

# פרשת בראשית / Parashat Bereshit

Shabbat Tishrei 29, 5770, October 17, 2008  
32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d  
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## Walking in G-d's Ways

### השבועות הזה קוראים / This Week's Reading

תורה: Genesis 1:1-6:8  
הפטרה: Isaiah 42:5-43:11  
הברית: John 1:1-14  
החדשה

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*Bereshit / Genesis 5:28 Lamech lived one hundred and eighty-two years, and became the father of a son. 5:29 Now he called his name Noah, saying, 'This one will give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed.'*

## בראשית 5:28-6:4

28 וַיְחִי-לִמְךָ שְׁתַּיִם וְשָׁמֹנִים שָׁנָה וּמֵאֵת שָׁנָה  
29 וַיֻּלְדֵ בֶן: וַיִּקְרָא אֶת-שְׁמוֹ נֹחַ לֵאמֹר זֶה יַנְחֵמֵנוּ מִמְּעֹשֵׂי שָׁוֶל וּמִעֲצָבוֹן יְדֵינוּ מִן-הָאֲדָמָה אֲשֶׁר אִרְרָהּ יְהוָה: וַיְחִי-לִמְךָ  
30 אַחֲרֵי הוֹלִידוֹ אֶת-נֹחַ חֲמֵשׁ וְתַשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאֵת  
31 שָׁנָה וַיֻּלְדֵ בָנִים וּבָנוֹת: וַיְהִי כָל-יְמֵי-לִמְךָ שֶׁבַע וּשְׁבַעִים  
32 שָׁנָה וּשְׁבַע מֵאֹת שָׁנָה וַיָּמָת: וַיְהִי-  
נֹחַ בְּדַחֲמֵשׁ מֵאֹת שָׁנָה וַיֻּלְדֵ נֹחַ אֶת-שֵׁם אֶת-חָם וְאֶת-  
יָפֶת: וַיְהִי כִּי-הִחַל הָאָדָם לָרֵב עַל-פְּנֵי הָאֲדָמָה וּבָנוֹת ו  
יָלְדוּ לָהֶם: וַיִּרְאוּ בְנֵי-הָאֱלֹהִים אֶת-בָּנוֹת הָאָדָם כִּי  
2 טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ: וַיֹּאמֶר  
3 יְהוָה לֹא-יִדּוֹן רוּחִי בָאָדָם לְעַלְמָּ לְפָשָׁעַם הוּא בָשָׂר וְהָיוּ  
4 יָמֵי מַאֲהָ וְעֹשְׂרִים שָׁנָה: הַנִּפְלְאִים הָיוּ בָאָרֶץ  
בְּיָמֵי הָהֵם וְגַם אַחֲרֵי-כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים  
אֶל-בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַמָּה הַגִּבּוֹרִים אֲשֶׁר מְעֹלָם  
אֲנָשֵׁי הַשָּׁמַיִם:

וירא

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This week's parsha details G-d's decision to catastrophically destroy the face of the earth as a result of the sinfulness of mankind. It may seem strange to link the father of Noah, Lamech, with the flood event, but thematically there appears to be a connection. Lamech is the fifth descent from Cain and the only son of Methuselah who according to the Bible lived longer than anyone on earth.

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### Bereshit / Genesis 5:28-6:4

5:28 Lamech lived one hundred and eighty-two years, and became the father of a son. 5:29 Now he called his name Noah, saying, 'This one will give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed.' 5:30 Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters. 5:31 So all the days of Lamech were seven hundred and seventy-seven years, and he died. 5:32 Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth. 6:1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 6:2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. 6:3 Then the Lord said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.' 6:4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.

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16 years after Lamech was born, Adam, the first man created by G-d, died. Also, according to the Bible, Lamech was the first man to be in a polygamist relationship having two wives (Ada and Tselah). These events that surround Lamech provide for us a picture of why the Lord chose to destroy mankind from off the face of the earth, (i) Adam died representing the curse and (ii) multiple wives may represent the immorality of the day.

166 years after the death of Adam (Lamech was 182 years old) he had a son, who he named Noah. After naming his son Noah (rest), Lamech said: *'This one will give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed.'* When Lamech named Noah and spoke these words, did he believe Adam's death would somehow satisfy G-d's righteous anger against his sin in the Garden of Eden? It is difficult to tell whether Lamech believed Noah to be the source of rest, but what we do know according to *Bereshit / Genesis 6* the Earth was in turmoil. The turmoil was not because of the hardship of having to plow the ground for food, but because evil was rapidly becoming the way how most of the world lived. The way of the world is described in *Bereshit / Genesis 6:2* which says *"the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose."* This description indicates that most all of mankind was involved in sexual immorality. As a result G-d's response is found in *Bereshit / Genesis 6:3* *Then the Lord said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.'* The Lord limited the life time of man and scripture further tells us: *Bereshit / Genesis 6:5* *Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6:6 The Lord was sorry that He had made man on the earth, and He was grieved in His heart.* During the time of Lamech and Noah there was no rest for man and in fact, man did not seek the true rest, the kind of rest Lamech hoped for when he named Noah. True rest comes by residing, trusting, and obeying G-d.

The earth was corrupt, filled with violence; all flesh corrupted his way upon the earth. As a result, *Bereshit / Genesis 6:7* tells us *The Lord said, 'I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.'* The Lord causes the destruction of the earth by causing the earth to convulse, changing the weather, and altering the face of the earth, all because of the evil which men practiced. This suggests a connection between the state of the earth and the spiritual state of man. Note that this is alluded to from the text, the earth was not corrupt itself, man had corrupted the earth by their wicked ways. In the midst of a corrupt world Noah found grace in the eyes of the Lord.

We see here in the text that the world had corrupted itself, pride, murder, immorality, etc run rampant. These are the characteristic earmarks of a life without G-d. The building of a world without G-d began with Cain when he murdered his brother (see *Bereshit / Genesis 4:17*). The motivating factors that lead to the destruction of the world were that the world had walked away from living in the way of the Lord and walked in the way of sin and rebellion. As believers, we are instructed to walk in the newness of life (*Romans 6*).

**Ephesians 4:21-25**

4:21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 4:22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 4:23 and that you be renewed in the spirit of your mind, 4:24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. (NASB)

**Ephesians 4:24**

4:24 και ενδυσασθαι τον καινον ανθρωπον τον κατα θεον κτισθεντα εν δικαιοσυνη και οσιοτητι της αληθειας (GRK)

Notice the contrast between the “corrupted” and the “new life?” In the Greek, *Ephesians 4:24* uses “new” in the new man /self as an adjective and *Romans 6:4* also uses the same root word as a noun in either the instrumental or locative case.

**Romans 6:4**

6:4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. (NASB)

**Romans 6:4**

6:4 συνεταφημεν ουν αυτω δια του βαπτισματος εις τον θανατον ινα ωσπερ ηγερθη χριστος εκ νεκρων δια της δοξης του πατρος ουτως και ημεις εν καινοτητι ζωης περιπατησωμεν (GRK)

“To walk” simply means one’s life style or behavior. Regardless of how one reads “new” in Romans 6:4

- Instrumental → “by newness” or “with newness”
- Locative → “in newness”

Either way, it is in the newness of life we are supposed to live. Notice also that “new” is followed by a noun in the genitive case. The noun is “life,” and is probably in the genitive possession form. Genitives are strongly adjectival which causes the idea that “newness” is a reference to life’s newness.

**Romans 6:1-4**

6:1 What shall we say then? Are we to continue in sin so that grace may increase? 6:2 May it never be! How shall we who died to sin still live in it? 6:3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 6:4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. (NASB)

115 It is made possible to walk in the newness of life by G-d's Messiah, Yeshua. Through Yeshua we can leave the way of the world and walk in the newness of life. The application of the work of Yeshua to a believing heart makes it possible for living in newness to take place because we are united with Him through faith.

120 **Romans 6:5-9**  
*6:5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, 6:6 knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; 6:7 for he who has died is freed from sin. 6:8 Now if we have died with Christ, we believe that we shall also live with Him, 6:9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. (NASB)*

130 In Noah's day, a wicked life style resulted in death and the example we have here in this week's parsha, death to the entire world. Today, if you do not live in the newness of life (a life of walking in G-d's ways coupled by faith in Yeshua the Messiah) you are on your way to destruction and death. Faith has always been the central truth, found throughout the scriptures. Faith that G-d exists, faith enough to live by changing our ways, faith in Yeshua that his blood was shed for the forgiveness of sins, faith to move mountains, and the book of revelation speaks of the faithful in Christ / Messiah overcome the world. If you want to be faithful in the Lord and walk in the newness of life, you can begin by confessing your faith in Yeshua and asking G-d's Ruach (Spirit) to come and dwell / live in your heart today. Come and say the following prayer with me.

140 Heavenly Father,

145 Today I affirm my faith in Yeshua, the Messiah. The gospel of John tells me that within Him (Yeshua) is the light that is "the light of men, the light that shines in the darkness" (John 1:4-5). Yeshua declared that He was the light of the world, and that He lays down His life for the forgiveness of my sins. I no longer want to walk in the darkness of this world. Today, right now I place my faith and trust in Yeshua, so that I no longer remain in darkness like those men in the days of Noah. Help me Lord to shine forth Your love, Your mercy and Your grace forever.

In Yeshua's Name I pray. Amen.

155 **Be Blessed in Yeshua our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever

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