

Torah: B’resheet (Genesis) 6:9-11:32
Haftarah: Yesha’yahu (Isaiah) 54:1-55:5 (A);
 54:1-10 (S) (Messianic Adaptation: begin at
 52:13)
B’rit Hadashah: Mattityahu (Matthew) 24:36-
 44

	year 1 6:9-8:14	year 2 8:15-10:32	year 3 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

and it was all the earth one language and the same words	<i>vaye’hiy kol-ha’áretz safah ekaht u’devariym akhadiym</i>	וַיְהִי כָל-הָאָרֶץ שִׁפְהָ אֶחָת וּדְבָרִים אֶחָדִים:
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This Torah portion covers a large period of early history, from Noakh and the Flood to the introduction of Abram (later to be renamed, Abraham) and his family in Kena’an, shifting from the universal to the particular. The Tower of Babel presents the story of how a diversity of languages is a calamity mankind brings upon itself as a consequence of pride and defiance of God’s will.

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 Summary

- Ge. 11:1-4 The activities of Men: All the earth <> one language:** “There” (*sham* - שָׁם), repeated 5 times, “name” (*shem* - שֵׁם), and “heaven” (*shamáyim* - שָׁמַיִם) emphasize physicality of these. Fear of scattering stands against the “fill the earth” command of God.
- Ge. 11:5-9 The countermeasures of God: One language <> all the earth:** In satirical contrast, sons-of-man (*b’ney ha’adam* - בְּנֵי הָאָדָם) build up, God comes down. “Come...” (*havah* - הָבָה) ironically echoed. “To confuse” (*nav’lah* - נִבְלָה) is the reverse spelling of the word, “brick” (*le’vanah* - לֵבָנָה). God nullifies man’s efforts to resist his will, shown in the reversal of the key terms in verses 1 and 9.
- Ge. 11:10-13** This genealogy of Shem is closely related to the one given in chapter 5, but emphasizing life, new birth and order – a fresh start for humanity. Both end with a notable with 3 sons. The 10 generations from Shem to Avram continue with Arpakhshad and Shelakh.
- Ge. 11:14-17** ‘Ever, Peleg
- Ge. 11:18-21** Re’u, S’rug
- Ge. 11:22-25** Nakhor, Terakh
- Ge. 11:26-32** 70 years is a long time to be childless. Avram (exalted father), Nakhor, Haran, Lot. Sarai’s parents are not noted here, but suspensefully revealed in chapter 20. Nakhor marries his niece, Milkah (daughter of deceased Haran), and their granddaughter will be Rivkah (Ge. 24:24, 27). Sarai is barren – a theme that will emphasize divine providence. Terakh would live on in Haran for another 60 years after Avram’s departure.

Parashah 2-3 Noakh - נֹחַ

Thought Focus

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.
2. **Uniformity of bricks stands in contrast to the unity of the rainbow.** This technology transforms from a means to an end: the power to rise above the flood. Unity can be welcomed, unless it is a unity against God. A tower (*migdal* – מִגְדָּל) is rooted in the ground with its head in the clouds – a man-made mountain – a connection between heaven and earth, generally regarded as symbols of human arrogance (Is. 2:12-15, 30:25, Eze. 26:4, 9). God’s response was not to destroy, but to confound the arrogance of evil people.

Daily Devotional questions for reflection and application

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 2-3 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 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 2-3 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