

## Turah (Torah) Portions with Haftarah and the Good News “Noach (Noah)”

<u>Turah (Torah)</u>	<u>Haftarah</u>	<u>Good-News</u>
Bereshiyth (Genesis) 6:9-11:32	Yashayahu (Isaiah) 66:1-24	Luke 1:1-80

There was wickedness everywhere. Then, we read that B’nei Alahiym, the sons of Alahiym saw these “*daughters of men*”, that they were good, and took for themselves wives from them of all whom they chose. Now, are these sons of Alahiym upright men, rulers of their day perhaps? Or are they, as some people say, *fallen angels* (“*malakim*” - *messengers*)? I guess it depends on your definition of “*B’nei Alahiym*” or the “*Sons of Alahiym*” and whether “*Alahiym*” is capitalized or not. Now the rabbinical commentaries lean toward the idea that these were the leaders and rulers of that day; righteous, mighty men that Alahiym had placed in charge. And, they took wives from the pagan folks, those who were not righteous. However, the **Book of Yasher (Jasher) Chapter 4, verses 16-18** reads; *And all the sons of men departed from the ways of the Yahuah in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices and they continued sinning against Yahuah. And every man made unto himself an Alahiym, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence. And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke Yahuah; and Alahiym saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.*

Bereshiyth / Genesis 6:3

- Then, Yahuah says that His Spirit (*His Ruach*) shall not “*strive*” with man forever. Let’s hold it here for a minute. The Hebrew word here translated as “*strive*” is “*Ya’dun*” (*yud- dalet-uau-nun*), which means to “*abide in*”, “*stay*” or “*continue with*”. So, Alahiym’s Spirit will not “*abide in*” man forever. Why?
- We’re told because of “*his going astray*”. Some translations say “*for he is flesh*”. The Hebrew reads literally as, “*because his flesh is corrupt*”. Or, you could say “*he has gone astray in his flesh*”. Yahuah states that His Ruach will not always “*stay with*”, or “*abide in*” man. If Alahiym withdraws His Spirit from man. Man and woman are no longer protected from the “*spirit world*” or the “*fallen ones*”.

Yahuah says that man’s days shall be 120 years. “*He is flesh, and his days shall be one hundred and twenty years*.” What Yahuah was saying was that He would destroy mankind with the flood in 120 years. Of further interest here is that 120 is the numeric value of למימ “*U’mayim*” in **Bereshiyth / Genesis 1:6**, which means “*from the waters*”, also מועד “*maud*” or “*appointed time*” from **Shamuth (Shemot(h)) / Exodus 9:5**, “*maud*

No’ach and his family are a picture of that redemption.

“*Nephilim*” is Strong’s #5303, which is from #5307, which means “*to fall*” or “*to be cast down*”. So, it would appear that the *Nephilim* were those who were “*cast down*” or “*fallen ones*”. In speaking of “*angels*” or “*malakim*”, Gesenius’ Hebrew-Chaldee Lexicon goes on to further define “*Nephilim*” as “*the rebels*” or “*apostate ones*”. Also, in Verse 4 it says also that they were upon the earth then and afterwards..... After the flood perhaps? Well, “*Nephilim*”, whether giants or not, are indeed mentioned again in **Bamidbar / Numbers 13:33**, as the 12 spies observed them in The Land; “*And we saw there the Nephilim (fallen ones), sons of Anaq (long neck), of the Nephilim (those cast down). And we were like grasshoppers in our own eyes, and so we were in their eyes.*”

Whatever your view of “*who mated with who*”; it is very interesting that their offspring were “*the mighty men who were of old, the men of name*” or “*renown*”, as some translations have it. You see in the Hebrew they were called “*ha gibor'im asher m'a'olam e'nosha hashem*”, which translates as “*the mighty ones of antiquity, men of „the name”*”.

Verses 5-8 go on to say; “*And Yahuah saw that the wickedness of man was great in the earth, and that every inclination of the thoughts of his heart was only evil continually. And Yahuah was sorry that He had made man on the earth, and He was grieved in His heart. And Yahuah said, “I am going to wipe off man whom I have created from the face of the earth, both man and beast, creeping creature and birds of the heavens, for I am sorry that I have made them.” But Noah found favor in the eyes of Yahuah*

Torah says that man’s every “*inclination and thought of his heart*” were evil continually. The words for inclination, thought and heart used here form the phrase “*יצר Yetser מהשבת machashabath לבו labu*” or “*graven image of his thoughts (or talents) of his inner man (mind or wisdom)*”. In other words, Man had made his own mind, his own wisdom, his alahiym.

This is what Yahusha meant, when He said in **Luke 17:26**; “*And as it came to be in the days of Noah, so also shall it be in the days of the Son of Adam.*”

I don’t know about you, but I found it interesting that Yahuah was grieved that He made man “*on the earth*”. He didn’t say that He was grieved that He created man; just that He was grieved that He made him on the earth.

- Remember what we looked at last week, in **Parsha Bereshiyth**, from **Genesis, Chapter 1**, that Alahiym created everything in six days and then He rested on Shabbat. Then in **Chapter 2**, He made the plants, the animals and the “*man*” on the earth (in fact, *out of the earth* also). Now, because of man’s evil inclinations, Yahuah was about to begin again upon the earth. In other words, there were no redeeming qualities in mankind, at all, except for No’ach. He found favor in the eyes (“*ayin*” – *the fountains*) of Yahuah.

Now, let’s continue with **Bereshiyth / Genesis 6:9-22; (9)** ***This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Alahiym. And Noah brought forth three sons: Shem, Ham, and Yapheth. And the earth was corrupt before Alahiym, and the earth was filled with violence. And Alahiym looked upon the earth and saw that it was corrupt – for all flesh had corrupted their way on the earth – and Alahiym 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. (14) Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and outside with tar. (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. (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. 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. 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. And of all the living creatures of all flesh, two of each, you are to bring into the ark, to keep them alive with you – a male and a female. Of the birds after their kind, and of the cattle after their kind, and of all creeping creatures of the earth after their kind, two of each are to come to you, to keep them alive. 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.” And Noah did according to all that Alahiym commanded him, so he did.*

Here No'ach is commanded to build an ark. Now, the word here for “ark” in the Hebrew is “teibah”

Alahiym commanded No'ach in **verse 16** to make a “window” in this “ark” (teibah). However, Torah doesn't say make a חלון “challun”, which is the scriptural Hebrew word for “window”. It says a “tsohar” you shall make for the “ark” (teibah). “Tsohar” (Zohar) literally means “light”, “brilliance” or “radiance”. Furthermore in the

Hebrew it says it shall be a cubit “kalah ma'al”. It shall be a cubit “placed on top of” the ark. It was as a “skylight”. *This skylight brought light to the “teibah” (the ark).*

What did it take for No'ach to become the “remnant” in his day?

- The beginning of **verse 9** tells us; *This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Alahiym.* He was a “righteous man”, “Tzaddik” in the Hebrew. It says that he was “perfect in his generations”, “tamiym dur” or “complete in his generations”. He was simply a “perfect” or “complete” man walking before Yahuah, in a perverse generation. It was because of No'ach's righteousness, that his family would be saved in that day. Sha'ul and Sila told their jailer in **Acts 16:30-31**; *And having led them outside he said, “Sovereign, what do I have to do to be saved?” And they said, “Believe on the Sovereign Yahusha Messiah, and you shall be saved, you and your household.”*

Let's look for a minute how the ark was made. First, it was made of “gopher wood”, “gopher ets”; “gimmel-fey-reish ayin-tzadee” or “lifting up speech in the highest (praise) is the fountain of righteousness”. “Gopher” also means “covering”.

Next, No'ach is to build rooms in the ark.

Of course, No'ach was to cover the ark, within and without, with tar, or pitch. In the Hebrew it says that he is to “cover” or “kaphar” it. “Kaphar” means also “to make

*atonement*” or “*make reconciliation*”. It’s the root for “*Kippur*” as in Yom Kippur.

No’ach is to “*make atonement*” with “*tar*”? With “*pitch*”? Well, not exactly. The word for “*pitch*” here is “*kapher*”

which also means “*the ransom or reconciliation*”. It’s a great Hebrew “*word-play*”. It’s saying; “*gopher kaphar kapher*” or “*the covering is the atonement, and reconciliation*”.

And of course, we have to look at the numbers also. The length of the “*ark*” is 300 cubits. 300 is the numeric value of כפר “*kopher*” or “*the ransom*” and also “*kapar*” which is “*forgiveness*”. It’s the root of the word “*kapparah*” or “*offering of atonement*”. Its width is 50 cubits. 50 is the numeric value of דמו “*damah*”, “*His blood*”; also לך “*l’ach*” or “*for you*” And, its height was 30 cubits. 30 is the numeric value of וְחָטְאוּ “*u’chata*”, “*and he shall purify*”, and וְאַחֲיָהּ “*u’ya chayah*”, “*and I make alive*”.

- The Ransom of His Blood is for you, and He shall purify, and I make live.

This is where our Brit Chadashah reading for this *parsha* can really help us see. We read in **Kepha Aleph / 1Peter 3:18-22**; *Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Alahiym, having been put to death indeed in flesh but made alive in the Spirit, in which also He went and proclaimed unto the spirits in prison, who were disobedient at one time when the patience of Alahiym waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight beings, were saved through water, 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 Alahiym – through the resurrection of Yahusha Messiah, who, having gone into heaven, is at the right hand of Alahiym, messengers and authorities and powers having been subjected to Him.*

Now, let’s move on with **Bereshiyth / Genesis 7:1-24**; **And Yahuah 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. [Remnant] 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; and of birds of the heavens seven pairs, male and female, to keep offspring alive on the face of all the earth. 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.” (5) And Noah did according to all that Yahuah commanded him. [Belief first then works]. Now Noah was six hundred years old when the flood-waters were on the earth. And Noah and his sons and his wife and his sons” wives went into the ark because of the waters of the flood. Of the clean beasts and of the beasts that are unclean, and of birds, and of all that creep on the earth, two by two they went into the ark to Noah, male and female, as Alahiym had commanded Noah. And it came to be after seven days that the waters of the flood were on the earth. In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of the heavens were opened. And the rain was on the earth forty days and forty nights. On that same day Noah and Shem and Ham and Yapheth, the sons of Noah, and Noah’s wife and**

*the three wives of his sons with them, went into the ark, they and every living creature 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. And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. And those going in, male and female of all flesh, went in as Alahiym had commanded him, and Yahuah shut him in. (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. And the waters were mighty and greatly increased on the earth, and the ark moved about on the surface of the waters. And the waters were exceedingly mighty on the earth, and all the high mountains under all the heavens were covered. The waters became mighty, fifteen cubits upward, and the mountains were covered. And all flesh died that moved on the earth – birds and cattle and beasts and every creeping creature that creeps on the earth, and all mankind. All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. 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. And the waters were mighty on the earth, one hundred and fifty days.*

The rain lasted 40 days and nights on the earth. 40 is the number of “testing” and “trials”, as well as the letter “mem” or the “water”. It also equals וּגַאֵל “u’ga’al” which means “and He redeems”.

Let’s read on in Bereshiyth / Genesis 8:1-22; *And Alahiym remembered Noah, and all the beasts and all the cattle that were with him in the ark. And Alahiym made a wind to pass over the earth, and the waters subsided. And the fountains of the deep and the windows of the heavens were stopped, and the rain from the heavens was withheld. And the waters receded steadily from the earth, and at the end of the hundred and fifty days the waters diminished. And in the seventh month, the seventeenth day of the month, the ark rested on the mountains of Ararat. And the waters decreased steadily until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains became visible. And it came to be, at the end of forty days, that Noah opened the window of the ark which he had made, and (7) he sent out a raven, which kept going out and turning back until the waters had dried up from the earth. (18) Then he sent out a dove from him, to see if the waters had receded from the face of the ground. 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. And he waited yet another seven days, and again he sent the dove out from the ark. (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. And he waited yet another seven days and sent out the dove, which did not return to him again. And it came to be in the six hundred and first year, in the first month, the first day of the month 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. And in the second month, on the twenty-seventh day of the month, the earth was dry. And Alahiym spoke to Noah, saying, “Go out of the ark, you and your wife and your sons and your sons” wives with you. Bring out with you every living*



*creature of all flesh that is with you: of birds, of cattle and all creeping creatures that creep on the earth. And let them teem on the*

*earth, and bear and increase on the earth.” So Noah went out, and his sons and his wife and his sons’ wives with him, every beast, every creeping creature, and every bird, whatever creeps on the earth, according to their kinds, went out of the ark. And Noah built an altar to Yahuah, and took of every clean beast and of every clean bird, and **עלה** offered burnt offerings on the altar. And Yahuah smelled a soothing fragrance, and Yahuah 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 smite all living creatures, as I have done, as long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease.”*

Upon leaving the ark, Noah builds an altar and takes from every clean animal and bird and offers burnt offerings to Alahiym. As we have learned before, the “*burnt offering*” is the word “*olah*” and it literally means “*an ascension*”.

The first thing Noah does here is give thanks to Yahuah for their redemption and

Let’s go on to **Bereshiyth / Genesis 9:1-17**; *And Alahiym blessed Noah and his sons, and said to them, “Bear fruit and increase, and fill the earth. 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. **Every moving creature that lives is food for you** (Every moving thing or creature is a bad translation. The Hebrew word Remes(h) this word means reptile, things that creeps, glides, swarms or crawls).*

*Examples:*

*Bereshiyth (Genesis) 1:25; 8:17*

*Hoshea 2:18*

*I have given you all, as I gave the green plants. But do not eat flesh with its life, its blood. 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. Whoever sheds man’s blood, by man his blood is shed, for in the image of Alahiym has He made man. As for you, bear fruit and increase, bring forth teeming in the earth and increase in it.” And Alahiym spoke to Noah and to his sons with him, saying, “And I, see, I establish My covenant with you and with your seed after you, and with every living creature 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. 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.” And Alahiym said, **“This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for all generations to come: I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, and I shall remember My covenant which is between Me and you***

***and every living creature of all flesh, and never again let the waters become a flood to destroy all flesh. And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Alahiym and every living creature of all flesh that is on the earth.” And Alahiym said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”***

Yahuah blessed No’ach and his sons. And, again Alahiym gives man (in this case No’ach and his sons) dominion over the earth and the animals. Plus, He did one thing for No’ach that He didn’t do for Adam. Yahuah gave them meat for food.

Alahiym tells us, in **Yashayahu / Isaiah 52:11**; ***Turn aside! Turn aside! Come out from there, touch not the unclean. Come out of her midst, be clean, you who bear the vessels of Yahuah.*** We are the vessels of Yahuah.

Yahuah now makes a covenant with No’ach and the earth and set His “**bow**” in the sky as an “**oth**”, “**a sign**”. The word translated as “**bow**” or “**rainbow**” is קשת “**qashath**” which translate as “**rainbow**” or a “**battle bow**”. There are many scriptures that relate this “**bow**” to Mashiyach, or the “**sign of the Son of man**” that will appear in the heaven. As we’ve seen before, the “**cloud**” here is very interesting. We tend to automatically think of “**cloud**” here as a “**rain cloud**”. But, let’s look at this a minute. Let’s re-read verses 12-17; ***And Alahiym said, “This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for all generations to come: I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, and I shall remember My covenant which is between Me and you and every living creature of all flesh, and never again let the waters become a flood to destroy all flesh. And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Alahiym and every living creature of all flesh that is on the earth.” And Alahiym said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”***

The Hebrew word used in these verses for “**cloud**” is “**anah**”. The word for rain type cloud is “**ab**” (ayin- bet). I’ve taught on this before. The word “**anah**” appears in the Hebrew TaNaK “87” times; and, each time it appears, it is referring to the “**cloud**” that contains the Esteem of Yahuah; i.e., the “**Pillar of Cloud**” or the “**Column of Cloud**”. But, what Yahuah is also saying here is that when “**His cloud**” covers the earth, in that time of the great darkness, His “**Bow**” (***His Esteem ~ Mashiyach***) will be the “**Sign**” of His Covenant in the “**Cloud**”. Wow! That reads like what Yahusha said in **Mattityahu 24:29-31**; ***“And immediately after the distress of those days the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken. And then the sign of the Son of Adam shall appear in the heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Adam coming in the cloud of the heaven with power and much esteem. And He shall send His messengers with a great sound of a shofar, and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other.***

This “**rainbow**” must be an important “**sign**” to Yahuah, as there is one over and around His Throne. **Yakazqal / Ezekiel 1:28** says; ***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 Yahuah. And when I saw it, I fell on my face, and I heard a voice of One speaking.*** And in **Revelation 4:2-3**; ***And immediately I***

*came to be in the Spirit and saw a throne set in the heaven, and One sat on the throne. And He who sat there was like a jasper and a ruby stone in appearance. And there was a rainbow around the throne, like an emerald in appearance.*

**Chapter 9** we see that just as Yahuah brought along unclean animals in the ark. Let's move on to **Bereshiyth / Genesis 9:18-29**; *And the sons of Noah who went out of the ark were Shem and Ham and Yapheth. And Ham was the father of Kena'an. These three were the sons of Noah, and all the earth was overspread from them. And Noah, a man of the soil, began and planted a vineyard. And he drank of the wine and was drunk, and became uncovered in his tent. And Ham, the father of Kena'an, saw the nakedness of his father, and told his two brothers outside. So Shem 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. And Noah awoke from his wine, and he knew what his younger son had done to him, and he said, "Cursed is Kena'an, let him become a servant of servants to his brothers." And he said, "Blessed be Yahuah, the Alahiym of Shem, and let Kena'an become his servant. Let Alahiym enlarge Yapheth, and let him dwell in the tents of Shem. And let Kena'an become his servant." And Noah lived after the flood three hundred and fifty years. So all the days of Noah were nine hundred and fifty years, and he died.*

Now, there are several Hebrew idioms that occur in these verses. First, we're told that Ham, the father of Kena'an, "*uncovered his father's nakedness*". We've all read many interpretations of what that could mean. However, I believe that "*Scripture interprets Scripture*". The meaning here is given in **UaYiqra / Leviticus 20:11**; „*And a man who lies with the wife of his father has uncovered the nakedness of his father, both of them shall certainly be put to death, their blood is upon them.*"

So, while No'ach was drunk, Ham laid with No'ach's wife, his own mother. The question remains; why are we told here that Ham was the father of Kena'an? And, why would No'ach, after he sobered up, curse Ham's one son and not Ham, or the rest of his descendants? Perhaps Kena'an was the product of Ham having lain with No'ach's wife. Now, No'ach blessed Yahuah as the Alahiym of Shem; indicating that Shem was, like him, a righteous man. Then, he blessed Yapheth (*Japheth*), that he should be enlarged, or made a people great in number. And, No'ach cursed Kena'an to become Shem's servant.

I want us to close today with the Haftorah reading plus one verse, as it ties everything together. The prophet speaks to the house of Yahudah about Ephraim's return in **Yashayahu / Isaiah 54:1-17**; "*Sing, O barren one, you who did not bear! Break forth into singing, and cry aloud, you who have not been in labor! For the children of the deserted one are more than the children of the married woman,*" said Yahuah. "*Enlarge the place of your tent, and let them stretch out the curtains of your dwellings, spare not. Lengthen your cords, and strengthen your stakes. For you shall break forth to the right and to the left, and your seed inherit the nations, and make the deserted cities inhabited. Do not fear, for you shall not be put to shame, nor hurt, you shall not be humiliated. For the shame of your youth you shall forget, and not remember the*



*reproach of your widowhood any more. For your Maker is your husband, Yahuah of hosts is His Name, and the Set-apart One of ישראל (Yashra'al)-Israel is your Redeemer. He is called the Alahiym of all the earth. For Yahuah has called you like a woman forsaken and grieved in spirit, like a wife of youth when you were refused," declares your Alahiym. "For a little while I have forsaken you, but with great compassion I shall gather you. In an overflow of wrath I hid My face from you for a moment, but with everlasting kindness I shall have compassion on you," said Yahuah, your Redeemer. "For this is the waters of Noah to Me, in that I have sworn that the waters of Noah would never again cover the earth, so have I sworn not to be wroth with you, nor to rebuke you. For though the mountains be removed and the hills be shaken, My kindness is not removed from you, nor is My covenant of peace shaken," said Yahuah, who has compassion on you. "O you afflicted one, tossed with storm, and not comforted, see, I am setting your stones in, and shall lay your foundations with sapphires, and shall make your battlements of rubies, your gates of crystal, and all your walls of precious stones, and all your children taught by Yahuah, and the peace of your children great. In righteousness you shall be established – far from oppression, for you shall not fear, and far from ruin, for it does not come near you. See, they shall indeed assemble, but not because of Me. Whoever shall assemble against you falls for your sake! See, I Myself have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work. And I have created the waster to destroy. No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall prove wrong. This is the inheritance of the servants of Yahuah, and their righteousness from Me," declares Yahuah.*

Yashayahu says; *Seek Yahuah while He is to be found, call on Him while He is near.*