

| <b>Torah:</b> B'reshet (Genesis) 6:9-11:32<br><b>Haftarah:</b> Yesha'yahu (Isaiah) 54:1-55:5 (A); 54:1-10 (S) (Messianic Adaptation: begin at 52:13)<br><b>B'rit Hadashah:</b> Luke 17:20-37 |   | <i>year 1</i> 6:9-8:14 | <i>year 2</i> 8:15-10:32 | <i>year 3</i> 11:1 - 32 |
|--|---|------------------------|--------------------------|-------------------------|
|  | 1 | 6:9 - 16               | 8:15 - 22                | 11:1 - 4                |
|  | 2 | 6:17 - 19              | 9:1 - 7                  | 11:5 - 9                |
|  | 3 | 6:20 - 22              | 9:8 - 17                 | 11:10 - 13              |
|  | 4 | 7:1 - 9                | 9:18 - 29                | 11:14 - 17              |
|  | 5 | 7:10 - 16              | 10:1 - 14                | 11:18 - 21              |
|  | 6 | 7:17 - 24              | 10:15 - 20               | 11:22 - 25              |
|  | 7 | 8:1 - 14               | 10:21 - 32               | 11:26 - 32              |

  

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| go out from the ark<br>you and your wife and your sons<br>and the wives of your sons | <i>tze' min-ha'tevah</i><br><i>atah ve'ishtekha u'vaneykha</i><br><i>uneshey-vaneykha itakh</i> | צא מן-התִּבָּה<br>אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ<br>ונִשְׁעֵי-בְנֶיךָ אִתְּךָ: |
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This Torah portion covers a large period of early history, from Noakh and the Flood to the introduction of Abraham and his family in Kena'an.

The haftarah begins "Sing, o barren one," which reminds us of Sarah's barrenness in the Torah portion. It also connects to the Torah portion by mentioning "the waters of Noakh."

## Aliyah Summaries:

- Ge. 8:15-22** HaShem orders disembarkation corresponding to Ge. 7:1. This is at the initiative of the hero in similar non-biblical stories. The regeneration of life parallels the first creation narrative in Ge. 1:22. Noakh initiates sacrifice, possibly as an expression of gratitude and/or symbolizing the restoration of harmony between HaShem and humanity. The "soothing fragrance" (*reyakh ha'nikóakh* – רֵיחַ הַנִּיחֹחַ) of Noakh's offering is another play on his name as one who brings "comfort." Note that the earth is no longer cursed, and that man's evil inclination is from his youth, not his birth, implying it can be redirected/shaped through discipline and instruction.
- Ge. 9:1-7** The second creation mirrors the first with injunction of fertility. Power and responsibility over the animal kingdom is restated and enhanced with restricted ability to eat slaughtered animals. Blood is the symbol and essence of life, and therefore belongs to HaShem exclusively (Le. 17:11-14, De. 12:23-24, Acts 15:20-21). Human life/blood is precious. Capital punishment by a judiciary (v.6) is established (Nu. 35:31).
- Ge. 9:8-17** HaShem establishes the covenant (*b'riyt* – בְּרִית) of the "bow" (*keshet* – קֶשֶׁת), adding meaning to an already-existing phenomena as a token of reconciliation between HaShem and mankind.
- Ge. 9:18-29** Years pass. Noakh has grown a vineyard (advances of civilization are human achievements) and has a grandson. It seems there was a fuller account of this incident (Ha. 2:15, La. 4:21) that is here condensed. We are not told why Noakh curses his grandson rather than his son. The quality of Shem is of importance as the narrative focus moves from the universal to the particular. Egypt and Kena'an are identified with Ham (Ps. 78:51, 105:23, 27, 106:22, Le. 18:3).

## Parashah 2-2 Noakh - נֹחַ

Fundamentally, human history is directed by HaShem, and the fate is bound up with the moral state of people. Noakh blesses HaShem (not Shem!). Noakh dies at 950 years.

5. **Ge. 10:1-14** The Table of Nations is presented in three major groups. Geographic, ethnic, sociopolitical, economic, historical and literary relationships are likely criteria. There are exactly 70 (Ge. 46:27, Ex. 24:9, Nu. 11:24, Eze. 8:11), all under the providence of HaShem.
6. **Ge. 10:15-20** The Table continues with Mitzrayim and Kena'an.
7. **Ge. 10:21-32** The descendants of Shem are presented in two groups of thirteen entities, narrowing the focus that will lead to Avram.

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### Thought Focus

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1. **Left Behind?**: Yeshua compares the generation of Noakh to the generation of his return (Mat. 24:37-42, Luke 17:26-27, 33-37). Those who will be left behind are *the righteous*, like Noakh and his family (2Pe. 2:5, 9). It is the wicked who will be “swept away” in the flood of judgment.

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### Daily Devotional questions for reflection and application

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1. (6:9) Noach is remembered as “righteous” in his day. How do you want to be remembered?
2. (7:1) What can you do to engage, to stand in the gap, and fulfill your role in the world today?
3. (7:17) Are you in “waiting” mode, feeling set aside? Foster the cleansing and reforming work of God and prepare for what lies ahead.
4. (8:16) Is God calling you to move ahead, to step out and follow Him? What are you doing to move forward?
5. (9:9) God's covenants show his plan for all mankind. How are you at doing at covenant keeping with God? With others? Are you reflecting God's character as a trustworthy follower?
6. (9:19) God desires to advance His Kingdom through our lives in ways we can't imagine. How are you cooperating with Him to accomplish the best in your life?
7. (11:1) Ask Adonai how you can participate to build unity in the body of Messiah today.

## Parashah 2-2 Noakh - נֹחַ

Chiasm in Parashah Noakh:

- A - 6:13 Elohim pledges to Noah to destroy all flesh
- B - 6:17 Flood to destroy all flesh
- C - 6:18-20 Covenant to sustain Noah and the animals
- D - 6:21 Command to gather food while world is destroyed
- E - 7:1-5 Command to enter Ark + fulfillment
- F - 7:6 Year 600 - Beginning of flood
- G - 7:8 Birds enter Ark
- H - 7:10 7 days waiting for flood
- I - 7:12 Rain on the earth
- J - 7:14 Birds enter Ark
- K - 7:16 ADONAI shuts Noah in
- L - 7:17a 40 Days flood
- M - 7:17b - 18 Waters increase
- N - 7:19-20 Mountains covered
- O - 7:24 150 days waters prevail
- P - 8:1 God remembers Noah**
- O' - 8:3 150 days waters subside
- N' - 8:4-5 Mountains uncovered
- M' - 8:5 Waters subside
- L' - 8:6a 40 days water recedes
- K' - 8:6b Noah opens Ark window
- J' - 8:7-8 Raven and dove leave ar
- I' - 8:9 Water on the earth
- H' - 8:10 7 days waiting for water to subside
- G' - 8:10b-12 Dove leaves the Ark
- F' - 8:13 Year 601 - the earth dries
- E' - 8:15-19 Command to leave the Ark + fulfillment
- D' 9:1-5 Commands regarding food in the new order
- C' - 9:8-10 Covenant to sustain all flesh
- B' - 9:15 No flood will destroy all flesh
- A' - 9:17 Elohim pledges to Noah to preserve all flesh

(Thanks to Rabbi Dr. Joshua Berman, author, professor of Tanakh at Bar-Ilan University)

The most important point of the story is not the end. It is at the center! There are 77 verses, and the 39th verse, the center, is 8:1. The middle point is the most important: it is the hinge - the focal point. Until here, the news is all bad. From here, the news is all good. God desired to recreate the world, to put it back together again for human beings.

## Parashah 2-2 Noakh - נֹחַ

### Comparison of Creation Story and Noakh Story:

- Day 1 – Ge. 1:2 and Ge. 8:1 Ruach passes over chaos
- Day 2 – Ge. 1:6-8 and Ge. 8:2 Separation of waters above and below; blocking of the fountains of the deep and the floodgates of the sky
- Day 3a – Ge. 1:9-10 Appearance of dry land and Ge. 8:5 Appearance of mountain peaks (passive voice)
- Day 3b – Creation of Vegetation and Ge. 8:11 Dove returns with olive branch (sign of the return of vegetation)
- Day 4 – Ge. 1:14-19 Creation of sun and moon to distinguish day and night and Ge. 8:11 Dove returns at “evening time” (the connection time of day and night)
- Day 5 – Ge. 1:20-22 Creation of birds and Ge. 8:12 Dove leaves Ark and takes place in the natural order (recreation of birds)
- Day 6a – Ge. 1:24-27 Creation of animals and man and Ge. 8:15-19 Command to Noah and animals to disembark the Ark
- Day 6b – Ge. 1:22-27 command to be fruitful and multiply + sustenance and Ge. 8:17, Ge. 9:1 Command to be fruitful and multiply + sustenance