

נֹחַ

NOACH/NOAH

Bereshith/Genesis 6:9-11:32

Many claim the cataclysmic flood story upon a sinful world is a myth. Some would even say that the Bible copied the flood account from other myths and legends. The truth is, scholars have actually found over five hundred stories in ancient mythologies with remarkably significant parallels. Quoting from <https://www.gotquestions.org/Flood-accounts.html>:

“...traditions have been preserved all over the world, with traditions abounding in Europe, Asia, Africa, and Australia, as well as both of the Americas, and the Genesis account shares similarities with most of them. Of the flood traditions which have survived to the present



Epic of Gilgamesh

time, about 95% describe a global cataclysmic deluge, 88% tell of a favored family of humans saved from drowning to reestablish the human race after the deluge, 66% say the family was forewarned of the coming cataclysm, 66% blame the wickedness of man for the deluge, and 70% record a boat as being the means by which the chosen family (and animals) survived the flood. More than one third of these traditions mention birds being sent out from the boat... in addition to abundant historical evidence, there is a wealth of physical proof in favor of the flood's historicity. The flood of Noah's day was most certainly a real historical event, and the biblical account of what happened is trustworthy.”

We'll begin with a verse that parallels the creation story:

Bereshith/Genesis 8:1 Then Elohim remembered Noah, and every living thing, and all the animals that *were* with him in the ark. And Elohim made a **wind (ruach - רוח) to pass over the earth, and the waters subsided.**

The Hebrew word for “wind” is “ruach” (רוח) and it is also translated “spirit.” As the “wind passed over the earth,” in the same way, the “Spirit hovered over the waters” of Creation:

Bereshith 1:2 The earth was without form, and void; and darkness *was* on the face of the deep. And the **Spirit (ruach - רוח) of Elohim was hovering over the face of the waters.**

“**Hovering**” is a term used to describe a bird that flutters, and we'll soon see that Noah's “dove” also fluttered over the “face of the waters.”

Following the flood's judgment, the “wind/Spirit/ruach” again ushered in new life, and it is worth noting the date that the “ark rested”:

Bereshith 8:4 Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.

The date is the “17th of Aviv,” a date which repeatedly refers to supernatural preservation, redemption, and new beginnings. On this date, the Israelites escaped the murderous attack of the Egyptian army by walking through the Red Sea. Also, in the book of **Esther**, Haman and his sons were sentenced to be hung, ending the attempt at Jewish genocide. And of course, most importantly, this is the date that **Yeshua** rose from the dead. Here in **Bereshith 8**, the timing is referred to as the “seventh month.” We understand that later, at the time of the Exodus, יהוה changed the “seventh” to the “first” of months for Israel. (**Shemot/Exodus 12:2**)

We'll come back to the topic of the “Spirit hovering over the waters” a little later. As the account continues we read how **Noach** sent out both a “raven” and a “dove”:

Bereshith 8:6 So it came to pass, at the end of forty days, that Noach opened the window (challon – חַלּוֹן) of the ark which he had made. ⁷ Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. ⁸ He also sent out from himself a dove, to see if the waters had receded from the face of the ground.

There's so much symbolism in these few verses. First, we have the “window,” (challon – חַלּוֹן) as mentioned in **Bereshith 8:6**. Earlier, during the construction of the ark, **Noach** was told to make a “window,” but it was a different Hebrew word (tzohar - צֹהַר):

Bereshith 6:16 "You shall make a window (tzohar - צֹהַר) for the ark...

The word “tzohar – צֹהַר” usually translates “noon” – a reference to light, or the brightest time of the day. “Tzohar” is an unusual word to use to refer to a “window.” According to Jewish midrash, the supernatural light from this “tzohar” illuminated the entire ark. Is this another instance of the luminating Presence of **Yeshua**, the “Light of the World?”

The other word for “window” as used in **Bereshith 8:6** (challon – חַלּוֹן), literally means a “piercing of the wall.” Its Hebrew root means to “bore through” or “fatally wound.” The root is used in **Isaiah 53!**

Isaiah 53:5 But he was pierced (חַלַּל) for our transgressions

In **Bereshith 8:7-8**, we are introduced to the “raven” and the “dove.” The Hebrew word for “raven” is “orev – עֵרֵב,” which is spelled the same as “evening” (erev – עֶרֶב). The “raven” is an unclean bird which could live off of floating carcasses as a scavenger. It is a crafty bird, and very selfish reminding us of the serpent in **Bereshith 3**, and of hasatan who “roams to and fro on the earth:

Job 2:2 And הַהוּי' said to Satan, "From where do you come?" So, **Satan** answered הַהוּי' and said, "From going to and fro on the earth, and from walking back and forth on it."

The “**dove**” on the other hand is a clean bird. “**Dove**” is “**yonah – יוֹנָה**” in Hebrew, the same as the name of the prophet. This clean and delicate bird does not land on dead surfaces. It seems that the “**dove**” is looking for signs of life, and the “**raven**,” for death. If the “**dove**” found a “**resting place**,” then Noah would know there was a “**resting place**” for him, also. But...

Bereshith 8:9 But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So, he put out his hand and took her, and drew her into the ark to himself.

In English, we miss the play on words here. “**Resting place**” is “**m’noach – מְנוּחַ**,” which is very similar to **Noach**, whose name also means “**rest**.” There are other places in the Hebrew Scriptures where the “**dove**” appears. **Isaiah** describes the future return of the people of Israel to their land:

Isaiah 60:8 "Who *are* these *who* fly like a cloud, And like doves to their roosts? ⁹ Surely the coastlands shall wait for Me; And the ships of Tarshish *will come* first, to bring your sons from afar, their silver and their gold with them, To the name of הַהוּי' your Elohim, and to the Holy One of Israel, Because He has glorified you.

The beloved woman in the **Song of Solomon** is described as “**my dove**”:

Song of Solomon 6:9 My dove, my perfect one, Is the only one, The only one of her mother, The favorite of the one who bore her. The daughters saw her And called her blessed, The queens and the concubines, And they praised her.

In complete contrast to the characteristic of the “**dove**” which desires a return to its orderly home, the “**raven**” is a bird that does not live in inhabited areas. It is perceived as a desert animal that is to be found in empty, abandoned places. Thus, when **Isaiah** describes the total destruction that is destined to come upon all the nations, he says:

Isaiah 34:11 But the pelican and the porcupine shall possess it, Also the owl and the raven shall dwell in it. And He shall stretch out over it the line of confusion and the stones of emptiness.

This now makes sense why it is “**ravens**” that bring Eliyahu bread and meat. It was not because of an innate trait of kindness in the “**raven**,” but rather because Elohim has commanded Eliyahu to dwell in an isolated, uninhabited place:

1 Kings 17:6 The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook.

And back to **Bereshith 8:9**, what is the significance of the “sole of her foot?”

To answer that question, let’s skip over to the **Gospels**. **777** also used a “dove” to give Yochanan the Immerser (John the Baptist) a message of who the Messiah was. Yochanan didn’t want to baptize the Messiah because he did not feel worthy to do so, but Messiah encouraged him to do it anyway. Yeshua knew that the Father had a precious message for Yochanan that he had been waiting his entire life to hear...there is a “resting place” for the “sole of the foot” of the “dove!”

Matthew 3:16 When He had been baptized, Yeshua came up immediately from the water; and behold, the heavens were opened to Him, and He saw the **Spirit of Yah descending like a dove** and **alighting upon Him**.

The “resting place” for the “dove” to place the “sole of her feet” is on the **Messiah!** This event of Yeshua’s baptism and the “**Spirit descending like a dove**” is important enough to be found in all four Gospel accounts. Now one more thought. Noach’s “dove” is sent out again and comes back with a “**freshly plucked olive leaf**”:



Bereshith 8:11 Then the **dove** came to him in the evening, and behold, a **freshly plucked olive leaf** was in her mouth; and **Noach** knew that the waters had receded from the earth.

To really understand this “leaf,” let’s consider some thoughts about the Torah.



- The Torah existed before it was ever written down (as did Yeshua, the living Torah)
- Scribes wrote the Torah on kosher animal skins/flesh (Yeshua, the Word, became flesh)
- The parchment on which Torah was written was mounted on to two wooden, olive tree rollers called “etz chaim” or “tree of life.” (Yeshua was also attached to a tree in order to give life)
- Each page was referred to as a “leaf” with all “leaves” sown together to make up the scroll of the Torah. The completed Torah scroll is therefore a picture of the “**Tree of Life**” whose “leaves” are said to be for “**healing!**”
 - **Revelation 22:2** In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The **leaves of the tree** were for the **healing of the nations**.

There are several other thoughts about the “olive tree” from which the “leaf” came. The “olive tree” is an important symbol of **Israel**:

Jeremiah 11:16 יהוה called your name, **Green Olive Tree**, Lovely and of Good Fruit. With the noise of a great tumult He has kindled fire on it, and its branches are broken.

So... at the time of the flood, where did the “leaf” from the “olive tree” come from? **Bereshith 8:11** tells us that this “leaf” was “freshly plucked” (taraf - תָּרַף). That means it was not a floating branch, but the “olive tree” was alive! Thus, there was evidence that **Israel**, the “olive tree” had survived judgment. This little precious “dove,” symbolic of the Holy Spirit, flew over the flooded earth and came back with the tiniest piece of evidence to give peace and hope in the midst of a situation where **Noach** and his family might have only had despair.

Another evidence that this “olive leaf” is connected to **Israel**, is found in **Hosea** where “plucked” is translated as “torn” (taraf - תָּרַף):

Hosea 6:1 Come, and let us return to יהוה; For He has **torn** (taraf - תָּרַף), but **He will heal us**; He has stricken, but He will bind us up. ² After **two days He will revive us**; **On the third day He will raise us up**, that we may live in His sight.

The “olive leaf” of **Noach**’s new world points to the hope of a final new creation. The “dove,” the powerful symbol of the **Holy Spirit**, “plucks the leaf,” the symbol of יהוה’s powerful plan for **Israel** through His Word, and places it in the hands of **Noach**, the one whose name means “rest.” The symbolism of the “dove” and the “olive leaf” is gloriously rich as it is found in the ministry of **Yeshua**. **Yeshua**’s ministry that began in the waters of the **Jordan**, over which the “**Spirit-dove hovered**,” takes Him ultimately to the **Mount of Olives** and to **Gethsemane** (means **oil press**). May we be enabled to enter into this “rest,” being led by the “**Spirit**,” with our eye on the “leaf” – the **Word of Elohim**:

Hebrews 4:11 Let us therefore **be diligent to enter that rest**, lest anyone fall according to the same example of disobedience. ¹² For the **Word of Yah** is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

Shabbat Shalom!

Ardelle