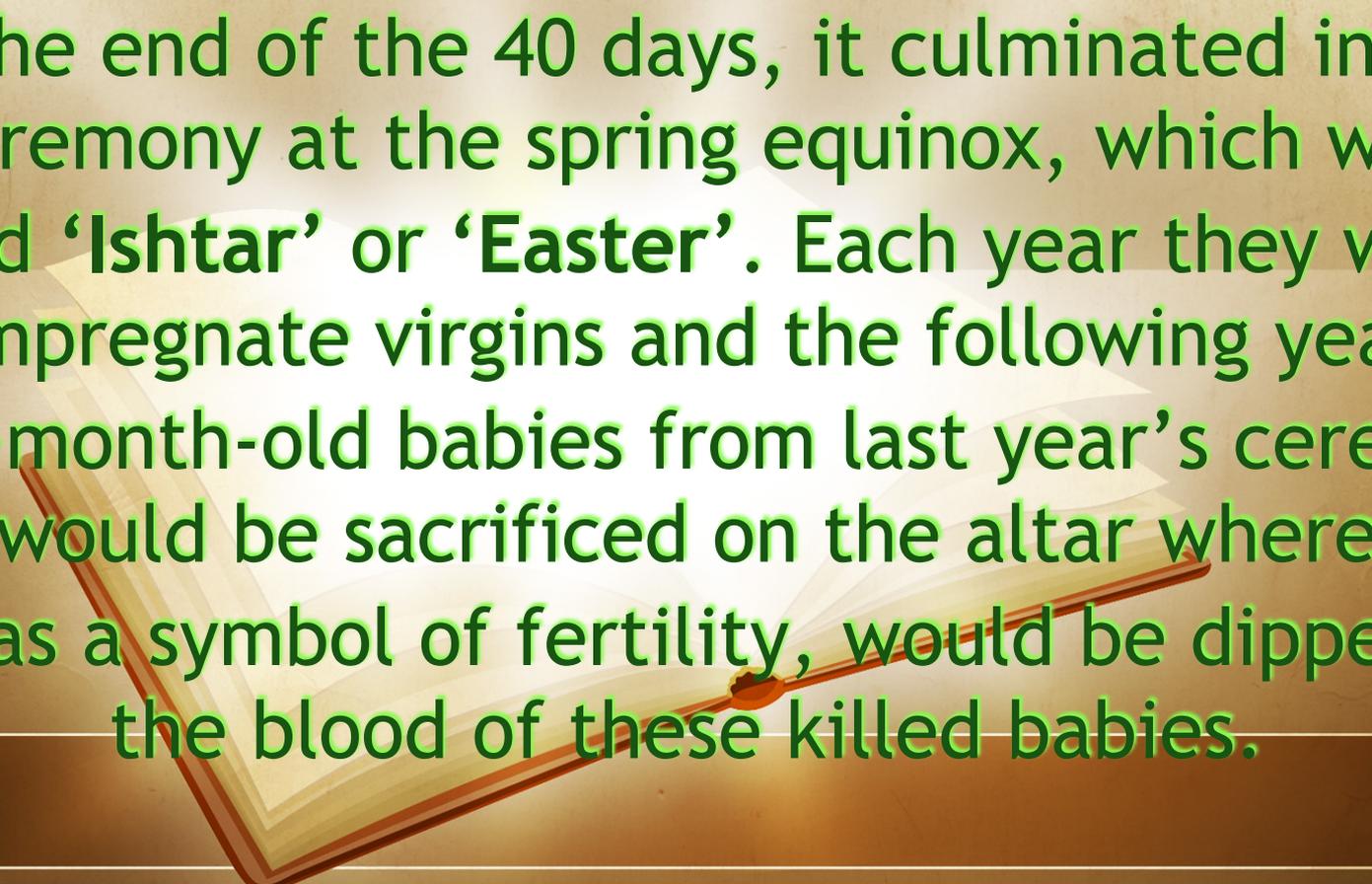
She had a son named Tammuz, who was killed in a freak accident by a wild pig when he was 40 years old.

She told everyone that he had gone to be with his father Ba'al and so we see a counterfeit of the Truth.



In mourning her loss, she instituted a time of mourning of 40 days, 1 for every year of his life, and during this time people were not allowed to eat meat or do anything of pleasure and were to mourn Tammuz.

This yearly time of mourning became known as **‘Weeping for Tammuz’**, one of the abominations that יהוה showed Yehezqěl/Ezekiel taking place in His Hēkal/Temple where the women were **‘weeping for Tammuz’**.



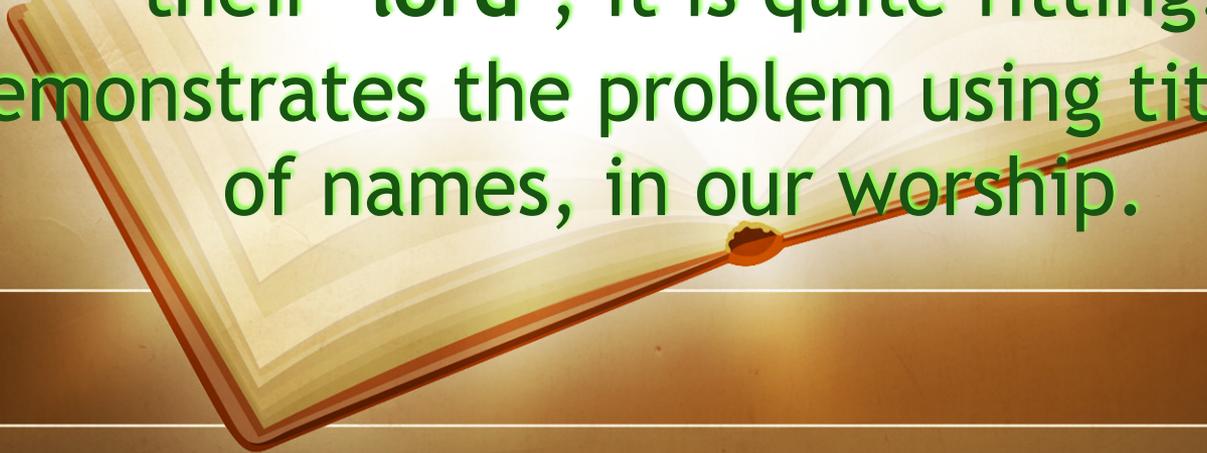
At the end of the 40 days, it culminated into a ceremony at the spring equinox, which was called 'Ishtar' or 'Easter'. Each year they would impregnate virgins and the following year the 3-month-old babies from last year's ceremony would be sacrificed on the altar where eggs, as a symbol of fertility, would be dipped into the blood of these killed babies.

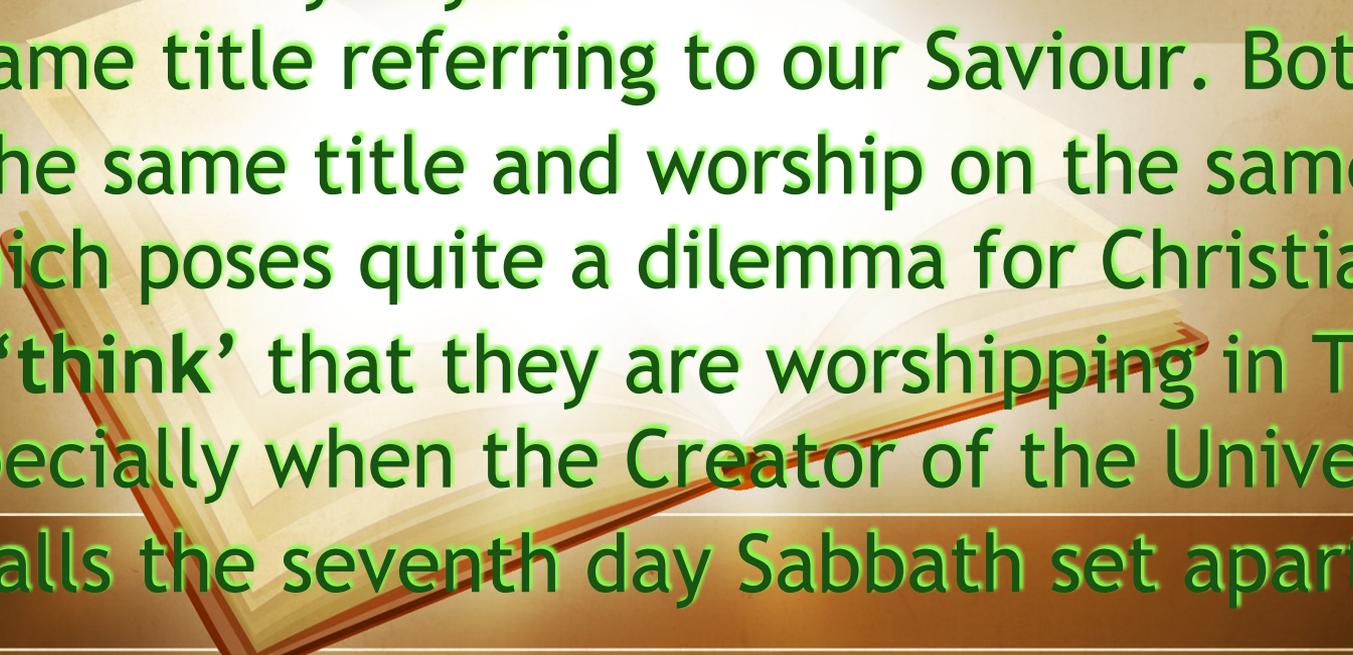
It is clear to see how the 'church' adopted many pagan practices in worship to 'sun' deities - the 40-day period leading up to 'Easter' is known in the Catholic Church as 'Lent'.

We also see very clearly the similarity in symbolism of the 'mother-son' relationship and how 'Mary worship' is a modern form of ancient pagan sun worship and at Easter time people 'paint eggs' etc. Understanding the nature of ancient pagan practices, we can understand the fact that Sunday is considered to be 'the Lord's day'.

Since, as I have said, that 'Ba'al' means 'lord', and the fact that "Sun-Day" was the traditional day of the week that sun-god worshippers revered their 'lord', it is quite fitting.

This demonstrates the problem using titles instead of names, in our worship.





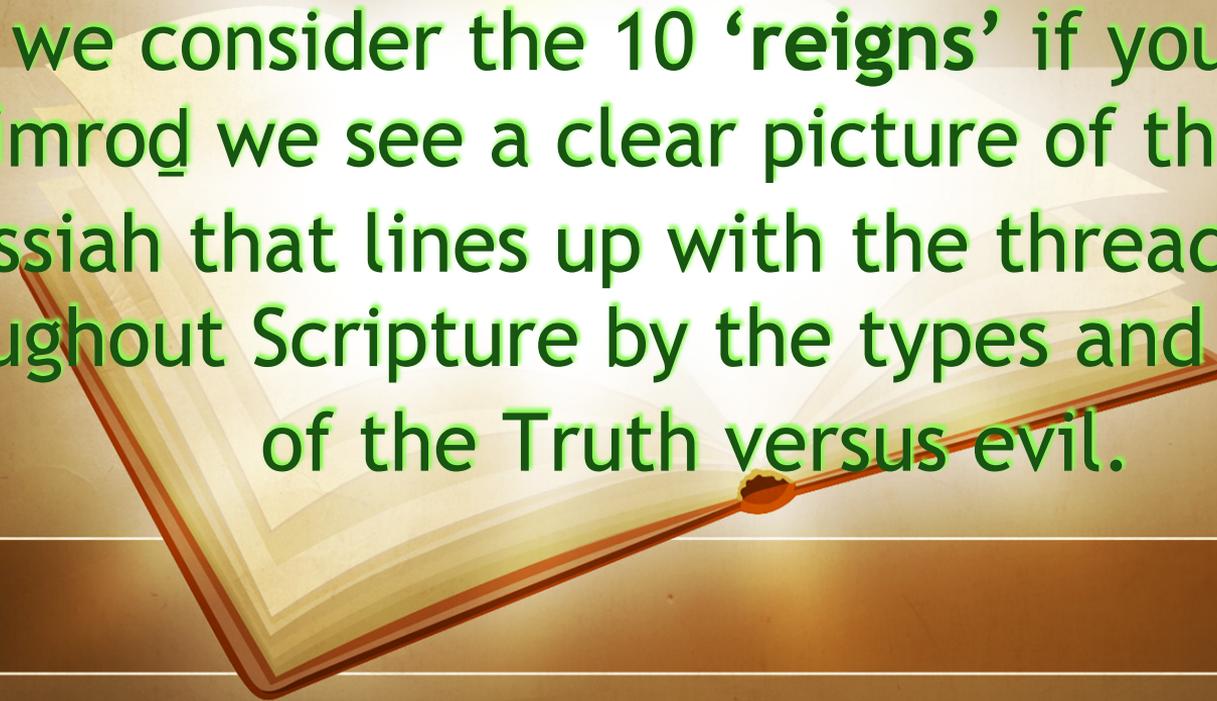
Sun worshippers refer to Baal, Mithra, Rha, Jupiter, Helios, Attis, Tammuz, Osiris and many more when they say 'lord' while Christians use the same title referring to our Saviour. Both use the same title and worship on the same day which poses quite a dilemma for Christians who 'think' that they are worshipping in Truth, especially when the Creator of the Universe calls the seventh day Sabbath set apart.

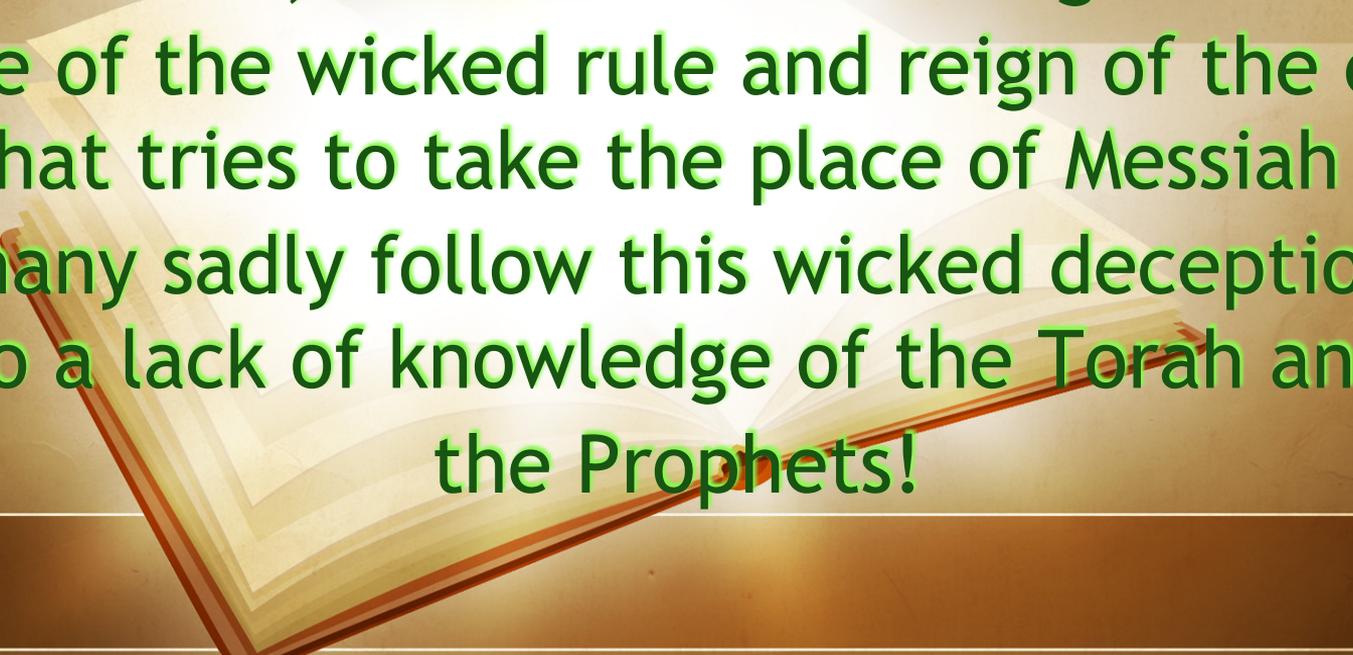
Christianity has its deepened roots all the way back to Nimrod worship and we recognize just how wicked this worldly king was as the effects of his rebellion are still being seen at large today!



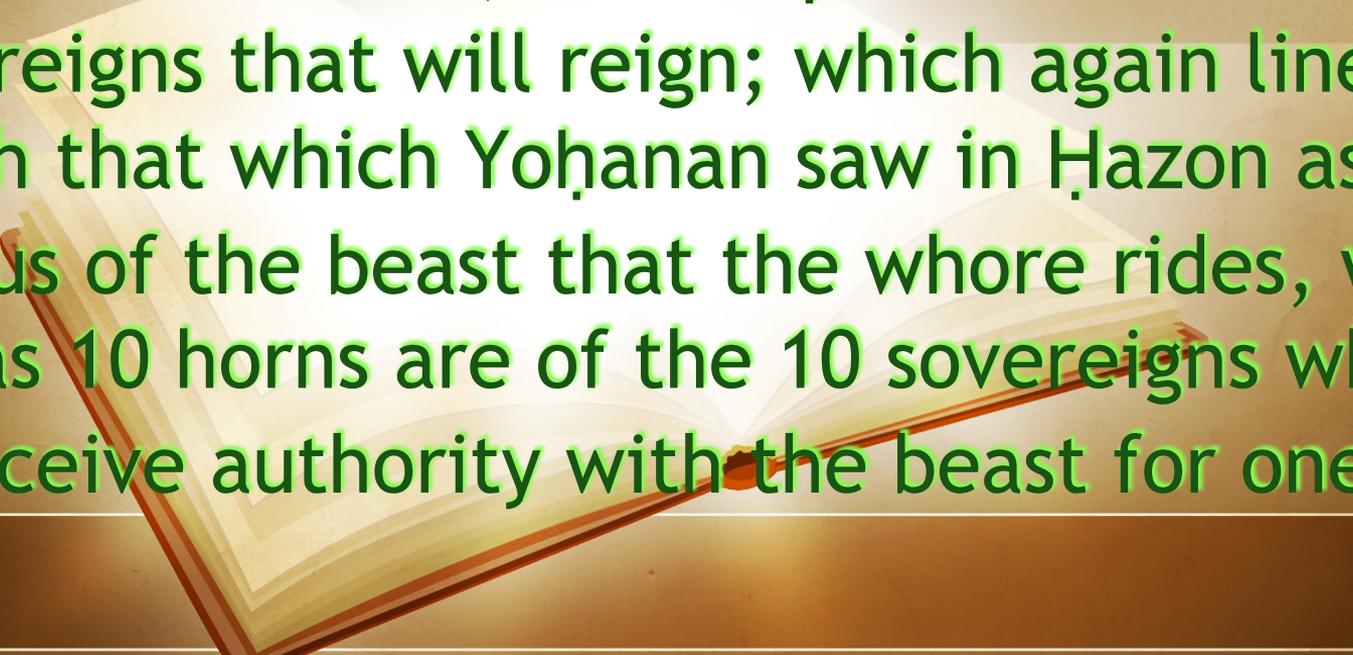
Verse 10-12 - Nimrod's 10 kingdoms

As we consider the 10 'reigns' if you will of Nimrod we see a clear picture of the Anti-Messiah that lines up with the thread we see throughout Scripture by the types and antitypes of the Truth versus evil.





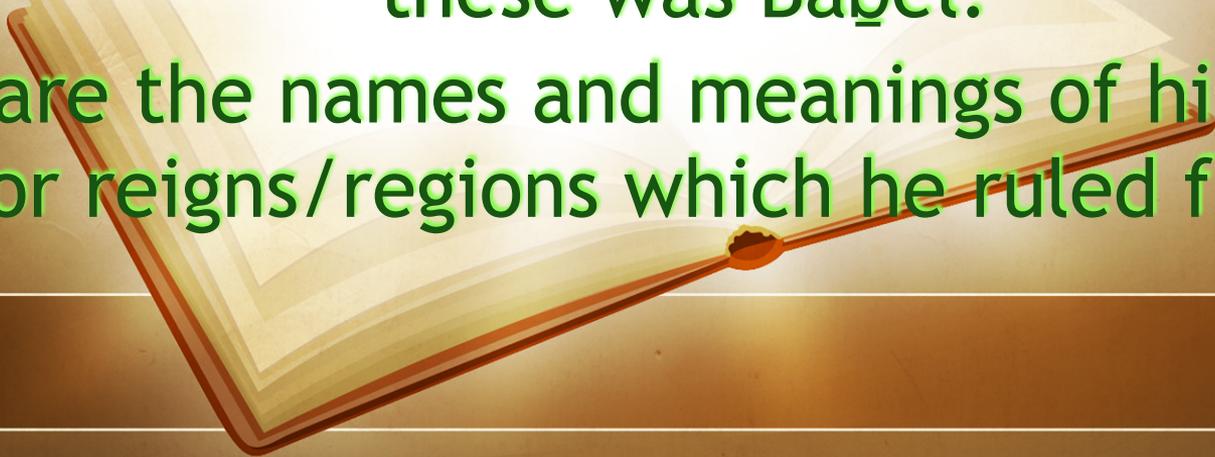
Haman who tried to kill the Yehudim at the time of Estĕr, had 10 sons which again is a picture of the wicked rule and reign of the enemy that tries to take the place of Messiah - and many sadly follow this wicked deception due to a lack of knowledge of the Torah and the Prophets!



In Dani'ěl we are also told of the 4th beast that has 10 horns, which speak of the 10 sovereigns that will reign; which again lines up with that which Yoḥanan saw in Ḥazon as he tells us of the beast that the whore rides, which has 10 horns are of the 10 sovereigns who will receive authority with the beast for one hour.

Without going into prophecy in this commentary, the point I am trying to stress is that Nimrod's kingdoms were wicked kingdoms; and the first of these was Babel.

Here are the names and meanings of his 10 cities or reigns/regions which he ruled from:



Babel (baw-vel')- בָּבֶל - Strong's H894 -
'confusion (by mixing)'

Erek (eh'-rek)- אֶרֶךְ - Strong's H751 - 'long'

Akkad (ak-kad')- אַכַּד - Strong's H390 - 'subtle'

Kalnēh (kal-neh')- כַּלְנֶה - Strong's H3641 -
'fortress of Anu'

Shin'ar (shin-awr')- שִׁנְעָר - Strong's H8152 -
'country of two rivers'

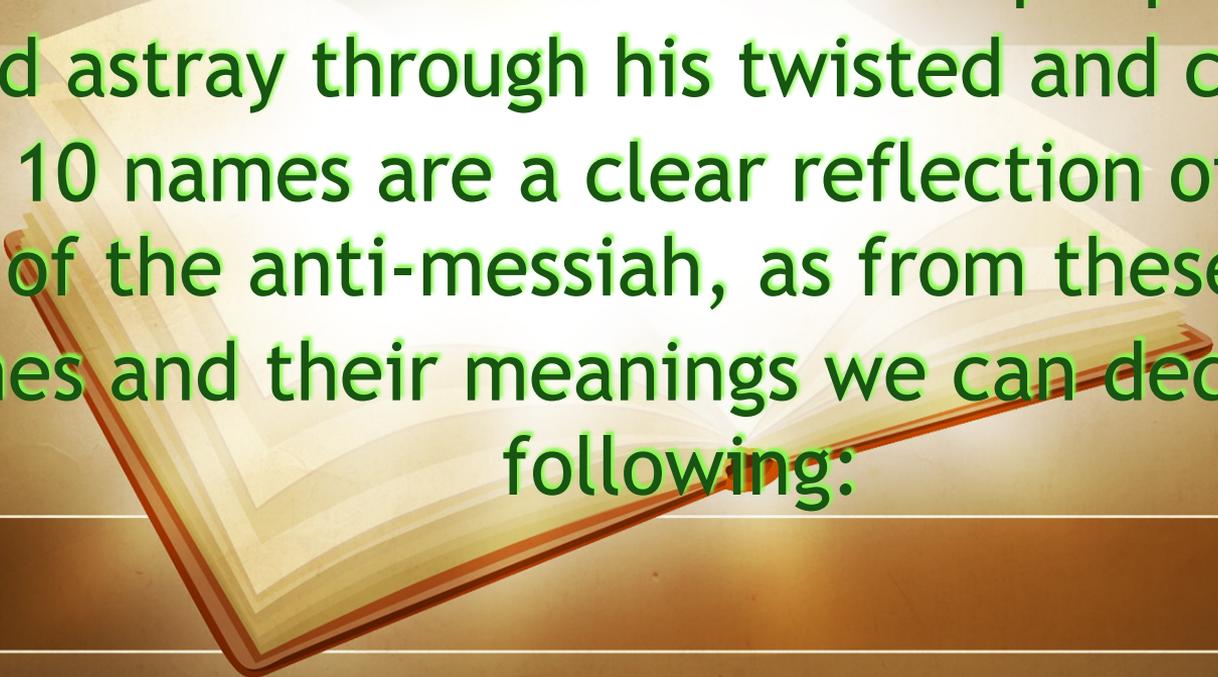
Ashshur (ash-shoor')- אֲשׁוּר - Strong's H804 - 'a
step'

Ninewěh (nee-nev-ay')- נִינְוָה - Strong's H5210 -
'abode of Ninus'

Rehoboth (rekh-o-both')- רְחֹבֹת - Strong's H7344
- 'broad or wide places or streets'

Kelah (keh'-lakh)- כֶּלַח - Strong's H3625 -
'vigour'

Resen (reh'-sen)- רֶסֶן - Strong's H7449 - 'bridle'



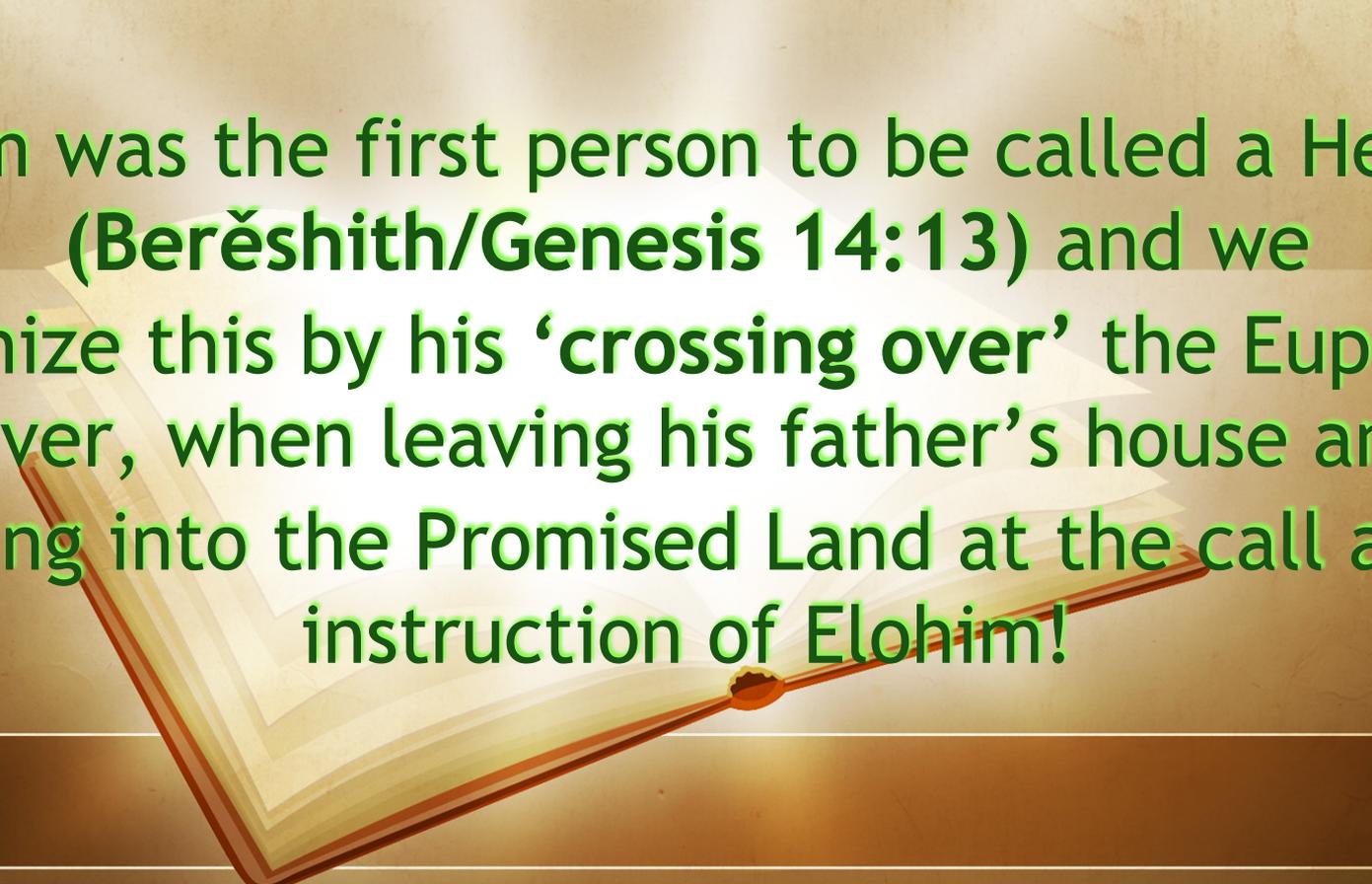
This carries great insight for us in understanding the enemies influence over a people who are led astray through his twisted and crafty lies. These 10 names are a clear reflection of the work of the anti-messiah, as from these 10 names and their meanings we can deduce the following:

**THE CONFUSION, BY MIXING, WOULD BE LONG
AND SUBTLE, AS THE FORTRESS OF THE ENEMY,
THAT DWELLS BETWEEN THE TWO RIVERS,
PROVIDES A STEP TO THE HOUSE OF NINUS,
THAT LEADS MANY IN THE BROAD PATHS OF
DESTRUCTION, WITH GREAT VIGOUR, IN
BRIDLING AND CONTROLLING THOSE THAT THEY
CONFUSE!**

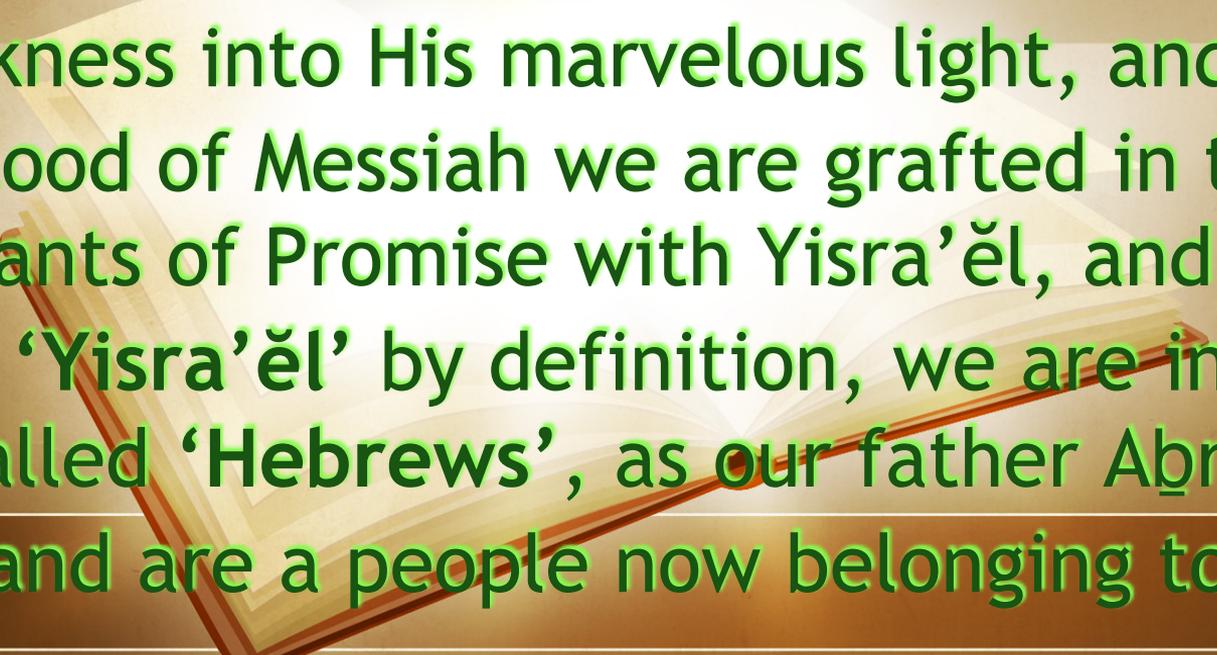


Verse 21

Ĕber (ay'-ber)- עֵבֶר- Strong's H5677 - **'region beyond'**, the great grandson of Shēm, is mentioned here before the actual genealogy is given in order for us to pay careful attention to his name and line, as we see that his name means, **'region beyond'** or **'land of the other side'** and comes from the root word עָבַר abar (aw-bar')- Strong's H5674 which means, **'to pass over, pass through, cross over'**; and a derivative of his name, is the word - עִבְרִי - Ibrī (ib-ree')- Strong's H5680 which, in English is translated as **'Hebrew'** and means, **'the one from beyond, the one who crossed over'**.



Abram was the first person to be called a Hebrew
(Berēshith/Genesis 14:13) and we
recognize this by his ‘crossing over’ the Euphrates
River, when leaving his father’s house and
going into the Promised Land at the call and
instruction of Elohim!



We too who have ‘crossed over’ so to speak have become ‘Hebrews’, as we have responded to the clear call of Elohim who called us out of darkness into His marvelous light, and by the Blood of Messiah we are grafted in to the Covenants of Promise with Yisra’ěl, and therefore being ‘Yisra’ěl’ by definition, we are in fact also called ‘Hebrews’, as our father Abraham was, and are a people now belonging to Messiah!

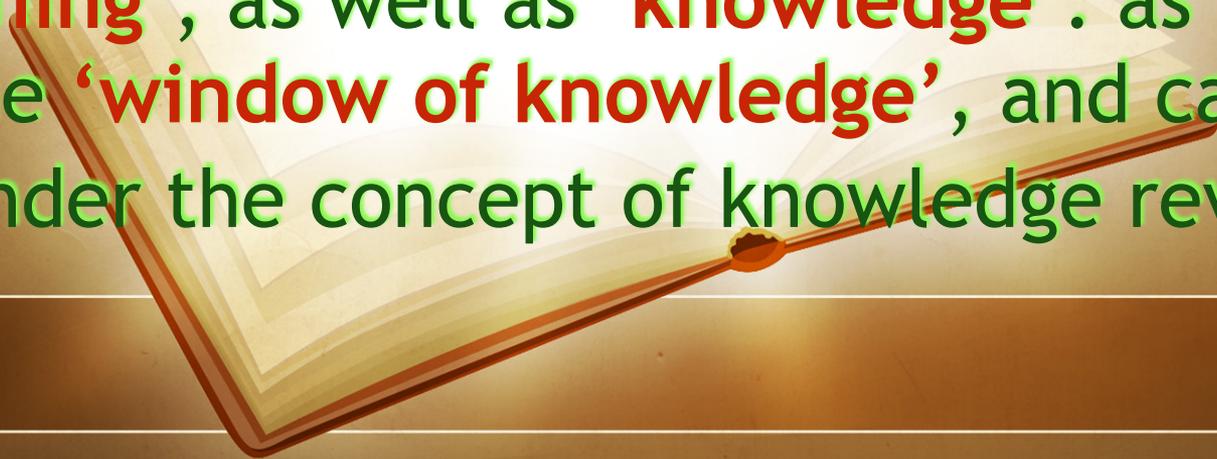
The Hebrew root word עָבַר *abar* (aw-bar')-
Strong's H5674, in the ancient pictographic
script, is written as follows:



The image shows three pictographic symbols for the Hebrew word 'abar'. From left to right: 1. A symbol resembling a hand or a hook, representing the letter 'A'. 2. A symbol resembling a square or a path, representing the letter 'B'. 3. A symbol resembling an eye, representing the letter 'R'. These symbols are arranged horizontally and are set against a white background that is placed over an open book.

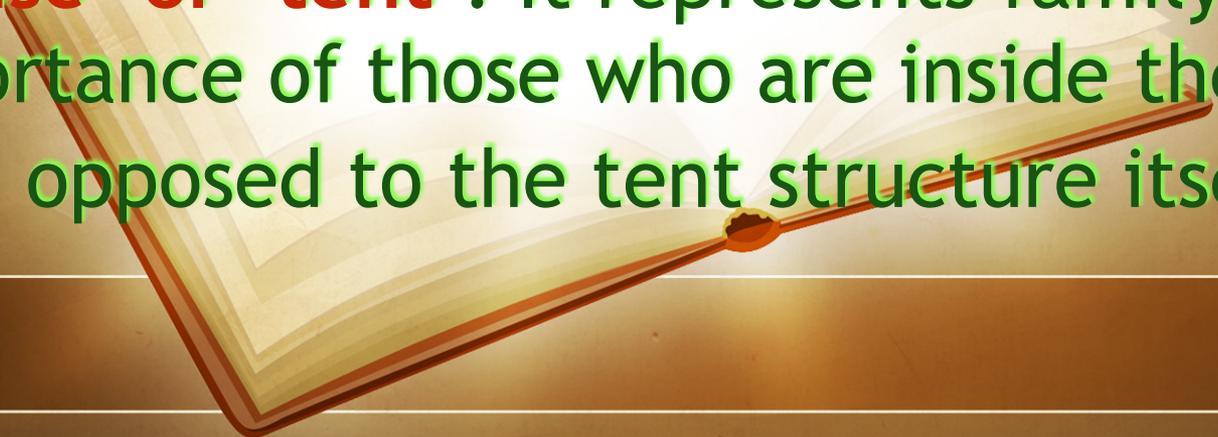
Ayin - :א

The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'**. as the eye is the **'window of knowledge'**, and can also render the concept of knowledge revealed!



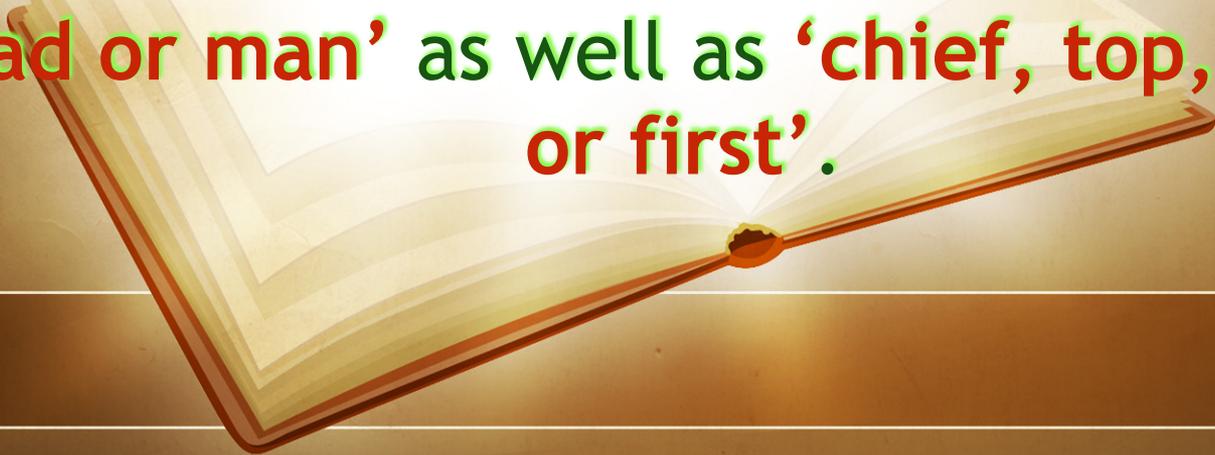
Beyt - : בַּיִת

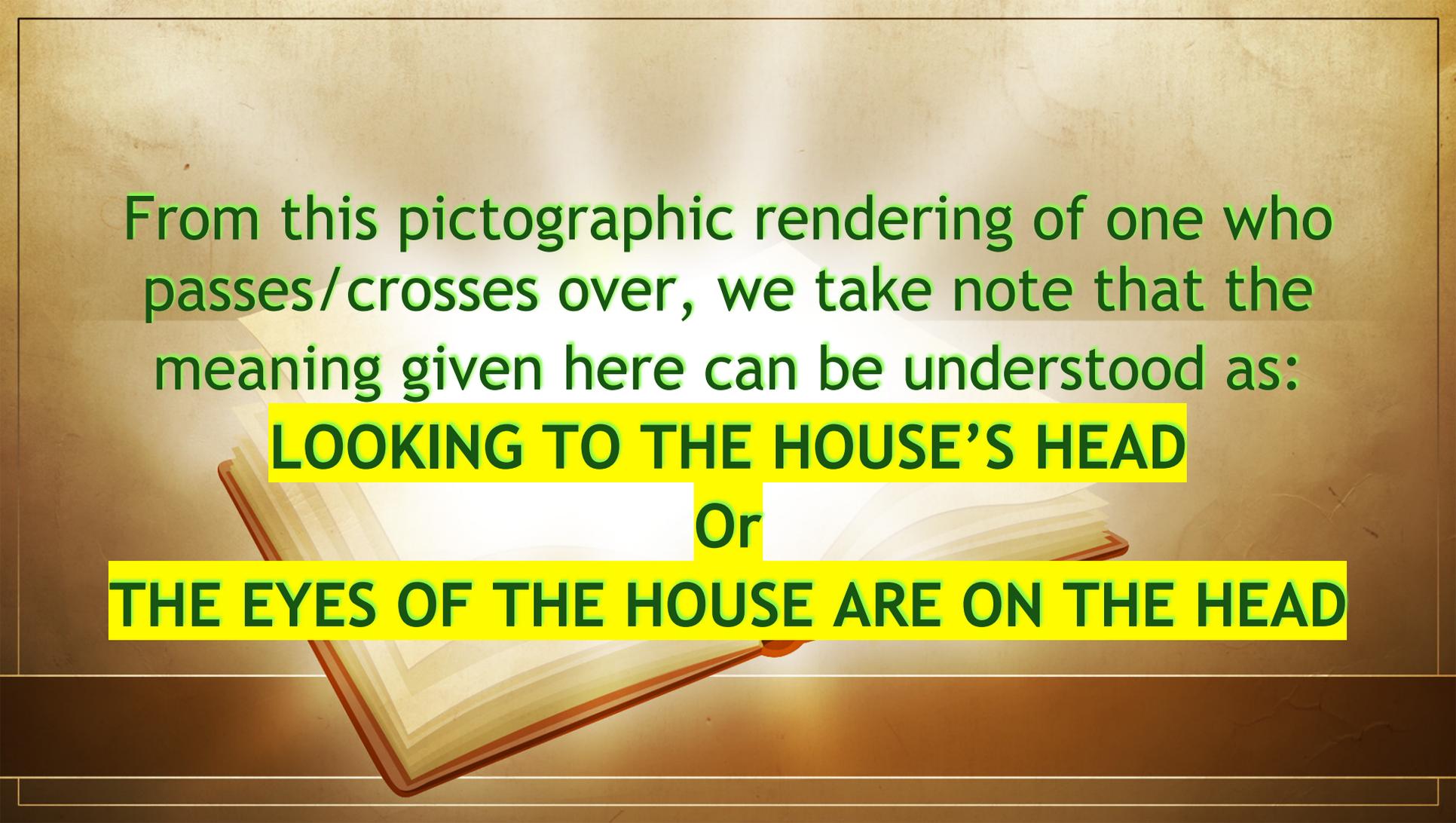
The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.



Resh - ר

The Ancient picture for this letter is , 'the head of a man'. This letter has the meanings of 'head or man' as well as 'chief, top, beginning or first'.





From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

LOOKING TO THE HOUSE'S HEAD

Or

THE EYES OF THE HOUSE ARE ON THE HEAD

Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone - rejected indeed by men, but chosen by Elohim and precious - 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”

The pictographic of the word **עִבְרִי** **ibri** (ib-ree')-
Hebrew looks like this:



י ב ר י

The extra letter that is used at the end of this word
is the letter:

Yod - י

The ancient script has this letter as י which is **'an arm and hand'** and carries the meaning of **'work, make, throw'**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!

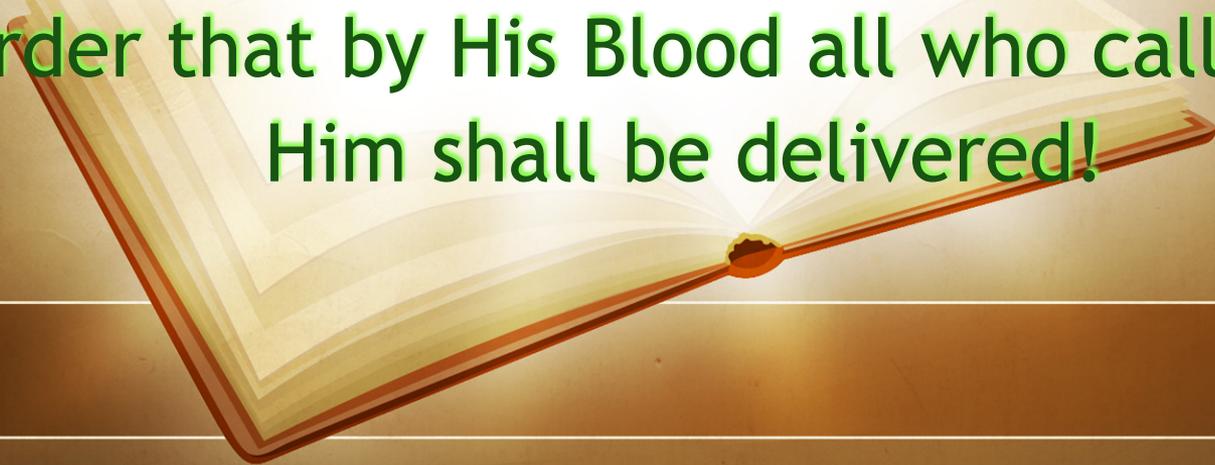
As true Hebrew's we have our eyes fixed on the Head of the House, because of His work of redemption, as we look to the revealed arm of Elohim!

To whom has the arm of יהוה been revealed? To those who have turned to the Master the veil has been removed and are therefore able to properly see the deliverance that our Head has secured for us, giving us the strength to look to Him and 'cross over', so to speak!

Verse 32

The clans of Noah were 70 clans and, in the Hebraic mind-set this number 70 represents the nations of the world, despite further divisions which happened later and by **יהושע** Messiah sending out the 70 taught ones, 2 by 2, is a clear symbol and message of His clear message of deliverance to the whole world.

A message which is available to all who respond to
His call to come out of darkness and call
on His Name, repent and be immersed in Him, in
order that by His Blood all who call upon
Him shall be delivered!



The Tower of Babel

Gen 11:1 And all the earth had one language(a)
and one speech. Footnote: (a)Heb. lip.



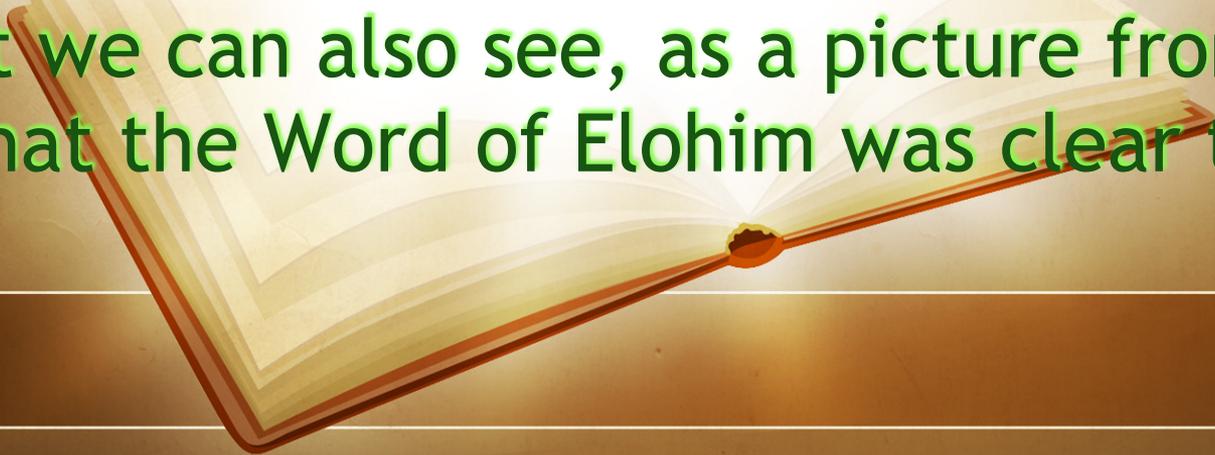
CHAPTER 11

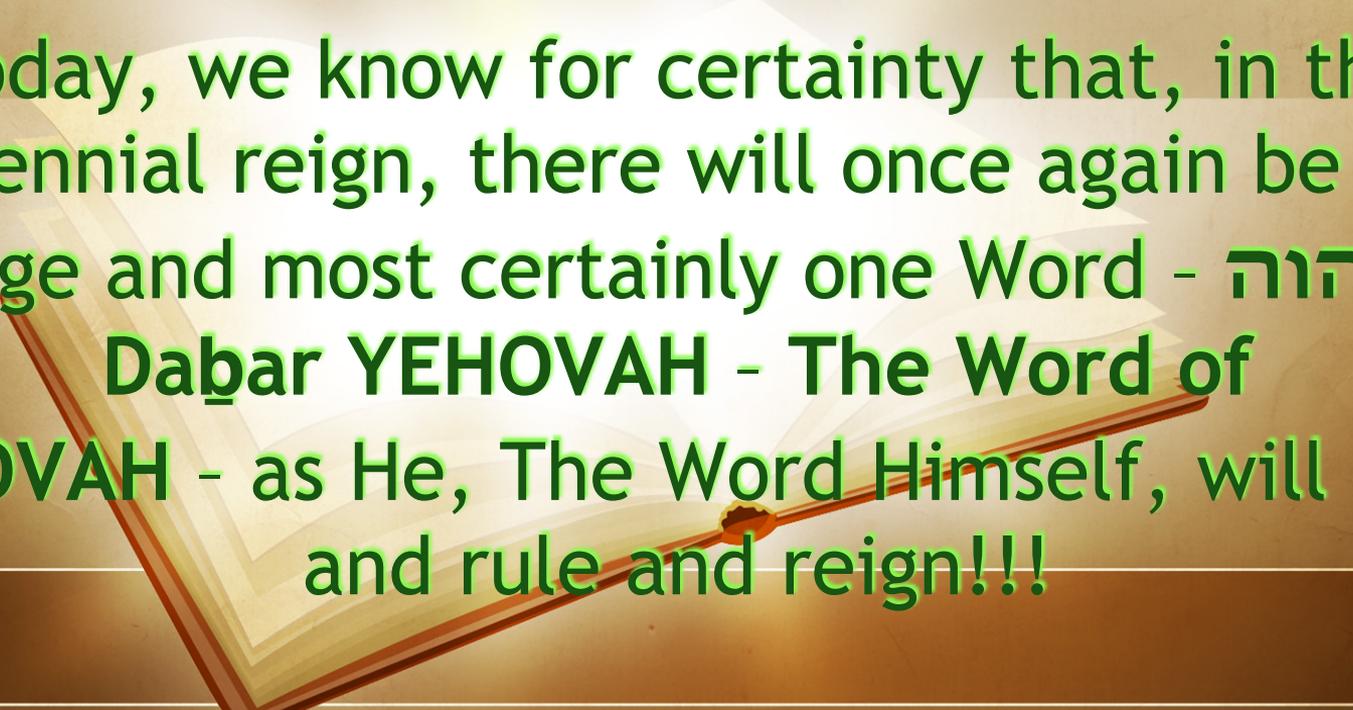
Verse 1

One language and one speech!

The Hebrew word that is translated here as 'language' comes from the root word שָׁפָה **saphah** (saw-faw')- Strong's H8193 which means, 'lip, speech, language' and the Hebrew word that is translated as 'speech' is דְּבָרִים - 'Debarim' which is the plural of the word דָּבָר **dabar** (daw-baw')- Strong's H1697 which means, 'speech, word'.

By all accounts, it is very clear that there was only one language at this point and the obvious and clear language being spoken was Hebrew. What we can also see, as a picture from this, is that the Word of Elohim was clear to all.





While not all speak the same language, nor do all adhere to and submit to the same Word today, we know for certainty that, in the Millennial reign, there will once again be one language and most certainly one Word - דְבַר יְהוָה - **Dabar YEHOVAH - The Word of YEHOVAH** - as He, The Word Himself, will come and rule and reign!!!

Hazon/Revelation 19:12-13 “And His eyes were as a flame of fire, and on His head were many crowns, having a Name that had been written, which no one had perceived except Himself 13 and having been dressed in a robe dipped in blood - and His Name is called: The Word of יהוה”.

Gen 11:2 And it came to be, as they set out from the east, that they found a plain in the land of Shin'ar, (b) and they dwelt there. Footnote:
(b)Earlier name for Babel.

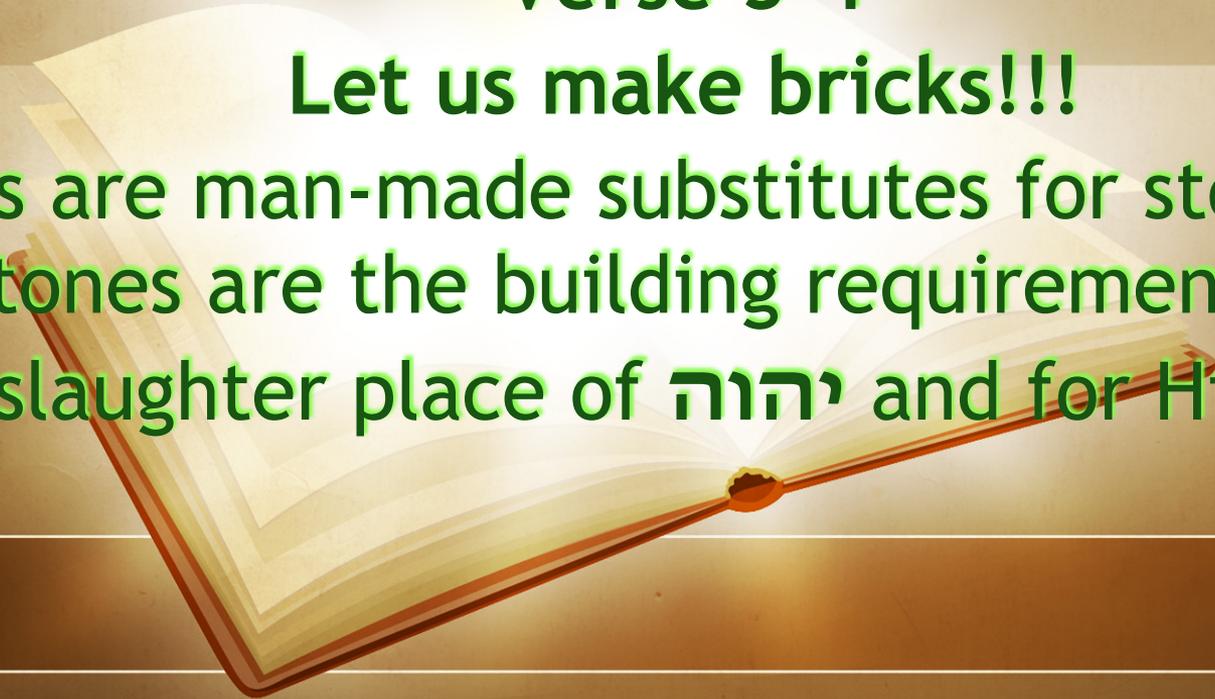
Gen 11:3 And they said to each other, "Come, let us make bricks and bake them thoroughly." And they had brick for stone, and they had asphalt for mortar.

Gen 11:4 And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens, and make a name for ourselves, lest we be scattered over all the face of the earth."

Verse 3-4

Let us make bricks!!!

Bricks are man-made substitutes for stones, and stones are the building requirements for the slaughter place of יהוה and for His Hēkal.

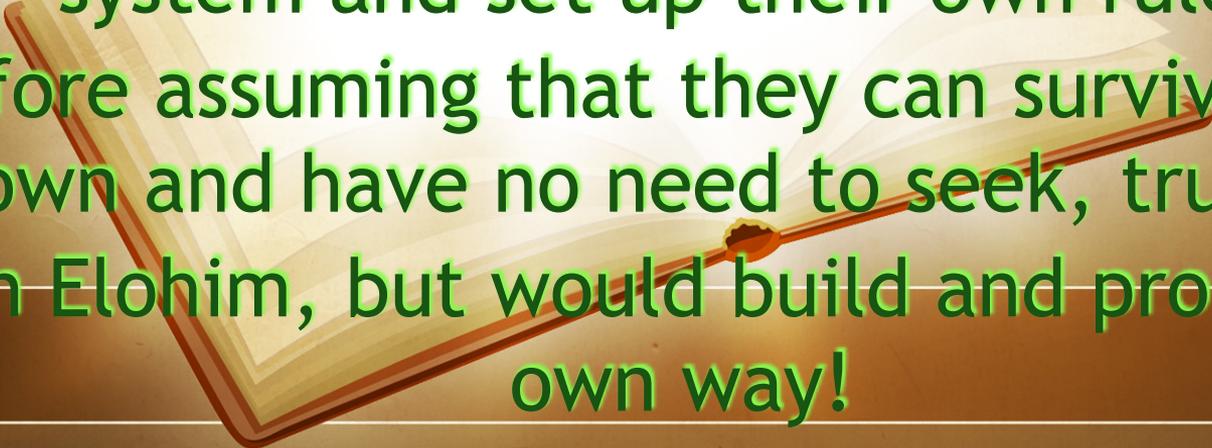


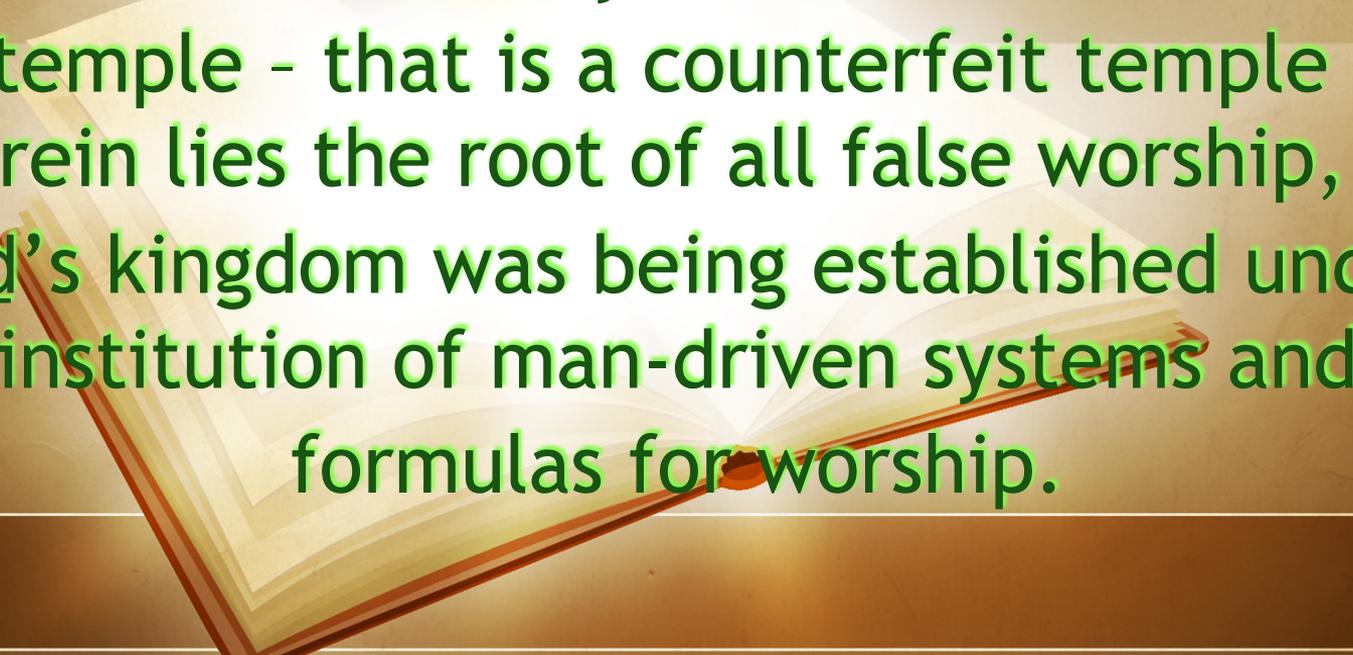
The Hebrew root word that is used for 'bricks' is
לִבְנָה libnah (lib-naw')- Strong's H3840 meaning,
'brick or tile' and this term is mostly used in the
context of showing the toil and futility of
human effort.



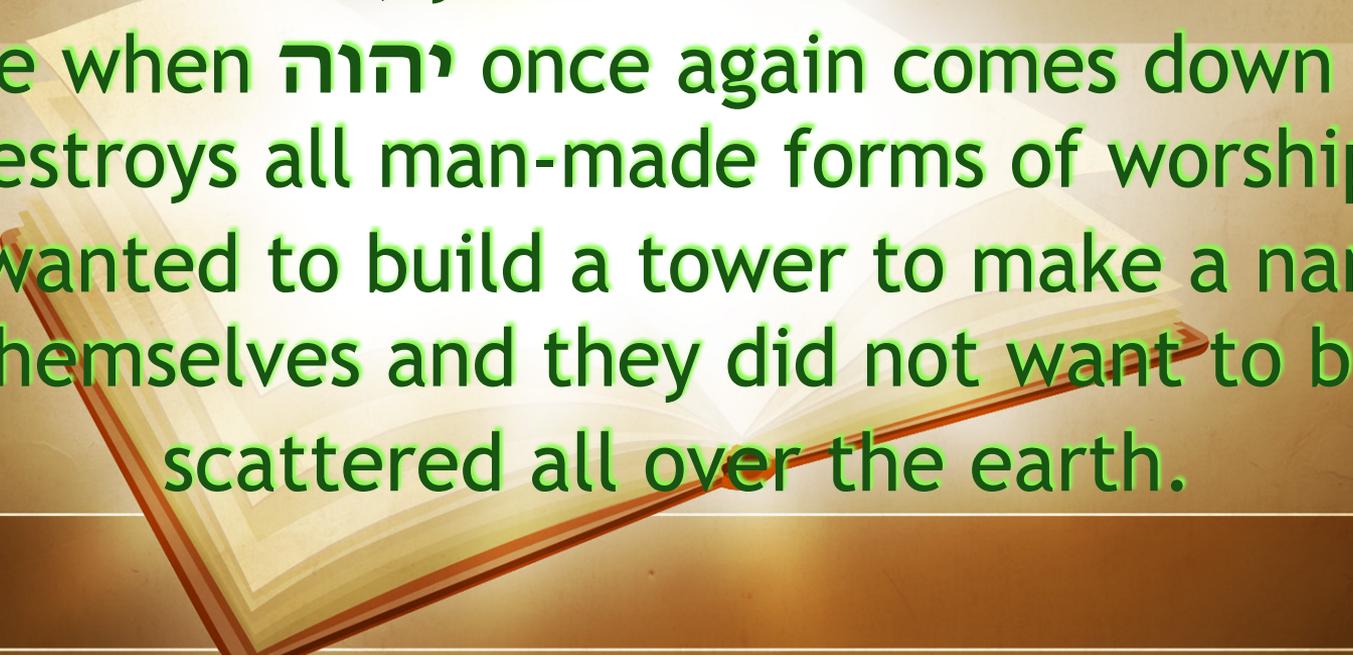
Brick making pictured the hardship of slavery in Mitsrayim.

Here, when the people came together and said that they should make bricks, they were in fact seeking a way to build their own man-driven system and set up their own rules, therefore assuming that they can survive on their own and have no need to seek, trust or rely on Elohim, but would build and progress their own way!





They wanted to build a tower up to the heavens -
in other words they wanted to build their
own temple - that is a counterfeit temple - and
herein lies the root of all false worship, as
Nimrod's kingdom was being established under the
institution of man-driven systems and
formulas for worship.

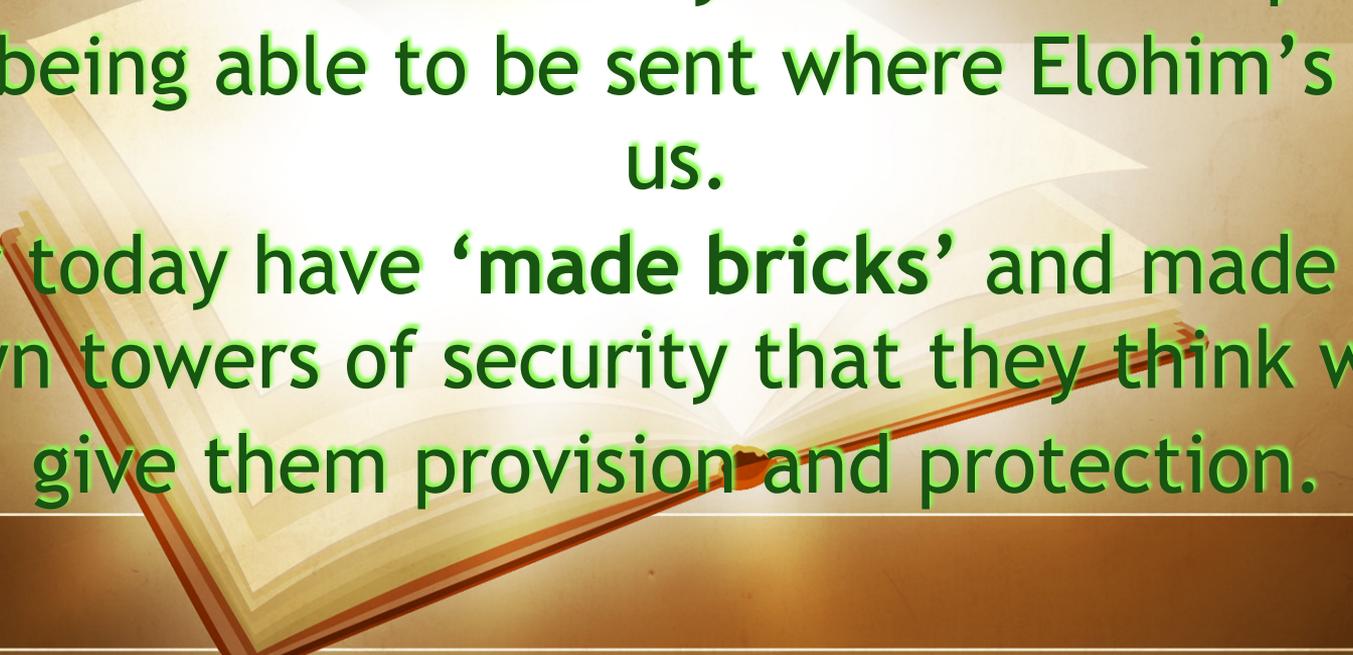


Man-driven formulas that claim to have access to the Creator, yet will be found out to be false when יהוה once again comes down and destroys all man-made forms of worship!

They wanted to build a tower to make a name for themselves and they did not want to be scattered all over the earth.

This goes totally against the mandate that was given to Noah and his sons - that they were to fill the earth; and so here we see a defiance to submitting to what has been instructed under the false notion of self-assumed success by building a seemingly fixed structure that only brings to man a false sense of security that has no firm foundation.

Mishlě/Proverbs 14:11 “The house of the wrong is destroyed, but the tent of the straight flourishes.”



We are sojourners here and must not get 'fixed' into the man-made systems that keep us from being able to be sent where Elohim's sends us.

Many today have 'made bricks' and made their own towers of security that they think will give them provision and protection.

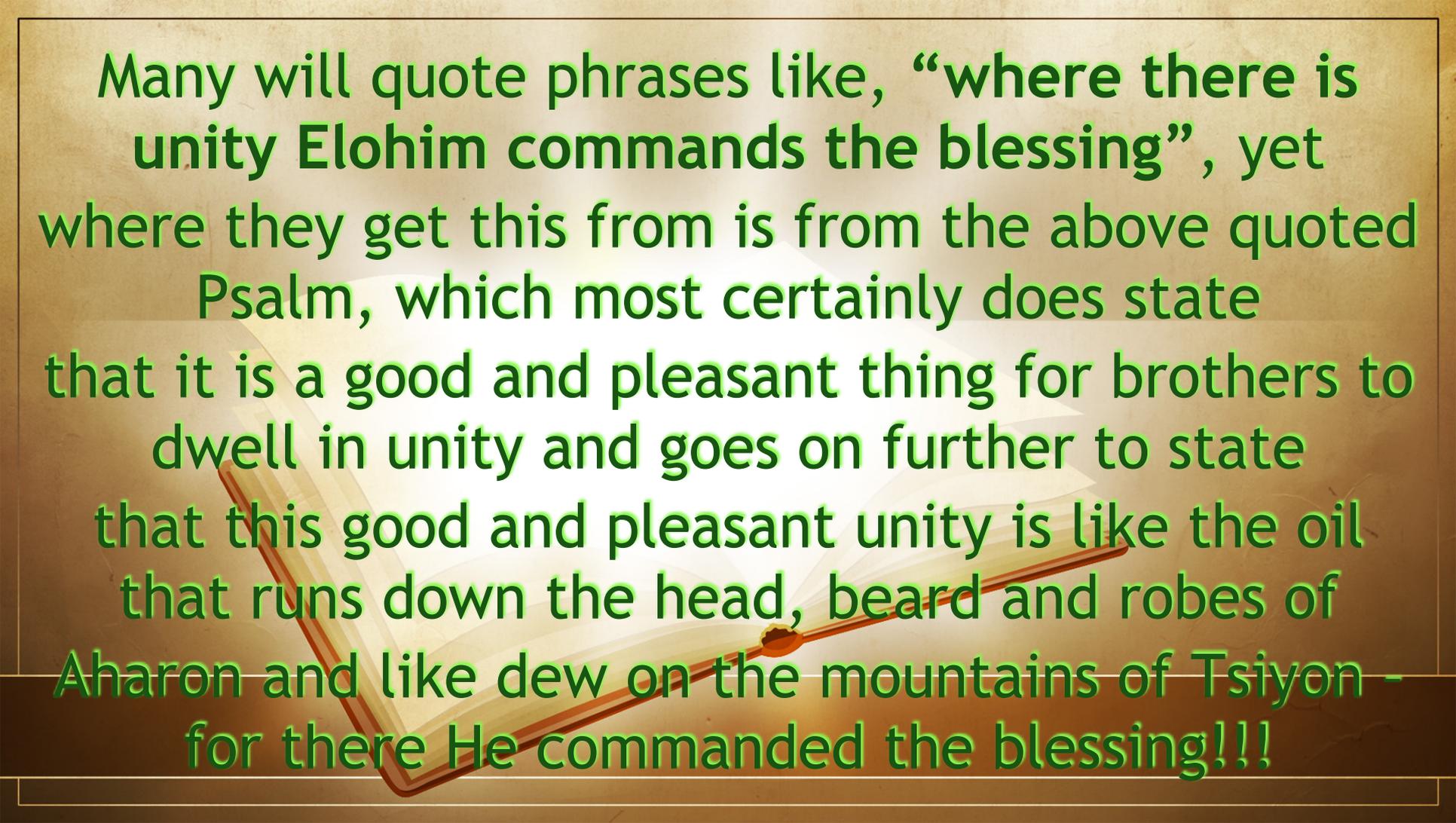
Man's towers of security can fall - and in fact they all do eventually, and therefore none are safe, yet we who pass the time of our sojourning in fear do have a strong tower we can find safety in:

Mishlě/Proverbs 18:10 “The Name of יהוה is a strong tower; the righteous run into it and are safe.”

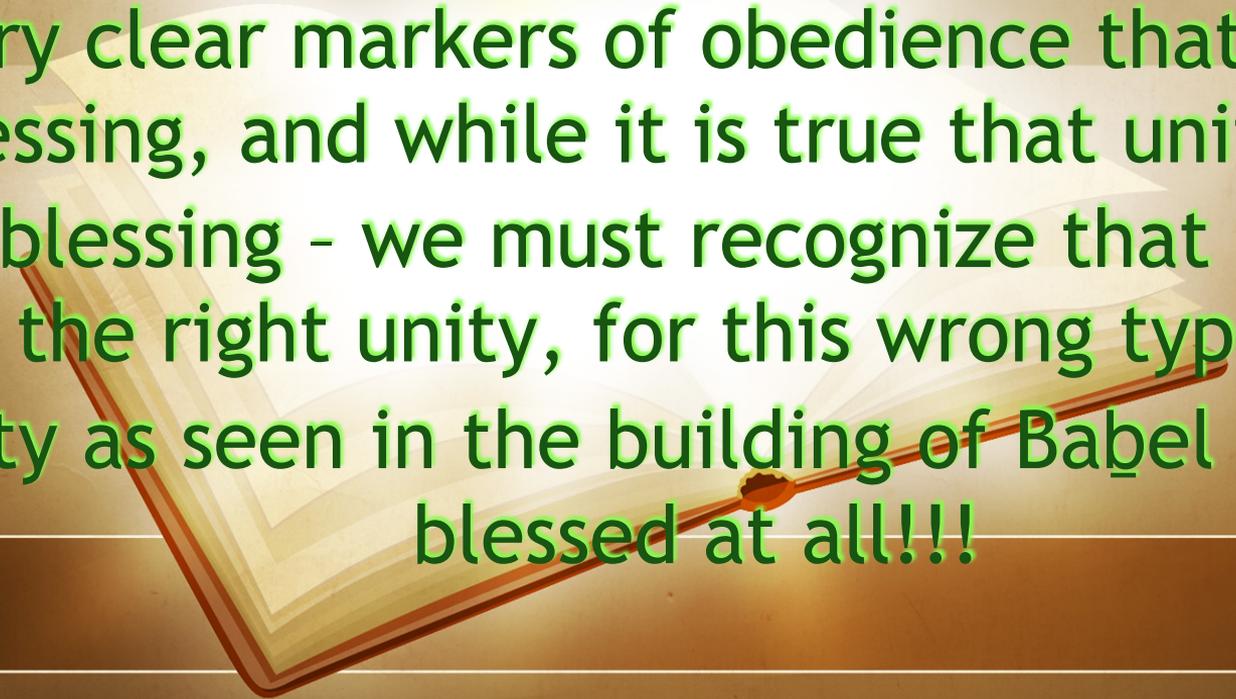
The men of Babel knew that unity was necessary for survival, yet unity for the wrong purposes is dangerous.

While unity is a powerful force that can cause men to accomplish what they set their minds to, we must realize that we need to have the right kind of unity! Unity in a family/body is a blessing:

Tehillah/Psalm 133:1 “See how good and how pleasant it is for brothers to dwell together in unity”

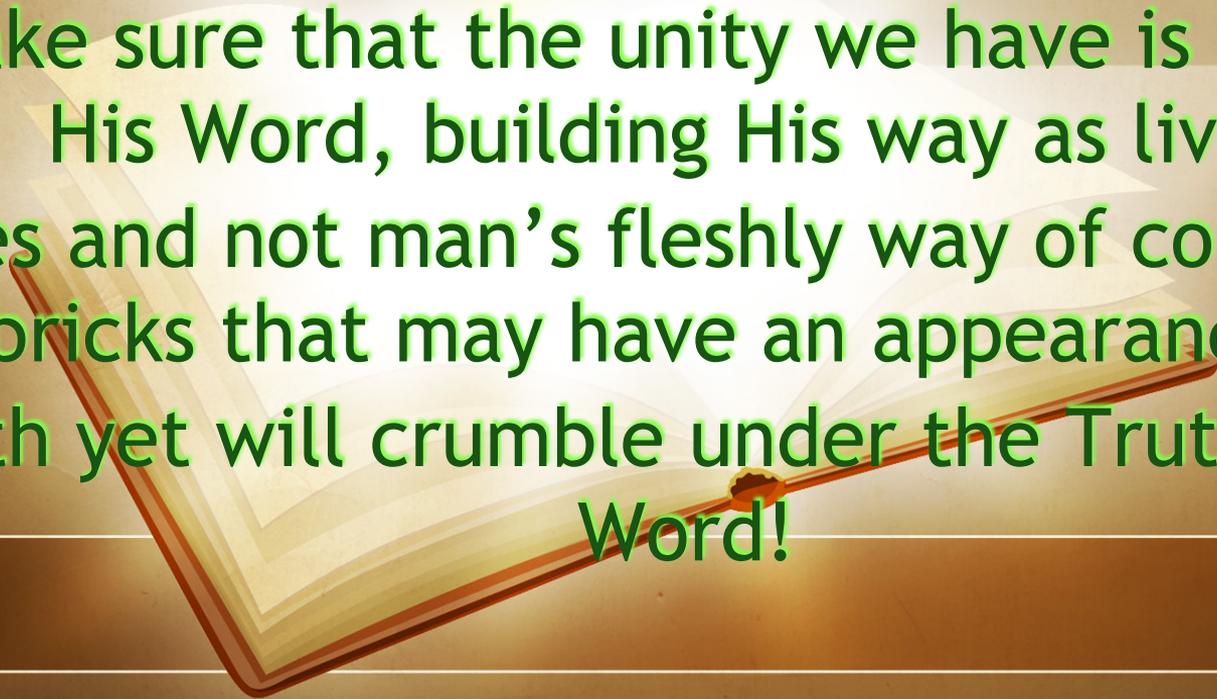


Many will quote phrases like, “where there is unity Elohim commands the blessing”, yet where they get this from is from the above quoted Psalm, which most certainly does state that it is a good and pleasant thing for brothers to dwell in unity and goes on further to state that this good and pleasant unity is like the oil that runs down the head, beard and robes of Aharon and like dew on the mountains of Tsiyon - for there He commanded the blessing!!!



The blessing is not commanded just because there is unity - Hermon and Mount Tsiyon are very clear markers of obedience that brings blessing, and while it is true that unity does bring blessing - we must recognize that it must be the right unity, for this wrong type of unity as seen in the building of Babel was not blessed at all!!!

When we make the claim that Elohim commands the blessing where we have unity - may we make sure that the unity we have is in Him and His Word, building His way as living stones and not man's fleshly way of constructed bricks that may have an appearance of truth yet will crumble under the Truth of the Word!



These wicked men wanted to make a name for themselves - in other words, they were turning away from the Name of יהוה, and possibly began to construct a deity of their own - which we see how the whole sun-worship system was birthed right here, when men thought they could do their own thing and follow their own ways and make up a deity of their own choosing -

one that would seemingly satisfies their fleshly lusts, and this is where Nimrod established his reign and false system of sun-worship that is still being followed by the masses today, as they turn away from the only Name that saves, to a whole host of foreign names and pagan titles that all have their roots, right here at the construction of Babel (which means confusion by mixing)!!!

Just as they 'mixed' ingredients to make bricks, so too has the false religious systems of the world brought confusion by mixing lies and traditions of men with fragments of truth.

Gen 11:5 Then יהוה came down to see the city and the tower which the sons of men had built.

Gen 11:6 And יהוה said, “Look, they are one people and they all have one language, and this is what they begin to do! And now, they are not going to be withheld from doing whatever they plan to do.

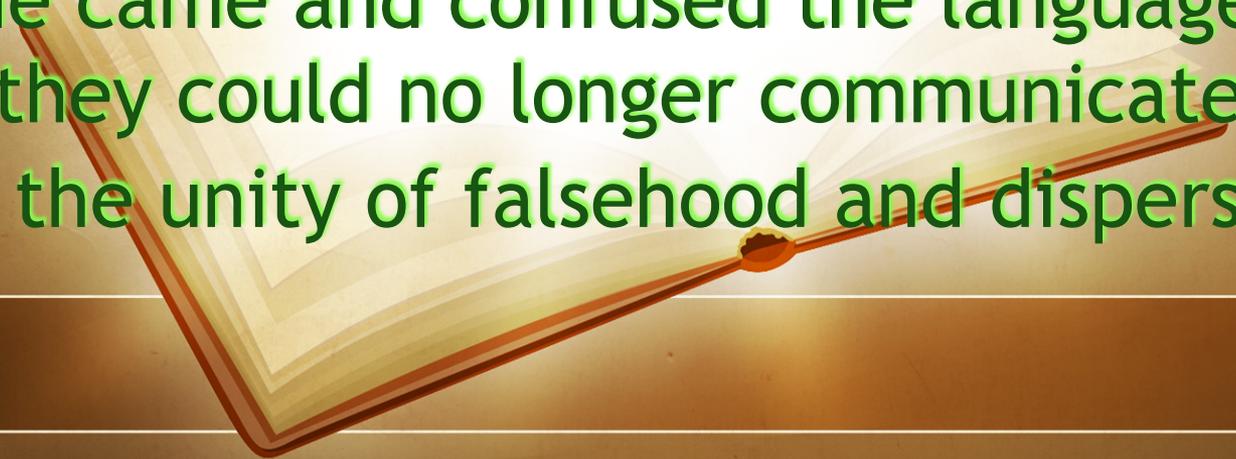
Gen 11:7 “Come, let Us go there and confuse their language, so that they do not understand one another’s speech.”

Gen 11:8 And יהוה scattered them from there, over the face of all the earth, and they left off building the city.

Gen 11:9 That is why its name was called Babel, (c) because there יהוה confused the language of all the earth, and from there יהוה scattered them over the face of all the earth. Footnote: (c)Babel is derived from a verb which means “to confuse.”

Verse 6-9

יהוה saw this falsified unity of man, that was birthing a false worship system of 'self' and so, He came and confused the languages so that they could no longer communicate and have the unity of falsehood and dispersed them.



This is where the languages of the earth were birthed from and we do know that יהוה says that He will restore a clean lip when He gathers the nations and restore a proper unity, that will cause us to be able to dwell pleasantly, in His presence!



Tsephanyah/Zephaniah 3:8-9 “Therefore wait for Me,” declares יהוה, “until the day I rise up for plunder. For My judgment is to gather nations, to assemble reigns, to pour out on them My rage, all my burning wrath. For by the fire of My jealousy all the earth shall be consumed. 9 “For then I shall turn unto the peoples a clean lip, so that they all call on the Name of יהוה, to serve Him with one shoulder.”

We certainly recognize how Babelon system of false mixed worship, has caused, and is causing, so many to be led astray, as man-driven 'towers' are being built and through media, these false 'towers' are luring people to destruction by feeding their flesh and tickling their ears with poisoned water, with an assumed unity that expects blessing, yet will only lead to the curse (which is death), and יהוה, has come down, by the life, death and resurrection of Messiah to call us out of Babelon - and we His Bride must with His Spirit make that call loud as we call out to those trapped in a brick making system of falsehood and lies - to come out of her!

Shem's Descendants

Gen 11:10 This is the genealogy of Shēm: Shēm was a hundred years old and brought forth Arpaḵshad, two years after the flood.

Gen 11:11 And after he brought forth Arpaḵshad, Shēm lived five hundred years, and brought forth sons and daughters.

Gen 11:12 And Arpakshadu lived thirty-five years,
and brought forth Shelah.

Gen 11:13 And after he brought forth Shelah,
Arpakshadu lived four hundred and three years, and
brought forth sons and daughters.

Gen 11:14 And Shelah lived thirty years, and
brought forth Eber.

Gen 11:15 And after he brought forth Ĕber, Shelaḥ lived four hundred and three years, and brought forth sons and daughters.

Gen 11:16 And Ĕber lived thirty-four years, and brought forth Peleḡ.

Gen 11:17 And after he brought forth Peleḡ, Ĕber lived four hundred and thirty years, and brought forth sons and daughters.

Gen 11:18 And Peleḡ lived thirty years, and brought forth Re'u.

Gen 11:19 And after he brought forth Re'u, Peleḡ lived two hundred and nine years, and brought forth sons and daughters.

Gen 11:20 And Re'u lived thirty-two years, and brought forth Seruḡ.

Gen 11:21 And after he brought forth Seruḡ, Re'u lived two hundred and seven years, and brought forth sons and daughters.

Gen 11:22 And Seruḡ lived thirty years, and brought forth Naḥor.

Gen 11:23 And after he brought forth Naḥor, Seruḡ lived two hundred years, and brought forth sons and daughters.

Gen 11:24 And Naḥor lived twenty-nine years, and brought forth Teraḥ.

Gen 11:25 And after he brought forth Teraḥ, Naḥor lived one hundred and nineteen years, and brought forth sons and daughters.

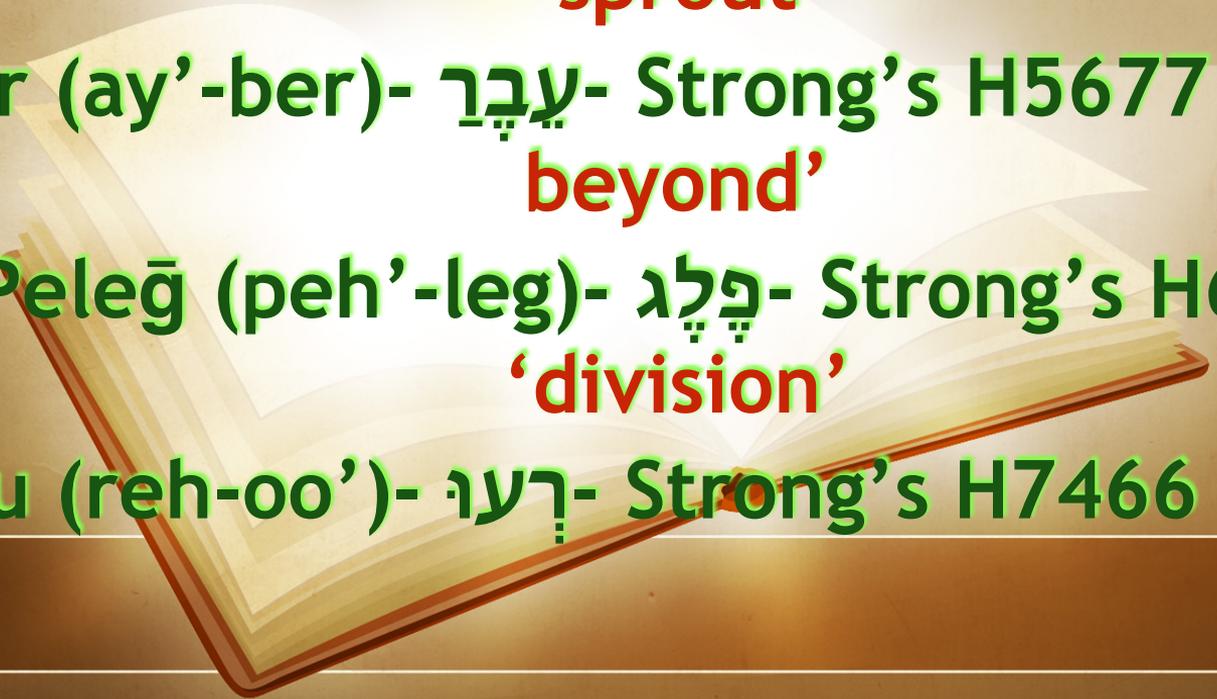
Gen 11:26 And Teraḥ lived seventy years, and brought forth Abram, Naḥor, and Haran.

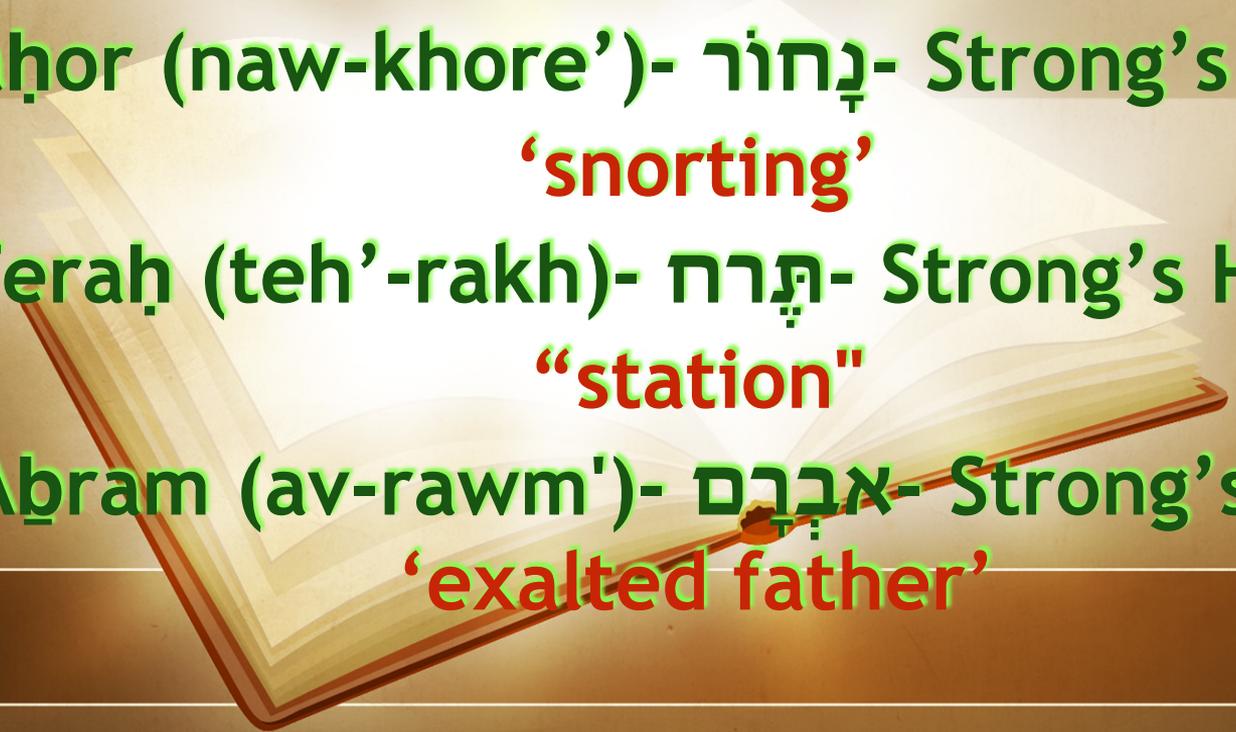
Verse 10-26 - Genealogy of Shēm

Here we are given the line from Shēm to Abram:

Shēm (shame)- שֵׁם- Strong's H8035 - 'name'

• Arpakshad (ar-pak-shad')- אַרְפַּכְשָׁד- Strong's H775 - 'I will fail as the breast, he cursed the breast bottle'

- 
- o Shelaḥ (sheh'-lakh)- שְׁלַח - Strong's H7974 -
'sprout'
 - Ĕber (ay'-ber)- עֵבֶר - Strong's H5677 - **'region
beyond'**
 - Peleḡ (peh'-leg)- פְּלֵג - Strong's H6389 -
'division'
 - o Re'u (reh-oo')- רֵעוּ - Strong's H7466 - **'friend'**

- 
- Serug (ser-oog')- שְׂרוּג - Strong's H8286 -
'branch'
 - Naḥor (naw-khore')- נָחֹר - Strong's H5152 -
'snorting'
 - Teraḥ (teh'-rakh)- תֶּרַח - Strong's H8646 -
"station"
 - Abram (av-rawm')- אַבְרָם - Strong's H87 -
'exalted father'

Terah's Descendants

Gen 11:27 And this is the genealogy of Terah: Terah brought forth Abram, Nahor, and Haran. And Haran brought forth Lot.

Gen 11:28 And Haran died before his father Terah in the land of his birth, in Ur-kasdim.

Gen 11:29 And Abram and Nahor took wives: the name of Abram's wife was Sarai, and the name of Nahor's wife, Milkah, the daughter of Haran the father of Milkah and the father of Yiskah.

Gen 11:30 And Sarai was barren, she had no child.

Gen 11:31 And Terah took his son Abram and his grandson Lot, son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur-kasdim to go to the land of Kena'an. And they came to Haran and dwelt there.

Gen 11:32 And the days of Terah came to be two hundred and five years, and Terah died in Haran.

Genealogy of Terah:

Terah - תֶּרַח - Strong's H8646 - "station"

- Abram - אַבְרָם - Strong's H87 - 'exalted father'
 - Nahor - נָחוֹר - Strong's H5152 - 'snorting'
 - Haran - הָרָן - Strong's H2039 - 'mountaineer'
 - o Lot - לוֹט - Strong's H3876 - 'covering'