

# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

# #2 Noach (נֹחַ), Hebrew for the name “Noah”

Torah: Genesis 6:9-11:32

Haftarah: Isaiah 54:1-10



# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Elohim instructs Noah—the only righteous man in a world consumed by violence and corruption—to build a large wooden teivah (“ark”), coated within and without with pitch. A great deluge, says Elohim, will wipe out all life from the face of the earth; but the ark will float upon the water, sheltering Noah and his family, and two members (male and female) of each animal species.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Rain falls for 40 days and nights, and the waters churn for 150 days more before calming and beginning to recede. The ark settles on Mount Ararat, and from its window Noah dispatches a raven, and then a series of doves, “to see if the waters were abated from the face of the earth.” When the ground dries completely—exactly one solar year (365 days) after the onset of the Flood—God commands Noah to exit the teivah and repopulate the earth.



# TOPICS IN THE PARSHA

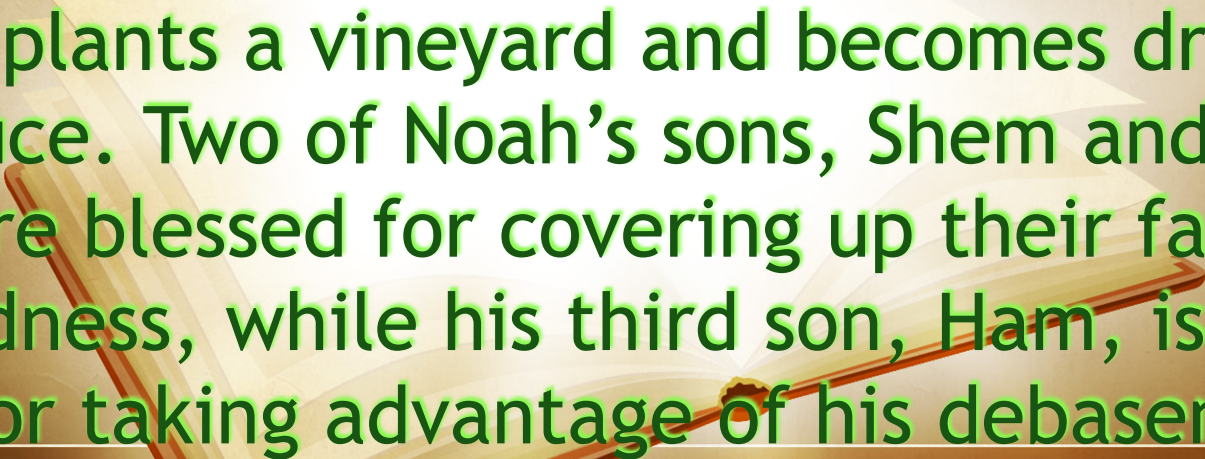
## THIS WEEKS TORAH PARASHAT

Noah builds an altar and offers sacrifices to Elohim. Elohim swears never again to destroy all of mankind because of their deeds, and sets the rainbow as a testimony of His new covenant with man. Elohim also commands Noah regarding the sacredness of life: murder is deemed a capital offense, and while man is permitted to eat the meat of animals, he is forbidden to eat flesh or blood taken from a living animal.

# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

Noah plants a vineyard and becomes drunk on its produce. Two of Noah's sons, Shem and Japheth, are blessed for covering up their father's nakedness, while his third son, Ham, is punished for taking advantage of his debasement.





# TOPICS IN THE PARSHA

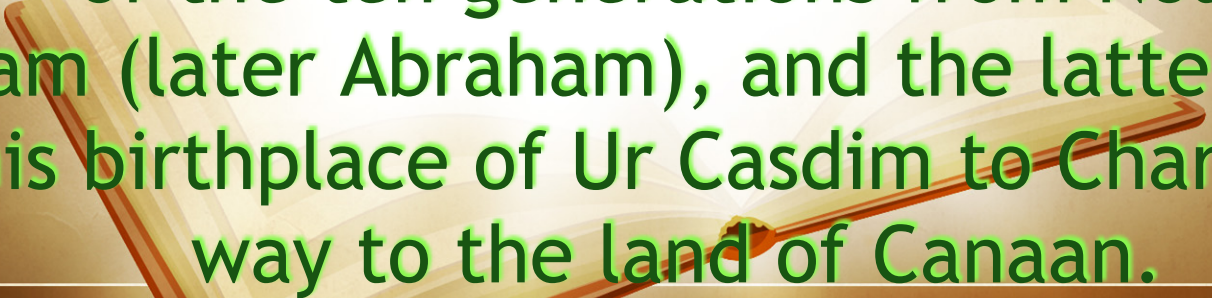
## THIS WEEKS TORAH PARASHAT

The descendants of Noah remain a single people, with a single language and culture, for ten generations. Then they defy their Creator by building a great tower to symbolize their own invincibility; Elohim confuses their language so that “one does not comprehend the tongue of the other,” causing them to abandon their project and disperse across the face of the earth, splitting into seventy nations.

# TOPICS IN THE PARSHA

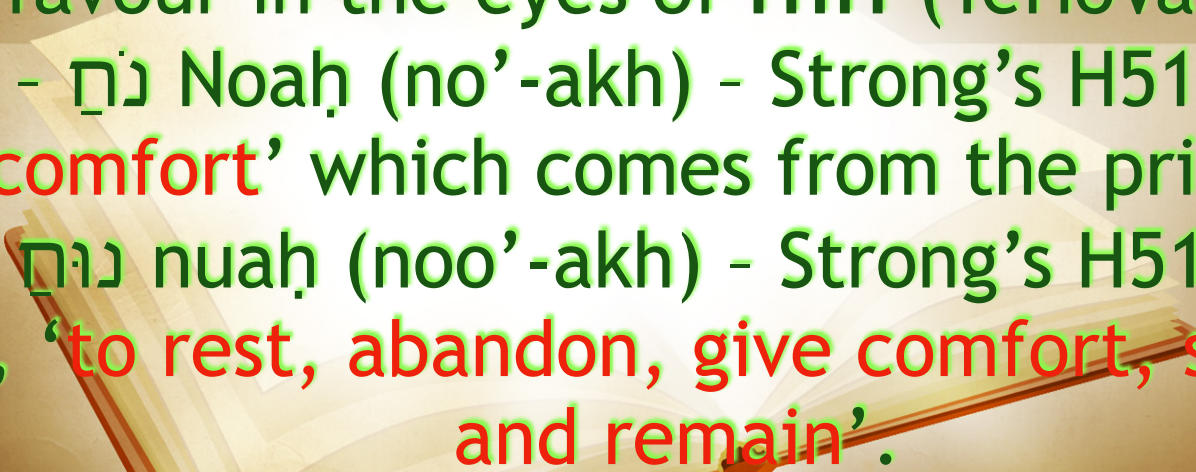
## THIS WEEKS TORAH PARASHAT

The Parshah of Noach concludes with a chronology of the ten generations from Noah to Abram (later Abraham), and the latter's journey from his birthplace of Ur Casdim to Charan, on the way to the land of Canaan.





This week's Torah portion is called 'Noah', as we take a look at the historical accounts of a man who found favour in the eyes of יהוה (YeHoVah); and His name - נֹחַ Noah (no'-akh) - Strong's H5146 means, 'rest, comfort' which comes from the primitive root verb נוּחַ nuah (noo'-akh) - Strong's H5117 which means, 'to rest, abandon, give comfort, settle down and remain'.



His name speaks of the rest that we enter into, in **יהושע** (Yehshua) Messiah, upon salvation, and as we look at the accounts of the life of Noah, we can learn some very vital lessons of faith and obedience.

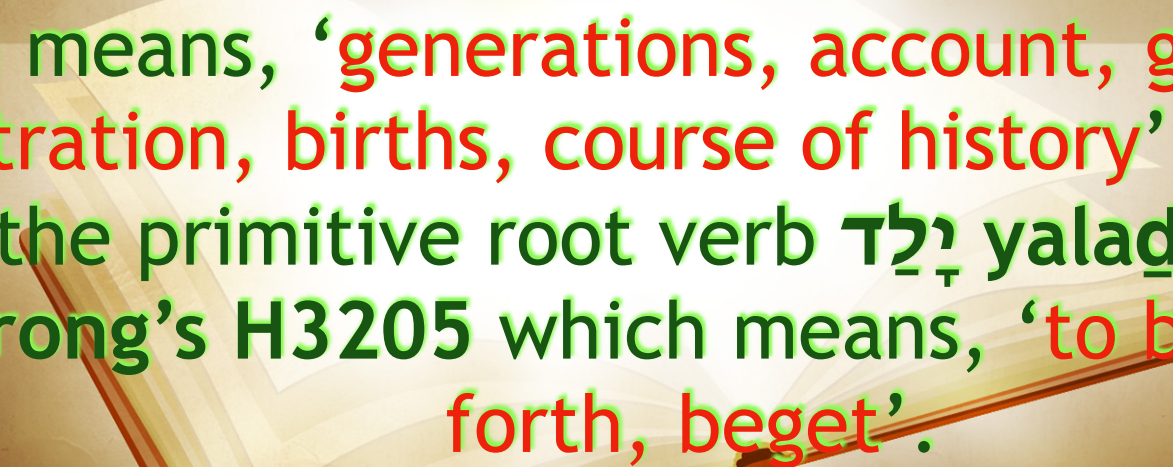
Verse 9 - genealogy of Noah





Gen 6:9 This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Elohim.





The Hebrew root word that is used for ‘genealogy’ is תּוֹלְדוֹת **toledoth** (to-led-aw’) - Strong’s H8435 which means, ‘generations, account, genealogical registration, births, course of history’ and comes from the primitive root verb יָלַד **yalad** (yaw-lad’) - Strong’s H3205 which means, ‘to bear, bring forth, beget’.



This Torah portion deals with the historical accounts and births of Noah and so, it is not only a list of genealogies, but also, it is the accounts of these, up until the time of Abram.

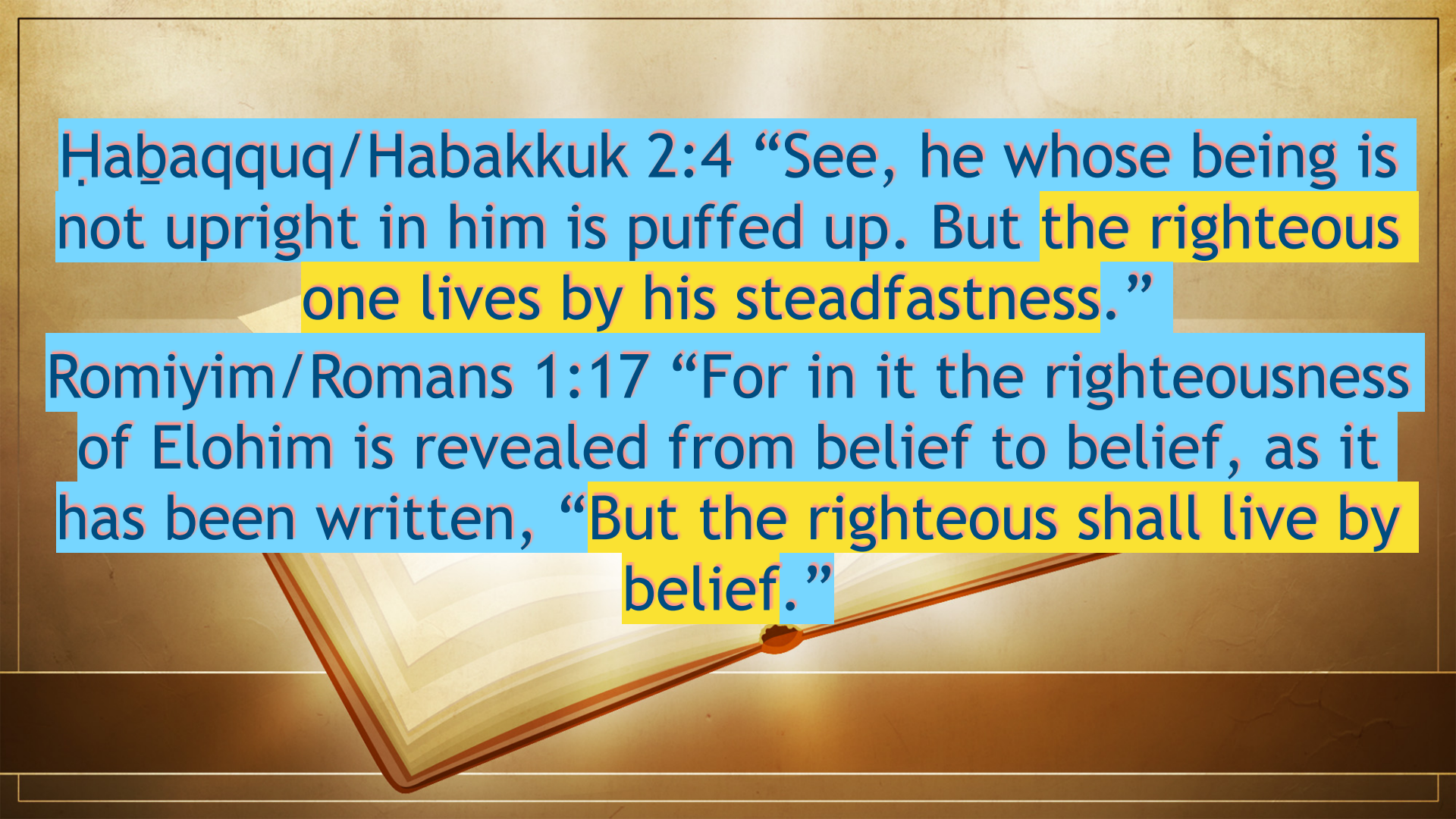
In other words, this could also be rendered as ‘the history of Noah and his children’.

Here, we are told in, verse 9, that Noah was a righteous man, perfect in his generations and that Noah walked with Elohim.

Verse 8, which ended our last Torah portion, states that Noah found favour in the eyes of יהוה (YeHoVah) and here, in the opening statement of the history of his life, we can see why he found favour in the eyes of יהוה (YeHoVah), as we look at what is said about this man.

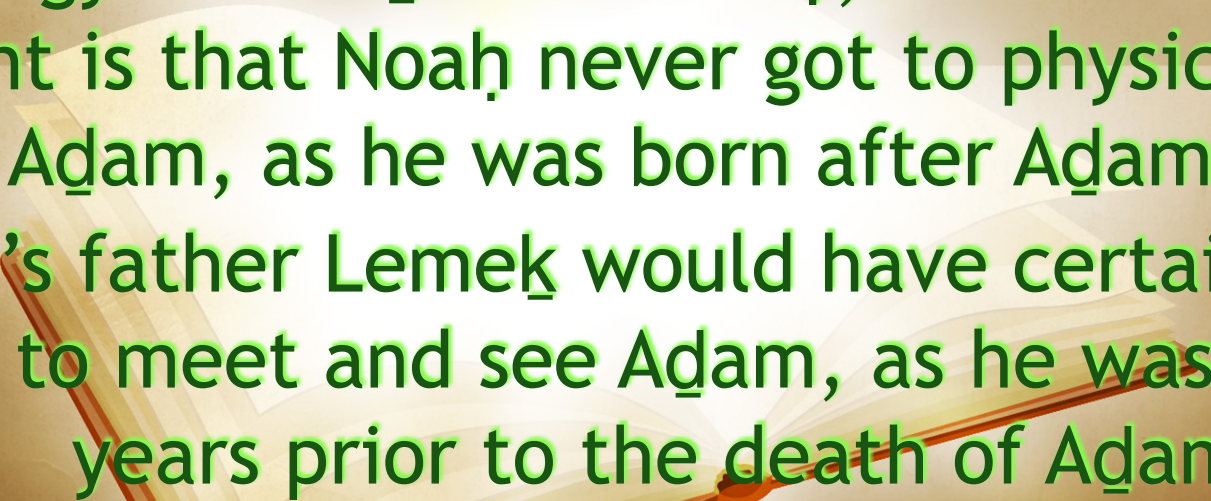
Before looking at this, it is worth taking note that Noah is also a very powerful picture for us, of a man who 'lived by belief/faith':





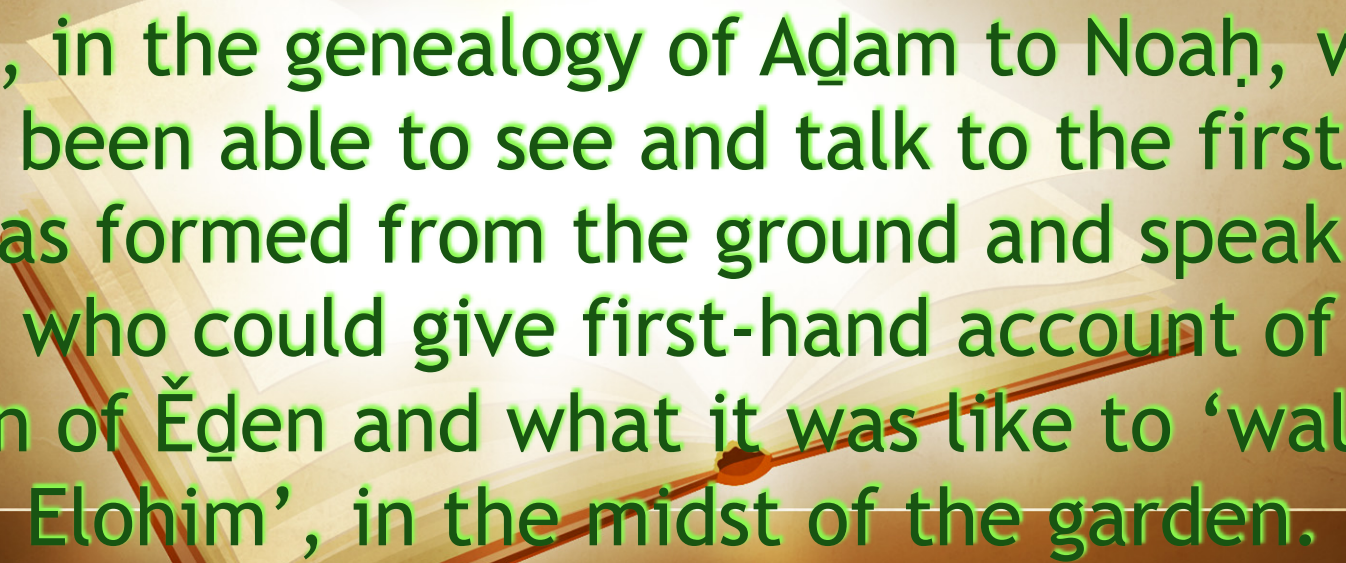
Habaqquq/Habakkuk 2:4 “See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness.”

Romiyim/Romans 1:17 “For in it the righteousness of Elohim is revealed from belief to belief, as it has been written, “But the righteous shall live by belief.”



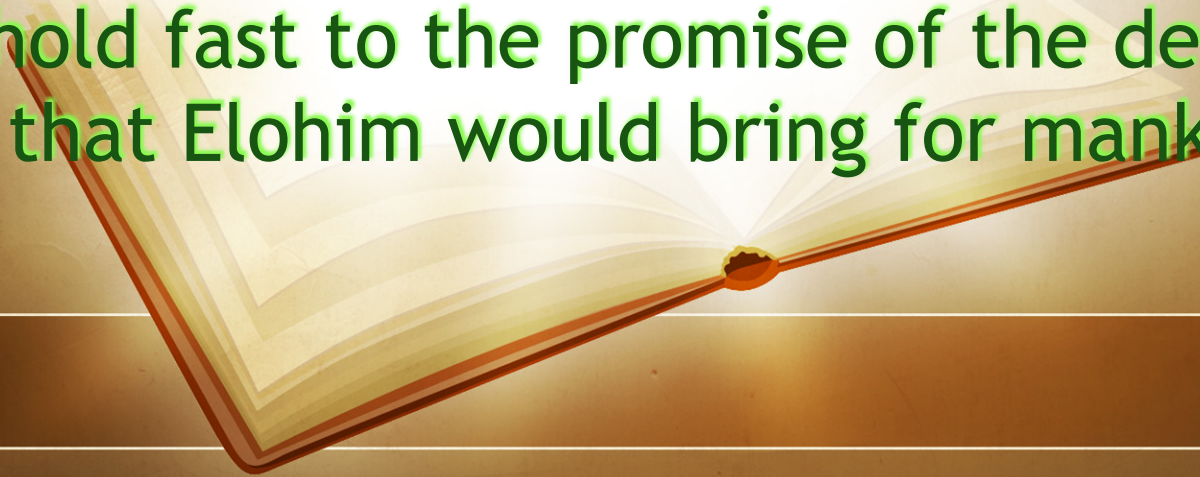
As one takes a closer look at the timeline and genealogy from Adam to Noah, then what becomes evident is that Noah never got to physically meet or see Adam, as he was born after Adam had died. Noah's father Lamech would have certainly been able to meet and see Adam, as he was born 56 years prior to the death of Adam.





Why I am mentioning this, is that we are able to glean a very powerful lesson, from the life of Noah, as we recognize how all the men prior to Noah, in the genealogy of Adam to Noah, would have been able to see and talk to the first man that was formed from the ground and speak to the one who could give first-hand account of the Garden of Ĕden and what it was like to ‘walk with Elohim’, in the midst of the garden.

Noah never got to have Adam giving Him first-hand witness of what the pure presence of Elohim in the Garden was like and so, he had to live by belief and hold fast to the promise of the deliverance that Elohim would bring for mankind.






Let us now take a look at how Noah was described  
in Scripture:

**1 - He was righteous,**





The Hebrew word that is translated as 'righteous', comes from the root word צַדִּיק **tsaddiq** (tsad-deek') - Strong's H6662 which means, 'just, righteous, blameless, lawful' and this word comes from the primitive root verb צָדַק **tsadeq**(tsaw-dak') - Strong's H6663 which means, 'to be just or righteous, justified, properly restored'.



Here was a man who was 'righteous', in that: he guarded to do all the commands of Elohim!  
And we take note of what Scripture clearly defines for us, what righteousness is:



Debarim/Deuteronomy 6:25 “And it is righteousness for us when we guard to do all this command before יהוה (YeHoVah) our Elohim, as He has commanded us.”





The Greek word that is translated as 'righteous' in the LXX (Septuagint - Greek translation of the Tanak) is the adjective δίκαιος dikaios (dik'-ah-yos) - Strong's G1342 which means, 'righteous, innocent, just, upright, keeping the commands of Elohim'



And as we consider the clear truth that our Master tells us, in saying that the last days will be as the days of Noah, we are able to see how the time is fast drawing near for the righteous to make sure that they do not let go of the clear and pure standard of the righteousness of Elohim, as most will continue to get more filthy.

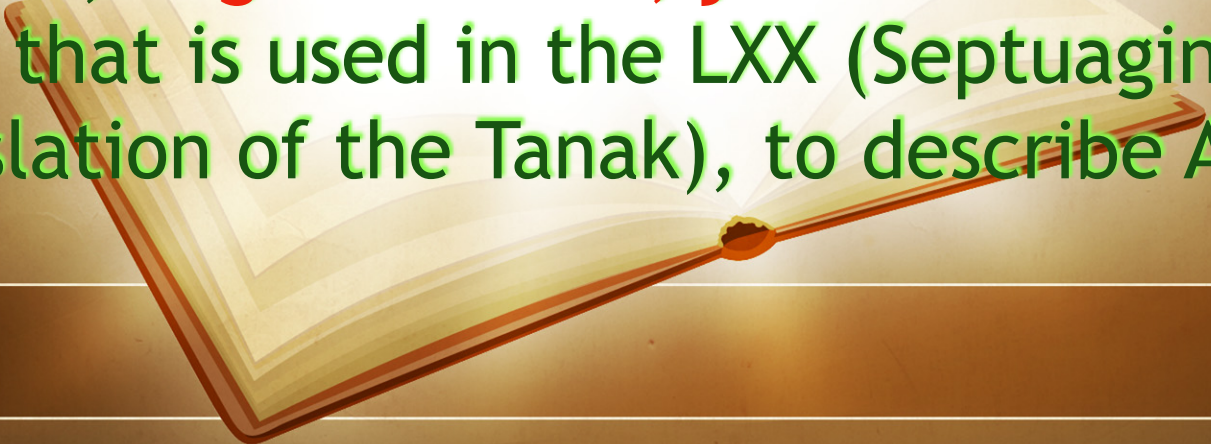
We need to do our utmost to be as Noah was in his generation!



This word **δίκαιος** dikaios (dik'-ah-yos) - Strong's G1342 is used in:

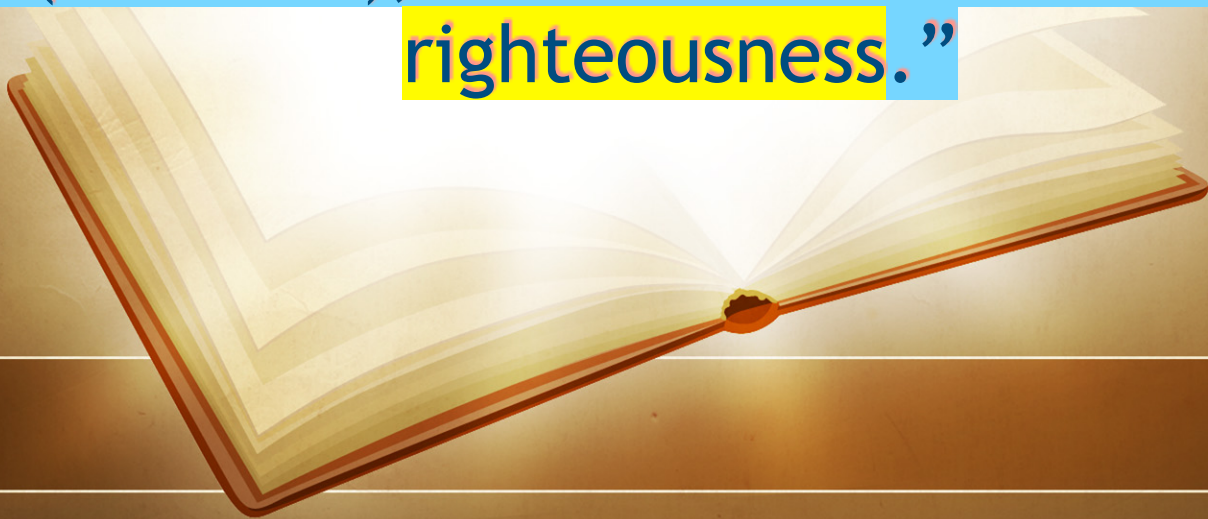
Hazon/Revelation 22:11-12 “He who does wrong, let him do more wrong; he who is filthy, let him be more filthy; he who is **righteous**, let him be more **righteous**; he who is set-apart, let him be more set-apart. 12 “And see, I am coming 12 speedily, and My reward is with Me, to give to each according to his **work.**”

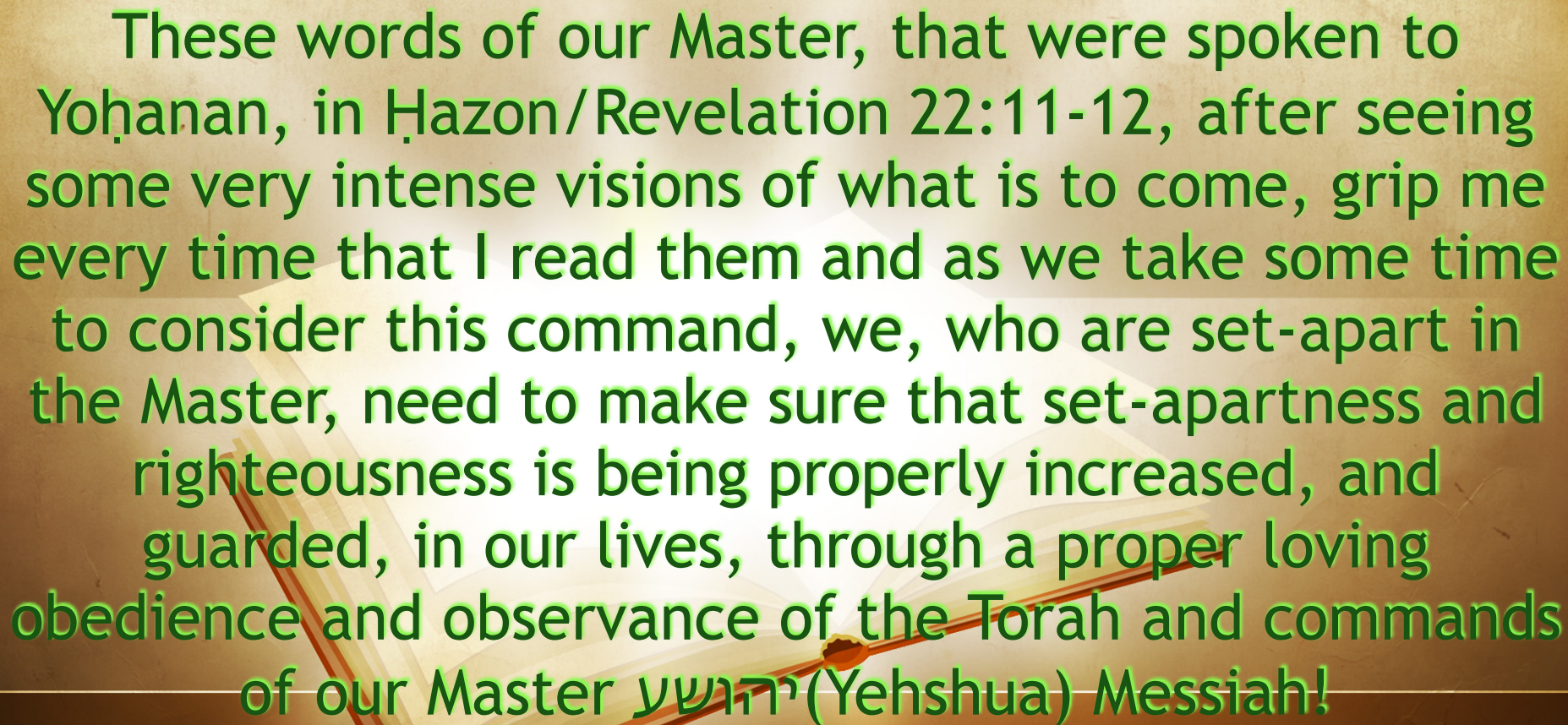
The second Greek word that is translated as 'righteous', is the noun δικαιοσύνη dikaiosunē (dik-ah-yos-oo'-nay) - Strong's G1343 which means, '**righteousness, justice**' and this is the word that is used in the LXX (Septuagint - Greek translation of the Tanak), to describe Abraham:





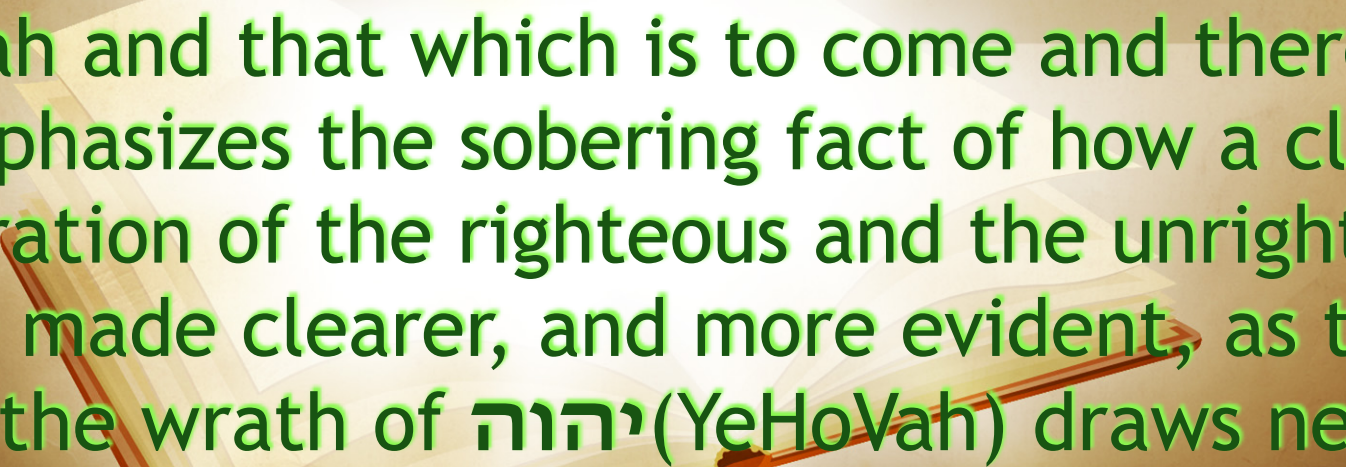
Berēshith/Genesis 15:6 “And he believed in יהוה (YeHoVah), and He reckoned it to him for righteousness.”





These words of our Master, that were spoken to Yoḥanan, in Ḥazon/Revelation 22:11-12, after seeing some very intense visions of what is to come, grip me every time that I read them and as we take some time to consider this command, we, who are set-apart in the Master, need to make sure that set-apartness and righteousness is being properly increased, and guarded, in our lives, through a proper loving obedience and observance of the Torah and commands of our Master יהושע (Yehshua) Messiah!





These words were some of the final words that Yoḥanan would receive, in his revelation of Messiah and that which is to come and therefore, emphasizes the sobering fact of how a clear separation of the righteous and the unrighteous will be made clearer, and more evident, as the day of the wrath of יהוה (YeHoVah) draws near.

As His day draws near, we recognize a time that is fast approaching, where it is although there will be no more time for people to change their ways, as the line in the sand of separation will have been drawn, so to speak, which highlights our need to be like Noah was, in his generation!!

