

## Treasures of the Torah

“Again, the kingdom of heaven is like a merchant in search of fine pearls, 46 and upon finding a single pearl of great value, he went and sold all that he had and bought it.

Matthew 13:45

*‘Let the Waters flow’*



29 October 2022 - 4 Cheshvan 5783

### Noach - ‘Rest’

Genesis 6:9-11:32,

**Additional readings: Haftarah(Prophets) Isaiah 54:1-55:5, RC(Renewed Covenant) Luke 17:20-27**

### Shabbat Shalom Talmidim

This week’s Parsha recounts the amazing story of YHVH’s judgment upon the earth. In it we hear how wickedness has now filled the earth and YHVH has simply had enough.

Let us read the opening of the chapter in Genesis 6.

6 When human beings began to increase in number on the earth and daughters were born to them, 2 the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. 3 Then the Lord said, “My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years.”

4 The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

5 The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time.

6 The Lord regretted that He had made human beings on the earth, and His heart was deeply troubled. 7 So the Lord said, "I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them." 8 But Noah found favour in the eyes of the Lord.

### **Noah and the Flood**

9 This is the account of Noah and his family.

Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God. 10 Noah had three sons: Shem, Ham and Japheth.

11 Now the earth was corrupt in God's sight and was full of violence. 12 God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. 13 So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.

In chapter 5, the lineage of Noah is given. We are told that Enoch was the great grandfather of Noah, Methuselah was his grandfather and Lamech was his father. What an impressive line.

Before we move into the main part of the narrative it is worth spending time in looking behind the story.

The beginning in the Bible story tells us that the earth was filled with wickedness and that there were Nephilim on the earth. The earth had become corrupt, but how?

We find a clue in 6:1-4

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The Nephilim, as stated, were the offspring of the divine beings and the daughters of men. These beings were demi-gods and the human beings were mortal. The human race had become, in part, a hybrid species. The divine beings had taught men many secret things — the use of herbs for medicine, metal working and the art of war. Man had been given insight into the spiritual realm.

Insights into this realm allowed man to create things. The domination of the earth and his fellow man became his preoccupation. But most of all, much of the human race had turned away from the ways of God.

We can get greater insight into the account of Noah in the book of Jasher, a book in fact that was referenced in Joshua 10:13;

12 On the day the Lord gave the Amorites over to Israel, Joshua said to the Lord in the presence of Israel:

"Sun, stand still over Gibeon, and you, moon, over the Valley of Aijalon,

13 So the sun stood still, and the moon stopped,

till the nation avenged itself on its enemies, as it is written in the Book of Jashar.

And also in 2 Samuel 1:18;

**18** and he ordered that the people of Judah be taught this lament of the bow (it is written in the Book of Jashar)

The book in the Hebrew is called the 'Book of *Jashar*' (a different spelling) — the book of the upright or the righteous. However, some scholars dispute the originality of the book today as a middle age forgery. No one knows for sure, and if it is, how much of it is based on an original source? The original book seems to have been lost. Several books exist with the title, and the book called 'the Sefhir Ha Yasher' 'the book of Jasher is part of the Jewish Midrash. The writings cover the main content of the Mosaic narrative with additional information.

However, I would like for us to see a point of agreement in the text of both Jasher and in the Targum Onkelos.

Let us read:

O: 6:3 Adonoy said, My spirit will not continue to judge man forever [this evil generation shall not exist before me forever], since he is nothing but flesh [since they are flesh and their deeds are evil]. His days shall be a hundred and twenty years [I will give them a period of a hundred and twenty years for them to repent].

J: 5: 8 For thus saith the Lord, Behold I give you a period of one hundred and twenty years; if you will turn to me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, saith the Lord.

Jasher 5:7 tells us that YHVH told Methuselah and Noah to tell the sons of men to turn from their wickedness. The above text tell us that YHVH gave a period of 120 years for them to repent.

During this time Noah prepared the Ark.

It would seem that the idea of the length of man's natural days would be 120 years. Scripture seems to contradict or assumes that the length of man's days were depleted through time, to 70 years or 80 years with strength.

Psalm 90:10

Our days may come to seventy years,  
or eighty, if our strength endures;  
yet the best of them are but trouble and sorrow,  
for they quickly pass, and we fly away.

I would agree with the text in O and J of 120 years is assigned for repentance and not as a ceiling for the life span of man.

During this period we know that the message of repentance and what YHVH would bring upon the earth was the message Noah preached to all around. You can imagine that there were many who heard this over that 120 year period. Most of the human race who heard the message did not repent and thus wickedness continued to increase.

A further insight into the book of Jasher tells us that many people did believe Noah and did in fact repent. YHVH took these before the flood came. But Noah was considered

righteous. His background and lineage shows that he was versed in the teaching of God, passed down to him by his fathers.

In the beginning, we read how Adam would call the animals to himself. We see that a unique relationship existed until the fall, when the animals fundamentally became wild. The earth would not be a safe place for them any longer. However, YHVH seems to give Noah this particular skill back. The animals of every kind come to him and he is able to direct and order them onto the ark and of course look after them.

Can you imagine the recourse of the people as Noah built this great wooden vessel? What on earth was it for? The seas had been separated from the dry land but sea travel and boat building were yet to be pursued as an occupation.

The Lord told Noah, once he had gathered the animals, that a seven day period would elapse before the waters came. We may conclude that YHVH breached the sabbath rest in order to bring his judgement. For Him, there would be no peace on this day, and neither will it be for the earth.

Noah was 600yrs old when the flood came. On the 17th day of the 2nd month, the fountains of the deep burst apart and the sky released the rain.

For forty days and nights the floods surged and all that was living on earth, both man and beast died. The ark travelled upon the waves for one hundred and fifty days.

There is an amazing debate about the date in which the floods came. Jewish sages argued that the second month was either Cheshvan or Iyyar. But the date depends on whether you count - Nisan or Tishrei as the first month. It is considered that Nisan became the first month during the exodus. YHVH tells the people that the time of their release at the time for the Passover, will be the first month.

Ex 12 The Lord said to Moses and Aaron in Egypt, 2 “This month is to be for you the first month, the first month of your year.”

Cheshvan, or the month of November marks the beginning of the rainy season in Israel. Is this coincidence?

If we mark Cheshvan as the date when the flood began, approximately 150 days later, brings us to the period of Pesach. On a side note, it may be possible that Moses, who is attributed to the writing of Genesis, is counting from the date line established in Exodus 12.

If this is the case the date in which the waters ceased to flood, could symbolically remind us of the day in which YHVH saved the Israelites from the catastrophes that befell Egypt prior to Passover.

When YHVH saw that one hundred and fifty days had passed, he sent the wind to blow over the water.

Can you see something else here? The world had become barren again, empty of life - Tohu and Vohu. Everything was in chaos. The land and the sea had been mixed, the borders between them, broken. Just as the Holy Spirit hovered over the earth, in the

Genesis 1, so did the wind that caused the water to recede. Soon land and coastline would be seen again.

By the seventh month on the seventeenth day, the ark came to rest on the mount of Ararat. If we again and use the Exodus calendar we land around the feast of Sukkot.

Journeying on, we will eventually see the beginning again of a new world. YHVH gathered everything together for the sustainability of all life.

What a time this must have been.

The sending out of the raven (Oreb) ערב is significant because it did not return to the Ark. It wandered over the earth. The raven is a carnivorous bird and could well have survived on the remains of creatures left behind by the flood, and is not therefore a clean animal.

In a strange twist, the ravens are considered to be the real bringers of food to Elijah in 1 Kings 17:2. Knowing that the birds were unclean creatures supports the argument that there is a translational error or an error in interpretation within the text. The word 'Oreb' ערב and 'Ereb' are written the same, but 'Ereb' ערב means a mixed company of people, and 'Arab' is also written the same and denotes a desert plateau, or Arabia. It can also mean 'nomadia'. Jewish scholars however, on the whole, consider the ravens, nonetheless, to represent YHVH's benevolence and tend to adhere to the bird as the means of YHVH's provision to Elijah and not the desert people or Arabs, as some believe. What do you think?

This is quite a complex word so maybe you might want to do a little bit more study as I have given only two meanings.

The dove, is spelled 'Yona', and is the same word used for Jonah's name. The dove is symbolic of the Holy Spirit, and its return with the olive branch is still considered symbolic of Israel's people. The olive branch is a symbol of peace and thus we see as YHVH restores the earth, He brings peace to chaos, and makes the land fit once again for His people. The story of Noah brings together two worlds. Wickedness represents the disorder that comes when the world is void of God's law. Wickedness is therefore lawlessness. We can see in Jonah's story that YHVH seeks to bring a nation, Nineveh, back to Him, and thus His message goes out via a messenger, who after all has also been kept in the ark of the belly of the great fish and is released from sea. Perhaps this image is a little poetic, but I can't help but see some kind of meaning from the two accounts.

In Noah, we see that YHVH saved a righteous seed. We also see that his patriarchs were also righteous and that they died before the great judgement. In this, perhaps we can see that YHVH establishes a pattern in that He saves those who are His and walk in His ways. In Noah, we see the extraction of a chosen person, just as Abraham was chosen, just as Israel is chosen. We also see that Noah was not taken out of the judgement of YHVH upon the world, but was saved under YHVH's covering inside the ark. Noah rode upon the waves of tribulation that came to destroy the world. YHVH also chose eight people to survive and enter this new world, again as we have confirmed, a 'new beginning' - the eighth day.

If this is a pattern for us, then we cannot expect to be taken out of trouble through a rapture scenario. We must, if we have heard the voice of the Lord as Noah did, to build the vessel for his safety, we too must try and do the same.

We have only just touched the surface of this study. As we read on, we see the fights that ensue among the sons of Noah, after Ham brings shame upon his father. We see the lineage of nations and how the family is split. We read about the birth of Nimrod, the mighty hunter, and the building of the tower of Babel, and YHVH confusing man's speech, and of course the birth of the father of nations, the first patriarch of Israel, Abraham; all of these are wonderful topics to explore and which demand far greater time.

As we look over the story, we must see the plan that runs through. Yeshua said that these days will be repeated. The times of Noah were wicked but the days ahead will be beyond what he experienced. Today the voice of the righteous continues to spread the good news, and some speak through warnings of the judgements to come. But there are more who will refuse to hear those words and will turn away from God and reject the work of His Holy Spirit. The voice of the false prophets declare that all will be well and that we have no need to worry. This is the voice of the enemy who seeks to hinder YHVH's people. The parable of the ten virgins tells us of such a scenario — of those who watch and pray and those who see that there is no need to rush and prepare for the return of our Lord. Sadly, many will perish as they did in the flood and in the judgements on Egypt and in the sacking of Jerusalem and the terrible catastrophes of the second world war.

Friends, YHVH always gives us warning. YHVH will however, save those who are His. He has sent us the sign of His covenant, the bow of peace, the promise of our Saviour and the blessed hope to come. YHVH said that he would never flood the world again, but He never said that He would not use water to bring calamity. The end of the world will not be judged by water next time. It will be judged by fire.

2 Peter 3. First of all, I want you to know that in the last days men will laugh at the truth. They will follow their own sinful desires. 4 They will say, "He promised to come again. Where is He? Since our early fathers died, everything is the same from the beginning of the world." 5 But they want to forget that God spoke and the heavens were made long ago. The earth was made out of water and water was all around it. 6 Long ago the earth was covered with water and it was destroyed. 7 But the heaven we see now and the earth we live on now have been kept by His word. They will be kept until they are to be destroyed by fire. They will be kept until the day men stand before God and sinners will be destroyed. 8 Dear friends, remember this one thing, with the Lord one day is as 1,000 years, and 1,000 years are as one day. 9 The Lord is not slow about keeping His promise as some people think. He is waiting for you. The Lord does not want any person to be punished forever. He wants all people to be sorry for their sins and turn from them. 10 The day of the Lord will come as a robber comes. The heavens will pass away with a loud noise. The sun and moon and stars will burn up. The earth and all that is in it will be burned up.

Noah is not a fairy tale. What happened during his time will happen again. We must continue to pray and work out our salvation, because God can destroy the soul and the spirit. We must make ready now and for the days and the judgement to come, and He will shelter us under the canopy of the ark.

The ark was in essence the mercy seat that stood over the atoning waters. YHVH could have destroyed all life, including Noah and his family. YHVH could have destroyed the whole world and created things completely anew, but He did not. This shows the love and hope that He has for us.

Finally, Yeshua said “12 Because lawlessness is increased, the love of most people will grow cold. 13 But the one who endures and bears up [under suffering] to the end will be saved. 14 This good news of the kingdom [the gospel] will be preached throughout the whole world as a testimony to all the nations, and then the end [of the age] will come.” AMP.

The message of the Lord to us today, is to build Him a house and to gather the peoples that His house may be full. Is there some semblance to the ark that Noah built for Him?

Maybe you'd like to find out?

Be encouraged for these are the words of the Lord: Isaiah 43:22 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Shalom.



Numbers 6:22 Adonai said to Moshe, 23 “Speak to Aharon and his sons, and tell them that this is how you are to bless the people of Isra’el: you are to say to them,

*24 ‘Y’varekb’kha Adonai v’yishmerekha.*

*[May Adonai bless you and keep you.]*

*25 Ya’er Adonai panav eleikha vichunekka.*

*[May Adonai make his face shine on you and show you his favour.]*

*26 Yissa Adonai panav*

*eleikha v’yasem l’kha shalom*

*[May Adonai lift up his face toward you and give you peace.]*

## Glossary

**Midrash:** In Judaism, the Midrash is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (Aggadah) and occasionally the Jewish religious laws (halakha), which usually form a running commentary on specific passages in the Hebrew Scripture (Tanakh)

**Targum:** Targum Onkelos (or Onqelos), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

**Targum Jonathan:** Targum Jonathan), otherwise referred to as Targum Yonasan/Yonatan, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western

(i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10- 220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The Talmud means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the Babylonian Talmud (Talmud Bavli), although there is also an earlier collection known as the Jerusalem Talmud (Talmud Yerushalmi) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible .

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year- weeks", into which all of time has been divided .

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.