

began to move. The roaring sound they produce will grow louder and louder.

Noach and his family will take seats on the ark – and hold on tight. The birds on the great vessel will rush to their roosts. All land creatures in their stalls will get quiet and still, lower their heads in resignation, nuzzle their mates, and close their eyes. And then will come flashes of lightning ... followed by the sound of many waters.

It Is Really Happening – Just as the Holy One Said!!!

The event that we have come to know simply as ‘the Flood’ really is about to occur – and it will transform the *ha-aretz* realm of Creation forever. Were such a climactic shift, or any phenomena remotely analogous to it, to occur today, there would be no more of any of the “stuff” with which most of us fill our lives. There would be no more of so many things we think of as essential to life. No more *cars* or *mini-vans*, *trucks* or *trains*, *airplanes* or *boats*, or *streets* or *highways*. No more *shopping malls*, *convenience stores*, or *coffee shops*, or *grocery stores*. No more *office buildings*, *banks*, *schools*, *police stations*, or *courthouses*. No more *movie theaters*, *ice cream stores*, or *fast-food restaurants*. No more *smart phones* or *computers* or *video games* or *cable/satellite TV*. No more *social media posts*. No more *World Series games* or *World Cups*, *Super Bowls* or *Stanley Cups*. No more *running water*, *refrigerators*, *icemakers*, or *central heat and air*. No more *churches* or *synagogues* or *youth groups*. No more *conferences*, *conventions*, *camp meetings* or *conclaves*. No more. Think about it.

The Great Day of Waves and Breakers

Noach was 600 years old before he saw a cloud. Now, the horizon filled with them. The first flashes of lightning ever heard on earth issued forth from those clouds, and was followed by an ominous rumbling that seemed to go on forever. I can imagine Noach turning to his wife and saying - in Hebrew: “*It has started!*” The old order was getting ready to fall. A *great cleansing* was coming. A new day was soon to dawn. Was he – were his family members - ready? Would he – would they – be up for it? Everything that hinders the Ultimate Grand Plan of the Creator for the redemption of mankind as a species, bloodline by bloodline, and for the restoration of Creation to its original, intended state of beauty, fruitfulness, and shalom was about to undergo a *purging flood*. Had he separated that which is essential for life from that which was merely pleasing to the flesh? Did he trust the Holy One in regard to what is coming upon the earth? Did he still believe that the Holy One intends to *make everything beautiful in its time*³, and to work all things

³ In Ecclesiastes 1:3, Kohelet says: “*He makes everything beautiful in its time. Also He puts eternity in the hearts of men, though no man can understand all the work that the Holy One does from beginning to end.*”

together for good for those who love Him?

Imagine the sensation of awe that arose as the wind began to blow and stir in the trees. Imagine the sensation the rapid drop in barometric pressure had on all the animals that had gathered at Noach's place.

The clouds turned a strange shade of greenish grey – and suddenly water was coming from every direction, in every form, as if a great dam had broken. Torah tells us that on that day “*all the fountains of the great deep were broken up, and the windows of heaven were opened*” Genesis 7:11. The Holy One finally caused deep to call to deep - and loosed all their waves and breakers upon the earth. First came showers; then the geysers. Flash floods roared through the valleys. A great storm surge rose and overtook the low-lying villages. Seaside cities disappeared under the mounting waves. Thus was the seventeenth day of the second month, in the one thousand six hundred fifty sixth year of mankind, marked forever as *the Great Day of Waves and Breakers*.

Imagine the rapid uptick of the pulses of the eight human beings who had prepared against this day – and the quizzical look of confusion on the faces of the myriads who had spent their lives so fixated with narcissism, hate, greed, lust, and perversion that they had not even once in the last several decades thought of anything besides taking whatever they wanted from whoever they could victimize.

The ark begins to creak and rock. The moment of buoyancy arrived, and a series of rapid, turbulent movement sends everyone and everything aboard sprawling. Suddenly the *water* was in total control. All that even people of the Covenant – people on whom the ‘grace’ empowerment of the Holy One rests - can do is hold on, meditate on the Words, Ways of the Creator, encourage one another – and pray!

What Kind of the Day Is The Day Of Great Transition To You?

The 17th day of the second month [Cheshbon] in the 600th year of Noach's life marked both an *end* and a *beginning*. That is the way the special days of the Holy One usually are. It is all a matter of one's perspective. What it is that one values and loves, and what it is that one hopes for, determines whether one's heart will respond by grieving over *what is passing away* or by rejoicing over *what one senses is coming forth*.

For Noach and his family - and all of us whose bloodlines trace back to them – the ‘day of the breakers’, as I like to call it, will be a day of *marvelous grace* and *awe-*

inspiring redemption. For all those of whom Torah says ‘every thought and intent of their hearts was only evil, the ‘day of breakers’ is going to be another kind of day altogether. The fruit of the tree of the knowledge of good and evil will finally claim the victims it earned ten generations previously – well, *minus eight*, that is!

Stand – and See Yeshuat-Adonai!

The ‘knowledge of good and evil’ advocates will not win this day. The Holy One has prepared the ark and a tiny remnant of people and creatures that *sh’ma* His Voice to withstand the onslaught. Indeed, for people of the Covenant, this will be their defining hour. It is in the days of trauma that the walk of faith is most noticeably superior. Those who panic perish. Those who walk with their Creator survive, overcome, and transcend.

In many ways, the life of those on the ark is just getting ready to begin. Alas, the rest of the world, it is not so. But that is wholly by their own choice. There will be no innocent victims. There will be none who did not receive more than ample warning. Out of the entire population of the world, only one family – consisting of 8 people - responded.

Noah, his family, and the entire menagerie of creatures that the Holy One has called to Noah’s farm are safely tucked away inside the belly of the vessel of Divine grace that the Holy One designed for Noah’s ‘such a time as this’. After 120 years of building, the door to the ark is finally closed and sealed shut. As Torah puts it: *On the very same day Noah and Noah’s sons, Shem, Cham, and Yafet, and Noah’s wife and the three wives of his sons with them, entered the ark - they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. And those that entered, male and female of all flesh, went in as Elohim had commanded him; and the Holy One shut him in.* Genesis 7:12-16.

The die is now cast. The dramatic moment prophesied by the Holy One in Genesis 6:17 has come at last.

Are You Ready For World-Reshaping Events?

For the next 370 days the ark will be a city of refuge for Noah and his family. The day of breakers will kick off 40 full days and nights of deluge. Genesis 7:17. Then, though the rains cease, the waters will continue to rise for another 110 days – until they completely cover the earth. One by one, the great mountain ranges of earth will disappear under the rising tides. Soon even the peak of Mount Everest will be covered – hidden under approximately seven meters [i.e. 15 cubits] of water. No land will be visible anywhere. All vegetation will perish. Everything will perish – except Noah, his family, and the living creatures that made the journey with them on the ark.

No human being will set foot on dry land again until it the land is capable of sustaining life again – on the 27th day of the 2nd month of the next year. All Noach and his seven closest family members are going to have to rely upon until then is each other, enough food to survive (for who knows how long), AND the covenant promises of the Creator of Heaven and Earth.

Phase I: We Have Lift-Off!

If the sound of pouring rain did not drive this fact home to Noach and his family, surely the creaking and shifting of the timbers of the ark as it began to lift off dry land did.

vayirbu ha-mayim vayis'u et-ha-teivah

The waters increased, lifting the ark,

v'taram me'al ha-aretz

and it rose from on the ground.

[Genesis 7:17b]

Would the timbers Noach had used withstand the pressure? Would the *kofer* seal Noach and his sons had applied to waterproof the vessel hold back the teeming waters? Would the odd-shaped structure float? Would it take on water and list to the left – or the right? Would the unprecedented wind and unthinkable waves to come cause the craft to capsize? There was no time to worry about that now. They had to trust that the Holy One knew what He was doing – and that the preparations He directed them to make would be sufficient. And of course He did - and they were.

Phase II: Captain, We Have Lost Power!

The ark had no engine. Nor did it have a sail. There was not even a rudder, a paddle, or an oar. The occupants of the ark were totally at the mercy of the wind, the current, and the crashing waves. They had no power.

Vayig'beru ha-mayim vayirbu me'od al-ha-aretz

The waters surged and increased very much on the earth,

vatelech ha-teivah al-p'nei ha-mayim

and the ark began to drift on the surface of the waters.

[Genesis 7:18]

Noach had no course charts to follow. He did not know his destination – or how to recognize it when he got there. It did not matter – for during the storm he could not see where the ark was going anyway. The stars that mariners use for navigation were concealed behind vast, rolling cloudbanks, not to mention torrents of rain. This was going to have to be the ultimate journey of blind trust.

Phase III: We Have No Idea Where We Are - or Where We Are Going

The waters of the flood slowly, methodically, rose, gradually covering, then

sweeping away, all traces of the godless culture and perverse society that Noach, his wife, his sons, and his daughters-in-law had been born into. All earthly landmarks disappeared. Yes, even the highest jagged peaks of the highest mountains in the highest ranges of earth.

V'ha-mayim gaveiru me'od me'od al-ha-aretz

The waters on the earth surged [upward] higher and higher,

vayichusu kol-he-harim ha-gevohim asher-tachat kol-ha-shamayim

and all the high mountains under the heavens were covered.

Chamesh esreh amah milmalah gavru ha-mayim

The waters had surged upward fifteen cubits

vayechusu he-harim

and all the mountains were covered.

[Genesis 7:19-20]

The fate of Noach and his families – and the fate of all the creatures – was totally in the Hands of the Living God Who had arranged this unforgettable journey.

Phase IV: The Casualty Report

It soon became obvious that, as frightening an ordeal as being on the ark was, Noach and his family were the lucky ones. When the last mountaintop disappeared from their dim view they instinctively knew – the eight of them were the only human beings left alive on the entire planet.

Vayigva kol-basar ha-romes al-ha-aretz

All flesh that walked the earth perished:

ba'of uv'behemah uv'chayah uv'chol-ha-sheretz

birds, livestock, wild beasts, and every lower animal

ha-shoretz al-ha-aretz v'chol ha-adam

that swarmed on the land, as well as every human being.

[Genesis 7:21]

It happened just as the Holy One had said it would. No time to think about the past, wax nostalgic about what has been lost, or play ‘judge’ over who was to blame. We have animals to care for. We have a job to do. We have a future to plan for. We have a brave new world to build.

Making a Smooth Transition from Entertainment Mode to Crisis Mode

Most human life in our days and times – particularly in the Western World - is lived in what I call ‘*entertainment mode*’. Most of us do not really have to worry about survival. Most of us do not really have to worry whether we or our loved ones will be killed by a storm or an earthquake or a tsunami or a pandemic or a terrorists’ bomb before the day is over. Most of us certainly do not have to worry if

we will be able to find enough food or shelter from the elements, or from our enemies, to make it through the day.

Since we do not have to worry about these things what most of us generally focus our attention on is not how we are going to survive, but is instead on *how we are going to entertain ourselves, our family members, and our friends*. In ‘entertainment mode’, most of us ponder what restaurant we will go to for our next big dinner, what menu selection we will choose, what outfit we will wear, what events we will attend, and what meetings, shows, parties, concerts and socio-political-religious events we will grace with our appearance. We worry about what *books we will read*, what *music we will buy or download*, and what *emails and/or text messages we will receive*, and what we will post next on our favorite social networking site. We worry about *how we can improve our talents and skills*, how we can be more productive at school or work, how we can get ‘ahead’, how we can best build a ‘nest egg’, if possible, and generally how what we can do to keep our secret neuroses pacified, to keep our children’s hyperactivity under some semblance of control, and to improve our lot in life.

But, from time to time, at different places in the world, usually to other people, BAD THINGS happen. An *earthquake, volcanic eruption, or tsunami* wipes out whole cities in several nations. A *hurricane* devastates an entire region, knocking out power, cutting off water, food, and medical supplies, ending hundreds of lives and turning millions into homeless refugees. A floating oilrig explodes and spewing rivers of crude turns the waters blood red and the coastlines toxic black. A series of *terrorist attacks* kill, burn, and maim thousands of innocent citizens, and the terrorists and their sympathizers kidnap, hijack, dismember, and hold captive hundreds more. An *angry group of radicals bent on genocide* takes over the reins of government and initiates a systematic program of annihilation of everyone who does not look, think, dress, and act like them. A *deadly and unstoppable pestilence or plague* spreads through the population of the world like wildfire, wiping out hundreds of millions, bringing economies and governments, not to mention the ministries of churches and synagogues and temples and mosques, to their knees.

When such things happen those not killed in the crisis-causing event are forced, against their will, to make a quick transition from the ‘**entertainment mode**’ I described above to what I call ‘**crisis mode**’. Suddenly, every man, woman and child must make immediate and drastic adjustments, adapting to and dealing with whatever conditions they find themselves in – or they and their families will DIE.

Are *you* prepared to make that transition? Is *your family* prepared to make that transition? Is your *faith* prepared to make that transition? I am not saying that the

‘sky is falling’. I am just asking you to pause for a moment and give some thought about *what would happen – and how you would respond - if your nice and neat little world suddenly fell completely apart.*

Are We Going to Come Out of This As Victims – or Overcomers?

But back to Noah and his family. They have transitioned from *entertainment mode* to *crisis mode*. No grief counselors were provided to them. No one from CNN, NBC, ABC, CBS, FOX NEWS, Al-Jazeera or the BBC covered their story. No benefit concert was held on their behalf. Even that era’s equivalent of the social network and blogosphere were eerily silent. Noah and his family were left to handle the trauma *completely on their own*. Well, except for a bunch of animals – and, of course, the Holy One.

We are not told how many days Noah and his family sat in stunned silence and listened to the sound of the rain and the gushing forth of subterranean waters before the Ark moved. We are not told what went through their minds as the Ark teetered and tottered on its moorings while its weight resisted – for a time, until it could resist no more – the force of the rising waters. We are not told how it felt for the covenant family to lose touch with dry land knowing that once they began to float they would have no way whatsoever to control what direction or even what speed they would travel. We are not told what they talked about or what occupied their secret thoughts as *all their neighbors, each of their business acquaintances, and their entire way of life* were being swept away. Gone. Forever. Without so much as a trace.

Bringing it All Home

Stop for a moment and think. Can you conceive of life without the comforts and conveniences and entertainments of the modern-day Western world? Is “who you are” as a person defined by *this environment* or the *social relationships and conventions in which you immerse yourself*? Is your walk with God dependent upon the operations and programs of a religious organization, or upon the teaching of a pastor or rabbi? Is your ability to experience the Holy One’s Presence dependent upon a worship leader or group of talented musicians or singers? I hope the answer to all those questions is ‘no’, Dear Reader. While in the proper context all those people and things can be used by the Holy One to effectuate beneficial purposes in people’s lives they are not where we are to look or upon whom we are to depend in times of deepest trouble. Or perhaps we have forgotten the message of the Psalmist:

***I lift up my eyes to the hills. From whence comes my help?
My help comes from the Holy One, the Maker of Heaven and earth.***

[Psalm 121:1]

When in the midst of trials what do we turn to? That depends upon whether or not we are overcomers. The overcomer does not rely upon principles of faith, upon well-meaning advice from friends or clergymen, upon the Apostles' Creed, or upon any of the clichés floating around social media or recycled regularly on the marquee signs of community churches. An overcomer instead waits for the sweet sound of his Creator's Voice, then lets the Creator lead him through the tough places with real time wisdom. Therefore if you ever personally have to transition to 'crisis mode' Beloved what I pray each of you have is not just good doctrine or good leaders. What I pray you have is *a deep, personal, intimate, abiding covenant with the Creator of the Universe*. A personal, abiding covenant with the Creator of the Universe, you see, means you have *a secure resting place in the Divine Plan*. And your connection with that Plan will enable you to survive and flourish in *any* circumstance, *any* environment, with *or without* social interaction or creature comfort, in the midst of chaos, anarchy, and mass destruction.

Do not therefore succumb to the temptation to read the events of *Toldot Noach* as mere history or literature - i.e. from the perspective of 'entertainment mode'. Get *very, very real* with yourself and with the Holy One. Crawl up in Abba's arms and tell Him you love Him - *no matter what goes on around you*. Let Him whisper in your ear what you need to know, and instruct you in what you need to do. And then pause, relax in His caress – and try to listen carefully to *the rhythm of the falling rain*.

Five Long Months at the Mercy of the Waters – or Is Some One Else In Charge?

All Noach and his family would know for 150 days⁴ – 5 long months – was *mayim* – i.e. water. As far as the eye could see, *in every direction, was only mayim*. And they knew what was happening under the water.

***Every living thing that was on the surface of the ground was destroyed,
including man, cattle, creeping things, and birds of the sky.
They were destroyed from the eretz.***

⁴ Rashi identifies the chronology relative to the Flood as follows: **17 Cheshvan** [2nd month per the original, Creation year]: Noach and his family, with the animals, entered the ark; the rains began; **27 Kislev**: 40-day deluge ended, and 150 days of water's swelling and churning begin. Water rose to a height of 15 cubits above highest mountain peak; **1 Sivan**: Water began to subside; **17 Sivan**: The 'keel' of the ark, submerged 11 cubits below water level, touched down on the top of Mount Ararat. **1 Av**: The peaks of the highest mountains broke through the water's surface. **10 Elul**: Noah opened the ark's window and dispatched the raven. **17 Elul**: Noah sent the dove for the first time. **23 Elul**: The dove was sent a second time, and returned with an olive branch in its beak. **1 Tishrei**: The dove was sent on its third mission and did not return. The waters returned to their place. **27 Cheshvan**: The earth's continents fully dried. Noah exited the ark. Total time in the ark = 365 days [one solar year, or one year and 11 days on the lunar calendar].

*Only Noach was left, and those who were with him in the teivah.
The waters prevailed on the eretz one hundred fifty days.*

[Genesis 7:23-24]

And the cackling of the evil one was – at least temporarily - silenced. And the earth had *mikveh* – a total immersion - and was cleansed.

Seeing the Flood As a Prototypical Mikveh

The word our English Bibles translate as ‘flood’ is *mabbul*⁵. This noun is derived from the Hebrew verb root *yabal*⁶. This verb means ‘he/it carries’, or ‘he/it brings’. The addition of the *mem* prefix to this verb adds the sense of *flowing motion* to the carrying or bringing action. It focuses attention *not on the water* [*i.e.* the rain, erupting geysers, and rising waves], but on *what the waters are doing* – *i.e.* what those waters are ‘carrying’, and what they are ‘bringing’.

The Hebrew consonants of the word *mabbul* tell a fascinating story. The *mem* with which the word begins is a picture of *flowing waters*. That is natural enough, considering the context. The *beit* [which makes the ‘b’ sound] is the picture of *a house and its household*. The *vav* [which, in this case, makes a vowel-like ‘u’ sound] is the picture of a nail/peg, which ties two things together, and pulls something behind it. The *lamed* [which makes the ‘l’ sound with which the word concludes] pictures the ox-goad - symbolic of the power to direct and control animal instinct, giving us the ability to overcome evil inclinations. An ox that veers off the row it is supposed to be plowing gets an ox-goad in the flank, to correct the direction of travel. The *lamed* is the Hebrew symbol for teaching, in the form of training in discipline and direction.

Putting all these pictures together, into a mural, one sees the flowing waters of the flood [*mem*] causing the *teivah*, containing the remnant of man’s household [*beit*]. This brings about [*vav*] a correcting of the direction of man upon the earth [*lamed*].

The kind of teaching or correction that the flood brought to the eretz is thus likened to the cleansing of the *mikveh*. The Hebrew word *mikveh* is a noun derived from the Hebrew verb root *qavah*⁷. Literally this verb means *to wait in hopeful expectation*, and involves binding oneself to another [especially the Holy One]. In Jewish tradition, the word *mikveh* is to describe the waters in which a woman of childbearing age who has completed her monthly cycle of menstruation immerses herself before presenting herself to her husband.

⁵ Spelled *mem, beit, vav, lamed*, and pronounced *mawb-bool'*, this is Strong’s Hebrew word #3999.

⁶ Spelled *yod, beit, lamed*, and pronounced *yaw-bawl'*, this is Strong’s Hebrew word #2986.

⁷ Spelled *quf, vav, hey*, and pronounced *kaw-vaw'* this is Strong’s Hebrew word #6960.

A woman who undergoes *mikveh* in the Hebraic sense does not do so to bathe in the sense of washing off dirt. She does so to renew herself like the moon, and recommit herself to be to her husband as a virgin bride. A *mikveh* is a type of spiritual rebirth, and a passageway to a new season of productivity. As the new moon signals a completely new cycle of days, so the *mikveh* signals a completely new cycle of life and hope for humankind in relation to the Divine instruction to ***'be fruitful, and multiply'*** as set forth in Genesis 1:28.

The 'Flood' was a *mikveh* for the earth⁸. It was a spiritual renewal. The total immersion of the earth in water represented first a return to the beginning, when the earth was without form and void, and darkness covered the face of the Deep, and secondly a rebirth, from that point of beginning, and hence a renewal of hope for the future. You see, Child of the Most High, another epoch of Creation was about to begin. And again the earth would become pregnant with and bring forth life – or another *mikveh* would be necessary. The life the earth was to bring forth was 'the seed of woman' prophetically called forth in Genesis 3:15. Through the line of Shem, through Terach, through Avraham, through Yitzchak, through Ya'akov, through Y'hudah, through Perez, through Boaz, through *Yesha* [Jesse], through David, through Messiah, this time the woman conceived, and brought forth a son. May His Name be forever praised.

A Fresh Wind Begins to Blow

At some point after the rain stopped, the people on the ark began to notice a significant change in the atmosphere. They felt something fresh and 'new' being released from Heaven. It was His very Ruach – i.e. 'breath', or 'wind' - of Life! As the Inspired Minstrel of Torah describes the miracle:

Vaya'aver Elohim ruach al-ha-aretz
And Elohim caused Breath/spirit/wind to pass over the earth;

vayashoku ha-mayim
and the waters began to subside.

[Genesis 8:1]

It would take awhile for the Breath of the Creator to do what it was sent to do. But in the middle of the 7th month of the Ancient, Pre-Passover Creation Calendar it finally happened:

Vatanach ha-teivah
And finally the ark came to rest
b'chodesh ha-shvi'i b'shiv'ah-asar yom l'chodesh
in the 7th month, on the 17th day of the month,

⁸ *Sefer HaChinuch*, Mitzvah 174, explains that just as initially all creation emerged from a watery mass so too, after immersion in a *mikveh*, a person becomes a new entity, charged with new spiritual vitality.

al harei Ararat
on the mountains of Ararat.
[Genesis 8:4]

It took another three full months for the waters to recede enough for the mountaintops to all become visible again. But it happened. And earth and humanity's 'second chance' opportunity was just getting underway. The future is a blank slate - an epic song waiting to be sung; a magnum opus story waiting to be written. May all our tongues be as the pen of a ready writer! Thank you, O Holy One, for loving mankind – and Creation – enough to give us another chance! The Flood is not the end – it is just the beginning. Avram and Sarai are waiting in the wings. Yitzchak and Rivkah are just over the horizon. Ya'akov, Rachel, Leah, Yosef, and Yehudah are walking just around the bend. Moshe, Miryam, and Aharon, Kalev and Yehoshua, Sh'muel, David, Sh'lomo, Eliyahu, and the rest – not to mention Messiah Yeshua – are all coming down the road. As are we, and our children, and our children's children.

Thank You, Abba! You are good - and Your Mercy endures forever! May Yirushalayim yet arise, put on its finest garments, and may all Israel proclaim your praises, and broadcast the Good News of Your Torah and Your Grand Plan for the Redemption of Mankind and the Restoration of Creation to its Intended Edenic state to all the four corners of the earth.

Questions for Today's Study

1. Let's begin with a few basic questions about today's aliyah:

[A] As a result of the *mabbul* how much water covered the highest mountaintops of the world?

[B] Besides Noach, his family, and the creatures with him on the ark, what living things survived the *mabbul*? Think about this one before you answer.

[C] After it quit raining how many days did the floodwaters remain over all the earth?

2. After the fullness on the Holy One's judgment on mankind was released Torah says that the Holy One "*remembered Noach and all the wild animals and the livestock*"

[A] In Strong's and Gesenius look up the word "remembered" as used in chapter 8, verse 1. Write the Hebrew word and its meaning.

[B] What did the Holy One send over the face of the earth to cause the waters to begin to recede?

[C] In Strong's and Gesenius look up the word translated "wind" in chapter 8, verse 1. Write the Hebrew word and its meaning.

[D] Do you think ha-Satan or demons can cause winds, storms, floods, hurricanes, tornados, and/or volcanic eruptions? Whatever your answer, can you find Scripture to support your belief?

[E] Verse 2 says that three different sources of water for the *mabbul* had been “closed”. What were the *three water sources*? Can you explain what is meant by the first two?

[F] After the Holy One “remembered” Noach and his cargo, and sent the *ruach* to cause the waters to recede, how long did it take for the waters to recede enough for the ark to ground out on the ‘mountains of Ararat’?

[G] Look up Ararat in your Bible Atlas and your Bible Dictionary. Do you see any reason why a number of Jewish sages (by no means all) believe the mountain the ark actually rested on was Mount Zion, rather than a mountain in modern-day Turkey?

[H] On what day did the waters recede enough for the tops of the mountains to become visible?

3. Today’s haftarah (combined with today’s meditation) is the special haftarah read on *Rosh Chodesh*, the day of the renewal of the moon in the heaven. For Torah’s instructions concerning the observance of *Rosh Chodesh*, see Numbers 28:11-15.

Of course, there is now no earthly temple or altar on which to offer physical *korbanot* [surrogates through which approach is made to the Holy One’s throne], and Yeshua stands as our *korban*. Nevertheless the essence of *Rosh Chodesh*, and the prescribed attitudes and means of approaching, remain intact.

Can you, on the first of each month, rededicate yourself, and all the members of your body, heart and soul, to the Holy One, and offer yourself as a “pleasing aroma” to the Holy One? This is *korban olah*/burnt offering. Can you, on this upcoming *Rosh Chodesh* commit to pour out your lifeblood, should it be required, like wine, upon instruction from the Holy One? This is the “drink offering”. Can you throw off, and cast aside, every deed, word, and thought that has separated you from complete unity with Yeshua, so that you stand before the Holy One fully united with Him? This is *korban chattat*/sin offering.

[A] What is the Holy One’s “throne”?

[B] What is the Holy One’s “footstool”?

[C] What are the three characteristics of a person esteemed by the Holy One?

[D] In Strong’s and Gesenius look up the words “*humble*”, “*contrite*”, and “*tremble*” as used in Isaiah 66:2. Write the Hebrew words for each, as well as the definitions of each.

[E] What do you think you could you do to incorporate or increase the magnitude of these characteristics in your life?

[F] Verses 7-11 deal with something being “born”. What is the Holy One going to cause to be born?

[G] When this birth occurs, what will simultaneously happen to the enemies of the Holy One and His people?

[H] How will the judgment on the peoples of the earth spoken of by Yeshayahu [Isaiah] be different from the judgment that we have been reading about in parsha *Noach*?

[I] In verses 19-21 what is the Holy One saying is going to happen? List and explain each separate event mentioned.

[J] Reread verses 22-23. Is there any reason to celebrate *Shabbat* or *Rosh Chodesh* [the new moon] in the times in which we live? Explain your answer.

4. In today’s reading from I Peter 3 we find out why this particular passage was chosen to coordinate with parsha *Noach*. Here is the relevant portion of the passage:

... He [i.e. Yeshua] also went and made a proclamation to the spirits in prison, who before were disobedient, when God waited patiently in the days of Noach while the teivah was being built. In it a few [that is, eight] souls were saved through water.

[A] To what specific group of “*spirits in prison*” did Yeshua make a proclamation, according to this verse?

[B] In Strong’s, look up the Greek words translated as “preached” [KJV] [Greek, *kerusso*], “spirits” [Greek, *pneuma*], and “prison” [Greek, *phulake*]. Write the Greek words in Greek letters, and write the definitions given by Strong’s. [Note: Be sure to compare the word translated as “*spirits*” in verse 19 with the word translated as “*souls*” in verse 20. They are not the same – and that is a key to understanding these verses!]

[C] Search out the Hebrew concepts that these words were intended to translate, and write what you think Kefa is talking about.

[D] Who were the “*spirits in prison*” referred to – fallen angels, or men?

[E] Does this verse teach anything about or give insight of any kind into “sheol”, or levels of “sheol”, as some theologians teach?

[F] Explain what Kefa means when he says “eight souls” [Greek, *psuche*] were saved “through water”.

*May the Holy One greatly bless you and renew your soul;
and no matter what happens to the world around you, may you stand and not fall.*

The Rabbi’s son

Meditation for Today's Study

Isaiah 66:22-24

***For as the new heavens and the new eretz, which I will make,
will remain before Me, says the Holy One,
so will your seed and your name remain.
It will happen, that from one new moon to another,
and from one Shabbat to another,
all flesh will come to worship before me, says the Holy One.
They will go forth, and look on the dead bodies
of the men who have transgressed against me: for their worm
will not die, neither will their fire be quenched;
and they will be abhorrent to all flesh.***