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### Aliyot of the Torah:

1. 6:9-22
2. 7:1-16
3. 7:17 – 8:14
4. 8:15 – 9:7
5. 9:8-17
6. 9:18 – 10:32
7. 11:1-32

Maftir: 11:29-32

**Haftará:** (Ashkenazí tradition) Isaiah 54:1-55:5 (Sefardí tradition) Isaiah 54:1-10

### Brit Hadasha: Mark 2:1-28 Readings from the Brit Hadasha

1. 2:1-12
2. 2:13-17
3. 2:18-20
4. 2:21-23
5. 2:24-28

### Noah

**This is the name of the main character of this parashah. It means rest.**

### Comments

#### First Aliyah 6:9-22

**6:9** “These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with Elohim”. The Hebrew word for “*just*” is “*tsaddik*”<sup>1</sup> and it means: honest, upright, and righteous. Noah’s life was contrastingly different to that of the society of his time. This shows that YHWH always has a remnant, an incorruptible seed. An important question springs to mind, what is to be just or who does the Bible call just? As Rav Shaul puts it: “For not the hearers of the law are just before God, but the doers of the law shall be justified<sup>2</sup>”. In other words, Noaj was a just man because he was obedient to the Torah of YHWH.

**6:12** “Make thee an ark of gopher wood...” And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. According to Rashi’s commentaries, “the word “*corrupted*” refers to sexual sins and idolatry. The commentary to the *Jumash* explains that “once man develops the habit of sinning, he gradually falls into a shameless behavior, Such conduct of immorality becomes the generally accepted standard leading eventually to an obligatory sinful conduct<sup>3</sup>. In other words, the almost total lack of awareness of what is spiritual and moral was so normal no one was shocked by it. When man comes to this extreme, YHWH has to execute judgement”.

<sup>1</sup> H-6662 New Strong’s Exhaustive Concordance of the Bible. ©1990 Thomas Nelson Publishers

<sup>2</sup> Romans 2:13, King James Version.

<sup>3</sup> Commentary of Bereshit; Genesis 6:11-12. Jumash, p.31



**6:14** "Make thee an ark of gopher wood..." YHWH decides to save Noah and with him the human race which would have a new beginning. This is the reason YHWH gives Noah such precise instructions. Noah observed what YHWH had commanded him without adding or diminishing from it. **These instructions were meant to save his life** which the main purpose of the Torah of YHWH.

**6:18** "But with you I will establish my covenant; and you shalt come into the ark, you, and your sons, and your wife, and your sons' wives with you". YHWH establishes His covenant with Noah in order to save him and his entire family.

This is the first biblical record of the word "**covenant**". This covenant refers to the plan of Elohim for His people and all mankind (Genesis 6:9-17).

**6:20-21** "Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto you, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them". There are a few truths in this portion. Firstly, Noah does not go fetch the animals, Elohim sends them to him. Secondly, according to Genesis 1:29, only fruits and vegetables were considered food. Only after the flood of waters, was man permitted to eat certain meats.

**6:22** "Thus did Noah; according to all that God commanded him, so did he". Noah's greatness results basically from his obedience to YHWH.

## Second Aliyah 7:1-16

**7:1** And the LORD said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in this generation". YHWH gives Noah the commandment as if to say judgement has been pronounced, be save. In the **remez** level of interpreting the Scriptures, this hints to the fact that we have been warned so that "that day should overtake us as a thief<sup>4</sup>".

**7:2** Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

**7:4** "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth". Rashi affirms that: "These were the seven days of mourning for Methuselah who had died in which honor Elohim had put off the flood of waters<sup>5</sup>".(Editor's Note).

The Hebrew letter "**mem**" equals 40. 40 indicates change, the end of an age and the beginning of a new one. The letter "**mem**" represents water. The waters of the flood served as a "**tevilah**" (purification) that would bring the Earth to a new beginning.

**1 Peter 3:20-21** tells us that the Earth was purified by water. Thus the world had a new life or beginning. The "**tevilah**" gives us the opportunity of a new commencement. We are purified, we are renewed opening the doors for holiness.

4 Tesaloniqim Álef (1 Thesalonians 5:4). VIN Bible.

5 Commentary of Bereshit (Genesis 7:4). Jumash, p.33



What did you do after entering the waters? Did you start anew? Are you walking in holiness? Are profiting from your second chance following holiness, without which no man shall be in the presence of the Lord? Have you decided to abandon all kinds of paganism?

**7:11** In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened".

In Genesis 6-7, we observe that the flood of waters came from two different directions: one of the waters from underground and the other from the sea that was above the atmosphere. In the deeper level of interpretation (*remez*) we see that the Earth received a "**tevilah**" (baptism) for the purification of all the moral and spiritual degradation there was.

**7:16** And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. Once the time allotted by YHWH expired, the door was closed. This illustrates, in a prophetic and typological way, what will happen when the Mashiach comes and the door of grace is shut that no one can open it again. Because when YHWH "shutteth no man openeth" *Revelations 3:7* (**Hitgalut** 3:7).

### Third Aliyah 7:17-8:14

**7:21-22** And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man<sup>6</sup>: All in whose nostrils was

the breath of life, of all that was in the dry land, died. The Word of Elohim always come to pass to the letter. All His verdicts shall come to pass. *Deuteronomy (Badmidbar) 23:19; Romans (Romiyim) 9:28*.

The commentary of the **Jumash** says: "This verse make mention only of the creatures that were in the dry land. This implies that Elohim saved the fish because they didn't partake in man's sins. All in whose nostrils was the breath of life died, that is, spirit. There's a distinction between the spirit of animals and the spirit of man. Their respective final destination is what makes the greater difference.

Every beast of the field God made of the earth and to the earth they return. However, man formed of the dust of the ground, receives his breath of life from the Creator. His soul is superior to the soul of animals.

**8:4** And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. The seventh month brings rest for those who have made "**tevilah**" in the waters of purification. This month points out toward redemption and eternity.

The flood of waters marked a Rosh Hashanah, a fresh start for us. It was an expression of forgiveness since we were given a new opportunity. The opportunity to be the people of Elohim, to dwell in His tabernacles yearning to be received in the everlasting habitations and yearning for the ever presence of the LORD.

<sup>6</sup> Commentary of Bereshit (Genesis 7:21-22). Jumash, p. 37

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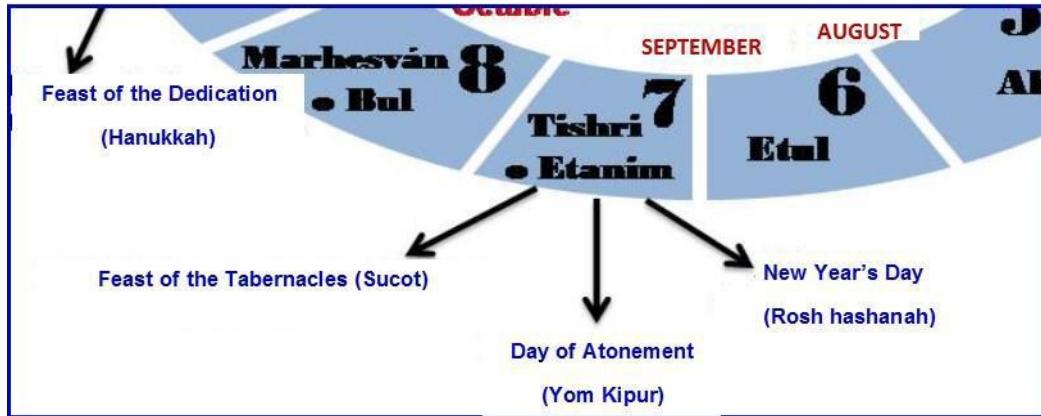
## PARASHAH 2 NOAJ / BERESHIT/GENESIS 6:9 – 11:32

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**8:13-14** And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. By Rosh Hashanah, the waters had cleared. As Rashí puts it “the surface of the earth had dried but it was not firm enough to walk upon it”<sup>7</sup>. This is a suggestion that even when waters were not covering the land, they had to wait a little bit more in order to go out of the ark. They were to exercise the fruit of patience.

Almost at the end of the second month after the land was dry, just then the land was ready so Noah and his family could get out and replenish the earth. Rashí remarks that “it took a whole solar year, that is, there elapsed 365 days in which the earth was uninhabited”<sup>8</sup>.

<sup>7</sup> Commentary of Bereshit (Genesis) 8:13. Jumash, p.39.

<sup>8</sup> IDEM Bereshit (Genesis) 8:14.

### Fourth Aliyah 8:15-9:7

**8:20** “And Noah built an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Once more, we notice that the Torah is Eternal. Then how did Noah know what a

sacrifice was? And how to do it in a way that may please Elohim? Noah did know what animal was clean and that which was not. This is the first recorded instance of the building of an altar of sacrifice and of the word “**holocaust**” (whole burnt offering; Strong H-5930<sup>9</sup> as in 1 Samuel 7:9). The meaning of this offering is the total surrender to Elohim of who offers it. Romans 12:1; Ephesians 5:2, 2 Corinthians 2:14-15.

Be therefore followers of our Mashiaj.

**8:21-22** And the LORD smelled a sweet savor; and the LORD said in his heart, “I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease”.

The phrase “a sweet savour” reminds me of Ephesians 1:6 whereby it is said that thanks to the

<sup>9</sup> New Strong's Exhaustive Concordance of the Bible. ©1990 Thomas Nelson Publishers.



perfect sacrifice we can present our lives before Elohim (Romans 12:01).

In its commentary the **Jumash** remarks: “Elohim guaranteed that as long as the world continuous to exist the natural cycle of the seasons won’t cease. This implies that during the flood of waters this cycle was put on hold<sup>10</sup>.

**9:1** And God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth. The Blessing of YHWH was that they should have many children henceforth he and his descendants could thus replenish once again the desolate earth. In the opinion of Arbabanel’s: “When Noah went out of the ark and saw the world destroyed, with only four couples still alive, he felt consternated and fearful. Elohim cleared all his fears by giving him the blessing reassuring him that the earth was going to be replenished again<sup>11</sup>”.

**9:3** Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. Man’s diet is modified: man had permission to eat meat.

**9:4** But flesh with the life thereof, which is the blood thereof, shall ye not eat. This is the first appearance of the prohibition not to eat blood. This will be later confirmed in the New Pact (preferably and most accurately referred to as the Renewed Pact; B’rit Hadashah in Hebrew) in Acts 15:20-21.

### Fifth Aliyah 9:8-17

**9:12-13** And God said, “This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth”. Every covenant has its own token or signal. In this case, the token was his bow in the clouds<sup>12</sup>. This covenant was established not only with Noah and his family but also with all mankind after them for all the generations. It is worth stressing the fact that it is YHWH, in His solely will, who decrees and establishes a covenant with man. And God forbid, it is not the other way around.

### Sixth Aliyah 9:18-10:32

**9:18** And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. All men on earth originated from these sons of Noah (Shem, Japheth, and Ham).

**9:20** And Noah began to be a husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent.

An analysis of key words will cast further understanding on this.

- **Uncovered** or **naked**. Strong H-1540<sup>13</sup> which means “disgraceful and captive”. Noah was captive of alcohol. Ephesians 5:18 forbids drunkenness. We must be careful how we

10 Commentary of Bereshit (Genesis) 8:22. Jumash, p.41

11 Commentary of Bereshit (Genesis) 9:1

12 The literal biblical expression is “my bow in the clouds”. In our vernacular language is “rainbow”. (Note of translator).

13 New Strong’s Exhaustive Concordance of the Bible



drink wine. Nothing should exercise control or obstruct our freedom to obey the Scriptures.

**9:22** And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. The phrase "took a garment" was translated from the Hebrew singular verb so we may fairly assume that it was Shem who took the initiative to cover his father aided by her brother Japheth. There is a marked contrast in the actions of these three brothers. One sees his father in a shameful position and hurried to tell his other brothers. The other brother, however, they covered the nakedness of their father. Kenaan (Hebrew for Cannan) is also mentioned here; scholars say that he was involved in such vile act.

**9:24-25** And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, "Cursed be Canaan; a servant of servants shall he be unto his brethren". Kenaan was Noah's youngest son since it was customary in ancient times to adopt one's grandsons as sons. Scriptures do not say what he had done. Some scholars argue that he castrated his grandfather, others argue that it was an act of homosexuality.

In this portion of Scriptures, "*had done*" (Strong H-6213)<sup>14</sup> means "*bring forth, make, and create*". Thus conveying the idea that he was unleashing a

new level of corruption on earth. on verse 22<sup>nd</sup>, the verb "see" means to **see and enjoy** (Strong H-7200)<sup>15</sup>. This lead us to understand that he committed a homosexual act. When he told his brothers (Strong H-5046)<sup>16</sup> he was announcing and proclaiming it with rejoicing and enjoying it. In other words, he was delighted with his deed and proclaimed his own sin as well.

**9:26** And he said, "Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant". Whenever someone receives a blessing, a word of praise to Elohim is lifted for He shall bless the one being blessed. In this case, Shem receives the blessing.

The words of a father have power over his children. The Hebrew people comes from Shem (Genesis 10:21; 11:10-26).

This portion of Scriptures depicts the scene of a family that decides the destiny of peoples and nations. The destiny of a family may affect large amounts of persons. That is our calling from Elohim that we should affect our family as well as those around us. In order to exercise great influence, we must possess four essential traits:

- No tolerance to sin.
- Biblical disciple at home.
- The blessing of YHWH.

14 New Strong's Exhaustive Concordance of the Bible

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- Constant assessment of the consequences of our actions for us and for those around us.

### Seventh Aliyah 11:1-32

**11:1** And the whole earth was of one language, and of one speech.

We may wonder what was the original language. The language Elohim created the world. That language is Hebrew.

**11:2** And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. The land of Shinar is today's Iraq, known in ancient times as Babel (Babylon). This is the land of paganism, occultism, and astrology. Babylon is referred to in the Scriptures as the mother of harlots of the earth.

**11:4** And they said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth". This act of rebelliousness had the purpose of defying Elohim. Scholars assert that it was a sanctuary to practice occultism as well as astrology. Nimrod was the mastermind after the works.

**11:5** And Yahweh came down to see the city and the tower, which the children of men built. The Hebrew word used here is "**yarad**"<sup>17</sup> (Strong H-3381) which means, among other meanings, "**to subdue**". Yahweh was present in order to pronounce judgement on this work.

**11:6** And Yahweh said, "Behold, the people is **one**, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do".

I their mind they were not just building a tower. The tower was but the mean to an end. Verse fourth says that they intended to make a name for themselves. They were after their own fame.

That same spirit which I would like to call "**spirit of Belial**", is often seen in many religious circles. Everything revolves around men and what they do. They seek after fame based on a certain level of knowledge, even when constructing a building. All with the aim of making themselves a name without remembering the name of Elohim. We hear such phrases as "This was done by brother so and so".

When we do something, what are you seeking after, recognition or the expansion of the Kingdom? It is never about what we, it is about the goal we intend in doing it.

**11:7** Go to, let us go down, and there confound their language, that they may not understand one another's speech. Here we have an instance of it is called "majestic plural". It is a way in which the kings and the royalty speak. Let us see some biblical examples.

- Genesis 1:26 "Let us make..."
- Daniel 2:36, Ezra 4:18; 7:13; 7:24. These are men using this grammatical structure.

This plural structure is no indication of more than one god in the form of one god. Is only one Elohim



who is King. And as King, he makes decisions for all. That is the exact meaning in speaking in plural.

If we go into the depths of Genesis 12 in contrast with the narration in Genesis 11, we find two divergent attitudes. Avraham, by not seeking his own glory, receives the fame these men were seeking after (verse 2). This great man with a great name builds an altar to Elohim not a monument to his own name. If we wish blessings we must focus on expanding the Name of Elohim not ours. We must seek first the kingdom of Elohim (Matthew 6:33).

## Conclusions

Truths you must not forget about these readings: In the midst of extreme situations of great wickedness someone stands in holiness to rescue whoever he may save in his generation. Every sin has consequences on us and others. And whosoever shall exalt himself Elohim shall abase him; and he that shall humble himself shall be exalted.

May Yahweh give you blessings.

**IMPORTANT NOTICE:** Most of the commentaries in this parashah are by Dr, Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**)."

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and

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**PARASHAH 2 NOAJ / BERESHIT/GENESIS 6:9 – 11:32**

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almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of Kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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