

PARASHAT NOACH

(REST)

GENESIS 6:9-11:32

ETZ CHAYEEM HOO (HE IS A TREE OF LIFE)

Yeshua is a tree of life to those who take hold of Him, and those who support Him are praiseworthy. His ways are ways of pleasantness and all of His paths are shalom. Bring us back YHVH to You, and we shall come, renew our days as of old.

As we begin to study the Torah let us never forget that YESHUA THE MESSIAH is the Living Torah, the Torah-Word of Elohim made flesh. He is the way, the truth and the life — the Living Manna sent from heaven. Without Him living in our lives through the indwelling Presence of his Set-Apart/Kadosh Spirit (Who leads us into all truth and revelation) the Written Torah can become the dead letter of the law!

Haftorah Reading

Isaiah 54:1-55:5

B'rit Chadashah:

Yeshua Teaches About Noah: **Matthew 24:36-39**

Noah, the Man of Faith: **Hebrews 11:7; 1**

Peter on Noah: **1 Peter 3:18-22; 2 Peter 2:5**

On Babylon the Great: **Revelation 14:8; 16:19; 17:1-17; 18:1-24**

Outline of This Week's Parashah (Torah Portion):

- 6:9 Noah and His Sons
- 6:13 YHVH Elohim Pronounces Judgment Upon the Earth and Instructs Noah on Building the Ark
- 7:1 YHVH's Final Call to Enter the Ark; the Animals Are Gathered
- 7:10 Elohim's Wrath Against Wickedness: the Flood Inundates the Earth
- 8:1 The Floodwaters Recede
- 8:6 Noah Sends Out a Raven and a Dove
- 8:13 The Earth Dries Out and Noah Leaves the Ark
- 8:20 Noah Makes an Offering to YHVH
- 9:1 The Command to Repopulate the Earth; YHVH Gives Man Basic Moral Guidelines for the Post-Flood World
- 9:8 The Noatic Covenant and the Rainbow as the Sign of That Covenant
- 9:20 Noah's Drunkenness and Shame
- 9:24 Noah Curses Canaan and Blesses Shem and Japheth
- 10:1 The Sons of Noah, Their Descendants and the Seventy Nations
- 10:8 Nimrod and the Descendants of Ham
- 10:21 The Descendants of Shem
- 11:1 The Tower of Babel

—11:10 Shem's Family Record and the Ten Generations From Noah to Abraham

Study Questions For This Week's Midrash (Torah Discussion):

1 6:9, *Noah walked with Elohim*. What does it mean to walk with Elohim? The word *walk* is the Hebrew word *halak*/הלך/*hey-lamed-kaf sofit*. This word can mean walking physically or figuratively in a spiritual sense. In numerous places in Scripture, *halak* is used in reference to one who lives a Torah-obedient lifestyle; that is, one who follows the righteous instructions, precepts and teachings of YHVH as outlined in his Word (Ps 119:1,3) Conversely, there is a walk of darkness for those who walk contrary to the Torah-law of YHVH (Isa 59:9). In Amos 3:3, YHVH asks of his people, "Can two walk together, except they be agreed?" In Hebrew thought, one's walk in this context is referring to one's spiritual walk. Numerous times YHVH commands his people to walk in all his ways (i.e., the instructions and teachings of YHVH's Torah). Because Noah walked in YHVH's ways he found grace (kindness, favor, preciousness) in the eyes of YHVH and was spared from judgment (Gen 6:8). How closely do you walk with YHVH? Do you make excuses to justify the areas of disobedience in your life where your ways do not correspond with his ways?

2 The story of Noah is the story of YHVH's redemption or salvation of mankind. The biblical pattern is this: Man finds grace (preciousness, favor, kindness) in the eyes of YHVH (6:8), which leads to faith in YHVH and obedience to his instructions (6:9). This results in man living a set-apart life from the evil world around him (6:9–12; 2 Pet 2:5), which results in his deliverance from Elohim's judgments upon the wicked (6:13–14). Has this been the pattern of your spiritual walk before YHVH? Have you received YHVH's grace through Messiah Yeshua? Are you living a set-apart life and walking in obedience? Do you have the assurance that you have been saved from the wrath of Elohim because of your past sin and rebellion against him (John 3:18; 5:24)? Have you, by faith and through grace, entered into YHVH's spiritual ark of safety in Yeshua? YHVH invites you to, "Come" (7:1).

3 6:9, lists the character attributes of Noah. This verse says, "These are the generations [*toledaw*] of Noah: Noah was a just [*tzaddiyq*] man and perfect [*tamiym*] in his generations [*dawr*], and Noah walked with Elohim."

- ☞ *Generations* is the Hebrew word *toledaw*/תולדה/*tav-vav-lamed-dalet-hey* meaning "descendants, genealogies, or results."
- ☞ *Just* is the Hebrew word *tzaddiyq*/צדיק/*tzadi-dalet-yud-kaf sofit* meaning "a lawful, righteous man."
- ☞ *Perfect* is the Hebrew word *tamiym*/תמים/*tav-mem-yud-mem sofit* meaning "entire, integrity, truth, without blemish, complete, full, undefiled, or upright".
- ☞ The word *generations* at the end of the verse is the Hebrew word *dawr*/דור/*dalet-vav-resh* meaning "a man's lifetime beginning with the womb of earth and returning thereto ... likewise from conception and birth of a man to the conception and birth of his offspring" (TWOT).

Is it possible to be just and perfect apart from walking in a Torah lifestyle while having a faith in and a love for YHVH? Noah kept himself separate and unspotted from the world around him spiritually. He and his family lived set-apart, *kadosh* lives from the evil and immorality around them. Some Bible commentators find an additional understanding in this verse, as well, in that Noah and his sons did not intermarry with the fallen ones (*nephilim*) who were the offspring of the daughters of men and the sons of Elohim (6:4). Some speculate that the "sons of Elohim" here are fallen angels who had relations with women to produce the giants on the earth, thus corrupting the human gene pool, while Noah's descendants were of an undiluted genetic strain from Adam. However you interpret this verse, are you living a life totally set-apart from the corrupting influences (physically, spiritually) of the fallen world around us? Are you encouraging your children to marry inside the faith, and to not intermarry with the heathens around them who will more than likely drag your righteous children downward morally and spiritually? On several occasions, YHVH took the Children of Israel to task for this very thing since doing so inevitably led to spiritual degradation, immorality and idolatry.

4 7:2, *Of every clean animal*. There are those who teach that the Torah-laws YHVH gave to Moses were for the Children of Israel only and not for anyone else, and that prior to Mount Sinai the Torah was unknown to man. The laws of clean and unclean meats (*kashrut*) are pillar commands of the Torah-law YHVH gave

to Moses. If the line of reasoning above is correct, then why did YHVH instruct Noah to take extra clean animals on the ark?

- 5** 7:21–24, As Noah was saved in an ark of safety of YHVH's design from his wrath against wicked man, so the righteous of today have a similar ark of safety. Who is that spiritual “ark of safety” that once inside we will be spared from the judgments of Elohim? Read John 5:24–29. (Compare Rev 11:15–18 and 14:4–5 with 14:14–20.)
- 6** 7:4, For 40 days it rained upon the earth. What is the significance of the number 40 in the Bible? Where else is 40 used to represent trial, testing and spiritual refinement? How does this relate to us? The flood is a picture of YHVH's final wrath being poured out upon this earth (See Rev chapters 15–16). Will his people go through a time of testing prior to YHVH pouring out his wrath upon wicked mankind? Notice the context of Revelation 11:18, which occurs after the Seventh Trump has sounded. Compare this with Matthew 24:29–31.
- 7** Noah was a preacher of righteousness for 120 years prior to the flood (Gen 6:3). He no doubt endured the mockery and persecution of those who did not believe his message about a coming flood, and the need for an ark of safety when that generation had never experienced rain or floods (Heb 11:7; 2 Pet 2:5). In 7:4 YHVH allows Noah to experience seven more days of persecution before the rains of judgment come upon the earth after which YHVH shut Noah and his family up in the ark of safety (7:16) after which the ark “was lifted above the earth” (7:17). What does Yeshua teach about the end times just prior to his second coming (Matt 24:37–39)? Does Yeshua teach that his Saints will go through tribulation on this earth (Matt. 24:3–22)? Does Yeshua indicate that his people will even go through “great tribulation” (Greek: *megathlipsis*, verse 21)? At what time will they be lifted up above the earth to meet him in the air: before or after the tribulation? (Read Matthew 24:29–31 for the answer—especially the first sentence of verse 29.) Scripture reveals that Noah endured another seven days of tribulation before the wrath of Elohim was poured out upon the wicked inhabitants of the earth. Does this speak of a seven-year tribulation period the Saints will have to go through before the Wrath of Elohim (which is different than the Tribulation Period) is poured out upon this earth (See Rev 11:15–18 [compare with 1 Cor 15:51–53] and chapters 15 and 16 where the Seven Last Plagues are called the wrath of Elohim)? Scripture clearly teaches that YHVH's people will not have to endure his wrath (1 Thess 1:10; 5:9), but conversely teaches that all will go through tribulation (John 16:33; Acts 14:22; Rev 7:14). Scripturally, *tribulation* and *wrath* are two different words and concepts.
- 8** In Chapter 10, 70 nations are mentioned as descending from Noah's three sons. How is the number 70 used elsewhere in Scripture and how might it relate to this original list of 70 nations? For example: how many descendants of Jacob went down to Egypt? How many elders did Moses appoint to rule over Israel? Apart from the 12 how many disciples did Yeshua have? How is this all related?
- 9** 10:8–9; 11:1–9, Compare Nimrod and his rebellion (apostasy from the faith of his fathers) with that of the Man of Sin (2 Thess 2:1–12) in the end times. Compare the formation of Babylon and the building of the Tower of Babel and the end-time one-world system called Babylon the Great (Rev 18). Discuss how history repeats itself and how man, incited by Satan, the arch-rebel, has been continually in rebellion against YHVH and his purposes.
- 10** 11:31, *Isacah* according to Rabbinical commentary is another name for *Sarah*, Abraham's wife. It was not uncommon in ancient and Hebraic culture to have more than one name. We find this to be the case in Scripture in many instances. For example, Jethro (Yitro) (Exod 3:1), the father-in-law of Moses, was known by two other names: Hobab (Num 10:29; Judg 4:11) and Reuel (Exod 2:18). Sometimes a person's name would reflect exploits or achievements accomplished in that person's life, one's character traits or one's destiny. Often when one was given a new mission or calling in life a new name was given to that person to reflect their new destiny. Examples of this would be *Abram* (“exalted father”) becoming *Abraham* (“father of a multitude”), *Sarai* (princess) becoming *Sarah* (“noblewoman, queen”), *Jacob* (“prevailer, heel-catcher”) becoming *Israel* (“El prevails, prince of El”), or *Hoshea* (“savior, deliverer”) becoming *Joshua/Yehoshua* (“Yah saves/delivers”). It is not uncommon for redeemed believers returning to the Hebrew roots

of the Christian faith to take a new name to reflect their new spiritual journey, mission, destiny or identity. Some may think this a strange thing to do, but in Hebraic culture this was a very acceptable practice. Often Elohim did the renaming as in all the examples given above. Do you have a new name?

HAFTORAH—ISAIAH 54:1–55:5

YHVH'S Tender and Everlasting Love for Israel:

- 1 As we asked at the beginning of the last Haftorah portion (Isa 42:5–43:11), so we must ask again: to whom is YHVH directing this sweet prophetic love language? In fact, we might broaden out the question: by whom and to whom was the entire Tanakh (Hebrew Scriptures) written? Whose desolate cities did he promise would be inhabited (verse 3)? What one and only nation did YHVH ever call his wife? (Read Verse 1 and 5 and compare to Ezek 16:1–14, Hos 2:19–20, and Isa 50:1.)
- 2 **54:3**, *Your seed shall inherit the Gentiles*. If this prophecy is directed to Israel, then who is this seed? Take the concept of *seed* as it applies to the promises YHVH made to Abraham and compare this with who Paul says are the seed (descendants) of Abraham. (Read Gen 12:7; 13:14–16; 15:5,13,18; 16:10; 17:7; 22:17,18; 28:14 and compare this with what Paul said in Eph 2:11–14 and Gal 3:7,9,14,29.) What does Paul say about the identity of Believers prior to Yeshua redeeming them? (Read Eph 2:11–12. Then go on to read through verse 19. Compare that with Isa 52:13–15 through 53:1–12.)
- 3 **54:5**, Who is the Redeemer of Israel? He is called the Arm of YHVH. (Read Isa 53:1 and then the rest of the chapter for context.) Again, Paul talks about this concept in Ephesians 2:11–19 and talks about Gentiles becoming Israelites through Yeshua's redemption.
- 4 **54:4**, *Shame of your youth ... reproach of your widowhood*. Some Christian commentators see this as an allusion to Israel's servitude first in Egypt and then in Babylon. The first assessment pertaining to Israel in Egypt seems correct, but was Israel a widow or a divorcee when she was in Babylon? For historical reference sake, while part of Israel (i.e., Judah, the Southern Kingdom) was taken to Babylon as captives, the other part of Israel (i.e., Ephraim, the Northern Kingdom) was taken to Assyria as captives. When Judah was in Babylon she was a divorcee, not a widow. Remember that YHVH divorced both Ephraim and Judah (See Isa 50:1 compared to Mal 2:11; for Judah to have "married the daughter of a strange god" she had to have been divorced). So at what time did Judah become a widow? Isaiah gives us a hint in Isaiah 54:5 when he says, "Your Maker is your husband, YHVH of Hosts is his name; and your Redeemer the Set-Apart One of Israel ..." Who was the Creator of all things? (Read John 1:3 in context with surrounding verses.) At what time did Yeshua, Israel's Creator, die leaving Judah to become a widow with the result being that he became her Redeemer? What Isaiah is saying in these passages does not seem to be a statement of fact as much as a prophetic pronouncement. After all, let us not forget the subject of the previous chapter 53!!!
- 5 **54:7–55:5**, It is commonly implied in Christianity that the message of grace is a "New Testament" teaching alone, and that the "God of the Old Testament" is harsh, demanding, wrathful and legalistic. Yet read these verses and can you see the grace, love and tenderness of YHVH for his people Israel? Like a father he had to discipline them for their disobedience, but he did so with an eye toward their future repentance, ultimate redemption and return into a loving relationship with him. This is further reinforced when we recognize that Yeshua in his preincarnate state was the "God of the Old Testament"—a fact that seems to have missed many in Christendom. Even 18th century commentator Matthew Henry recognized this when he wrote in his commentary on this verse, "Christ is the Holy One of Israel, the Mediator of the covenant with the Old Testament church. Long he had been called the God of Israel; but now he shall be called the God of the whole earth." What is Henry, one who elsewhere teaches that the Torah-law has been "done away with," admitting about the role of Yeshua giving the Torah at Mount Sinai to Israel and then becoming her husband?

- 6** 54:11–12, What is this a prophecy concerning? (Read Rev 21.) This will be the ultimate glory that redeemed Israel will be able to enjoy for eternity with her Husband and her Maker!
- 7** 54:14, *In righteousness shall you be established.* How does Scripture define righteousness? (Read Ps 119:172.) Even in the New Jerusalem, the Torah will be the standard and definition of righteousness. What did Paul call YHVH's Torah law in Romans 7:12 and 14a? Can that which is spiritual ever pass away? Can that which defines the very character of YHVH ever become passé, “be nailed to the cross,” “be done away with” or “be for the Jews only”?
- 8** 54:17, *No weapon that is formed against you.* This is a famous “spiritual warfare” passage that is quoted by many Believers when they feel they are being attacked spiritually. This is well and good, but how many know the true contextual intent of this passage? Do you? Have you quoted it using it out of context? Who is the “you” in this passage? Who might be in opposition to the return of exiled and estranged Israel to their Creator and to their promised inheritance? How can we apply the promise of this passage to the full intent of its meaning? Hint: If we understand who we are, whose we are and what YHVH's purposes are with regard to the restoration of his nation and kingdom, how that relates to the fulfillment of end-time prophecy and the return of Yeshua to rule on this earth, and what our divine mission is in helping to fulfill YHVH's divine will, then perhaps we will be in a better position to rightly apply this promise to its full extent.
- 9** 55:1, *Waters.* Scripturally, what do waters represent? (See Deut 32:2 and Eph 5:26 compared to John 7:37–39.) Who is Yeshua? (Read John 1:1.) Connect Yeshua being YHVH's Torah-Word made flesh with what Yeshua said about receiving the Set-Apart Spirit in John 7:39.
- 10** 55:2, Read this and compare it to the words of Yeshua in Matthew 6:24–33 with special emphasis on the last verse. What is the kingdom of Elohim? How do we seek it first? What are the results of doing so? How is what YHVH is saying through Isaiah and what Yeshua is saying opposite to what the world teaches about gaining riches? That which is of greatest value to man can neither buy eternal riches nor satisfy the deep hungering of the soul of man. What is YHVH telling Israelites here that their main goal and purpose in life should be?
- 11** 55:3, *Hear* is the Hebrew word *shema*/שמע/*shin-mem/ayin* (*Strong's* H8085) meaning not only “to hear,” but “to listen [intently and take it to heart]” and then “to obey [what has been heard].” What does this verse reveal to be the good results for those who obey YHVH? What is this everlasting covenant that YHVH promises yet to make with his redeemed people Israel? (Read Jer 31:31–33 and compare to Heb 8:6–12.)

