



## *The sign of the dove*

### *Parashat Noah (2) – Noah*

**Torah:** *B'reisheet* 6:9 to 11:32

**Haftarah:** *Yeshayahu* 52:13 to 55:5

**Apostolic Scriptures:** *Mattithyahu* 24:36-44

Sometimes it is difficult to generate a title for an article, commentary or study. This *sidrah* is no different and sometime many words go into the study before a theme or title comes to mind. Maybe a light dimly appears, when two trifling words are noticed, but not by chance. Last week we read the word almost at the beginning of the *sidrah*:

*B'reisheet* 1<sup>2b</sup> And the Spirit of *Elohim* was moving on the face of the waters.

Keep in mind that רוּחַ (*Ru-ach*), translates as both 'spirit' and 'wind'; this is what is important for a dove, or any other flying bird, to be able to take to the air. The well-known sage, *Rashi*, brings a wonderful commentary on this particular subject:

"The Throne of Glory was suspended in the air and hovered over the face of the water with the breath of the mouth of the Holy One, blessed be He and with His word, like a dove, which hovers over the nest..."

A little later we will get back to this thought, but now it is necessary to continue from where we left off last week...

*Noah*, the man whose name is used for this *sidrah*, isn't really the leading character; in this case it is *YAH*. *Noah* is only used to start the entire narrative in order for us to learn of many other events. As the only person to find favour in the eyes of *YAH*, he is called for a specific task – something we need to learn and understand thoroughly. Once again we see the wonderful poetic Hebrew language in true form:

*B'reisheet* 6<sup>9</sup> This is the genealogy of *Noah*. *Noah* was a righteous man, perfect in his generations. *Noah* walked with *Elohim*.

In Hebrew, the name of *Noah* uses only two letters, *nun* and *chet*: נֹחַ. Reversing these to letters, we get the word חֵן (*chen*), which translates as favour, as we find in the previous verse. (Note that the *nun* used here looks slightly different, compared to the previous word. In Hebrew five letters have a different shape at the end of a word.) We also see a double blessing as Hebrew originally didn't make use of punctuation, showing these two sentences as one and would read: "This is the genealogy of *Noah*. *Noah* was a righteous man...",

with a repetition of the word 'Noah'. It is certainly no coincidence that *Lemek* named his son *Noah*. He was probably fully aware of the 'end' that *YAH* had in mind.

*Adam* was created perfectly, but because of his disobedience he became guilty of sin and contaminated every following generation. *Noah* was therefore also guilty of sin, but not because of his own free choice. He strived to live a perfect life and his righteousness entitled him to all the blessings of a man exonerated. He was most certainly forgiven for sin and enjoyed all the privileges for the favour of *YAH*. This also implies the spiritual change a soul experiences from being alienated to being reunited with *YAH*. This teaches us that *Noah* was not only righteous, but also perfect.

This characteristic not only shows that *Noah* turned away from darkness to light, from wrong to right, but also the moral firmness from which this struggle emanated, the victory of good over evil. Uprighteousness is justification of the law; perfection is testing of being set apart. *Noah* was quite old; this teaches us that he chose to live a set-apart lifestyle and also kept to it. It is possible that he was of pure descent, while most of his peers would be the product of pious and godless people, corruption and incest. One of the most important things to notice here:

*B'reisheet 6*<sup>9c</sup> *Noah walked with Elohim.*

In the original text we find two words that bear more weight than the others, something we would like to hear at our funeral: צַדִּיק (*tza-Diq*), righteous and תָּמִים (*ta-Mim*), perfect. The only other person that was perfect, was *Adam*, having been created as such; *Noah* indeed received brilliant genes and lived strictly accordingly. Taking into consideration the amount of sin rampant in the world of that day, *Noah* would indeed be perfect in comparison! However, this doesn't mean that he was totally sinless:

🕯 *Mizmor 51*<sup>5</sup> See, I was brought forth in crookedness, And in sin my mother conceived me.

🕯 *Iyob 1*<sup>1</sup> There was a man in the land of *Uts*, whose name was *Iyob*. And that man was perfect and straight, and one who feared *Elohim* and turned aside from evil.

Ever since the fall of *Adam*, nobody could be sinless, but everyone who discovers The Way of Truth, everyone alerted by *YAH* to the rules He gave us, and then live accordingly, He also provides the opportunity to try and live a life as perfectly as possible.

This is similar to what we read earlier regarding *Hanok*. *Noah* managed a natural victory over evil because of his commitment to and love for *YAH*. There is one trait we never see, though: *Noah* never intercedes for anyone, comparing to *Abraham*, *Yitz'chaq*, *Ya'aqov*, *Mosheh* and a few others. There was another advantage he had as well, which few other people have had: he personally knew most of his ancestors. *Adam* died 126 years before his birth and great-great-great grandfather *Sheth* 14 years before. With the exception of great-grandfather *Hanok*, who disappeared 69 years before his birth, all the other were still alive. All of them, including *Lemek*, would have heard directly from *Adam* about all his experiences. *Noah* was the first generation who could only rely on hear-say and we know from experience how much truth, sometimes how little truth, those stories contain!

Due to his commitment and righteousness, *YAH* shares His plan of action concerning the earth:

*B'reisheet 6*<sup>13</sup> 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.

Those of you who have done previous studies with us, may have heard the "the rule of first mention". We now learn of the first mention of one of the most remarkable characteristics of *YAH*. In spite of His being the

Supreme Creator, the Most High, He never does anything without first informing His prophets, indirectly also every true *Torah*-believer (consider *Abraham* with *Seđom* and *Amorah* and other instances):

*Amos 3* <sup>7</sup>For the Master יהוה does no matter unless He reveals His secret to His servants the prophets.

At all times someone will be aware of events that will occur in the future; many times we don't necessarily have the exact time or date, which is probably for the better. In *Mattithyahu 24* *Yeshua* warns us of the coming wrath of *YAH* and the problems associated with it. The prophets of old never stopped warning the nation, but the people seemed to stop listening, stop being obedient. May this never be said of us.

Fairly close to the start of any book, we will always find many 'firsts'; here is another, something used only once a bit later: the word תֵּבָה (*te-Va, te-Ba*), which translates as 'ark'. Please do not confuse this with the word used for the ark of the covenant, אָרוֹן (*a-Ron*), used in most languages as an interchangeable word 'ark'. The principal difference between these two words in Hebrew is that a *teva* is used to preserve something that is alive, while an *aron* is used to store lifeless items. The *teva* built by *Noah* was done with a technology unknown to us, and could even possibly have been a woven basket of sorts. Please see the images at [addendum A](#).

The measurements of the ark may have some people gasping for breath for various reasons. It was roughly 140 meters long, 25 meters wide and 15 meters high. As with the *teva*, the basket of *Mosheh*, it had to be covered with כָּפָר (*ko-Fer*), a type of pitch, both inside and outside. Here we experience many uncertainties, as the wood mentioned is not available today and the closest to that is the cypress, something that would certainly work in this case. The other product in question is the *kofer* – pitch, a type of resin. Pitch as we know it today, would not allow anyone in an enclosed area to breathe for an extended period. It would certainly have been something totally different to what we currently have available to us. Most scholars agree that it could have been a type of resin acquired from pine trees.

The complete set of plans was given to *Noah* by *YAH* and as the tenth generation since Creation, those people probably had more insight and knowledge than we could ever think of having! *Noah* knew exactly what *YAH* had ordered him to do, just like *Mosheh* knew about the tabernacle and its furnishings. This was to be a three-tier ship, but not for MFC or any other pleasure cruise. This box-shaped boat would be floating on boisterous waters for more than a year, while every animal, plant, bird and even fish outside it, would perish due to the extent of the turmoil of the waters.

Apart from the plan for the ark, *Noah* also received other instructions from *YAH*. He was to take his wife, sons and their wives into the ark with him. Every species of animal was to be taken inside as well, one pair, a male and a female of each; this included birds, reptiles and cattle. He was also to provide food for everyone, in order for the humans and non-humans alike to survive the ordeal. This sounds similar to what *Abraham* must have gone through: an unknown future and an unknown destination. *Noah* had no idea how long they were to survive inside the ark, but purely stood on the promises that *YAH* gave him:

*B'reisheet 6* <sup>18</sup>“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.

That covenant, dear brother and sister, is something that *YAH* makes with everyone of us the moment we agree to follow Him, to walk The Way of Truth as *Yeshua* showed us many years ago. It also confirms the previous covenants with *Adam*, *Abraham* and *Dawid*, as well as any other covenants that were added in the interim; it still doesn't take away any of our obligations to comply with all of these covenants. After all of this, *Noah* does exactly what *Abraham* would do many years later, the same as is expected of you and me:

*B'reisheet 6* <sup>22</sup>And *Noah* did according to all that *Elohim* commanded him, so he did.

There is no other way. As the saying goes: "It is My (YAH's) way or the highway (to hell)."

Until now no rain has fallen on earth:

- 🏆 *B'reisheet 2* <sup>5</sup>Now no shrub of the field was yet on the earth, and no plant of the field had yet sprung up, for *יהוה Elohim* had not sent rain on the earth, and there was no man to till the ground,
- 🏆 *B'reisheet 2* <sup>6</sup>but a mist went up from the earth and watered the entire surface of the ground.
- 🏆 *B'reisheet 2* <sup>8</sup>And *יהוה Elohim* planted a garden in *Ėden*, to the east, and there He put the man whom He had formed.
- 🏆 *B'reisheet 2*:<sup>10</sup> And a river went out of *Ėden* to water the garden, and from there it divided and became four heads.

*Noah*'s passport was currently limited to as far as he could walk. He had probably never seen the sea and didn't necessarily know what rain was. It is quite possible that he could not comprehend the 'box-ship' and there was nobody else to declare this vessel sea worthy – certainly no human. However, for slightly less than one hundred years he toiled away at building the ark, while the other inhabitants of earth jeered and mocked him, in spite of his telling them about impending doom. At least he wasn't yet aware of wine which he would produce later, or he may have started doubting himself!

After all this, the narrarion suddenly changes and we see something which sounds or looks as though Scripture contradicts itself. It is very similar, though, to last week where we had reporter A writing chapter one and reporter B writing chapter two – one story, two different versions. We have just seen that one pair of each species of animal should be taken into the ark, yet shortly after seven pairs of clean animals, male and female, need to go in, but one pair of animals that are unclean. Where do we get this from? What is *טָהוֹר* (*ta-Hor*), clean and *טָמֵא* / *טֵמֵא* (*lo ta-Hor* / *ta-Mei*), unclean? Cast your minds back to *Qayin* and *Hebel*. These guys knew about sacrifices and what to bring as an offering. The sacrifice that *Qayin* brought was *tamei* and not accepted, while the sacrifice brought by *Hebel* was accepted as being *tahor*. Scripture wasn't written for lazy people, non-believers, and never puts everything in a colourful, 3-D pictures, therefore we need to do plenty of research ourselves:

- 🏆 *2 Timotiyos 3* <sup>16</sup>All Scripture is breathed out by *Elohim* and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, <sup>17</sup>that the man of *Elohim* might be fitted, equipped for every good work.
- 🏆 *Yehoshua 1* <sup>8</sup>"Do not let this Book of the *Torah* depart from your mouth, but you shall meditate on it day and night, **so that you guard to do according to all that is written in it.** For then you shall make your way prosperous, and act wisely. [emphasis added]

This is a sign of our desire to please YAH in every way possible, to be obedient as much as we can. We also notice the obedience of *Noah*:

*B'reisheet 7* <sup>5</sup>And *Noah* did according to all that *יהוה* commanded him.

With the same obedience *Noah* entered the ark with his family after the animals had been accommodated; YAH actually sent them; *Noah* did not call of fetch them, as per the lie we were all taught in sunday school:

*B'reisheet 7* <sup>8</sup>Of the clean beasts and of the beasts that are unclean, and of birds, and of all that creep on the earth, <sup>9</sup>two by two **they went into the ark to *Noah***, male and female, as *Elohim* had commanded *Noah*. [emphasis added]

Rain fell non-stop for 40 days. This number can either be a complete number for testing or it could be the actual amount of days. Either way, it was enough to almost drive everyone, animals included, insane.

Many people all over the earth get together from time to time to pray for rain, but sometimes, as little as three days later, they start complaining and wish it would stop. This experience of rain was the first ever, not only for *Noah* and his family, but also for Creation, as it was also the first recorded boat trip ever. However, on this boat there was no entertainment as with a pleasure cruise, as only the continuous patter of rain on the roof could be heard, as well as the sounds of the animals. Eight people were alone on a boat with no compass or other navigation equipment, together with many animals, some of which were predators, sounds like an accident waiting to happen.

For 150 days the waters covered the face of the earth. Every living being, animal, human, reptile and other things such as plants outside the ark succumbed. It is possible that things could be just as chaotic as before Creation, or maybe slightly less so. Here we see something similar to a new creation; earlier we saw *Ruach* moving over the waters before Light was created, whereas we now learn of a wind that *YAH* sends out, a *ruach*, to assist in evaporation. For more than a year, *Noah* and his family were locked up with their 'pets' in the *teva* – their only salvation. Eventually the boat came to rest on a mountain, probably somewhere north of modern-day Turkey. Scripture only teaches us about the mountain range of *Ararat*, but it is quite possible that this is a mountain range in Armenia. We show a map of the Armenian provinces at [addendum B](#), with a plan of the site. After more than a year tree tops started showing and after another 40 days *Noah* sent out a raven, which flew to and fro without coming back. These 40 days recorded in Scripture may have been what it felt like for *Noah*, but as seen previously, it is once again the number of testing. Forty is the product of four, the number for the universe, and ten, the number of settlement. From here, onward, we will regularly come across this number as completed periods, but also as a time of testing (*cf. Luqas 4:1-13 et al*).

We notice that *Noah* clearly knew the difference between the traits of the raven and a dove, something which may have been given him during a heavenly revelation. Ravens would literally go to any carcass, even something floating on the water, whereas a dove would only go to a dry, clean spot. This is why he now sends out a dove, which obviously can't find a suitable place and returns to the ark. After seven days *Noah* sends out the dove for a second time and now it returns with a fresh olive leaf. This is allegorical of the first coming of *Yeshua*, where he only found spiritual death on earth, especially amongst his own people; at his second coming, he will bring life to everyone living in obedience to *Torah*. The fresh olive leaf is therefore a sign that it is almost safe to leave the confinement of the ark and start a new life! According to Theophrastos<sup>1</sup> and Plinius<sup>2</sup>, an olive tree can actually sprout beneath water<sup>3</sup>, although this is not necessarily where the dove would have fetched it from. The consequence of this event is that the olive leaf became a sign of peace and the dove the sign of the comforter, the messenger of peace:

*Mattithyahu 3* <sup>16</sup> And having been immersed, **יהושע** went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of *Elohim* descending like a dove and coming upon Him,

This is the last time we learn of a flying dove in the *TaNaKh*, when *Noah*, in obedience, saves mankind by means of a *teva*. Now, in the Apostolic Writings, a dove flies once more to indicate the obedience of *Yeshua*, his ministry which will bring about salvation to mankind by means of a torture stake and an empty tomb.

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1 From his dissertation "Historia Plantarum" (Enquiry into plants)

2 From his dissertation "Naturalis Historia" (Natural History). He was also known as "Plinius the older", as his nephew was known as "Plinius the younger".

3 C F Keil & F Delitzsch, The Pentateuch. 3 vols. Translated by James Martin. Biblical Commentary on the Old Testament. N.p.; reprinted., Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.



The word עֶרֶב (*Q-rev*) translates as 'raven', but the same spelling with different punctuation, עֶרֶב, spells the word `erev, 'evening'. The antithesis of raven and dove is therefore literally black and white. The dove represents light, although she only gets back to the ark at `erev, evening, at the end of the day. *Yeshua* taught us:

*Mattithyahu 24* <sup>37</sup>“And as the days of *Noah*, so also shall the coming of the Son of *Adam* be. <sup>38</sup>“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, [emphasis original]

At the end of time, when things on earth are spiritually at their darkest point, *Yeshua* will return as the Light to claim his bride. He also taught us:

*Yohanan 8* <sup>12</sup>Therefore יְהוֹשֻׁעַ spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”

This can be stated slightly differently: “I am the *ohr ha’olam*.” These last two words translate as “Light of the world”. When *Yeshua* says to us: “*Ani ohr ha’olam*”, he doesn’t waste mere words, but also proves to us who he actually is. His title is Anointed One, the meaning of ‘*Mashiach*’. Only olive oil is used for anointing, as well as to light the lamps of the *m’norah*. The *gematria* of *Mashiach* is 358 and when looking at the *gematria* of *ohr ha’olam*, it is not coincidental that it also adds up to 358:

אור העולם = משיח = 358

Getting back to the *sidrah*, we find that *Noah* waits for seven days before sending out the dove for a third time, and this time she doesn’t come back. This proves to him that the water is busy abating and he confirms this by removing the roof of the ark to see with his own eyes. On the second month, on the 27th day, the earth was ready to receive the crew of the ark; *YAH* commands *Noah* and his family to leave the ark and set the animals free – see [addendum C](#). Here we notice another first occurrence. There are many interesting, thematic similarities between *YAH* calling *Noah* from the ark and later calling *Abraham* from *Ur-kasdim* (cf. 8:15 and 12:1; 8:16 and 12:1; 8:18 and 12:4; 8:20 and 12:7; 9:1 and 12:2; 9:9 and 12:7). Both *Noah* and *Abraham* represent a new start as pictures in *B’reisheet*. Both are also characteristic by the promise made by *YAH* by means of blessings and the institution of a covenant.

*Noah* builds a מִזְבֵּחַ (*miz-Be-ach*), an altar, on which he brings offerings of thanksgiving to *YAH*. This is deduced from the word זָבַח (*za-Bach*), to bring (an animal) offering. Roughly 1 500 years ago we learnt of offerings brought by *Qayin* and *Hebel*, and now we learn of another altar being erected, with the first mention of עֹלָה (*o-Lah*), an ascending offering, either in full or partial. It is not certain, either from Scripture or the apocrypha, how *Noah* built the altar, even how he got started with the idea. We are only taught that clean animals and birds were used for this ascending offering and that *YAH* smelled the soothing fragrance. The book of *Jubilees* (Small Genesis) adds to this offering oil, wine and incense, which would also make it a fragrant offering! Please note that Scripture does not make mention of *Noah* being commanded to bring this offering – this is purely his way of thanksgiving to *YAH*, something that indicates his special relationship with *YAH* and his being exalted above other humans, the reason he was chosen to start building a new civilisation. Consequential to this offering, *YAH* makes a covenant with *Noah* and promises to never again curse the ground and living beings in this way. We see yet another poetic play on words:

*B’reisheet 8* <sup>22</sup>as long as the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

Initially, during Creation, man was given all trees and plants that yield seeds as food. After the flood nothing survived and this is why we saw earlier that seven pairs of clean animals were to go into the ark. Blessings for fruitfulness and increase are not only given to *Noah* and his sons, but indirectly also to all the animals

under their dominion. At least one pair of clean animals would be necessary to replenish the earth, but the rest could be used for offerings and food, since *Noah* is now even encouraged to eat of the animals. There also seems to be a serious difference between 'rule' and 'subdue' shortly after Creation when we read the following:

*B'reisheet* 9<sup>2</sup> "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.

The tranquil existence that existed between man and the animals, is now something of the past, at least until the fulfilment of *Yeshayahu* 11. It is almost as though war had been declared between mankind and the animal kingdom, something that never existed before. This is one of the reasons that even predators could be part of the guests on the ark. Although man may now consume meat, there are still certain rules to be followed; later they would be explained more clearly. Firstly, it should only be meat of clean animals and birds, the same as had accompanied *Noah* on the ark. Secondly, no blood is to be consumed, as it contains the life of the animal (cf. *Vayiqra* 3:17; 7:2-27; 19:26; *D'varim* 12:1-24; *Sh'mu'el Alef* 14:32-34; Acts 15:20, 29). Other rules are instituted regarding murder and shedding of blood. These rules are what Rabbinical Judaism, in their selfishness regarding *Torah*, infringed upon and adapted their own "Noahide Laws", something the New World Order (NWO) will eventually enforce upon *Torah*-believing followers of *Yeshua* during the Great Tribulation – see [addendum D](#). Please note, however, that these are all standard laws that all law-abiding citizen subject themselves to anyway. The article in question was already published during 2014.

When the rules of blood and murder are known to *Noah* and his family, *YAH* makes a covenant with *Noah*, which also includes all generations after them, as well as all other living creatures:

*B'reisheet* 9<sup>11</sup> "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."

Anyone who disputes that the flood covered the entire earth, or insinuate that it was only a regional flood, would immediately be proven wrong by this verse. Water flows in every direction, normally by the shortest route; Scripture would therefore be lying when indicating that the water level was 15 *el* higher than the highest mountain. There is enough evidence from many nations, every ancient civilisation, of a large flood, obviously with their own additions and descriptions. The rainbow, the sign of the covenant, is also something not only seen in one area, but through the entire world. It is not visible in cloudy conditions, but can clearly be seen once the clouds start dispersing and the rays of the sun refracts the raindrops and other moisture. The words of *YAH* regarding this sign, is the same as the set-apart festivals we learn of in *Vayiqra* 23: it belongs to Him, as He says in v. 13: "**My** rainbow...", similar to the words in *Vayiqra* 23:2c: "...**My** appointed times, are these:". The best musician in Scripture and master poet teaches us (cf. *Sh'mot* 19:5; *Mizmor* 50:12; *Mizmor* 89:11):

*Mizmor* 24<sup>1</sup> The earth belongs to יהוה, And all that fills it – The world and those who dwell in it.  
[emphasis added]

The rainbow is indeed a reference that the sky is not totally overcast, that the sun emerges through the breaking clouds and exhibits its partial compass. This fills the spectator with novel joyfulness as the perfect bow, bent by the dome from which water flowed during the flood, extends itself from the one end of the heavens to the other, while also connecting heaven and earth. When man admires the rainbow and remembers the promise with which it was given, *YAH* calls up the same reminder to accomplish that promise. It is highly possible that atmospheric conditions and cloud formations have changed drastically

after the flood. Geological evidence suggests an earlier period of time when an uniform tropical climate was in place, even to the arctic regions<sup>4</sup>.

The sons of *Noah* who left the ark with *Noah*, were שֵׁם (*Shēm*), which translates as ‘there’, חָם (*Cham*), which translates as ‘father-in-law’, and יָפֶֿתֿ (*Ya-fet*), which translates as ‘expansion’. According to the book of *Jubilees* (6:17) it was noted that a festival of weeks would be celebrated every year to commemorate the new beginning. After the death of *Noah*, it was stopped (6:18). This festival, whatever it was called, apparently always had tragic consequences.

We do not learn from Scripture what the vocation of *Noah* would have been before the flood. What we do know, however, is that he was a ship builder *per excellence* for about 100 years, as well as a minister of the Word. He tried conveying to his peers the impending doom that awaited them, but they were as oblivious to his words as modern-day Christians and Muslims. We also learn that he became a farmer after the flood. Even though he didn’t own a John Deere, he probably used unknown technology to plough his fields, similar to what he had used for building the ark. He even planted a vineyard and may have had a large cattle farm, as well as various types of crops. It is here we see Scripture teach us something important; abuse of alcohol.

*Noah* drank wine, became intoxicated and lay naked in his tent. *Cham* saw it, told his brothers about it and in an orderly and civil way they covered their father’s nakedness. This leads to a rule later taught to the nation of *Yisra’ēl*:

*Vayiqra* 18 <sup>7</sup>“The nakedness of your father or the nakedness of your mother you do not uncover. She is your mother, you do not uncover her nakedness.

By uncovering the nakedness of the father, implies being sexually involved with the father’s wife, something only granted to the father, and is therefore considered “uncovering the nakedness of the mother and/or the father”. When *Cham* shares his knowledge with his brothers, we see the word נָגַד (*na-Gad*), which actually translates as ‘exhibit’ or ‘explain’. This teaches us that something more serious must have occurred, as he could just as easily have covered his father, like his brothers did. We now also experience the first moral decline after the flood. It is not the purpose of this study to try to explain the actual offence committed by *Cham*, something which caused his son, *Kena’an*, the grandson of *Noah*, to be cursed. It may be contemplated for years on end and that is where we will leave it. What is important, though, is that our sins, like those of *Adam* and *Hawwah*, are covered by the ‘cloak’ of blood of *Yeshua*, just like the other two sons of *Noah* covered him. While *Kena’an* is cursed, *Shēm* is blessed, but the future of *Yapheth* seems to be neutral, in order to stay in the tents of *Shēm*.

*Noah* dies at 950 years old and then we see yet another ‘boring’ genealogy, as well as some additional information regarding cities that are built. The progeny of *Yapheth* expand and settle in the area where the ark rested, as far as modern Scandinavia and Eastern Europe. The progeny of *Ham* move south to Africa and surrounding areas. Countries such as *Mitsrayim*, *Kush* and *Kena’an* are named after his sons, while the children of *Shēm* mostly inhabited modern Iran and surrounds.

We get to meet with *Nimrod*, a “mighty hunter before יהוה”, whose name translates as “we will rebel”. The “mighty hunter” was not intended to be a compliment, though. He was extremely wicked and hunted not only animals, but also humans. His first city, *Babel*, translates as “gate of the gods, but we also learn from the next chapter that that is mainly means “mass confusion”. We are to learn much more about this city, its inhabitants and the sins committed there. All this took place after most of *Ham*’s children, including *Nimrod*, decided to move to the valley of *Shin’ar*.

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4 Leupold, Herbert Carl. *Exposition of Genesis*. (2 vols.) Grand Rapids: Baker Book House, 1942.



Most of these people feared that another flood might take place and was adamant that they could cripple such plans of YAH, by building “a tower whose top is in the heavens”. They were one nation with one language and planned never to become dispersed. Here we can appreciate the sense of humour that YAH exhibits. He goes down, with His heavenly council, which probably also included messengers, but certainly not the trinity as taught by most Christians. The language of the people is confused and subsequently they have to stop building the tower. From there they eventually disperse all over the earth, exactly what they had planned not to do!

As we work through the generations of *Shēm*, we get to *Naḥor*, the father of *Teraḥ*. These people all reside in a city called *Ur*, in the land of the *Kasdim*. We are now about 300 years past the flood and in spite of YAH shortening man’s lifespan to 120 years, we still see people living much longer. We mentioned the perfect number earlier, 10, and here we see it once again. Ten generations from *Adam* to *Noah*, now another ten generations later we meet up with *Aḇram*, one of the sons of *Teraḥ*. *Aḇram* and his brothers, *Haran* and *Naḥor* are all married – *Aḇram* to *Sarai*, *Naḥor* to *Milkah* and *Haran* to someone not mentioned in any manuscript, but watch this space! We know, however, that he has a son, *Lot*. From the apocrypha we learn that *Aḇram* causes a fire in which *Haran* dies in the presence of his father, *Teraḥ*. *Aḇram*’s life is in danger and the entire family decides to move to *Kena’an*, the country. While travelling there, they reach a city, *Ḥaran*, where they dwell for a period of time. There is no evidence that this in any way related to the person or named after him. *Teraḥ* dies at the age of 205, but everything doesn’t seem to be in order.

*Haran* is the father of two daughters, *Milkah* and *Yiskah*, as well as the son, *Lot*. *Naḥor* is married to *Milkah*, his niece. She gives birth to eight children and is also grandmother to *Rivqah*, who would later become the wife of *Yitz’chaq*. We never read about *Sarai*, but most sages, such as Josephus and Jerome, indicate that *Sarai* and *Yiskah* are one and the same! We must also keep in mind, with the eastern culture, that a father can also be seen as a grandfather, and the other way around. It is therefore possible that *Teraḥ* was the father of *Haran*, who in turn was the father of *Aḇram* and *Naḥor*. *Haran* is the father of *Milkah*, but also of *Yiskah* (*Sarai*), by another mother. We see this later in the words of *Aḇram*:

*B’reisheet* 20 <sup>12</sup>“And yet, she is truly my sister. She is the daughter of my father, but not the daughter of my mother, and she became my wife.

In conclusion, we’d like to look at five hidden *m’norot* (plural of *m’norah*) contained in this *sidrah*, four of which are clearly seen and one implied:

- 🕯 seven pairs of clean animals/birds are to go into the ark with *Noah* (7:2; 7:3);
- 🕯 seven days in anticipation of rain (7:4; 7:10);
- 🕯 *Noah* sends out a dove to scout the area and waits seven days before sending her out again (8:10);
- 🕯 *Noah* send the dove out for the third time after another seven days (8:12);
- 🕯 the rainbow has seven colours (9:13).

The last gold nugget we can mine from this *sidrah*, is something only seen in the Hebrew text. Counting all the words in this section, we see 153 for this particular *sidrah* in the original text. Most of the narrative in this portion has to do with water, and we can therefore connect it to the last miracle *Yeshua* performed:

*Yoḥanan* 21 <sup>11</sup>*Shim’on Kēpha* went up and dragged the net to land, filled with one hundred and fifty-three big fishes. And though there were so many, the net was not broken.

The *b’sorah* of *Mattithyahu* merges all this information into a powerful mystery in which we clearly see the picture of the dove:

*Mattithyahu* 3 <sup>16</sup> And having been immersed, יהושע went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of *Elohim* descending like a dove and coming upon Him, <sup>17</sup> and see, a voice out of the heavens, saying, "This is My Son, the Beloved, in whom I delight."

When *Yeshua* emerges from the water, we see a picture of a new creation, almost the same way as the dove sent by *Noah*, flew, moved over the waters. Compare this to the Spirit of *YAH* hovering over the waters before Creation. Eventually the Dove, the Spirit of *YAH*, came down and rested on *Machiach*<sup>5</sup>:

"And it came to pass when the Lord was come up out of the water, The whole fountain of the Holy Spirit descended upon him and rested on Him and said to him: "My Son, in all the prophets was I waiting for you that you should come and I might rest in you. For you are my rest. You are my Firstbegotten Son that reigns forever."

*Shabbat shalom!*

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Silver Trumpet Ministry: [www.silvertrumpet.life](http://www.silvertrumpet.life)

Silver Trumpet Radio links:

[https://a9.asurahosting.com/public/silver\\_trumpet](https://a9.asurahosting.com/public/silver_trumpet)

Zeno: [www.zeno.fm/silver-trumpet](http://www.zeno.fm/silver-trumpet)

hearthis: <https://hearthis.at/silver-trumpet/>

28 *Etanim* 5785 / 31 October 2024

### **Sources:**

We prefer to not use the word 'God', because of personal conviction. In most case, unless quoted from another source, it will be replaced by '*Elohim*' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.<sup>6</sup>

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

***The Word of YAH is free, therefore this study may be freely distributed, provided no changes are made in any way.***

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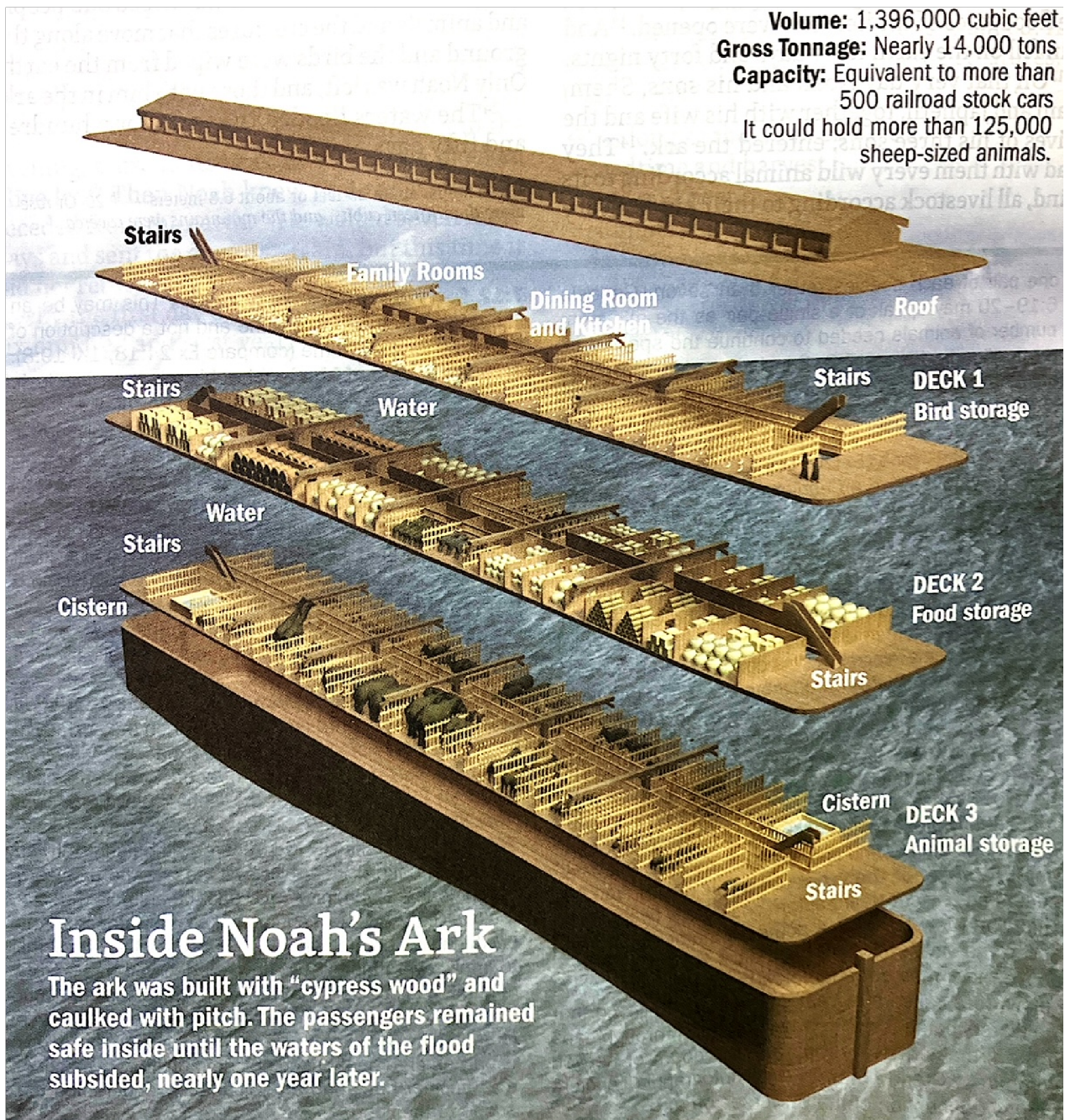
5 Gospel of the Hebrews, cited by Jerome, Commentary on Isaiah 4: The OTHER Bible, edited by Willis Barnstone, HarperCollins, pg. 335

6 <https://isr-messianic.org/>



## Addendum A

This picture is from the NIV Faithlife Study Bible:



This is a conception of the ark as built by Johan Huibers<sup>7</sup>. Note the weaving pattern which reminds of a basket:



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<sup>7</sup> <https://creation.com/the-pitch-for-noahs-ark>



## Addendum B

Armenia, with all its provinces





## Addendum C

### Chronology of *Noah's* Time in the Ark<sup>8</sup>

Dates are in the form of month, day, and *Noah's* year, as given in the text. Hence, 2/10/600 means the tenth day of the second month in *Noah's* 600th year. Months are calculated at 30 days each. Dates in parentheses are guesses based on dates given in the text.

	Reference	Event	Date	Day
	7:4, 10	Announcement of the flood 7 days in advance	(2/10/600)	1
Waters prevail: 150-day period	7:11, 13	Flood begins; <i>Noah</i> and family enter the ark	2/17/600	1
	7:12	Flood lasts 40 days and ends	(3/27/600)	6
	8:4	Ark rests on mountains of Ararat after waters prevail and abate for 150 days total	7/17/600	6
Waters abate: 150-day period	8:5	Mountaintops eventually become visible	10/1/600	4
	8:7	Raven sent out (after 40 days of mountaintop visibility)	(11/10/600)	1
	8:8	Dove sent out	(11/17/600)	1
	8:10	Dove's second flight (7 days later); returns with olive leaf	(11/24/600)	1
	8:12	Dove's third flight (7 days later); does not return	(12/1/600)	1
	8:3	Waters fully abated; end of second 150-day period	(12/17/600)	4
Earth dries: 70-day period	8:13	<i>Noah</i> eventually removes the covering of the ark	1/1/601	4
	8:14-19	Earth dried out; <i>Noah</i> leaves ark	2/27/601	4
Total time in ark: 370 days				

Some scholars are of the opinion that the total time was exactly 365 days, even a moon year of 356 plus nine days. Irrespective of conjecture, *Noah* and his family were in the ark for a very long time. Their only salvation was by the hand of the Most High.

<sup>8</sup> <https://www.esv.org/resources/esv-global-study-bible/chart-01-03/>

## **Addendum D**

### **Noahide Laws**

First the summary and then the actual laws:

#### **THE 7 LAWS**

**1**

Acknowledge that there is only one G-d who is Infinite and Supreme above all things. Do not replace that Supreme Being with finite idols, be it yourself, or other beings. This command includes such acts as prayer, study and meditation.

**2**

Respect the Creator. As frustrated and angry as you may be, do not vent it by cursing your Maker.

**3**

Respect human life. Every human being is an entire world. To save a life is to save that entire world. To destroy a life is to destroy an entire world. To help others live is a corollary of this principle.

**4**

Respect the institution of marriage. Marriage is a most Divine act. The marriage of a man and a woman is a reflection of the oneness of G-d and His creation. Disloyalty in marriage is an assault on that oneness.

**5**

Respect the rights and property of others. Be honest in all your business dealings. By relying on G-d rather than on our own conniving, we express our trust in Him as the Provider of Life.

**6**

Respect G-d's creatures. At first, Man was forbidden to consume meat. After the Great Flood, he was permitted - but with a warning: Do not cause unnecessary suffering to any creature.

**7**

Maintain justice. Justice is G-d's business, but we are given the charge to lay down necessary laws and enforce them whenever we can. When we right the wrongs of society, we are acting as partners in the act of sustaining the creation.

(chabad.org)

# The Noahide Laws – or NOT!

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*Elohim* gave ten words of order according to which the seventy nations of the world should abide.

The first command *Elohim* ever gave, was when He told *Adam* that he could eat of everything in the garden, except of the tree of the knowledge of good and evil. After *Adam* had eaten from that tree, he knew good from evil (*B'reisheet* 3:22). After being cast out of the garden, he was granted the privilege of becoming a father of two sons, *Qayin* and *Hevel*. Each had his own farm: produce and sheep. With the human desire to please their Creator, *Elohim* was offered produce of the soil by *Qayin* and firstborn of the sheep and fat from *Hevel*. The sacrifice of *Qayin* was not accepted by *Elohim*, yet *Elohim* accepted the sacrifice of *Hevel*. Please note that Scripture doesn't say anything about smoke going up straight or smoke going skew. This is a fable fabricated by senseless people and should be unlearned.

These are the very first children, young adults, on a brand new, yet cursed, earth. Many other children were born to the first couple on earth. At this stage *Elohim* had not yet created the Hebrews to give His *Torah*, instructions, to. These two youngsters probably did not know to "honour their father and mother", not to murder and not to have other gods before the *Elohim* of Creation. Yet they knew about sacrifices. Strange...

They came to this knowledge in only one of two ways: either *Adam* had taught them, having all the knowledge after eating from the forbidden tree (*Genesis* 3:22), or *Elohim* had taught them. It is most probable that they were taught by their earthly father, because that is the way *Elohim* wants us to propagate our love for Him and His love for us. He teaches us:

*D'varim* 6 <sup>6</sup>*These words, which I am ordering you today, are to be on your heart; <sup>7</sup>and you are to teach them carefully to your children. You are to talk about them when you sit at home, when you are traveling on the road, when you lie down and when you get up.*

Even though it may have been written long after *Adam*, it doesn't mean that this text was not in the heart of the Father at the time of Creation. The two youngsters knew what would please *Elohim*, yet *Qayin* decided to do it "my way" and was very angry because *Elohim* wouldn't accept it. At some later stage he and his brother had words, and *Hevel* was killed by his brother. It is quite possible that it wasn't intentional, but in this way *Qayin* became the world's first murderer.

Officially *Adam* and *Chava* could be labelled disobedient and liars, since they had been banished from their original home because of not obeying *Elohim's* command and then passing the buck. However, can *Qayin* be labelled a murderer? When his father taught him and his brother about offerings, were he and his slain brother also given a "*torah*" or a set of rules regarding moral behaviour? Before their disobedience, it is possible that *Adam* and *Chava* would have wandered with *Elohim* "in the cool of the day" and were given lectures on various subjects. This would have included teachings on how to sacrifice to *Elohim*, which would have then been passed on to their children. *Elohim* spoke everything into creation with ten words. Since *Torah* is *Elohim's* way of confirming discipline, as it is most certain that *Torah* was used to establish Creation and this would have been taught to man who was created in the image of *Elohim*.

*Luke* 10 <sup>27</sup>He answered, "You are to love *ADONAI* your *Elohim* with all your heart, with all your soul, with all your strength and with all your understanding; and your neighbor as yourself."

*The moral (Noahide) laws were brought in after the flood for all mankind – not a particular selection of people. If we as non-Jews are not to keep the 10 words, it means we actually "take away" from the Word,*

*something expressly prohibited. We are therefore also to refuse to adhere to any of the Noahide laws that contradict Torah!*