

*Shiur L'Yom Revi'i*¹

[Wednesday's Study]

READINGS: *Torah Noach:* **Genesis 7:17 - 8:5**
 Haftarah: **Isaiah 66:1-21**
 B'rit Chadasha: **I Peter 3:19-20**

Every living thing that was upon the face of the earth was wiped away
[Genesis 7:23]

Today's Meditation is Isaiah 66:22-24;

This Week's Amidah Prayer Focus is the *Gevurot*, the Prayer of His Powers

Imagine the moment Noach turned to Shem and Yafet and said - in Hebrew, of course: “*Is that the sound of thunder I hear in the distance?*” Imagine the two younger men turning toward the horizon to see gale force winds stirring up clouds of dust. Imagine Cham looking up suddenly from his work and saying: “*Was that a drop of rain?*” Imagine the sensation of a rapid drop in barometric pressure on the animals. Imagine the rapid uptick of the pulses of the eight human beings who had prepared against this day – and the sudden terror of the myriads who had ignored the signs of its coming.

The Day of the Breakers

In the Biblical year corresponding to Noach's 600th year on earth, the seventeenth day of the second month became Creation's D-Day. On that day that the Holy One finally caused deep to call to deep, and loosed all their waves and breakers upon the earth. 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.

This day 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 to the day heavy with grief over *what is passing away* or rejoicing over *what one senses is coming forth*.

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

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-

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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 ark and its inhabitants – all who have responded to the Divine call - are ready for what is coming. Indeed, this will be their finest hour. In many ways, their life 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.

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, Ham, 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.

120 years notice and opportunity to turn to the Holy One was provided. Only 8 people responded. It is too late for the others to have a change of heart now. The die is cast. The dramatic moment prophesied by the Holy One in Genesis 6:17 has come at last.

It Is Really Happening!!!

The event that we have come to know simply as ‘the Flood’ really is about to occur – and it will transform planet earth forever. Were such a thing – or anything 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 or 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.

Are You Ready For World-Reshaping Events?

Today's aliyah opens to the sound of breakers bursting forth from everywhere. Only eight people - Noach and his wife, his three sons and their wives – have entered the Ark. No other human being alive in that day had the least bit of interest. After all, every thought and intention of their hearts was only evil. And so, it is just going to be the eight. And eight is enough. Indeed, one would have been enough. Or the Holy One could have started all over again.

Noach and his family will make the ark their home for a whopping 370 days. The day of breakers will kick off 40 full days and nights of deluge. **Genesis 7:17.** Then, the rains and geysers will cease, but the waters will continue to completely cover the earth for another 110 days. Even though the waters will slowly dry up, no human being will set foot on dry land again until it the land is capable of sustaining life again. That will not be tested until 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, thousands of animals that miraculously appeared at their

home within the last seven days, 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.

Vayehi ha-mabul arba'im yom al-ha-aretz

There was a flood on the earth for forty days².

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.

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 7:17-18]

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. They had no course charts to follow. They had no destination to be on the watch for. It did not matter – for they could not even see where they were going anyway. The stars that mariners use for navigation were concealed behind vast, rolling cloudbanks, not to mention

² Some of the sages of Israel have speculated that "*At the outset, the water descended [gently,] with mercy, so that if they would repent, they would be rains of blessing. Since they did not repent, it became a flood.*" See *Zohar Chadash* 22a, quoted in Rashi's commentary on the verse in question.

torrents of rain.

This is going to be the ultimate journey of 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 lifestyle that Noach, his wife, his sons, and his daughters-in-law had known. All landmarks disappeared. Yes, even the skyline of Babel. Yes, even the highest jagged peaks of the highest mountains in the highest ranges of earth. 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.

V'ha-mayim gaveru 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]

Phase IV: The Stunning 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.

Vayigya 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]

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 oil rig 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, Dear Reader? 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 Be 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.

Real Life Lessons to Be Drawn From Parsha Noach

With that in mind – looking beyond all our religious status quo to a world where it is, potentially, just us and the Holy One – perhaps you can understand that my dramatization of the sheer horror of the *mabbul* [Flood] in these studies is not intended as a mere literary exercise.

The situation described in these studies could – in a matter of a few moments – become your life. Just substitute a fiery explosion, a pandemic, an earthquake or hurricane or tsunami, or radiation fallout, for the waters of Noach’s flood. Do not therefore succumb to the temptation to read the events of parsha **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 rain*.

The Teivah Breaks Loose and Floats Free

All Noach and his family would know for 150 days – 5 long months – was water. As far as the eye could see, *in every direction*, was water. And with the rising of the water came to Noach and his family the realization of what was going on beneath the water, just out of their sight. Here is how Torah describes it:

*All flesh that walked the earth perished:
birds, livestock, wild beasts, and every lower animal
that swarmed on the land, as well as every human being.
All in whose nostrils was the breath of the spirit of life,
of all that was on the dry land, died.*

*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.*

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

[Genesis 7:21-24]

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 Prototype for the Concept of Undergoing Mikveh

The word our English Bibles translate as ‘flood’ is ***mabbul***³. This noun is derived from the Hebrew verb root ***yabal***⁴. This verb means ‘he carries’, or ‘he 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

³ Spelled *mem, beit, vav, lamed*, and pronounced *mawb-bool'*, this is Strong's Hebrew word #3999.

⁴ Spelled *yod, beit, lamed*, and pronounced *yaw-bawl'*, this is Strong's Hebrew word #2986.

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*⁵. 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.

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 earth⁶. 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, Dear Reader, another cycle 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.

⁵ Spelled *quf, vav, hey*, and pronounced *kaw-vaw*' this is Strong's Hebrew word #6960.

⁶ *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.

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 Noah, 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 Noah 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" Noah 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

Messiah Y'shua 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 Messiah Y'shua, 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 B'rit Chadasha 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. Y'shua] 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 Y’shua 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.”***