

Parashat Noach

פרשת נח

Shabbat Heshvan 1, 5771, October 9, 2010

32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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Having trouble hearing the Lord?

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 6:9-11:32

הפטרה: Isaiah 54:1-55:5

הברית: Matthew 24:36-46, 1 Peter 3:18-22

החדשה

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Bereshit / Genesis 6:22 Thus Noah did; according to all that God had commanded him, so he did. 7:1 Then the Lord said to Noah, 'Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time. (NASB)

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God told Noah that from all of the people of the world, only Noah's family, his sons and their wives were seen to be righteous before Him in that day. Can you imagine how alone Noah must have felt, there was no one else considered righteous in his day. This brings to memory the passage in *1 Kings*

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19:14, where Elijah (Eliyahu) was described as discouraged because he was thinking that he was alone in his stand for the Lord. The Lord encouraged Elijah telling him that *"Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."* in *1 Kings 19:18*.

בראשית 6:22-7:5

22 וְהָיָה לְךָ וּלְךָם לְאֵבֶלָה: וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים כִּן עָשָׂה: וַיֹּאמֶר יְהוָה לְנֹחַ בֹּא-אִתָּהּ וְכָל-בֵּיתְךָ אֵל-הַתֵּבָה בְּי-אֶתְךָ רְאִיתִי צְדִיק לְפָנַי בְּדוֹר הַזֶּה: מִכָּל הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח-לָךְ שְׁבָעָה שְׁבָעָה אִישׁ וְאִשְׁתּוֹ וּמִן-הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הוּא שְׁנָיִם אִישׁ וְאִשְׁתּוֹ: נֹחַ מֵעוֹף הַשָּׁמַיִם שְׁבָעָה שְׁבָעָה זָכָר וּנְקֵבָה לְחַיּוֹת זָרַע עַל-פְּנֵי כָל-הָאָרֶץ: כִּי לְיָמִים עוֹד שְׁבָעָה אֲנֹכִי מִמְשִׁיר עַל-הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וּמַחִיתִי אֶת-כָּל-הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאָרֶץ: וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר-צִוָּהוּ יְהוָה:

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In the Ketuvim, writings section of the Tanach (OT), *Tehilim / Psalms 22*, King David wrote *22:1 My God, my God, why have You forsaken me? Far from*

Bereshit / Genesis 6:22-7:5

6:22 Thus Noah did; according to all that God had commanded him, so he did. 7:1 Then the Lord said to Noah, 'Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time. 7:2 'You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female; 7:3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth. 7:4 'For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made.' 7:5 Noah did according to all that the Lord had commanded him. (NASB)

30 *my deliverance are the words of my groaning. (NASB)* David's words continue
22:2 *O my God, I cry by day, but You do not answer; And by night, but I have no*
rest. (NASB) He is asking "why are you so far from saving me Lord? Why are
you so far from my groaning? Why do I cry out to you, but you do not answer?"
David had feelings in his heart that God had forsaken and abandoned him. These
feelings stem from the personal tragedies of his life, King Saul was trying to kill
him, his enemies were trying to kill him, his oldest son was trying to kill him, and
35 his family did not turn out well.

Similarly, in the book of Job, Job also experienced personal tragedy. He
lost his cattle, lost his children, and lost his wife, everything was lost to him and
even his own body was covered in soars, at one point, he had to have felt as if
there was no rest. Job also felt that God had abandoned and forsaken him. In
40 fact, Job was even angry at the Lord for all that had happened to him.

The scriptures tell us in the Ketuvei Shelachim (Apostolic Writings) that
in the ninth hour Yeshua cried out in *Mark 15:34 At the ninth hour Jesus cried out*
with a loud voice, 'Eloi, Eloi, lama sabachthani?' which is translated, 'My God,
My God, why have You forsaken Me?' (NASB) Now I don't believe that this was
45 a cry to question the reason behind why God had forsaken Yeshua on the cross.
The reason being that in the Hebrew language there is no word that directly
represents the interrogative adverb "why." The way the interrogative adverb is
constructed is by juxtaposing a preposition "for" (lamed) next to the pronoun
"what" forming the phrase "for what?" I believe that Yeshua is making a
50 statement saying "for what have you forsaken me?" It was for the reason of the
cross, to be cursed resulting from being hung upon a tree and die for the sins of
the world. Regardless of the exact reasons why Yeshua cried out this phrase from
Tehilim / Psalms 22, He did so from his own feelings of anguish and sorrow that
He was experiencing upon the cross.

55 The thing that we can learn from this is that it is ok to have feelings and
express the feelings that we have to God. This is the way God made us, to feel
such feelings and to express our feelings. The scriptures don't mention it but I am
certain that Noah also felt very alone during this time of entering into the ark.
All of the world's population would be rebuilt from Noah and his family. The
60 scriptures do tell us that both David and Job suffered times of tragedy in their
lives. Yeshua, being God in the flesh (*John 1:14*), during His deepest and darkest
hour also shouted His feelings to the heavens.

The feelings of abandonment by God or not hearing from the Lord are the
primary cause for ones crying out of despair. Something that I have thought about
65 is that could it be a person who desires to hear from the Lord to know what to do
is looking for the Lord to speak on their terms and not on God's terms? Are you
looking for the Lord to speak to you on your terms or on His terms? Are you
seeking to hear an audible voice as Samuel did in the book of *1 Samuel*? I
personally have never heard an audible voice from the Lord when He speaks to
70 me. The way the Lord speaks to me is through His word (the Scriptures) and in
the various ways that He works in my life. This is the way He has chosen to
reveal Himself to me. It is on His terms and not my terms. As you read through
and study this week's parsha, think about these questions: (i) "do I come to God
on my own terms or seek to come to Him on His terms?" (ii) "have I been trying

75 *to hear the Lord on my terms and if so, how would this affect my knowing what
God's will is for my life?"*

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Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever