



NOACH/NOAH
Bereshith/Genesis 6:9-11:32

This week our parasha begins with the familiar story of **Noah** and the **flood**. We have already passed through **ten generations** since the creation of **Adam and Eve**. **Adam's descendants** have now **corrupted** the world with **immorality and idolatry**. Therefore the **Almighty** resolves to bring a **flood** which will **destroy** the **entire earth's population** with the **exception of Noah** and his **family**. The **flood story** is referred to in **two of the Gospel accounts** as an **indicator of end-times**. In **Matthew and Luke** we read of **end-times** being compared to "**the days of Noah**", while **Luke** expands the description of the times to include "**the days of Lot**".

Both **Noah and Lot** were **saved** from **massive judgments** due to the **violence and evil of the people**. Their stories have some **similarities**, but there are also many **differences**. Since both scenarios appear to be a **picture** of what it will be like **before Yeshua returns**, what does this mean? Will there be **two different people groups...one represented by Noah and one by Lot**, who will be **saved**? To answer these questions, we will take a look at the lives of both of these men. Then we will end by making what may turn out to be some **surprising conclusions**.

First we need to read what has been given to us in the **Gospels**:

***Matthew 24:32** "Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near.³³ "So you also, when you see all these things, know that it is near -- at the doors!³⁴ "Assuredly, I say to you, this generation will by no means pass away till all these things take place.³⁵ "Heaven and earth will pass away, but My words will by no means pass away.³⁶ " But of that day and hour no one knows, not even the angels of heaven, but My Father only.³⁷ "But as the days of Noah were, so also will the coming of the Son of Man be.³⁸ "For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,³⁹ "and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.*

***Luke 17:26** "And as it was in the days of Noah, so it will be also in the days of the Son of Man:²⁷ "They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.²⁸ "Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;²⁹ "but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.³⁰ "Even so will it be in the day when the Son of Man is revealed.*

2nd Peter also makes mention of both **Noah and Lot**:

***2 Peter 2:4** For if Elohim did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment;⁵ and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly;⁶ and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly;⁷ and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked⁸ (for that righteous man, dwelling among them, tormented his*

righteous soul from day to day by seeing and hearing their Torahless deeds) -- ⁹ then Adonai knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

Let's take a look at the **environment** of both **Noah and Lot**, observe **how they interacted** there, and see if we can find **significance for our day**:

- **Wickedness/violence**

- ***Bereshith 6:13** And Elohim said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence (חַמָּס) through them; and behold, I will destroy them with the earth.*
- ***Bereshith 18:20** And יְהוָה (Yahweh) said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,*
- It's pretty obvious that the **world today** is full of **wickedness and violence**. What is interesting is that the **Hebrew word for violence is חַמָּס**, pronounced the same way as the group of **terrorists fighting against Israel today...HAMAS**. **HAMAS** is an **acronym** for an **Islamic resistance movement** that focuses on the **annihilation of Israel**.

- **Responses to environment**

- ***Bereshith 6:8** But Noah found grace in the eyes of יְהוָה. ⁹Noah was a righteous man, perfect in his generations. **Noah walked with Elohim.***
 - **Noah** found **grace** and was able to **live righteously**, and in the midst of an evil generation he was able to **walk out his faith**
- ***2 Peter 2:8** (for that **righteous man**, dwelling among them, **tormented his righteous soul from day to day by seeing and hearing their Torahless deeds**)*
 - **Lot**, surprisingly referred to as a "**righteous man**" **chose to live** in one of the **wicked cities**. For him it became a **choice of the world over the Elohim** he **believed in**, which **caused torment in his soul**.
- **How about you?** How do you **respond** to the **evil that is in our midst**? Does your **life just blend in** with those around you? Or are you like Noah...**building an ark to escape the coming wrath in plain sight** and **preaching righteousness** to all who will **listen**?
 - ***2 Peter 2:5** ... **Noah...a preacher of righteousness***

- **Knowledge of coming judgment**

- **Noah** was **informed 100 years in advance** - ***Bereshith 6:13** And Elohim said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, **I will destroy them with the earth.***
- **Lot knew nothing** until the angels came to take him out of the city - ***Bereshith 19:15** When the morning dawned, the **angels urged Lot to hurry**, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."¹⁶ And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, יְהוָה being merciful to him, and they brought him out and set him outside the city.*

- Should we be in the **dark** as to the **coming judgment**? - *1 Thessalonians 5:4* *But you, brethren, are not in darkness, so that this Day should overtake you as a thief.*
- **Preparations for coming judgment**
 - **Noah was prepared.** יהוה gave him **directions for building the ark, storing provisions, and saving the animals.** He was also **told 7 days in advance** of the **judgment** that was coming.
 - **Lot was saved at the last minute.** All his **works were burned up.**
 - Are you **preparing your ark, beginning** with your **relationship with Yeshua**? - *1 Corinthians 3:11* *For no other foundation can anyone lay than that which is laid, which is Yeshua the Messiah.*¹² *Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,*¹³ *each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.*¹⁴ *If anyone's work which he has built on it endures, he will receive a reward.*¹⁵ *If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*
- **Salvation**
 - **Noah** and his family found **refuge in the ark.** They did **not have to flee.**
 - **Lot** and his daughters were the **only ones to escape the judgment.** His **sons-in-law** found the **warning** to be **unbelievable.** Lot's **escape** was **by foot.**
 - *Bereshith 19:14* *So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get up, get out of this place; for יהיה will destroy this city!" But to his sons-in-law he seemed to be joking....*²⁶ *But his wife looked back behind him, and she became a pillar of salt.*
 - There are **unknowns** about **how we will escape the coming judgment.** However, there are **promises** to cling to:
 - *2 Peter 2:9* *then Elohim knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,*
 - *Revelation 3:10* *"Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.*

So here we have it.... **examples** for us to **learn from** in the **stories of two very different rescues.** **Yeshua** pointed to **both of these** as He spoke on the **condition of the world before His return.** What can we **learn** from this? Will there be a **group** of people **expressing their love for Him** by **keeping His commandments, listening carefully for His instructions and revelation, and therefore not taken by surprise (like Noah)?** Will **another group** claim to love Him, but **not see the importance of keeping His commandments, or preparing for the coming judgment?** Will they be **taken by surprise and suffer great loss (like Lot)?**

Matthew 5 describes **two groups of people**, both of which will **enter the kingdom of heaven:**

Matthew 5:16 *"Let your light so shine before men, that they may see your good works and glorify your Father in heaven.*¹⁷ *" Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.*¹⁸ *"For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the Torah till all is*

fulfilled.¹⁹ "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

Both groups have entered into the kingdom of heaven, one known as “least” and the other called “great”. Will those who are “least” be like Lot who came away with **no inheritance**? Just before the above Sermon on the Mount verses in Matthew, Yeshua speaks of those who will have a “great” inheritance:

Matthew 5:5 Blessed are the meek, For they shall inherit the earth.

Yeshua was quoting from the book of Psalms:

Psalms 37:11 But the meek (anav - אָנָו) shall inherit the earth, And shall delight themselves in the abundance of peace.

Those who are meek/humble (anav - אָנָו) will be the recipient of even more benefits:

Psalms 25:9 The humble (anav - אָנָו) He guides in judgment, And the humble (anav - אָנָו) He teaches His way.¹⁰ All the paths of אֱמֶת are mercy and truth, To such as keep His covenant and His testimonies.

And another great promise pertaining to end-times in Zephaniah:

Zephaniah 2:3 Seek אֱמֶת, all you meek (anav - אָנָו) of the earth, Who have upheld His justice. Seek righteousness, seek humility (anav - אָנָו). It may be that you will be hidden In the day of אֱמֶת's anger.

Okay, let's take one more look at Lot. Does it peak your curiosity when you read in **2 Peter 2:7** that Lot was declared “righteous”? To be righteous is to “not deviate from the standard”. These standards are of course outlined for us in the Word. Righteousness consists in obedience to אֱמֶת's Torah and conformity to His nature. To be righteous means to be declared free from guilt. It seems that Noah and Lot were miles apart in their “righteousness”. Let's take another look at what Scripture says about Noah:

Bereshith 6:9 ... Noah was a righteous man, perfect in his generations. Noah walked with Elohim.

Not only was Noah “righteous”, but he was “perfect” (tamiym - תָּמִיִּם). The Hebraic concept of “perfect” does not mean “absolute sinlessness”, but rather “walking with integrity of heart”. It means separating yourselves from the wicked (like not being “unequally yoked”). Noah also “walked with Elohim”. This has only been said of one other so far – Enoch (Bereshith 5:24).

So how could have Lot been described as “righteous”?

2 Peter 2:7 and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked⁸ (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their Torahless deeds) –

It's easy to see that **Lot** was not “perfect”. He **did not separate himself** from the **wicked**, but **chose to live in their midst**. He did **not** appear to “walk” with **Elohim**. So where did his “righteousness” come from? **Abraham** is our example:

Bereshith 15:6 And he (Abraham) believed in יהוה, and He accounted it to him for righteousness.

Righteousness comes from the same place it's always come from....**belief in the Word...belief in the Living Word**, i.e. the **Messiah**:

Romans 5:19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

So **Lot WAS righteous**. He **believed in Elohim**. Yet he **chose not** to completely **live out his righteousness**. He did not always **choose the Almighty over the world**. He was not “perfect” in his generation. He did **not** “walk” with **Elohim**. Thus his **rescue** was much **different than Noah's**.

Now, I would like to change directions with you. For if you continue reading the account of the **flood** and **what happens afterwards**, you will be **very disappointed** with **Noah**. He **no longer** will appear to be **someone who is “perfect” and “walking with Elohim”**. To understand how this could have happened, we will have to do more **comparisons** between what was going on during the time **prior to the destruction of Sodom** and **prior to the destruction of the world by flood**.

First let's look again at the **parallels** between these two **stories**:

- Both picture **destruction of an evil place (cities/world)**. The **Hebrew verb** for “**destruction**” (**shachat** - שָׁחַט) is the **same** in both stories
 - *Bereshith 6:13 And Elohim said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy (shachat - שָׁחַט) them with the earth.*
 - *Bereshith 19:12 Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city -- take them out of this place! ¹³ "For we will **destroy** (shachat - שָׁחַט) **this place**, because the outcry against them has grown great before the face of יהוה, and יהוה has sent us to **destroy** (shachat - שָׁחַט) it."*
- In both cases, the **Torah** will use the **same verb** (**matar** - מָטַר) to describe Elohim's **method of destruction**:
 - *Bereshith 7:4 "For after seven more days I will **cause it to rain** (matar - מָטַר) on the earth forty days and forty nights, and I will **destroy** from the face of the earth all living things that I have made."*
 - *Bereshith 19:24 Then יהוה (matar - מָטַר) **rained** brimstone and fire on Sodom and Gomorrah, from יהוה out of the heavens.*

- In both stories, a **single family is saved**, however Elohim’s mercy and **rescue is connected to His “remembering” a single man who “walks” with Him.**
 - ***Bereshith 19:29** And it came to pass, when Elohim destroyed the cities of the plain, that **Elohim remembered Abraham**, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.*
 - ***Bereshith 8:1** Then **Elohim remembered Noah**, and every living thing, and all the animals that were with him in the ark.*

So what we learn from this is that because of **Abraham**, Elohim saves Lot. **Noah** is saved due to his own virtue, but the **undeserving Lot** is saved only by the **virtue of his relationship to another righteous man who “walks” before Elohim and was “perfect”**:

Bereshith 17:1** When **Abram** was ninety-nine years old, אלהים appeared to Abram and said to him, "I am Almighty Elohim; **walk before Me and be perfect.

Up until this point we have noted **several differences** between **Lot and Noah**. Now, however, we will see a **sad comparison** as we read of what happened to both **after the destructions**:

Bereshith 19:30** Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave.^{s 31} Now the firstborn said to the younger, "Our father is old, and there is no man on the earth to come in to us as is the custom of all the earth.³² "Come, let us make **our father drink wine**, and we will lie with him, that we may preserve the lineage of our father."^{s 33} So they made **their father drink wine** that night. And **the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.

***Bereshith 19:21** Then he (Noah) drank of the wine and was drunk, and became uncovered in his tent.²² And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside....²⁴ So Noah awoke from his wine, and knew what his younger son had done to him.*

In **small enclosed places (cave/tent)**, both became **drunk, sexually vulnerable**, and **exploited by their very own children**. In the end, **Noah** appears to be **no better than Lot**. As we endeavor to become like Noah, busily **preparing for an end-times scenario**, how can we **avoid the ending disgrace of Noah**?

Noah was **unique in his day**. The **Torah** repeatedly informs us that **Noah “did according to all that Elohim commanded him”**:

***Bereshith 6:22** Thus Noah did; according to all that Elohim commanded (tzavah - צַוָּה) him, so he did.*

***Bereshith 7:5** And Noah did according to all that אלהים commanded (tzavah - צַוָּה) him.*

The Hebrew verb “command” (tzavah - צַוָּה) has only appeared in one other context until this point. It is when **Adam** was **commanded (tzavah - צַוָּה)** by Elohim to **not eat of the fruit of the Tree of Knowledge of Good and Evil**.

*Bereshith 2:16 And אֱלֹהִים Elohim **commanded** (tzavah - צִוָּה) the man, saying, "Of every tree of the garden you may freely eat;¹⁷ "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."*

So we see in our current parasha, that **Noah proves himself capable of obeying the commandments of אֱלֹהִים**. There's **nothing** in the text that **implies that he thought twice about the instructions** he was given. He **builds a boat that takes over a hundred years to construct, he stores up food, and gathers up all the animals**. It was a **Herculean task** and **never** do we read that **he complained or asked questions**. We know from **2 Peter** that he was **preaching through the years**, and our minds can imagine that **his construction task was performed in the midst of laughter and sarcasm by the wicked masses**. It is true that **Noah was righteous and blameless in obeying אֱלֹהִים's commands** concerning all the **preparations for the flood** and the **entrance into the ark**. Next we will read about **what happens in chapter 8** when **Noah is given further instruction** as he **emerges from the ark**:

Bereshith 8:16 "Go out of the ark, you and your wife, and your sons and your sons' wives with you. ¹⁷ "Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth."

Jewish commentators point out that **Noah** was given **3 commands**:

- 1. Leave the ark in husband/wife pairs**
- 2. Actively bring the animals out of the ark**
- 3. Be fruitful and multiply on the earth**

Immediately following these instructions, the Torah records **Noah's response** to Elohim:

Bereshith 8:18 So Noah went out, and his sons and his wife and his sons' wives with him. ¹⁹ Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark.

Okay, let's keep our Hebrew thinking caps on. **Words and the placement of words matters** in the **Torah**. Clearly, there's **something different in Noah's response to the instructions**. Instead of **Noah exiting the ark with his wife**, we notice that his **sons are in the priority position**. Also, the **animals appear to come out of the ark by themselves**. And furthermore, this is the **first time** that upon instructions from Elohim, **we do not read that "Noah did according to all that Elohim commanded."** When confronted with the task of "**survival**", **Noah excelled**. He was a **perfect and righteous servant**. But now.... **confronted with a new world**, he begins to **step off the dictated path**.

But our **Creator cares about the world**. At the beginning of Chapter 9, **He blesses them**:

Bereshith 9:1 So Elohim blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth.

The **Almighty** also **gives Noah a covenant and a sign that he will never again destroy the earth by flood**. All this **intended to encourage Noah and his family**. Honestly, I can understand how

Noah may have been **depressed**. The **world after the flood** was much different. The **land was barren of vegetation and animal life**. The **mist** that had previously enveloped the air and **watered lush vegetation was gone**. The **canopy overhead** that had **blocked out the harmful rays of the sun** and **produced a perfect climate was gone**. And the biggest change of all...**the world's population was gone**. After witnessing the **floods and tornadoes in Iowa** this year and the **massive recovery efforts**, it is hard to imagine **how eight people** would have **felt** stepping into this **world cataclysm** and given the **instructions** to **“be fruitful, multiply and fill the earth.”**

What this boils down to is that we find out there was a **limit to Noah's strength**. His **righteousness** was **capable of surviving the great challenges amidst an evil society, building an ark the size of 1 ½ football fields, then living in it for a year while caring for every animal under the sun**. **Noah's righteousness was incredible**. But in the end, **he fell short of survival and restoration**.

So....let's **return to Abraham**. The story of the **destruction of Sodom** begins with **Elohim** sharing **His plans of destruction** with the **“righteous” Abraham**:

Bereshith 18:17 And יי' said, "Shall I hide from Abraham what I am doing,"¹⁸ "since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"¹⁹ "For I have known him, in order that he may command his children and his household after him, that they keep the way of יי', to do righteousness and justice, that יי' may bring to Abraham what He has spoken to him."²⁰ And יי' said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,²¹ "I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

Abraham's reaction, upon being **informed of Sodom and Gomorrah's imminent destruction**, is immediate and well-known. He **begs for mercy, for the righteous in the cities...down to even ten good men (Bereshith 18:23-33)**. How, my friends, does this **compare to Noah**? By contrast, we know that **Noah upon learning of the imminent destruction of the world, obeys, builds, gathers, and even preaches righteousness**. But **where does it say that he prays for mercy for those doomed to destruction**? In the end, his **righteousness** seems to be more about **self**, then **love for his neighbor**. Sobering. Convicting.

Our faith is to be the **faith of Abraham**:

Romans 4:11 ... that he (Abraham) might be the father of all those who believe...

Noah, Abraham, and Lot were all declared to be **righteous individuals**. It says in **Isaiah** that our **own righteousness is as filthy rags**:

Isaiah 64:6 But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.

We also know that our **righteousness** must come from the **Messiah**. Yet **righteousness is not only a gift given, but it is something to be pursued and lived out**:

*Isaiah 51:1 "Listen (shema) to Me, you who follow after righteousness, You who seek ייִי: Look to the rock from which you were hewn, And to the hole of the pit from which you were dug. ² **Look to Abraham your father,** And to Sarah who bore you; For I called him alone, And blessed him and increased him." ³ For ייִי will comfort Zion, He will comfort all her waste places; He will make her wilderness like Eden, And her desert like the garden of ייִי; Joy and gladness will be found in it, Thanksgiving and the voice of melody. ⁴ " Listen to Me, My people; And give ear to Me, O My nation: **For Torah will proceed from Me,** And I will make My justice rest As a light of the peoples. ⁵ **My righteousness is near, My salvation has gone forth,** And My arms will judge the peoples; The coastlands will wait upon Me, And on My arm they will trust.*

1 John 2:29 If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

Once more, in summary; **Noah and Abraham** were **BOTH righteous men** because they **believed in Elohim**. We know that our **righteousness** comes from **Yeshua the Messiah**. Yet, when we know Him, we **reflect His righteousness through our works**. This is **what we will be judged on** (different than being **judged for salvation**). **Abraham**, as the **father of our faith**, becomes the **model for the practice of righteousness**. After all, he is the one who was **willing to sacrifice his son** according to the **will of the Father**. And the **difference between Abraham and Noah** is that when **Abraham learned of pending judgment**, he **begged the Almighty for mercy**. He **prayed that others might live through the judgment**. He didn't just **preach**. He **prayed**.

I don't know about you, but I am going to ask our **heavenly Father** for a **heart like Abraham**. I don't just want to "**preach**", but I want to **love others enough to pray for them** that they might have the **righteousness** that they need to **survive the coming judgment**. I am reminded of and will close with words from the book of **Jude**:

***Jude 17** But you, beloved, remember the words which were spoken before by the apostles of our Adonai, Yeshua the Messiah: ¹⁸ how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. ¹⁹ These are sensual persons, who cause divisions, not having the Spirit. ²⁰ **But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,** ²¹ keep yourselves in the love of Yah, looking for the mercy of our Adonai, Yeshua the Messiah unto eternal life. ²² **And on some have compassion, making a distinction;** ²³ **but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.** ²⁴ Now to Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy, ²⁵ To Yah our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen.*

Shabbat Shalom,
Ardelle