



Parasha: NOACH/NOAH

Torah Portion: GENESIS 6:9–11:32

Tanak: ISAIAH 54:1-55:5

Brit Hadasha: 1 PETER 3:13-22, REV. 1:9-20, 5:1-14,
1 TIM. 2:8-19, 1 COR. 14:20-33

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THIS WEEK, Torah shows us yet another complete expansion, downward spiral and expansion again. Now we can begin to see this as a cycle, beginning at the garden when Elohim tells both the animals and man to be fruitful and multiply. Perhaps one of the downfalls the perpetuates man's wickedness and the corruption of the land is that man never really completes the command given to him. The rest of this precept was to fill the earth and subdue it.

Could the remainder of this commandment lend insight to what man was really created to do while on earth; and, does this show our Maker's intent that man should be master of the earth, even after the curse? Omniscient YHVH knew there would be a fall and He knew that original man would sin subjecting the earth to be cursed. Just maybe, if man could have walked in some semblance of obedience that Yah required, the flood of destruction would not have swept away every living thing on the land.

By YHVH demonstrating His holiness and zeal for righteousness, we see the character of a consuming Elohim that will not strive with man and his corruption upon the earth forever. There is a limit to how far we can grieve YHVH.

There is a correlation here with the giving of Shabbat, the seventh day, as a perpetual day of rest as we parallel Israel's disobedience in not giving the land rest and was ultimately exiled out of the Land into captivity. Therefore, it is plausible to think that Mankind was in bondage or captivity to a land under a curse. This is a cyclic thought pattern, I realize, but YHVH ultimately chooses to break the cycle with one final mikvah/immersion. He chose to cleanse the land, the corrupted seed, and the entire earth. Thus, a new beginning emerges.

Sadly, mankind is a fallen creation for "the intent of man's heart is evil from his youth." YHVH knows what He

has lies in the heart of man and regretted that He ever made humankind. However, His plan was to save a righteous remnant. An aspect of the Covenant made with Noah is that He would never again cut off all flesh by the flood. Also, this Covenant is not made with Noah only, but with every living creature that was with Noah's family.

The inevitability of this setting is that man corrupts his ways again and attempts to reach up to the Heavenlies by building a tower that reaches to YHVH. Mankind seemingly is always trying to reach beyond our sanctioned grasp to reach YHVH. If only we could seek for His presence without usurping His throne in our hearts, then we might find that sanctuary of rest for which Lamech was searching. However, it is very plain that the penalty for usurping YHVH's position is confusion and division. There is a dangerous correlation here to the church at large. The fall of the Tower of Babel is a prophetic parallel to how modern day Christianity searches, pursues and seeks after God. "There is a way which seems right to a man, But the end is the way of death, but it only ends in destruction!" In our contemporary society mankind is on a cerebral quest to find God through his secular humanistic schemes. Cyclically, the fruit the Tree of the knowledge of good and evil is still at play within our religious societies. To further this parallel, the institutional church is comprised of countless denominations all aspiring to find God through the building of countless efforts. Indeed, Yeshua is the Way, the Truth, and the Life and no one comes to the Father except through Him. Yeshua, the Living Torah, leads the Way to the Holy presence of YHVH and He is discovered in Spirit and in Truth. It is then plausible to survey the artifacts of self made religious towers in the attempt to reach spiritual heights as a cyclical pattern for impending scattered confusion.

¹Proverbs14:12

Shavu Halacha/Weekly Walking:

Daily watering with the Word of YHVH contrasted to the watering of fleshly words of this world. The words of our mouth are either for life or poison to our very being. The Master spoke of being justified or condemned by our words. Proverbs talks of flattering tongues not to listen to those words that blind one from justice. YHVH's words spoke into existence everything that we are and see and have. When we speak, either to ourselves or to others, we speak into existence the ideas of our hearts and the issues of our inner most beings. We have the power to bring the lofty thoughts and vain speculations to obedience in Yeshua if we so choose. If we speak words of encouragement to others or a situation, we are more motivated to get through that situation. In contrast, speaking defeat into a circumstance, will cause most to walk away defeat with no hope.

Spend time, this week, watering Torah into the lives of those around you. If they are non-believers, pray Torah into their lives silently before Yah. It takes the same amount of time to water encouragement and life into existence as it does to speak death.

Day 1

PARASHA:
GEN. 6:9-7:16

TORAH STUDY

PRAYER LEAVES

1. First we are told that the earth is corrupt and filled with violence, then we are told that all flesh had corrupted their way upon the earth. Later we are told that the earth is filled with violence because of all flesh. There seems to be a cause and affect paradox taking place. Yeshua says that whatever we bind on earth will be bound in heaven, and whatever we loose on earth will be loosed in heaven. Make a comparison of these two passages. Also, what influence over the earth does man have and what influence over man does the earth have.

2. In this parasha we have a first example of *mikvah* or immersion. The concept is not a hard one to grasp. In the beginning, there was birth or the bringing forth of dry land from the waters, now there is rebirth in the covering again with water and bringing forth dry land afterward. What does the flood have to do with the prescribed cleansings that we see later, specifically in Leviticus/Vayikra and in the gospels?

What is the relationship here compared to when Yeshua¹ tells Nicodemus that he must be born again?

3. The animals walk in obedience, in direct contrast to man. They, once again, make processional to man by YHVH's command. There are only eight individuals that are choose to make this procession with them, Noach and his family. What is the significance of this action and why does man have such a hard time with this type of humility.

4. One of the first and main arguments that arise in the Torah vs. Church debates is about what's on the menu. However, the question of what is clean and unclean should not be relegated to what we eat alone. Prior to the flood, the animals were considered either clean and unclean and was not due to dietary laws, but by design. At this point, it is probable that man was a vegetarian. The concept of clean animals is important enough to warrant having seven pairs versus one pair of the unclean animals. Why would this be an issue here and what would YHVH have such favoritism toward "clean" animals?

Midrash Point

Are the animals corrupting the earth as well? How would animals either be corrupted by the earth, corrupt the earth or both at the same time?

We know that man has and sustains perversion of righteousness. The animals are subject to man and the laws of the earth that Elohim sets forth in creation. Discuss the roles animals play in our lives and why YHVH would choose to destroy them along with man.

¹John 3:2-4

Day 2

- PARASHA:
GEN. 7:17-8:14
- TORAH STUDY
- PRAYER LEAVES

1. When we see the phrase, “over the surface of the deep,” we cannot help but remember the creation parasha. The same word used as *paniyim* or face of the water is used in both contexts. The creation story uses the word *teh-home* for the deep which means abyss or deep places. The Noach passage uses the word *mayim* which means water or urine. There is clearly a washing taking place to remove the stain of man’s wickedness. The use of *teh-home*, when examined in the root forms is in movement and makes noise. We see this seen again when another Ark comes to us with life within it. Yeshua walked upon the sea and calmed the sea both when Peter walked with Him and when He was aroused from sleep by the disciples. All these accounts place YHVH and us, His redeemed, above the waters and not underneath. How and what does this show us about YHVH’s use of water, words and for us to be with Him above and not underneath? Moreover, what is underneath?

**Sandals:
Worshipping in Spirit**

Contrasting the earthen clay vessels of our own bodies, we see similarities such as water underground and the fluids under our skin. Opening for water to flow from or go into via holes, volcanoes and springs contrasted by our mouth, eyes, nose and so forth. Yeshua said that the kingdom of YHVH is at hand. The words used would have been similar to saying that the kingdom of YHVH is face to face, *paniyim*.

2. What is the significance of the earth being flooded by rain, the gates of heaven and the fountains of the deep submerged for 40 days and nights? Where else is this seen in Torah and contrast the different accounts of this specific passage of time.

When we call upon the name of YHVH, Yeshua, His Ruach rests within us, over us, through us and around us. Knowing this, we should walk as worthy vessels remembering that His blood has redeemed our corruptible bodies into imperishable and that by walking out Torah, we are set apart for vessels of honor and to live in His presence perpetually.

3. We have discussed the interaction between man and the earth; now, we must turn to the breath or air and view the dynamics between these three elements. Why would the flesh being destroyed be only of the breath of the spirit of life? Or, why is the breath of Yah’s Spirit dwelling within man doomed to perish in the flood?

The curse for the enemy, the serpent, was to be on its belly and eat dust. An interesting portent for us is to imagine a serpent existing contrary to slithering on the ground. Later, in Ephesians 2:2, *haSatan*/the adversary, is described as the prince of the power of the air. In Torah, many “high places” are constructed by pagan nations for the worship of pagan gods. How does this identify to the “breath of the spirit of life” and how does the believer combat such “air power”.

4. The death of all flesh had come and only those on the ark survived. Torah tells us that those with the breath of the spirit of life died. This entire passage makes no reference

to the sea creatures. One must question the outcome for them. They would now have the vastness of a world ocean to swim and live. However, even within the sea, there are air-breathing mammals such as the whale and porpoise. Why was there a distinction between the creatures within the sea in relationship to the creatures upon land; and why were the sea creatures not mentioned during and after the flood?

5. When Elohim remembers Noah and all the survivors, He causes a wind/*ruach*, to pass over the earth so that the waters subside. Again, this is reminiscent to the creation description of Genesis 1:2. YHVH's creation is under the waters and is the water itself. When we are set apart (made holy) in His presence, does His Ruach hovers over us as well? What benefit would there be for YHVH to dwell with us in this fashion?

6. Starting in 8:4, the use of months is seen for the second time and is used as a measure of time passage. A question arises to which time table is being used. YHVH, in His all sufficiency, incorporates both Noah's life calendar with YHVH's own calendar for marking a month's passage. The word for month used is *choesh* which means new moon or lunar month, as well as, month and monthly. What would be the significance in the lunar calendar of the second and seventh months?¹

7. What is the difference in Noah sending out a raven first, and subsequently, a dove in relationship to the raven being an unclean animal and the dove a clean animal?

8. Aware that Naoch's name means rest or comfort, and that the dove, on its second flight, brought back an olive leaf, we should be able to find some answers to why he was named Noah. This question beg an answer of who found rest and comfort and what did it take to find that comfort?

Midrash Point:

There are other cultures that relate a flood narrative similar to that of Noah's flood. Discuss the literal meaning of the Flood and if the Flood took place over the entire earth or just the Mesopotamian region.

¹Bamidbar 9:11, Devarim 16

Day 3

PARASHA:

GEN. 8:15-9:7

TORAH STUDY

PRAYER LEAVES

1. “Go out of the ark...” Elohim spoke these words to Noah and his family when the earth was dry. There is a difference when Cain left the presence of YHVH and when we are told to go out into the world. On one hand, when we leave, it is rebellion, but when we are commissioned to go forth, we are given providential guidance and His presence goes with us. When the Master was on the earth, He sent His disciples out into the world by twos as well. Here, Noah and his sons are sent out of the ark with their wives (twos) and each of the animals has a helper (by families). Contrast the commission of Noah to leave the ark (YHVH’s shelter), the disciples leaving Yeshua’s side (YHVH’s shelter), Adam and Eve leaving Elohim’s presence both times and, finally, Cain leaving YHVH’s presence.

2. In 8:20, Noah builds an altar. Although, this is the first time the word alter, *mizbeach*, is used in Torah, it is clear that Abel and Cain brought offerings to YHVH and that YHVH Himself provided animals for clothing for Adam and Eve. What is the purpose of an altar and why use this instead of just presenting the offering anywhere else?

Midrash Point:

What is it that you do in everyday life that is offered up to YHVH? When you make sacrifices for the sake of others or you sacrifice yourself for the sake of walking in obedience to Torah, there is a soothing aroma going up to the presence of YHVH. In Revelation, the prayers of the saints are likened to incense poured out on the alter of incense.

Again, in the same verse, the words burnt offering are said together as a concept for the first time in Torah. The Hebrew for this phrase is *olah* which includes the root word *alah* for offering. This is a specific sacrifice¹ being made on this new altar. Why choose this place to make this offering and why differentiate with a specific type of offering at this point in Torah?

What can we do to be a soothing aroma in the nostrils of the Creator and what kind of offering are you likened to, when you make sacrifices for walking out Torah as Yeshua taught us?

3. “YHVH smelled the soothing aroma...” This is an interesting point; our Creator smells the savor of we offer up to Him. Not only this, but the aroma that He smells incites action on our behalf. What is it that YHVH is smelling? Moreover, why does He take pleasure in the aroma of sacrifices made in the right way?

¹Leviticus 1

4. Part of the Noachdic covenant is revealed to us due to the sacrifices made by Noah. YHVH says to Himself the words of this covenant. It is intriguing that YHVH speaks to Himself. Noah must have been overhearing this, otherwise, how do we know YHVH spoke the words, unless they were later revealed to either Noah or to Moses? Think about why this was not directly revealed to Noah while you analyze the prophecy that YHVH states in verse 8:22. Write down your understanding of the passage and how it relates to the end of days:

YHVH surrenders the ground and says that it will never again be cursed on the account of man. Does this mean that it was continuously being cursed from the point of the fall of man, and what bearing does this have on the curse from the garden between man and the ground that he is to toil?

6. Creation has started once again with the commandment made twice in the 9:1-7 account, "...multiply and fill the earth." A living creatures alive now came descended from Noah and the animals that were with him on the ark. One could say that all salvation came by way of the ark. Yet, instead of having celebration with both beast and man, we are told that enmity is put between man and beast and revenge from YHVH will be enacted for the unrightful death of a man's blood. What is the significance for this type of accountability to the blood of man by man or beast?

7. Compare the life in the blood statement and the breath of life breathed into man by Elohim?

***Sandals:
Worshipping in Truth***

We have friends that take the care of animals very seriously. No, they are not activists in the worldly sense of the animal right's groups; however, they are very concerned with the proper ways to which we harvest our food source. The ways in which man has chosen to breed, feed, medicate, and ultimately kill animals for food is in question by many people in many different belief camps.

By being aware of what we eat, how we eat and how it was cared for prior to its preparation as food, should be a matter of importance to all of us. This will not only help us eat healthier, but it will help us walk in obedience by properly caring for YHVH's creatures.

Midrash Point:

The require for the lifeblood from every beast or man would be likened to eye for eye and tooth for tooth that we see later in Torah¹. What kind of accountability do we see on account of man taken from the beasts that kill man?

In Torah, we are told that we are accountable for an ox that gores. I believe that this could be taken to understand the responsibility over biting dogs or other livestock or pets that destroy our possessions or persons. Discuss the enmity placed there by YHVH in the Noah narrative compared to our responsibilities shown to us by Torah.

¹Shemot 21:24, Vayikra 24:20, Devarim 19:21

Day 4

PARASHA:
GEN. 9:8-17

TORAH STUDY

PRAYER LEAVES

1. In verse 9, Elohim establishes His covenant with Noach. Let's pause here, and make some clarification of our Hebrew roots verses Greek understanding. What is a covenant?

What is the difference in a covenant and a contractual agreement? Does a covenant answer the questions of how and why or does a contract provide more insight to the covenant maker/partners than the covenant?

2. When the covenant is established, it is made with Noach and his seed after him. While we know the seed of Life is YHVH's and comes through Messiah, Yeshua, there is deferred ownership to Noach. The prevailing patriarch of humanity has been given the responsibility to pro-create righteous offspring. When Noach's life is over, his seed will be perpetuated through his only three sons. Noach has a mandate to pass on a righteous heritage through his seed through faith. Is that the seed, then, is YHVH referring? Can everyone have that seed within them? The Covenant is made with the Noach and every living creature that was with him. Discuss the seed and the covenant that is made here.

3. In verse 12, the covenant is made for all successive or perpetual generations. The Hebrew word is *'owlam*, which means everlasting, forever, but also means antiquity, ancient time and continuous. YHVH alone knows the beginning from the end; yet, He hides those treasures for us to seek out of Torah. When a covenant is made or a commandment is given for perpetual generations, how far does that go and, in linear and eternal terms, how far reaching is the command or covenant?¹

4. When YHVH states that He will never again destroy all flesh with a flood, He leaves a door open for other types of destruction. Torah is a path that is walked perpetually, not just yearly, by generations throughout the earth. While the corrupted earth had to undergo cleansing by flood, Egypt receives ten plagues to sift out the Israelite children from slavery. During those plagues, YHVH appointed the water to be afflicted, but did

**Sandals:
Worshipping in Spirit**

Covenant is perpetual and cannot be broken. When we make covenant with YHVH, we have obligation to keep our part of the covenant. What parts of covenant(s) are you keeping with those around you that are part of the household of Israel and with the Maker of Israel?

This is similar to Matthew 5. We do not just choose a behavior to emulate and leave the rest. It is a life journey to bear fruit of all the behaviors prescribed for inheritance.

As you search out Torah, ask the Ruach to show you what parts of the covenant you can keep now and to continue to show you the parts that you need help keeping forever.

¹Jeremiah 1:5

not inundate the earth with a flood. In the end of days, there will be signs and wonders, and there will be tribulation. At the end of the Great Tribulation, the earth will not be destroyed by water, but of fire. Relate these three instances where punishment is appropriated and parallel them to each other.

5. Elohim sets His bow in the cloud as a sign of the covenant made with the earth, man and every living creature of all flesh. This bow, we know as the rainbow. In Hebrew, this word is *qesheth* which is also a bow for hunting and the term for might and bowmen. This is an offensive weapon that Elohim places between the earth and Himself. Discuss the ways in which this is a weapon, a shield and why it is placed in the sky pointing at Elohim and not man or the earth.

The bow is also the first banner which is pointed out to us and placed by the hand of the Creator. This bow, while being a continuous reminder of YHVH's promise to never destroy the earth by way of flood, is also our protection. It is literally a banner of love over those that are called out to be worshippers of Elohim, *and* over all creation as well. In what other ways can you see the rainbow as a being a banner or sign?

6. The last question for this parasha is one that is a bit more metaphysical and will not be so conclusively answered. It has to do with statements like that found in verse 16. When Elohim looks upon the bow to remember the covenant. Why would the Creator of all things need to remember something? We see this earlier in verse 8:1 when Elohim remembers Noach and all the beasts. Explain the ideas of YHVH *remembering* and in the other texts we have studied thus far, the thought of YHVH *repenting*.

Midrash Point:

Discuss the elements that make up a rainbow and what is needed to have this visual sign in the sky. What parts go back to the creation narrative and are necessary for this sign to exist?

This is a covenant that is made by Elohim. Ultimately, Elohim is responsible for keeping the covenant. What other covenants can you discuss that are one sided only? Since this covenant is for Elohim to keep, He portrays a sign of His weapon with us on earth. Is it necessary for us to see the sign of the covenant and why or why not?

Day 5

- PARASHA:
GEN. 9:18-10:32
- TORAH STUDY
- PRAYER LEAVES

1. As Noach emerges from the ark, it becomes life as usual. The first thing we are told is that Noach began farming. Just as Adam, when he came out of the garden, life is to start by cultivation and testing the curse of the ground. Obviously, Noach is successful, as his vineyard produces yield for wine. There is a passage of time, since we know that it takes time for the vines to mature and produce fruit (plus, Noach may have waited because the Torah mandated time of five years to partake of the fruit of vine) thus, the grape juice to become wine. Why would Noach choose to plant a vineyard and make wine? Does this have anything to do with a blood offering from the earth?

2. As we are reminded of who the sons of Noach are, we are foretold of Canaan, the son of Ham. It does not appear that Canaan takes evil actions himself, but he sure pays for the folly of his father. His name actually means lowland and the root word, *kana*, means to be humbled or to be brought into subjection. In this name, there is obviously a preconception of the curse from Noach, but there is also an element of hope. We all must be aware of the consequences of Israel intermarrying with the other nations, a muddle of Canaan could be in us all. Our hope is to be humbled enough to submit ourselves to the Creator first and then to each other. Looking at the curse, what is the prophetic relevance here for both the son Canaan and the eventual inhabitants of Canaan?

3. Now, as Noach dies, we are left with a real problem. All of the generations from the descendents of Adam and Seth are gone. How do you reconcile the giving of Torah to Moses along with the passages of B'reisheet along with the written Torah?

4. Chapter 10 deals with a bit more in-depth genealogy as we follow the generations from Noach and his sons. Take time to look-up the names of the sons listed and look at a map for their territories that they began to inhabit. Ham not only has Canaan that thwarts Israel in the Land, but also rears up Mizraim that would become the nation of the Egyptians. Even Miriam and Aaron declare to Moses later, that he has married a Cushite and suggests that this is brought evil upon Israel.¹ Discuss your thoughts on the various lineage that you can trace from the three sons of Noach. Note that Shem, or name, is the father of the “semitic” tribes.

¹Numbers 12:1

5. The genealogical list is broken by a quick narrative about Nimrod. While we believe many pagan practices began with Nimrod, Torah does state that he was a mighty hunter in the “face” of YHVH. Both the use of the Hebrew words paniym and YHVH indicate to me that he walked, in some way, in the presence of YHVH. However, something obviously goes awry with Nimrod and his descendants while/after he establishes cities in all the locales mentioned. Look at the cities Nimrod establishes within his kingdom and describe your reaction to why this would be inserted within the genealogical records.

6. After looking at the sons of Noach: Shem, Yapheth and Ham, what is your assessment of the two different seed pronounced by YHVH from the garden addressed to the serpent and to the woman?

Are there names and nations that are listed that you definitely find the seed of the world/serpent verses the seed of redemption? If so, what are the characteristics of these two seeds in relationship toward each other and toward the Creator both then and now?

7. From today’s parasha, where do you see yourself and your ancestry in the actions taken and in the lineage given? Are there traces of the curses made by Noach; and if so, how are those curses to be turned around for redemption instead of slavery?

***Sandals:
Worshipping in Truth***

All that we hunt and gather is either to satisfy our own desires and to fulfill our own sense of need or to be ratified to YHVH as belonging to Him from the beginning. He allows us the use of the earth and gives us charge over the earth for a short time. The giving of ourselves and fruit of our labor are tokens of love to Him and are only acceptable through Yeshua. As we yield ourselves and the essence of our lives up to Him, He will draw us closer to YHVH as our Creator and giver of Life.

Day 6

PARASHA:

GEN. 11:1-32

TORAH STUDY

PRAYER LEAVES

**Sandals:
Worshipping in Spirit**

I can actually see where Judah gets the understanding of the use of *haShem* for the name of YHVH. *haShem* means *the name* in Hebrew. Shem, Noach's son, means *name* in Hebrew.

Just a bit later, the descendants of Ham are trying to make a name for themselves. Surely they are seeing the blessings in the lineage of Shem and want some of the blessing for themselves. However, they do not look to YHVH, they look to their own desires and their own ways of seeking good. They seek to reach and take glory for themselves.

Judah, in trying to be a righteous nation, has made a name for YHVH that keeps them from defiling the real name of the Creator. No matter how literal, however, this is still not The name, but a man-made substitute for the real thing.

Remember, whoever calls upon the name of YHVH¹, not just *the name*, will be saved. Allow the Ruach to reveal to you the Name above all names and let Him show you how this is to change your life!

1. Seems that times really don't change, only the actors through each generation change. In today's society, the mass of people coming together to build a city and tower and speak the same language is being perpetuated by a shrinking global community. By bringing technology together and building one network of communication, it seems that society is trying to reach into heaven and make a global edifice that will reach beyond the moon. Through your reading and the Ruach's inspiration, describe what type of attention and what name they are intending for themselves.

We live in similar times, where our societies increase exponentially with technology and are always combining breakthroughs for better food, housing, clothing and health sciences. In what ways are we likened, both in the physical and in the spiritual, to the people of Shinar building Babel?

2. These people, again, are not of the promised seed that we are following through Shem. They are seed of the earth or the serpent. When YHVH comes down to see what they have built, He said that they are one people... One here in Hebrew is *echad*, meaning one, only, an, each.... It is the same word used to identify YHVH Elohim as one in the Shema¹. This apparently concerned YHVH to specifically say that He came down to see the city. As one people, what could they accomplish for themselves and why would this be a threat that YHVH has to squelch?

3. The text in verse 6 indicates that due to the people speaking the same language that they are one people, nothing they purpose to do will be impossible for them. This not only sounds like language from the garden when YHVH speaks about the Tree of Life, but also a blessing for those that follow Torah². Compare these thoughts and how YHVH views this as evil for this seed rather than a blessing for His people/seed.

The parasha makes known to us that the people all spoke one language and the same words. Many times we have disputes based on the words we use, not meaning one thing but trying to explain something else. This does not even touch foreign language barriers that we have problems with due to translations. The people of Shinar are one in this language issue. Imagine if they had Torah in that language or if they made advances in society so that they founded all culture as we know it. We would be so much farther than

¹Devarim 6:4
²Devarim 28 1:14,
 Vayikra 26:1-13
³Joel 2:32, Acts 2:21

we are today in our technology. Describe what the evil is for a culture that does not fear YHVH to be one as these people are.

4. When YHVH comes down to see the city for Himself, he either sees this as an invisible entity or crosses into our dimension by way of a flesh suit. In what ways is Messiah pictured in respect that the suffering Messiah had not yet been manifested upon the earth?

5. As discussed, the people of Shinar are one people. Contrast this to the Priestly prayer⁴ of Yeshua on our behalf.

6. Many believe that the land and the people were scattered, at this point, over the whole earth. Certainly the people were for He reveals this to us. Referring back to verse 10:25, the earth was divided in the days of Peleg, who is of the righteous seed. Peleg means division in Hebrew. So both seeds are suffering from a division that is instituted by YHVH. Describe the ways that the righteous seed would benefit from the division of the earth and how that would draw that seed to the Creator.

Is this the time in which the land masses were separated to be how they are today? How would man be scattered over the entire earth?

7. We are blessed to meet Abram for the first time in this parasha. His father, Terah, meaning station in Hebrew, takes the family from Ur toward (and intent to enter) Canaan. What would motivate Terah to make this move and how would this affect the cultures of Haran where they live from then to the time of the Exodus?

8. Relate, in Torah terms, the relationship that Lot had with his uncles, specifically Abram.

Midrash Point:

The fall of Babel is where YHVH confused the languages of the whole earth. This is a curse sent upon man for his fallen nature. How did YHVH redeem or reverse this curse, and in what ways does He give us a blessing that is directly related to the fall of Babel?

⁴John 17

Shabbat

□ PARASHA:

GEN. 6:9-11:32

□ RESTORATORY—
MIDRASH

□ PRAYER LEAVES

It seems like an epoch has unfolded before our eyes within the space of eleven chapters as we read them. Actually, several epochs have taken place in the reality of things. The giving of life is an entire span of time that, particularly viewed as a seven day cycle, and is more than all history would be able to compete with in what was accomplished.

The rise and fall of man in the space of the garden is another era, along with the sin nature manifesting itself within man outside the garden. The genealogies for Seth's children and all the other inhabitants of the earth are spoken of, and each one having life with the business of living and dying all within the first few pages of Torah.

An awareness begins to surface as we read the pages handed down to us. This illumination of who we are and how we came into being should fill us with awe and humility. It should completely remove the ambiguous thought patterns of life and death contrasted with eternal life and the spiritual awareness of eternity. From these few passages, we able to glean the ritual trespasses of man as he continuously makes a god in his own image.

The ability to choose between right and wrong is what makes us exempt from eternal life and, yet, it is the very foundation of accepting redemption and entering into eternal dwelling within the garden. Our choices have implications far beyond the reach of our generations and that of our children and their children after them. Each action taken, based on the knowledge, either known or unknown, has definite ramifications and reactions that is the basis of Torah living. We must endure the long suffering of righteous living so that our life choices will reflect the positive light that paves the Way for our future descendants. We must choose to accept the seed within us so that His light will mark the paths of the journey. By making the choice of living by the standards of YHVH and not looking to the seed of the earth or the defilement of the serpent, a standard is enacted before us that molds our very existence. No longer are we content to bask in the conquests of our own desires, but we willingly accept that what we see is temporal and not the truest form of reality. Our reality exists in the Person of Yeshua and His Kingdom. Our reality is realized through a lifestyle of walking in humility and accepting Providence as being the only way to find life.

Noach walked with YHVH and YHVH spoke to Noach, gave him instruction and enabled

him to bear the seed of redemption within his loins and his children's loins. Noach knew that each decision made would reap eternal consequences and that outcome would either be to the positive or negative, i.e. life or death. We assume our Elohim to be like us and not the other way around. We think in terms of our own inability to do good; moreover, the Creator will have the ability to serve out good, no matter what. How faulty is our thinking? If we, in our Greco-Roman minds, can only choose the right god to place on the pulpit and place within that god the proper character traits that will enable us to feel good about our actions, then humanity would be just fine. If only, after seeing that god and hoping to be like him, then we can fashion for ourselves the structures needed to oversee and to be seen by others, then we can run things from our vantage point and rule the way our god rules, thus a humanistic empire.

It is so easy to create Elohim in our own image. But, He is a consuming fire, yet first, we see Him as a destroying water that seeps into every part of humanity and earth to bury it from before His sight, a water that is used to undo the desecration of the land and man. The water sent upon the earth was stored up in the heavens and in the deeps of the earth for such a time as Noach's time, for the sole purpose of cleansing and restoring back to the original state.

Similarly, when we begin our walk with YHVH, our lives are transformed in a floodplain of knowledge and revelation. It is not by coincidence that we are in need of purging. The dust that we are made of has become corrupt with the thoughts of man and the lust of his own flesh. By losing ourselves in the cleansing flood of His righteousness, we find ourselves alive in the Spirit of Elohim. We awaken to find that the earth has nothing for us, because YHVH took that portion as an inheritance to be handed back out when we are found to be pleasing and ready for the proper cultivation of that inheritance.

Our responsibility now is to find the seed within us and water that seed with more of Torah, more of the Ruach and more of the righteous works for YHVH than ever before. These deeds do not get us there, it was the invitation of grace that allowed us entrance into the ark of life and simultaneously took us out of a dying world. Now we stand within the Kingdom of YHVH. This Kingdom is not built with human hands. It is eter-

nal. This Kingdom is within us through the seed prophesied in the beginning. Yeshua said, "The Kingdom is at hand, it is upon you." Our good works, our obedience to His Word, are done with the understanding that it is less of us and more of Yeshua working within us, so that more of His original creation comes to life through the Spirit (the breath of Himself) We become the living arks of life that gets passed on to us from the Master. Not only are we the dwelling place for the Most High, but also the potential ark for those around us to enter in by the doorway of Life that Yeshua opens to others through our obedience. We are also the place where His presence dwells. As we bask in Him and in the that place of rest, we are revived to recognize the basis of righteousness and how to walk out that righteousness.

Then, after the times of rest, the Master sends us out of the ark, not rejected, but as trusted vessels to gather those in the wilderness that did not hear His voice so clearly or at all. We are sent as lambs before wolves, but we know that His presence remains within us as we are emptied out as arks of truth to the world so that we may bring them into the Ark of Life for safekeeping. Our lot is not a matter of making them choose, ours is the matter of living to make disciples of Truth.

If we choose to walk outside the ark and complain at its size, its shape, its smell, its very actualization, then we miss the call of YHVH and continue to walk in the blindness of knowing the Creator first hand. We will hear of Him, but we will create our own paths to run our own way and create the way that seems like it should lead to life.

In the parasha, we saw how Ham lifted his father's skirt by looking upon Noach in his tent. Now we do not know exactly what took place, but I would venture that Noach had enjoyed his wine and was enjoying his wife as well. When he fell asleep, they were there for Ham to intrude upon. By looking upon Noach's wife, according to Torah, Ham uncovered Noach or lifted his skirt. No matter what happened, however, Noach was not pleased and cursed Ham's son, Canaan. Shem and the inhabitants of Canaan have been at odds with each other ever since.

When we choose to disgrace those around us, we lift their skirts for others to see. We, again, choose to play the role of Elohim in other's lives and discredit the Creator from His proper role in their lives. He is the only one who can lift the

skirt of others, this bringing judgement upon them. A person may be used to help others in distinguishing right from wrong and holy from profane, but they are not to judge or the one to bring conviction and certainly not the one to pass sentence for transgression. However, as a conduit for the Ruach to speak into other's lives, one does receive the impact of what the enemy serves as condemnation. YHVH does not condemn until after judgement. At that point, the sentence of either life or the condemnation of death through separation from YHVH is given. Ours assessment is just simply not the basis for any righteousness without His voice. Remember, Noach walked with YHVH, he spoke the words of YHVH in cursing of Canaan and knew the wisdom of what he was saying.

So often, we open our mouths and speak death or speak judgement upon others. By doing so, we paralyze them from walking into the blessings of Life. Our words and actions can bring about disobedience in others if presented in the wrong attitude or if not spoken by His permission. It may seem like a small thing at the time, but as you can see from the genealogies of Ham, that seed went on to usurp YHVH and become the master of their own domains and more. It was YHVH's grace to disrupt the pattern with division. The dispersion of the nations was to be a vehicle of blessing for the Word of YHVH to come to all creation and for the Seed of Righteousness to be received by all man.

It seems to be a struggle to just exist as believers and to choose to walk in Torah; however, our blessing is to press into the Kingdom by way of force. Not physical force or striving, but by forcing our way past the adversary and, along the ways, crushing his head. If Yeshua is in us, then we should be walking in such a way as to know our place in the kingdom of heaven. The force we exert is not by our will, but by what we see Him do for us and in us. All of it is meant to draw us closer to Him. All the trials and tribulations are for our good.

The death of Lot's father, Haran, was not to bring about rejection. His death served as the door for Lot to walk in the commandments of YHVH so that his entire family and seed would see salvation. His seed would have to choose later, but the choice was given and YHVH had preference for that seed, even in disobedience. May we be children of the good word and seed. In this we say, "Hinney Ma Tov!"

