

Shavua Tov

Weekly Parsha

A Rood Awakening! Torah Commentary
By Glenn McWilliams

Torah Portion: *Noach*

נח

"Noah"

These are the chronicles of Noah: Noah was a righteous man, faultless in his generation. Noah walked with God

Eleh toldot Noach Noach ish tsadik tamim hayah bedorotav et-ha'Elohim hithalech Noach

Scripture for study:

Bereshit (Genesis) 6:9 - 11:32

In last week's Torah portion¹ we witnessed the rise and fall of creation. Six times in the opening verses of the book of Genesis we heard the Creator declare of his creation that it was good, culminating eventually in the concluding statement that it was all very good. Ten generations later, however, we read that the earth had become so corrupt and violent that YHWH repented of creating man.

"And YHWH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:5)

"The earth also was corrupt before Elohim, and the earth was filled with violence. And Elohim looked, upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth." (Genesis 6:11-12)

"And it repented YHWH that he had made man on the earth, and it grieved him at his heart. And YHWH said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." (Genesis 6:6-7)

Knowing the intolerable condition of creation, due to the sin of man, YHWH proclaims his judgment upon the whole earth and upon every living thing.

“And YHWH said, My spirit shall not always strive with man, for he also is flesh: yet his days shall be an hundred and twenty years.” (Genesis 6:3)

“And Elohim said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.” (Genesis 6:13)

We should take care to note what YHWH gave as the reasons for his judgment being released in such vast measure upon the whole earth. The Torah gives us two specific reasons for Elohim’s judgment; corruption of his way and violence. We may also here recall Yeshua’s response to his talmidim’s question concerning the end of days.

“And Yeshua answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Messiah; and shall deceive many. And ye shall hear of wars and rumors of war; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake. And then shall many be offended and shall betray one another, and shall hate one another.” (Matthew 24:4-10)

“But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” (Matthew 24:37-39)

The Apostle Shaul likewise speaks of the these matters when he wrote,

“For we know that the whole creation groaneth and travaileth in pain together until now.” (Romans 8:22)

The secular news sources daily broadcast reports of the increase in violence around the world. Here in the United States we have seen an increase in random violence, gang related violence, school and church shootings as well as domestic violence. Around the rest of the world we witness terrorist attacks in Russia, Spain, Japan, Indonesia, and throughout the middle-east. There is war raging in Africa, India, Pakistan, Chechnya, Afghanistan, Iraq, Israel, and at least politically with North Korea, Syria, and Iran. We also see the increase of violence reflected and promoted in our culture through media such as, movies, video games, and music. When we add to this increasing violence the corruption of plants, animals, and even human beings through genetic engineering, cloning, hybrids and chemical fertilizers, synthetic supplements, as well as the pollution and exploitation of the environment, we should begin to wonder if we are not approaching the days that Yeshua referred to as the days of Noah. For this reason I believe that it is very important that we understand the actions and motivations of the

Creator that we may know what to expect from him in the future and that we know how to live before him in the present.

Before we begin looking at the teachings surrounding the flood, let us first turn to another story of judgment that will give us great insight into the heart of the Creator. The Torah clearly states that Adam was created to be the image of Elohim in the world.

“And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and over all the earth, and over every creeping thing that creepeth upon the earth. SO Elohim created man in his own image, in the image of Elohim created he him; male and female created he them. And Elohim blessed them and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” (Genesis 1:26-28)

“And YHWH ELOHIM formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” (Genesis 2:7)

“And YHWH ELOHIM took the man, and put him into the garden of Eden to dress it and to keep it.” (Genesis 2:15)

“And out of the ground made YHWH ELOHIM to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil.” (Genesis 2:9)

“And YHWH ELOHIM commanded man saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” (Genesis 2:17)

There are several important lessons that we should learn from these verses. The first lesson we learn from the creation narrative is that YHWH ELOHIM is all about life. It is YHWH ELOHIM that creates the cosmos, the garden, the plants, the animals, and man. It was YHWH that formed man from the dust and breathed the spirit of life into him. We should also note that YHWH provided man with the means to sustain his life in providing him the green herb and fruit with seed. YHWH also commanded man to eat from the tree of life, and prohibited man from the fruit of the tree that would ultimately bring death to man. The second lesson we learn from these few verses is that man was created to be the manifest presence or image of Elohim in the world. Here we must be careful to understand that for man to be in the image of Elohim does not mean that man would look like Elohim. Yeshua declares quite clearly that Elohim is Spirit and not flesh.ⁱⁱ The testimony of the scriptures confirms this reality.

“And they heard the voice of YHWH ELOHIM walking in the garden in the cool of the day:” (Genesis 3:8)

“And YHWH spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.” (Deuteronomy 4:12)

“Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that YHWH spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon and the stars even all the host of heaven, shouldst be driven to worship them, and serve them...” (Deuteronomy 4:16-19)

“Elohim is not a man, that he should lie; neither the son of man, that he should repent:” (Numbers 23:19)

“And also the Strength of Israel will not lie nor repent: for he is not a man that he should repent.” (1 Samuel 15:29)

“For he is not a man, as I am, that I should answer him, and we should come together in judgment.” (Job 9:32)

If YHWH ELOHIM is not a man and has not the body of a man how then is Adam to be the likeness of the Creator? The answer lies in the commandments that YHWH gave to Adam to be fruitful and multiply and to exercise dominion over the earth and its inhabitants. Adam was created to cultivate and protect the garden. In other words, Adam would be in the image of YHWH ELOHIM by being about life! By living, creating life, protecting life, sustaining life, nurturing life, and by ruling justly and compassionately to assure life Adam would be the image of the Creator of life.

We see the Creator's attribute of life delineated even further in the Torah's distinction between Tahor (clean) and Tamei (unclean). Those things which are consistent with the Creator's image and are useful for man in bearing the image of ELOHIM in the world are considered to be Tahor. Those things which are not indicative of the Creator and are not useful for man in bearing the image of ELOHIM are considered Tamei. It should not surprise us then that death, and dead things are considered to be Tamei.

“And YHWH said unto Moses, Speak unto the priests the sons of Aaron and say unto them, There shall none be defiled for the dead among his people; But for his kin, that is near unto him, that is, for his mother, and for his father and for his son, and for his daughter, and for his brother, and

for his sister a virgin, that is nigh unto him, which hath no husband; for her may be defiled.” (Leviticus 21:1-4)

“And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; neither shall he go in to any dead body, nor defile himself for his father, or for his mother;” (Leviticus 21:10-11)

“He that toucheth a dead body of any man shall be unclean seven days.” (Numbers 19:11)

“Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of YHWH; that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.” (Numbers 19:13)

Clearly death has no part in the image of ELOHIM – thus, when Adam and Eve ate the fruit of the forbidden tree, death came unto man. Armed with the forbidden knowledge of good and evil man began choosing for himself what was right and what was wrong. Death entered the world through the wrong choices of Adam.

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for our of it wast thou taken: for dust thou art, and unto dust shalt thou return.” (Genesis 3:17-19)

Here we witness the devolving of the earth back to chaos due to Adam’s failing to keep the commandments. By living by his own choices and knowledge Adam changed the image of ELOHIM. Adam corrupted the Garden of Eden by his own knowledge and choices. Having desecrated the manifest presence of YHWH ELOHIM by his sins, The Creator expelled Adam and Eve from the Garden.

“And YHWH ELOHIM said, Behold, the man is become as one of us, to know good and evil; and now, lest be put forth his hand and take also of the tree of life, and eat, and live forever; therefore YHWH ELOHIM sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden Cherubim, and a flaming sword which turned every way to keep the way of the tree of life.” (Genesis 3:22-24)

For many years of my life I understood YHWH’S actions to be a wrathful judgment upon Adam and Eve to punish them for their sins. But I believe with careful study we

see another motive behind YHWH'S judgment. I would suggest that by casting Adam and Eve out of the Garden of Eden and away from the tree of life that Adam and Eve would die with their sinful nature. Had Adam and Eve been allowed to continue to eat from the tree of life after having eaten from the tree of the knowledge of good and evil mankind would be living in eternal enmity with the Creator. By allowing man to die, YHWH opened the door for a later restoration, redemption, and resurrection through Yeshua the Messiah. So it is that we should understand that the expulsion from the Garden of Eden was not YHWH punishing Adam and Eve by death, but consistent with his nature, the Creator was establishing the means by which to restore life to all creation.

The same principle is at work in the story of the destruction of all flesh by the flood. We have already witnessed that mankind had greatly fallen from his original state. Man had corrupted the earth, nature, himself, as well as the image and ways of YHWH ELOHIM. So severe was this corruption that without the Creator's intervention the image of ELOHIM may have been lost forever. Who would future generations understand YHWH ELOHIM to be? Since man was understood to be the image of ELOHIM, then what man did reflected directly upon the Creator. Since man was all about violence and death, so the perception would be that YHVH ELOHIM was all about violence and death. So corrupt was man that the very image of ELOHIM was reversed. We may recall the words of the prophets who would later rebuke the priests of Israel for the same corruption.

"Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20)

"Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." (Ezekiel 22:26)

Even with the sober judgment of ELOHIM upon mankind, still it is clear that the Creator did not intend to destroy ALL life from off the face of the earth. Let us look at the evidence that is consistent with His attribute of life. First we should recognize that if YHWH ELOHIM truly intended to flush all creation down the proverbial cosmic toilet he would have spared no one. But this is not the case. The Torah declares,

"But Noah found grace in the eyes of YHWH." (Genesis 6:8)

The Torah goes on to give us a brief description of the man Noah,

"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with Elohim. And Noah begat three sons, Shem, Ham, and Japheth." (Genesis 8:9-10)

This terse description about Noah is quickly contrasted against the description of Noah's generations;

"The earth also was corrupt before Elohim and the earth was filled with violence." (Genesis 6:11)

These contrasting descriptions have led to much debate concerning Noah's true character. The sages often compare this description of Noah with a similar statement made to Abraham.

"And when Abram was ninety years old and nine, YHWH appeared to Abram, and said unto him, I am El Shaddai; walk before me, and be thou perfect." (Genesis 17:1)

Many of the sages say that Noah's righteousness and walk was far inferior to that of Abraham's, for Noah walked "with" ELOHIM while Abraham was given the honor of walking "before" YHWH. Others say that Noah appeared righteous only as compared to "his generation". The Tanchunan compares Noah to a man putting a silver coin into a bowl filled with copper ones. Naturally the silver coin, though it is not gold, will still stand out against the inferior copper ones.ⁱⁱⁱ We see a similar comparison made in the Apostolic Writings concerning Abraham's nephew Lot. Throughout the Torah we witness Lot's constant failures, selfishness, and earthiness. The Torah even tells us that Lot had to be physically carried from Sodom before its destruction. And yet, Peter describes Lot as being a righteous one suffering in Sodom.

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked;" (2 Peter 2 6-7)

Indeed compared to the generation of Sodom and Gomorrah it is possible that even Lot appeared righteous in his day. Concerning Noah and Abraham however, the rabbis go on to contrast both men's reaction to the news of a divine destruction upon the earth. The rabbis point out that when Abraham heard the news of the coming destruction to be visited upon Sodom and Gomorrah that he immediately began to intercede the righteous of these cities.^{iv} Noah on the other hand when confronted with the news of a divine destruction coming upon the earth only made provision for himself and his family.^v Here I disagree with the rabbis concerning Abraham's superior righteousness. I would point out that while Abraham did indeed intercede, it was to no avail. Abraham soon discovered what YHWH knew already; there were no righteous men in those cities. Conversely, Noah understood the judgment of ELOHIM. YHWH told Noah that he would strive with man for 120 years. During this time Noah was commanded to build an ark. Again, if ELOHIM desired to simply destroy all life from off the planet earth, except Noah, he could have simply beamed him up and proceeded with the destruction. I suggest that the building of the ark was not just for Noah and his family, but was a means of raising serious questions by the neighbors. The Ark was a means for Noah to

preach repentance and life. Returning to the testimony of the Apostolic Writings we read,

“And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.” (2 Peter 2:5)

By his obedience to the command of YHWH, Noah brought opportunity for repentance. This not only demonstrates that Noah was indeed a righteous man but more importantly it demonstrates that YHWH was not trying to destroy life but save it! YHWH has made it clear through the prophet Ezekiel that he takes no delight in the death of sinners, but wills that all should repent and live.

“Have I any pleasure at all that the wicked should die? saith Adonai YHWH: and not that he should return from his ways and live?” (Ezekiel 18:23)

“As I live, saith Adonai YHWH, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:” (Ezekiel 33:11)

We may also see YHWH’S desire that the wicked repent and live in the progressive manner in which the flood occurs. We may recall that up to this time the earth was watered with a mist.^{vi}

“And the rain was upon the earth forty days and forty nights” (Genesis 7:12)

“And the flood was forty days upon the earth; and the waters increased,” (Genesis 7:17)

“And the waters prevailed and were increased greatly upon the earth” (Genesis 7:18)

“And the waters prevailed exceedingly upon the earth” (Genesis 7:19)

“All the high hills that were under the whole heaven were covered.” (Genesis 7:19)

“Fifteen cubits upward did the waters prevail; and the mountains were covered.” (Genesis 7:20)



Clearly the flood grew incrementally giving mankind the chance to move to higher ground, repent and live. Note that the water constantly drove people higher and higher,

as if leading them to the Creator himself. But the wickedness of man was so great that none did call out or repent. I suggest that due to the corrupted image of the Creator being perpetuated by man that it was possible that none knew who to call upon or how to find true repentance.

So it is that we see that by the flood YHWH did not intend to destroy all life, but to cause all life to repent and come to the way of true life. It is for this reason that YHWH spared every kind of animal, and Noah and his family. Even in the events following the flood we see very clearly that YHWH is all about life and not death.

Prior to the flood YHWH promised Noah that he would make a covenant with him.

“But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and they son’s wives with thee.” (Genesis 6:18)

When Noah comes out of the ark, YHWH does indeed make a covenant with him.

“And Noah builded an altar unto YHWH; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And YHWH smelled a sweet savor; and YHWH said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” (Genesis 8:20-22)

Here we should take careful note that while the flood did destroy all who did not believe and repent, it did not destroy the sinful nature of man.

“... for the imagination of man’s heart is evil from his youth.” (Genesis 8:21)

By saving Noah and his family, as well as a breeding pair of all animals, YHWH clearly demonstrated that his intention was to restore the earth. We here note the similarities between the commandment as given to Adam and Eve and to Noah and his family.

To Adam and Eve:

“And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And Elohim said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth and to every fowl of the air, and to

every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so.” (Genesis 1:28-30)

To Noah and his family:

“And Elohim blessed Noah and his sons, and said unto them be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of our lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of Elohim made he man.” (Genesis 9:1-6)

While there are many similarities between these two texts, there are also many differences. One of the most notable differences concerns the diet of man. Clearly in the Garden of Eden man’s diet was a vegetarian diet. But now YHWH gives permission for Noah and his descendents to eat flesh. Not only is permission to eat flesh given by it would appear to be without limit.

“Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.” (Genesis 9:3)

Many in the Messianic movement have tried to qualify this “everything” by pointing to the last half of the verse concerning the green herb. These teachers point out that not every tree in the Garden of Eden was given for food, since the tree of knowledge of good and evil was prohibited to Adam and Eve. Therefore some would assert that this “everything” is limited to those things listed in the acceptable food lists found in Leviticus 11 and Deuteronomy 14. In contradistinction to these teachers I point to the fact that it is permissible for the children of Israel to give unclean meat to the strangers living among them.

“Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto YHWH thy Elohim.” (Deuteronomy 14:21)

We may surely deduce from this passage that the kosher dietary laws are only for those who claim to be the children of Israel, living within the covenant. As we shall see these laws have to do with being the image of YHWH in the world. By giving Noah and his family permission to kill and eat animals, YHWH is re-establishing man’s superiority over the animals. Here we must remember that prior to the flood; man was acting like an animal, violent and base. Now in our story YHWH brings forth the principle that it is

alright for man to kill and eat an animal, but not for an animal to kill and eat a man. YHWH clearly said that if an animal kills a man that animal shall be killed.

“And surely your blood of your lives will I require; at the hand of every beast will I require it.” (Genesis 9:5)

Here the Creator once again establishes the fact that man is to be valued above the beasts. Therefore, while it is permitted for a man to kill an animal, it is not permitted for man to kill another man, for man is created to be the bearer of the image of YHWH. It is here that YHWH establishes government with the purpose of protecting the image of YHWH in man, as well as protecting the righteous from the unrighteous. We should take note that while an individual does not have the right to take another man’s life, a government does. As the Torah unfolds these laws of government and justice will be made abundantly clear.^{vii} What is important for us to understand at this point is that the Creator has begun the restoration of his image with Noah and his sons. This process of restoring the image of YHWH to man will become even more refined in the giving of the Torah at Mount Sinai.

As has already been stated, while the flood removed many sinners from the face of the earth, it did not remove sin. We see evidence of this not only in the need to establish courts of justice on the earth, but also in two individuals whose stories are told in the remainder of our portion. Let us first look at the story of Noah’s middle son Ham.

The Torah tells us that Noah began farming the land and that he planted a vineyard. It also tells us that one evening Noah was enjoying the fruit of his labor became naked and drunk in his tent.

“And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness. And Noah awake from his wine, and knew what his least son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.” (Genesis 9:20-25)

On the surface or pshat^{viii} level this story is pretty straight forward. Ham came out of his father’s tent mocking the fallen and exposed position of his father evoking the wrath of his sober father down upon himself and his son. But I would suggest that there may be more to this story than first meets the eye . . . the drash or sod levels of understanding. The question that should be asked is why is Canaan, Ham’s son the one to be cursed and not Ham? First we should take note that Canaan is not Ham’s only son, but he is the youngest.

“And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.”

(Genesis 10:6)

Here we should ask what is so different about Canaan. Why did Moses not curse the other children of Ham? I am suggesting that it is possible that Canaan was different than the others in that he had a different mother. Let me explain. The Torah teaches;

“None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am YHWH. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness.” (Leviticus 18:6-8)

We should note that Noah’s wife is no where referred to as the mother of Shem, Ham and Japheth. It is possible that the mother of Noah’s children died earlier and that Noah remarried. We should note that the Torah tells us that Ham came out of the tent, but that it never mentions him going in. I would suggest that Ham was drinking in his father’s tent with Noah. When Noah became drunk, Ham slipped in and slept with Noah’s wife, thus uncovering Noah’s nakedness. Ham comes out boasting to his brothers. The brother’s then walked into the tent backwards and covered Noah’s wife which is his nakedness. We may only guess as to what Noah saw when he awoke, but he knew instantly that it was Ham that did it. Is it possible that Canaan is Ham’s son to Noah’s wife? We should recognize that the Canaanites are the descendents of Canaan. We should also recognize all of the sexual perversities that are condemned and forbidden in Leviticus 18 are what is practiced by the Canaanites. Was Noah right in cursing this child? The Torah teaches,

“Thou shalt not sow thy vineyard with diverse seeds: lest the fruit of thy seed which thou has sown and the fruit of thy vineyard be defiled.” (Deuteronomy 22:9)

Clearly if my suppositions are correct then Canaan is defiled fruit from a mixed seed planted in Noah’s vineyard.

The second infamous man is also a descendant of Ham through his son Cush, the man Nimrod. Nimrod is the greatest evidence that while the flood removed many sinners it did not remove sin. So the Torah teaches,

“And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before YHWH; wherefore it is said, Even as Nimrod the mighty hunter before YHWH. And the beginning of his kingdom was Babel...” (Genesis 10:8-10)

We may learn much in these few verses. First let us see that while YHWH is all about life, not that Nimrod makes his name in death. The Hebrew of these verses is even more profound, declaring the Nimrod is a great hunter in the face of YHWH. Here it is as if Nimrod is flaunting his abilities before the Creator of life. We should also note that

Nimrod is called a mighty one. When we connect this to his hunting prowess we begin to see that Nimrod is the first to live by the edict "Might makes Right." By intimidation and violence Nimrod establishes himself as the first king of the earth. We should remember that all of the people on earth are descendants of Noah. Until Nimrod asserts himself above others, everyone was simply family, given evidence too by the fact that everyone spoke one language. Nimrod however established himself as king over his kindred, making them his kingdom. We should note that being king was not all that Nimrod had in mind.

"And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, God to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name..." (Genesis 11:3-4)

One cannot help but to note the similarity of spirit between these words and those of HaSatan as recorded in the prophet Isaiah.

"How art thou fallen from heave, O Lucifer, son of the morning! How art thou cut down t the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of Elohim; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." (Isaiah 14:12-14)

In both of these cases those who sought to exalt themselves were cast down. Due to Nimrod much wickedness, idolatry, and violence has continued in the world. While we see that sin was not done away with by the flood, we must always remember that YHWH is always about life. And so it is that our Torah portion does not end with the mention of means of our hope, the next righteous one, to gain Elohim's grace and become the vessel by which salvation from sin shall come into the world.

"And Terah lived seventy years, and begat Abram, Nahor, and Haran." (Genesis 11:26)

Through the blessed line of Shem Abraham would become the next one to enter into a covenant with YHWH that ultimately will bring about the next part of the process of restoring man, by restoring the image of YHWH. But this must wait until next week.

SHAVUA TOV !

ⁱ Bereshit Genesis 1:1-6-8

ⁱⁱ John 4:24

ⁱⁱⁱ Studies in Bereshit, Nehama Leibowitz LAMBDA Publishers, Inc. New York, Pg. 60

^{iv} Genesis 18:17-33

^v Ibid: Nehama Leibowitz, Pg.61

^{vi} Genesis 2:5

^{vii} Numbers 35:30; Deuteronomy 19:7-15; Numbers 35:11-12; Exodus 21:28

^{viii} Four levels of interpretation of Scripture. PaRDeS. P'shat, Remez, Drash, Sod. P'shat is the literal interpretation, Sod is the very deep hidden meaning . . . Remez and Drash are ascending levels from P'shat to Sod.