

Beth Tephila Messianic Jewish Congregation

(Under same management for over 5781 years)

SHABBAT SERVICE

October 24th – 10:30 AM Lolo Community "Synagogue"
12:30 PM Oneg Shabbat



"Noah Found Favor in the Eyes of the Lord"

Parsha Noah -- Genesis 6:8 - 11:32

אֵלֹהִים תּוֹלְדֵת נֹחַ

נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדוֹרוֹתָיו אֶת־הָאֱלֹהִים הִתְהַלְּךְ נֹחַ:

Eleh tol'dot Noach. Noach ish tsadik tamim hayah b'dorotav et-
ha'Elohim hit'halech Noach.

These are the generations of Noah. Noah was righteous, perfect in his generation. Noah walked with God.

"Elohim:" Creator, a God of Justice & "Adonai:" Personal Name of a God of Mercy

Beginning the book of Genesis last week, we saw the awesome creative work of God, "Elohim." After God created man and woman, it wasn't long before sin came into the world. Noting the increased age that men lived in those days, I made the comment that it was obvious that men were not becoming better and better with age, as liberal Judaism

suggests. In fact, as we begin **Chapter 6**, we see that the "wickedness of man was so pronounced that "every intent of the thoughts of his heart was only evil continually" (vs 5). Fallen angels, "b'nei elohim", were intermarrying with women. **Matthew 22:30** shows that angels are not supposed to marry. So here we see a world of anarchy, where the baser instincts of men and fallen angels ruled the earth. Giants (Nephilim - mentioned only here and in Numbers 13) and strong (mighty) men were produced, whose desire was self satisfaction, rather than to serve their creator, as was God's intent. With sin, pain had come into the world, and now the sinfulness of His creation caused God great pain. However, even in the midst of a corrupt world, "Noah found favor in the eyes of the Lord" (vs 8). "Noah was a righteous ("tsadik") man, perfect ("tamin" "complete," "whole") in his generations. It does not mean "totally perfect" as we think of it today, as "absolutely without human fault, flaw, or defect," yet "perfect or righteous" in God's eyes. This illustrates that even in the sensual world we live in today, we can walk faithfully with God ("Elohim," the Creator) as did Noah. Still, as we said last week, punishment for sin is a certainty. As God chose to "blot out man, whom I have created from the face of the land..." (vs 5), God also made provision for those who loved Him: Noah; his wife and three sons; his sons' wives. As we continue with the story of Noah in **Chapter 7**, we see that God provided Noah with a "blueprint" for survival. He was to build an ark, following the instructions of God, the Righteous Judge ("Elohim").

God established a covenant with Noah and his family, as they enter the ark (vs 18). Remember that in our present world of sin, God also provides us with a blueprint for survival, if we follow His instructions. God's provision for us was the blood atonement for sin by Messiah, Yeshua. Those who fail to appropriate that provision for themselves are doomed to the same fate as those in the days of Noah, who died in their sins. It is recorded of Noah, that "...Noah did according to all that God ("Elohim") had commanded him, so he did" (vs 22). Let us be sure that we have taken the provision of the Righteous Judge for ourselves and are doing all that God asks of us!

Before God judged mankind for his wickedness, God made provision for life on earth after His judgment. God instructed Noah, who was 600 years old, to build an ark and to gather two of every animal and bird on the earth. They would enter into God's provision, the ark, and be safe from His judgment. Then God, Himself, closed the ark! The time of repentance for man was over. Now the time had come for judgment. Just as we will later observe of God's judgments at Sodom, of Pharaoh at the Red Sea, and at Kadesh-Barnea, the people of Noah's day had come to a "**point of no return**," after which no amount of begging for forgiveness would be effective. Judgment came! For one hundred fifty days, water covered the earth and ..."all in whose nostrils was the breath of the spirit of life, died" (vs 22).

In **Chapter 8**, the water began to gradually recede during the next 150 days. Finally the earth was dry seventy days later....a time for new beginnings. As God tells Noah to leave the ark, the first thing Noah does is to worship his God of mercy ("Adonai"). The words, "And the Lord ("Adonai") smelled the soothing aroma," meant that the God of mercy was satisfied with Noah (vs 20). God told Noah that He would ..."never again curse the ground on account of man," "...nor would He ever..." again destroy every living thing,..." (vs 21). While the earth remains, the seasons and ..."day and night shall not cease (vs 22)."

In **Chapter 9**, God ("Elohim" the Creator) blessed Noah and admonished him, "Be fruitful and multiply, and fill the earth." Notice that "every moving thing that is alive shall

be food for you..." (vs 3). Again we see that no kosher laws are given at this time. The only exception for them was that they should not eat meat with blood (vs 4). We also see the beginnings of human law: "Whoever sheds man's blood, by man his blood shall be shed..."

Man now must live under a covenant with God.



God's sign of the covenant was the rainbow.

Due to the presence of sin, there must be rules. Although not written formally as a rule, Ham understood his actions, when he "saw" (gazed with satisfaction) at the nakedness of his father. The punishment for this sin was the prediction by Noah that the son of Ham, Canaan (the Canaanites) would be the servants of the descendents from the Godly line of Shem. Note that Jews as a "Semitic" people, come from their ancestor, Shem. ("Blessed be the Lord, the God of Shem." "[Baruch Adonai Elohey Shem](#)")

Chapter 10 follows the records of Noah's kids, Shem, Ham, and Japheth and their descendents. We will discuss some of the more famous ones, and where they lived.

Chapter 11 brings us to the story of the Tower of Babel; a story of the downfall of a people because of their pride. Their desire was to build a city for THEMSELVES to serve THEMSELVES, and make a name for THEMSELVES, so that they wouldn't be scattered. Certainly we today recognize the materialistic nature we see from this scripture. Their leadership would use the structure as a watchtower to observe and keep control of all their residents....conformity.... the slippery slope leading from unity to totalitarianism. It should be noted that while Messianic Jews should work to show the world the peace and contentment that only comes from sin forgiveness through the blood atonement of Messiah, Yeshua, we do not intend to try to preach conformity: to convert anyone to Messianic Judaism. Too many of the world's religions preach conformity: Convert to my religion or die. Totalitarianism. We observe examples of totalitarianism in new reports for the Middle East. God showed the people how he eschewed totalitarianism. God confused their language. Ironically, because they could not understand each other, they were naturally scattered. Is there here a lesson for us today about materialism and putting our plans ahead of God's plans for us; about exalting ourselves; about the slippery slope into totalitarianism? The rest of the chapter through

verse 26, gives the family records of the descendents of Shem through Terah, the father of Abram (exalted father), Nahor (river), and Haran (mountaineer). The last verses of the chapter trace the journey of Terah, his son, Abram, and his grandson, Lot, from Ur into Canaan. Although Terah remains in Haran, Abram continues on into Canaan, where God will make a covenant with him and his descendents. Notice that in this Torah portion, we have gone from one family (Noah and his kids) to many families scattered over many lands. While we follow the descendents of the Godly line, we again find ourselves observing one family (Abram) in one land (Canaan). Next week we will see the promises God makes to this one man, who left the security of his family at God's call, and in faith followed God into a foreign land. An interesting note: Scripture never states that Noah, a righteous man and a witness for God, prayed for those of his generation to be saved from God's judgment. However, Abraham, another righteous man attempted to intercede in Chapter 18 for the people of Sodom. May our lives also be a positive witness for God, and may His Ruach (Spirit) give us wisdom to intercede (like Abraham) for the salvation of His people!

Applications for Us from Parashat Noach

Michael Hillel

How often have you parents given your children a set of directions on what to do or how to behave, only to have them pick and choose what they will obey. I have heard it called selective hearing, a problem I understand that many husbands have as well. I mention both selective hearing and selective obedience because they seem to be a malady that affected the descendants of Noach in this week's parasha, Genesis 6:9 – 11:32. After the flood had receded and the earth had dried and was inhabitable once again, God spoke to Noah saying, *"Go out of the ark, you and your wife and your sons and your sons' wives with you. Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth."* **Genesis 8:15-17:** *And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth."* **Genesis 9:1:** *HaShem's command to Noach and his family appears to be a reiteration of His original command to Adam and Chava: God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."* **Genesis 1:28:** Even though the command was to be fruitful, multiply, and fill the earth, the descendants of Noach for some reason, decided that two out of three wouldn't be a bad idea. So, according to the narrative, instead of "filling the earth," they decided to "be fruitful, multiply" and then stay in one place. They chose to settle in the land of Shinar (what would become Babylon) and there they decided not to "fill the earth." *They said, "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth."* **Genesis 11:4:** Later, the first king of Israel would also learn the consequences of only following a portion of HaShem's commands. In 1 Samuel 15, we read the account of Samuel giving HaShem's instructions to King Saul on how to decisively deal with King Agag and the Amalekites. *"Now go and strike down Amalek and put all he has under the ban of destruction—so have no pity on him; but kill both men and women, children and nursing infants, oxen and sheep, camels and donkeys."* **1 Samuel**

15:3: Unfortunately, just like the descendants of Noach in Shinar, King Saul did not follow HaShem's commands completely. Instead the narrative recounts that *Saul and the people spared Agag as well as the best of the sheep, the cattle, even the fatlings and the lambs, and all that was good, since they were not willing to utterly destroy them; everything that was worthless and feeble, they destroyed completely.* **1 Samuel**

15:9: Then, to make matters worse, King Saul tried to backtrack a bit, claiming that he disobeyed so he could sacrifice the best of the spoils to HaShem. *"They brought them from the Amalekites," Saul replied, "for the people spared the best of the sheep and oxen to sacrifice to ADONAI your God—but the rest we have utterly destroyed."* **1 Samuel**

15:15: This led to Samuel's proclamation, "Behold, to obey is better than sacrifice...". In other words, **sacrifice that stems from disobedience is not a holy sacrifice but an act of rebellion.** In the end, Saul's disobedience and his refusal to accept responsibility for his disobedience eventually cost King Saul his kingdom, as well as what could have been his dynasty. Possibly more than that; it cost him his advisor Samuel, "Samuel never did see Saul again until the day of his death" (I Samuel 15:35).

There is a lesson for each of us today in the actions of the descendants of Noach at Shinar as well as King Saul and the Amalekites. When we find ourselves in a situation where Scripture is quite clear about what to do or where we know beyond a doubt what we should do and choose not to do what we know is right, it is an act of disobedience. It often seems so easy to explain why we don't do what we know we ought to do or is right to do. Even if we find some "good" in the midst of the disobedience, such as Saul being willing to sacrifice the best of the ill-gotten spoils, we would do well to remember Samuel's words to Saul, "Behold, to obey is better than sacrifice..."

Haftorah -- Isaiah 54:1-17, 55:1-5

Verses 9 & 10: For this is like the days of Noah to Me, when I swore that the waters of Noah should not flood the earth again. So I have sworn that I will not be angry with you, nor will I rebuke you. For the mountains may be removed and the hills may shake, but My lovingkindness will not be removed from you. And My covenant of peace will not be shaken, says the Lord, who has compassion on you.

Psalm 2

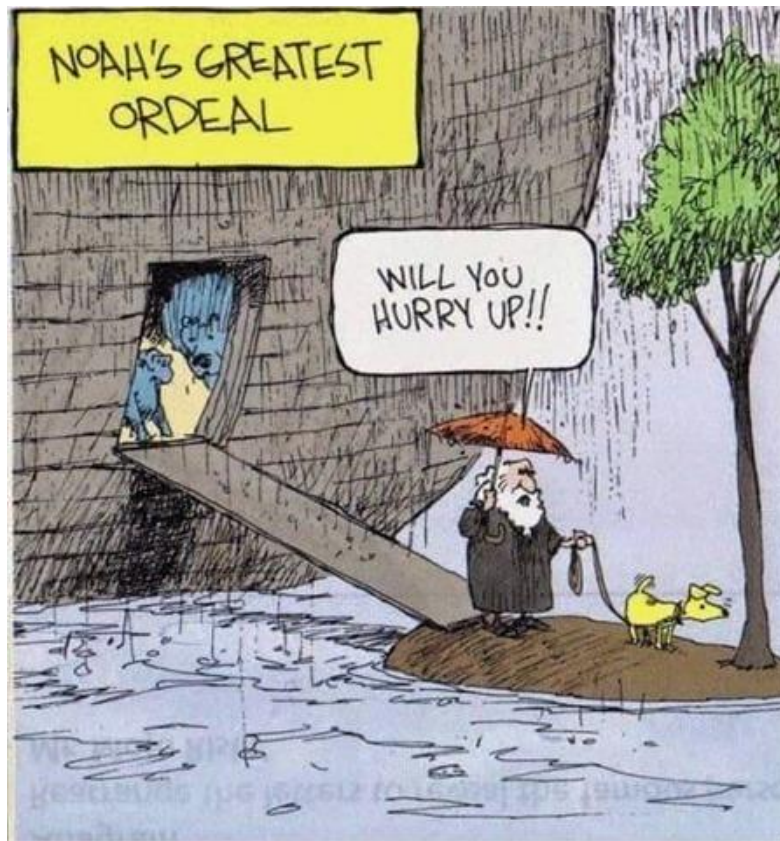
Verses 7 & 12: I will surely tell of the decree of the Lord: He said to me, 'Thou art My son. Today I have begotten Thee.... Do homage to the Son, lest He become angry, and you perish in the way. For His wrath may soon be kindled. How blessed are all who take refuge in Him!

Matthew 24:34-39

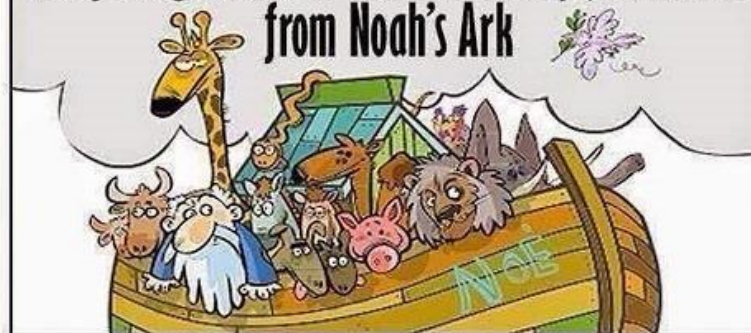
Truly I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but My words shall not pass away. But of that day and hour, no one knows, not even the angels of heaven not the Son, but the Father alone. For the coming of the Son of Man will be just like the days of Noah. For as in those days which were before the flood, they were eating and drinking. They were marrying and giving in marriage until the day that Noah entered the ark. And they did not

understand until the flood came and took them all away. So shall the Coming of the Son of Man be.

SHABBAT SHALOM



Everything I need to know about life, I learned from Noah's Ark



- 1 Don't miss the boat.
- 2 Remember that we are all in the same boat.
- 3 Plan ahead. It wasn't raining when Noah built the ark.
- 4 Stay fit. When you're really old, someone may ask you to do some thing really big.
- 5 Don't listen to the critics; just get on with the job that needs to be done.
- 6 Build your future on high ground.
- 7 For safety sake, travel in pairs.
- 8 Speed isn't always an advantage. The snails were on board with the cheetahs
- 9 When you're stressed, float a while
- 10 Remember, the Ark was built by amateurs; the Titanic by professionals.
- 11 No matter the storm, when you are with God, there's always a rainbow waiting..