



Parsha Noach / Rest

B'reshith 6:9-11:32

Beit Emet Congregation ~ Vancouver, WA

Ben Ehrhardt, Shamash

11/1/08

www.hearoisrael.org

While our Torah Portion this week begins with **B'reshith 6:9**; I want us to begin a few verses earlier, in order to give us a better grasp of the context of this *parsha*. So, let's start with **B'reshith 6:1-8**; ***And it came to be, when men began to increase on the face of the earth, and daughters were born to them, that the sons of Elohim saw the daughters of men, that they were good. And they took wives for themselves of all whom they chose. And YHVH said, "My Spirit shall not strive with man forever in his going astray. He is flesh, and his days shall be one hundred and twenty years." The Nephilim were on the earth in those days, and also afterward, when the sons of Elohim came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, the men of name. And YHVH 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 YHVH was sorry that He had made man on the earth, and He was grieved in His heart. And YHVH 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 Noach found favour in the eyes of YHVH.***

There are some very interesting things going on here. Although, there is some debate about the meaning of the first four verses. So, let's take a closer look and see what we find. We see that as men multiplied upon the ground ("**adamah**" or earth), daughters were born to them. Now, remember what we saw last week, that this was a time when calling on the Name of Yahweh was profaned. There was wickedness everywhere. Then, we see B'nei Elohim, the sons of Elohim saw them, that they were *to* and took for themselves wives from them of all whom they chose. Now, are these sons of Elohim 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 Elohim**" or the "**Sons of Elohim**" and whether "**elohim**" 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 Yahweh put in charge. And, they took wives from the common 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 YHVH 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 YHVH. And every man made unto himself an elohim, 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 YHVH; and Elohim saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

Then, Yahweh says that His Spirit (*Ruach*) shall not “**strive**” with man forever. Let’s hold it here for a minute. This is most interesting. You see the Hebrew word here translated as “**strive**” is “**a’deen**” (*yud-dalet-vav-nun*), which means to “**abide in**”, “**stay**” or “**continue with**”. So, Yahweh’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 “**b’gam basar shagag**”, which should translate as “**because his flesh is corrupt**”. You could say “**he has gone astray in his flesh**”. However you say it, Yahweh states that His *Ruach* will not always “**stay with**”, or “**abide in**” man. OK, let’s assume for a minute here that Yahweh withdraws His Spirit from man. Man and woman are no longer protected from the “**spirit world**” or the “**fallen ones**”. Hold on to that thought for a minute.

Next, Yahweh says that man’s days shall be 120 years. “**He is flesh, and his days shall be one hundred and twenty years.**” That’s interesting; because even after the flood, men still lived to be 500 + years old. It would be centuries and many generations before man’s lifespan would be cut to 120. What Yahweh 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 “*l’mayim*” in **B’reshith 1:6**, which means “**from water**”, also “*mo’ed*” or “**appointed time**” from **Shemot 9:5**, “*am’muwd*” or “**pillar**” from **Shemot 13:22**, “*Nis*”, “**my Banner**” and “*v’padah*” or “**and redeemed you**” from **Debarim 7:8**. Noah and his family are a picture of that redemption.

Now, **Verse 4** says that **Nephilim** were on the earth in those days. Most believe that these “**Nephilim**” were “**giants**”, as well they may have been. But, before we study this, let’s re-read **Verse 4**; **The Nephilim were on the earth in those days, and also afterward, when the sons of Elohim came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, the men of name.** Now, the punctuation of our translations is everything. Instead of a comma after “**afterward**”; what if you had a period and then put a comma after “**bore children to them**”? It would then read, **The Nephilim were on the earth in those days, and also afterward. (period) When the sons of Elohim came in to the daughters of men and they bore children to them, (comma) these were the mighty men who were of old, the men of name.** OK. “**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 **Bemidbar/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’**”. There’s something we can Midrash later.

Verses 5-8 go on to say; “**And YHVH 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 YHVH was sorry that He had made man on the earth, and He was grieved in His heart. And YHVH 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 favour in the eyes of YHVH.” Let me just point out a couple of things before we move on. Yahweh says that mans every “*inclination and thought of his heart*” were evil continually. The words for inclination, thought and heart used here form the phrase “*Yetser machashabah lev*” 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 elohim. Sounds like today. **Luke 17:26** tells us; “*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 Yahweh 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've covered before about **B'reshith, Chapter 1**; that Yahweh created everything in six days and the rested on Shabbat. Then in **Chapter 2**, Yahweh made the plants, the animals and the “*man*” on the earth (in fact out of the earth). Now, because of mans evil inclinations, Yahweh was about to begin again upon the earth. In other words, there were no redeeming qualities in mankind, at all; except for Noah. He found favor in the eyes (“*ayin*” – *the fountains*) of Yahweh.

Now, let's continue with **B'reshith 6:9-22**; *This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Elohim. And Noah brought forth three sons: Shem, Ham, and Yepheth. And the earth was corrupt before Elohim, and the earth was filled with violence. And Elohim looked upon the earth and saw that it was corrupt – for all flesh had corrupted their way on the earth – and Elohim 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. Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and outside with tar. 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. 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. 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 Elohim commanded him, so he did.*

Here Noah is commanded to build an ark. Now, the word here for “*ark*” in the Hebrew is “*teivah*” which in addition to “*ark*”, also means a “*word*” given. Now, the rabbis put it this way: A “*word*” is a vessel that sails through the airwaves from my mouth to your ear, bearing a cargo of meaning, “*the message*”. Just as Noah took his family into the “*teivah*” (*ark*) for survival, it is through Yahweh's “*Teivah*” that we can survive the stormy waters of this world.

Now, the “*Tsohar*” teaches that the “*Teivah*” of Noah (*the ark*) alludes to the deeper levels of understanding the Torah. Now, I don't want to just go off into the depths of “*esoteric Hebrew thought*” here; but, there is something in this. You see, Yahweh also commanded Noah in **verse 16** to make a “*window*” in this “*ark*” (this *teivah* or *word*). However, Torah doesn't say make a “*challown*” which is the Biblical Hebrew word for “*window*”. It says a “*tsohar*” you shall make for the “*ark*” (*teivah* or *word*). “*Tsohar*” (*Zohar*) literally means “*light*”, “*brilliance*” or “*radiance*”. Furthermore in the Hebrew it

says it shall be a cubit "*kalah ma'al*". In other words, it shall be a cubit "*placed on top of*" the ark. It was as a "*skylight*". ***This skylight brought light to the ark. This tsohar brought light, or radiance, to teivah (the word).*** So, just as this *tsohar* brought light to the remnant of man that would survive the cleansing of the "*flood*"; so too, Messiah Yahshua, the "*Light of the world*" will bring that light to the remnant of man who are to survive Ya'acov's Trouble and the cleansing fire to come in the Last Days. And by that "*Light*" we will see the New Yerushalayim, the Renewed Heaven and the Renewed Earth; as it is written in **Revelation 21:23-24**; ***And the city had no need of the sun, nor of the moon, to shine in it, for the esteem of Elohim lightened it and the Lamb is its lamp. And the nations, of those who are saved, shall walk in its light, and the sovereigns of the earth bring their esteem into it.***

So, what did it take for Noach 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 Elohim.*** He was a "*righteous man*", "*Tzaddik*" in the Hebrew. It says that he was "*perfect in his generations*", "*tamiym dower*" or "*complete in his generations*". A lot has been written about this statement. But, it has nothing to do with the "*bloodline*" of his children being pure. He was simply a "*perfect*" or "*complete*" man walking before Yahweh, in a perverse generation. It was because of Noach'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, "Masters, what do I have to do to be saved?" And they said, "Believe on the Master Yahshua Messiah, and you shall be saved, you and your household."***

But, I thought all have sinned and come short of the esteem of Yahweh. That's correct. But, even in Adam's generation, Yahweh had provided an offering system for covering, "*atonement*". In fact, there is a picture of this and our atonement, redemption and salvation in this "*cleansing*" of the earth and the salvation of Noach and his family. 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 "*the lifting up speech in the highest (praise) is the fountain of the righteous*". The numeric value of "*gopher ets*" is 443, which equals the phrase from **Bemidbar 22:33**, "*ha chai tee*" or "*I saved alive*". "*Gopher*" also means "*covering*". More on that in a minute. Next, Noach is to build rooms in the ark. Yahshua said in **Yohanan 14:2-7**; ***"In My Father's house are many staying places. (In the Aramaic it says rooms) And if not, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I shall come again and receive you to Myself, that where I am, you might be too. And where I go you know, and the way you know."*** T'oma said to Him, "*Master, we do not know where You are going, and how are we able to know the way?"* Yahshua said to him, "*I am the Way, and the Truth, and the Life. No one comes to the Father except through Me. If you had known Me, you would have known My Father too. From now on you know Him, and have seen."*

Of course, Noach was to cover the ark, within and without, with tar, or pitch. Well actually, in the Hebrew it says that he is to "*finish*" or "*kaphar*" it. "*Kaphar*" means also "*to make atonement*" or "*make reconciliation*". It's the root for "*Kippur*" as in Yom Kippur. And, it really doesn't say "*within and without*" in the Hebrew. What it does say is "*beit chuwtz*" or "*the house's outside*". OK, so Noach is to "*make atonement*" with "*tar*"? With "*pitch*"? Well, not exactly. The word for "*pitch*" here is "*kopher*" which also means "*the price of a life*" or "*ransom*", "*a life for a life*". It's a great Hebrew "*word-play*". It's saying; "*gopher kaphar kopher*" or "*the covering is the atonement, the price of a life*". Ahmen? "*I am the Way, and the Truth, and the Life.*"

Well, we have to look at the numbers also. The length of the "*ark*" is 300 cubits. 300 is the numeric value of "*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 "*damah*",

“His blood”; also **“I’ach”** or **“for you”** and of course the letter **“nun”** or the **“Heir to the Kingdom”**. And, its height was 30 cubits. 30 is the numeric value of **“v’chata”**, **“and he shall purify”**, also **“ha kah”** or **“was slain”** and **“v’ya chayah”**, **“and I make alive”**. Baruch HaShem Yahweh.

This is where our Brit Chadashah reading for this *parsha* comes in, **Kepha Aleph / 1Peter 3:18-22**; ***Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, 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 Elohim 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 Elohim – through the resurrection of Yahshua Messiah, who, having gone into heaven, is at the right hand of Elohim, messengers and authorities and powers having been subjected to Him.***

Now, let’s move on with **B’reshith 7:1-24**; ***And YHVH 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. 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.” And Noah did according to all that YHVH commanded him. 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 Elohim 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 Yepheth, 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 Elohim had commanded him, and YHVH shut him in. 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.***

While we’re looking at numbers today, let’s consider a few more. Though it’s not called out right here, there were **“eight”** people who were saved from among men; Noah, his wife, his sons and their wives. We know that **“8”** is the number of **“new beginnings”** and the number of **“circumcision”** (*the mark of the Covenant for the Land*). However, it is also the numeric value of **“ahav”** or **“love”** and of the letter

“**chet**” which is “**life**” and also “**the fear of Yahweh**”. 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 “**v’ga’al**” which means “**and He redeems**”. Noah was **600** years old when the flood came. **600** is the numeric value of “**shesh**” which is the number “**six**” or the number of “**man**”. The waters rose to a height of **15** cubits above the mountains. **15** is the numeric value of “**chavah**” meaning “**to hide**” or “**to cover over**” and also “**big’vai**” meaning “**faithless**” or “**treacherous**”. The waters rose to “**cover over**” treacherous and faithless man. One last thing here is the date that the waters “**broke loose**”. It was in the second month, the seventeenth day of the month. **Two** equals the letter “**beit**” or “**house**” and **17** equals “**zebach**” or “**sacrifice**” (*slaughter offering*). Hmm, “*house of sacrifice*”. This date corresponds to “**Lag Ba’omer**”, which is the **33rd** day of the counting of the Omer. So? Well, on the **33rd** day of the Omer Count, we focus on Yahweh’s attribute of “**Hod**” within the week of “**Hod**”. “**Hod**” is the “**Splendor**” or the “**Esteem**” of Yahweh. It is within this week that we seek to overcome the **Kena’anites** (*hopelessness and depression*) in our own lives. It’s also the day that the “**manna**” began to form for B’nei Yisra’el in the wilderness, according to **Shemot (Exodus) 16**. And maybe it’s a coincidence that **33** is the numeric value of “**I’vo**” meaning to “**enter in**”.

Let’s read on in **B’reshith 8:1-22**; *And Elohim remembered Noah, and all the beasts and all the cattle that were with him in the ark. And Elohim 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 he sent out a raven, which kept going out and turning back until the waters had dried up from the earth. 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. 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 Elohim 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 YHVH, and took of every clean beast and of every clean bird, and offered burnt offerings on the altar. And YHVH smelled a soothing fragrance, and YHVH 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.”*

We won’t spend too much time on these verses today. But, let me just say that in **Verse 1** where Scripture says; *And Elohim made a wind to pass over the earth, and the waters subsided*; the

word used for “**wind**” is indeed “**ruach**”. Yahweh caused His Breath or Spirit to pass over the earth and the waters subsided. This reminds me of what we read just last week in **B’reshith 1**, that “**His Spirit was moving over the face of the waters**”.

Upon leaving the ark, Noach builds an altar and takes from every clean animal and bird and offered burnt offerings to Yahweh. As we have learned before, the “**burnt offering**” is the word “**olah**” and it literally means “**an ascension**”. Again, the word for offering is “**korban**” which means “**a drawing near**”. The first thing Noach does here is give thanks to Elohim for their redemption and salvation by “**drawing near**” and “**ascending**” to Yahweh, coming into His Presence.

Let’s go on to **B’reshith 9:1-17**; **And Elohim 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. 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 Elohim has He made man. As for you, bear fruit and increase, bring forth teeming in the earth and increase in it.” And Elohim 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 Elohim 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 Elohim and every living creature of all flesh that is on the earth.” And Elohim said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”**

Again here, we’ll be brief. Yahweh blessed Noach and his sons. And, again Yahweh give man (in this case Noach and his sons) dominion over the earth and the animals. Plus, He did one thing for Noach that He didn’t do for Adam. Yahweh gave them meat for food. Now, I’m no Hebrew scholar, as you all know. But, I’ve looked at the Hebrew, I’ve looked to the rabbis for their opinions and I’ve prayed and re-read these verses many times. Even the rabbis agree that in those days, at that time, **all meat** was edible. But, it’s all about choice. Yahweh spoke to Moshe about what we are to eat and not eat. If you eat pork tomorrow, none tonight OK? If you eat pork tomorrow, you won’t fall down writhing on the floor and die. Your body will assimilate it. But, as Torah, and all of Scripture teach, death is not just physical. Noach knew clean and unclean. He showed that with his offerings. He knew Yahweh doesn’t want the unclean thing and I’m sure Noach ate only clean meat. Yahweh tells us, in **Yeshayahu (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 YHVH.** Folks, we are the vessels of Yahweh. Ham, on the other hand, was a man seeking after his own desires, as we shall soon see. My guess is, he ate whatever pleased him. I wonder if he is the reason pork butt is called “**ham**”?

Yahweh now makes a covenant with Noach and the earth and set His "**bow**" in the sky as an "**oth**", "**a sign**". The word translated as "**bow**" or "**rainbow**" is "**qesheth**" which translate as "**rainbow**" or a "**battle bow**". There are many scriptures that relate this "**bow**" to Moshiach, or the "sign of the Son of man" that will appear in the heaven. We'll make them the subject of another teaching on the covenants. Let me just say that the "**cloud**" here is interesting. I know you're thinking "**cloud**" as in "**rain cloud**". But, let's look at this a minute. Let's re-read **verses 12-17**; **And Elohim 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 Elohim and every living creature of all flesh that is on the earth." And Elohim 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 Yahweh; ie., the "**Pillar of Cloud**" or the "**Column of Cloud**". Yes, rainbows appear in the weather clouds. But, what Yahweh is also saying here is that when His cloud covers the earth, in the time of the great darkness, His "**Bow**" (*His Esteem ~ Moshiach*) will be the "**Sign**" of His Covenant in the "**Cloud**". Wow! That reads like what Yahshua 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 Yahweh, as there is one over and around His Throne. **Yehezqel / 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 YHVH. 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.**

In the closing verses of **Chapter 9** we see that just as Yahweh brought along unclean animals in the ark; so also, He brought unclean man. Let's move on to **B'reshith 9:18-29**; **And the sons of Noah who went out of the ark were Shem and Ham and Yepheth. 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 Yepheth 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 YHVH, the Elohim of Shem, and let Kena'an become his servant. Let Elohim enlarge Yepheth, 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 **Wayyiqra / 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 Noah was drunk, Ham laid with Noah's wife, his own mother. The question remains; why are we told here that Ham was the father of Kena'an? And, why would Noah, 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 Noah's wife. Moshe wrote this account, as spoken by Yahweh, centuries later, when Kena'an's name was indeed known. In any event Noah cursed Kena'an to be a servant, especially a servant to Shem.

Now, Noah blessed Yahweh as the Elohim of Shem; indicating that Shem was, like him, a righteous man. Then, he blessed Yepheth, that he should be enlarged, or made a people great in number. And, Noah cursed Kena'an to become Shem's servant. If we were to look at a map of the settlement of Noah's descendants, we would essentially see that Shem settled in the Middle East, from the Persian Gulf to the Gulf of Suez (*the Reed Sea*). Yepheth grew very large and migrated to Europe and all across China. Ham went all through the southern latitudes and the extreme northern latitudes. It's interesting that some of the descendants of Ham, the Kena'anites, remain to this day in and round Eretz Yisra'el as enemies of Shem (*B'nei Yisra'el*).

Another Hebrew idiom appears in this “*blessing*”, as Noah said that Yepheth would dwell in the tents of Shem. This does not mean that Yepheth would take Shem houses or conquer him. It's an idiom that denotes learning from someone. We'll read in a few weeks that Ya'aqob was a dweller in tents. He studied and learned the Word of Yahweh. And, it was at in the tents of Shem, as we will see. So, as Yepheth grew and was enlarged and the children of Shem were dispersed throughout the world, the ten northern tribes followed by Yehudah and Binyamin, (especially in these last days) the descendants of Yepheth, along with the dispersed seed of Ya'acov, are “***dwelling in the tents of Shem***”, studying and learning Torah by those preserved and called to teach.

I want us to close today with the Haftorah reading plus one verse, as it ties everything together. The prophet speaks to house of Yehudah about Ephraim's return in **Yeshayahu / 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 YHVH. **“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, YHVH of hosts is His Name, and the Set-apart One of Yisra'el is your Redeemer. He is called the Elohim of all the earth. For YHVH has called you like a woman forsaken and grieved in spirit, like a wife of youth when you were refused,”** declares your Elohim. **“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 YHVH, 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 YHVH, who has compassion on you. “O you afflicted one, tossed with storm, and not comforted, see, I am setting your stones in antimony (Hebrew = “puwk” or stibium – a black pigment like grout, used to highlight flooring stones), and shall lay your foundations with sapphires, and shall make your battlements (window frames) of rubies, your gates of crystal (actually ‘eben’ or ‘stones’ ~ aleph-bet-nun or ‘ab’ = father & ‘ben’ = son), and all your walls of precious stones, and all your children taught by YHVH, 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 YHVH, and their righteousness from Me,” declares YHVH.

We end by tying this Yeshayahu’s prophesy to the “end of the Book” in **Revelation 21:6-7**; **And He said to me, “It is done! I am the ‘Aleph’ and the ‘Taw’, the Beginning and the End. To the one who thirsts I shall give of the fountain of the water of life without payment. The one who overcomes shall inherit all this, and I shall be his Elohim and he shall be My son.** We read in **Yeshayahu 55:1-6**; **“Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price. Why do you weigh out silver for what is not bread, and your labor for what does not satisfy? Listen, listen to Me, and eat what is good, and let your being delight itself in fatness. Incline your ear, and come to Me. Hear, so that your being lives. And let Me make an everlasting covenant with you, the trustworthy kindnesses of Dawid. See, I have given Him as a witness to the people, a Leader and a Commander for the people. (David was a ‘witness’ of the One to come – Moshiah ben David) See, a nation you do not know you shall call (the House of Yisra’el), and a nation who does not know you run to you (we shall indeed run to her), because of YHVH your Elohim, and the Set-apart One of Yisra’el, for He has adorned you.”** The word here for “adorned” is “pa’ar” which means to beautify, and is compared to the rosiness and heat, or flushing, of the cheeks. Yahweh has indeed adorned Yahudah and made her beautiful to us; not rabbinic Judaism, but her love for and understanding of Torah. Finally, Yeshayahu says; **Seek YHVH while He is to be found, call on Him while He is near.** I would add, **“With all our heart”**. May we seek Him, and find Him, that He will deliver us, when the **“cleansing”** comes again.

Baruch HaShem Yahweh!