

פרשת נח / Parashat Noach

Shabbat Cheshvan 3, 5769, November 1, 2008
32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d
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Is the Lord working in your life?

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

10 In this week's parsha, Parashat Noach, HaMabul (The Flood) and Migdal Bavel (the Tower of Bable) are undoubtedly the two major stories. In both of these major stories G-d is actively working in the lives of all the people on the earth. In this week's reading we find not only does G-d work at a global scale but also at a personal individual level.

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וַיְדַבֵּר אֱלֹהִים אֶל-נֹחַ לֵאמֹר: צֵא מִן הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבְנֵיךָ וּנְשֵׁי-בְנֵיךָ אִתְּךָ: כָּל-הַחַיָּה אֲשֶׁר-אִתְּךָ מִכָּל-בֶּשֶׂר בְּעוֹף וּבַבְּהֵמָה וּבְכָל-הָרֶמֶשׂ הָרֶמֶשׂ עַל-הָאָרֶץ הוֹצֵא אִתְּךָ וְשָׂרְצוּ בָאָרֶץ וּפְרוּ וּרְבוּ עַל-הָאָרֶץ: וַיֵּצְאוּ-נֹחַ וּבְנָיו וְאִשְׁתּוֹ וּנְשֵׁי-בְנָיו אִתּוֹ: כָּל-הַחַיָּה כָּל-הָרֶמֶשׂ וְכָל-הָעוֹף כֹּל רוֹמֵשׂ עַל-הָאָרֶץ לְמִשְׁפַּחְתֵיהֶם יֵצֵא מִן-הַתֵּבָה: וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל וּמִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ: וַיִּרַח יְהוָה אֶת-רִיחַ הַנְּיָחֹחַ וַיֹּאמֶר יְהוָה אֶל-לִבּוֹ לֹא אֶסְף לְקַלֵּל עוֹד אֶת-הָאָרֶץ בַּעֲבוּר הָאָדָם כִּי יֵצֵר לִבְ הָאָדָם רָע מִנְעֻרָיו וְלֹא-אֶסְף עוֹד לְהַכּוֹת אֶת-כָּל-חַי כַּאֲשֶׁר עָשִׂיתִי: עַד כָּל-יְמֵי הָאָרֶץ זָרַע וְקָצִיר וְקֹץ וְחָרֵף יוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ: וַיְבַרֵךְ

17 v. הוצא כתיב, הוצא קרי. 19 v. ס"א וכל- וכן ח"ש, ת"ע ות"ס. 19 v. ס"א וכל וכן ח"ש, ת"ע ות"ס. 20 v. ירושלמי הטהור חסר. 21 v. כן במוגה, בהללי ורח.

Bereshit / Genesis 8:15-22
8:15 Then G-d spoke to Noah, saying, 8:16 'Go out of the ark, you and your wife and your sons and your sons' wives with you. 8:17 'Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth.' 8:18 So Noah went out, and his sons and his wife and his sons' wives with him. 8:19 Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark. 8:20 Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird and offered burnt offerings on the altar. 8:21 The Lord smelled the soothing aroma; and the Lord said to Himself, 'I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done. 8:22 'While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease.' (NASB)

In this week's text I want to look at the portion of text that might have a significant truth behind a very basic meaning. In *Bereshit / Genesis 8:17* HaShem told Moshe to go out from the ark and to bring out every living creature that was with him so that they may be fruitful on the earth and multiply. Interestingly the "Qere Ketiv" that is found in the marginal Masorah for the word הוצא in 8:17. It says that it is written as הוצא but it is read הוצא. The word הוצא is written in the Hiphil stem whose root is צא meaning "to go out." When the word is conjugated in the causative Hiphil verbal stem it generally loses the ך but it's retained in the Qal verbal stem. Since the Masorah notes that it is in the Hiphil and retains the ך what can we say about this peculiarity? Is it a hybrid between both the Qal and the Hiphil stems? In the Qal stem it means "go out" and in the Hiphil stem it means "take out" or to induce the animals to leave on their own accord. This implies that if the animals do not choose to go out on their own persuade them to go out from the ark.

Before we continue I thought we could talk a little more about the Hiphil verbal stem in the Hebrew language. Did you know the Hiphil stem occurs more frequently than any other derived stem? The Hiphil stem occurs 9,496 times in the Hebrew Bible. It appears in the Perfect 2,684 times, Imperfect 4,063 times, Imperative 740 times, Infinitive Construct 951 times, Infinitive Absolute 223 times and Participle 835 times.

The meaning of the Hiphil stem is causative. The Hiphil stem is used to express a causative type of action with an active voice. For example, the verb מלך means "he was king" or "he reigned" in the Qal verbal stem. The Hiphil form is המליך and it means "he caused to reign" or "he made (someone) king." Note the words "caused" and "made" are used to express the causative action of the Hiphil stem. In the translation of the Hiphil form there are both literal and more idiomatic translations. For example:

45	הזכיר	he caused to remember He reminded
	השמיע	he caused to hear He proclaimed
50	הקריב	he caused to approach He presented.

Generally speaking while translating the Hebrew into what is considered "good English style" the more idiomatic translations are what is preferred. The more literal translation however may be used to reinforce the causative nuance of the Hiphil stem. The Hiphil stem actually tells us a little bit about the character of G-d. In order to see this let's do a small survey of Sefer Bereshit (book of Genesis) on the promises G-d made to the patriarchal Fathers.

In sefer *Bereshit / Genesis*, HaShem's makes promises to Avraham, Yitzchak, and Yaakov which are very central to understanding this character of G-d I would

Qere and Ketiv
from the Aramaic *qere* or *q're*, ("[what is] read") and *ketiv*, or *ketib*, *kethib*, *kethibh*, *kethiv*, ("[what is] written"), refer to a small number of differences between what is written in the consonantal text of the Hebrew Bible, as preserved by scribal tradition, and what is read.

like to discuss. According to *Bereshit / Genesis* G-d will accomplish what he has promised to the patriarchal Fathers is reflected in the common use of the Hiphil verbal stem in the context of G-d's promises. Take for example the following:
65 Avraham's wife is barren in *Bereshit / Genesis 11:30*, Yitzchak's wife Rebecca is barren *Bereshit / Genesis 25:21*, and Yaakov's wife Rachel in *Bereshit / Genesis 29:31*. The infertility of Sarah, Rebecca, and Rachel illustrates that HaShem himself will bring about what He has promised. G-d gives Sarah a baby in her old age in *Bereshit / Genesis 21:1-2*, Rebecca in *Bereshit / Genesis 25:21-26*, and Rachel in *Bereshit / Genesis 30:22-24*. The promises of G-d in Hebrew are in the Hiphil verb form in the grammar. The Hiphil stem is important in this context because it expresses "causative" action. In the Ketuvei Shelachim (Apostolic Writings) we read that HaShem continues to bring forth children, for we, like Yitzchak, are children of promise (*Galatians 4:28*). The point I want to make is
75 G-d is active and working throughout the lives of the children of Israel in the Bible. In the scriptures, the wives of the patriarchal Fathers, G-d is actively at work in their lives. As the Hiphil verbal stem indicates G-d actively works in our lives, at least he should be right?

80 **Has the Lord been working in your life recently?**

In today's scripture reading in *Bereshit / Genesis 8:17* G-d told Noah to induce the animals to leave the Ark for their own good. One way we know for certain G-d is working in our lives is by understanding his attempts to motivate us to do what is right. There is tremendous joy and freedom in following Yeshua the Messiah but there are also disciplines for example, the discipline of forgiveness, humility, love, trust, and most of all obedience. It truly is a narrow path to follow Yeshua but in this day and age of moral relativism the path becomes a little fuzzy. Do we choose to live according to G-d's will as we find it in the scriptures or do we live according to what we feel is right based on our own opinion or what is culturally accepted as ok? This is a question about our individual commitment to the Lord. What is the level of your commitment to the Lord? How does your culture and your upbringing, childhood, or early life influence your walk with G-d? I have to admit, even for me it is difficult sometimes to step outside of my emotions (what I feel is right) and step into what is right in G-d's eyes according to the scriptures.
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In the scriptures we read over and over again the Hiphil verbal stem which indicates G-d is reliable and follows through on his promises. We know G-d is Holy, Loving, Just, Immutable (unchanging), and Righteous. *Malachi 3:6 says "I the Lord do not change."* If G-d does not change, neither does His Word. G-d's Word will never go out of date and the truths found in His Word will never expire. We can rely upon G-d's Word for it is perfect just as it says in *Proverbs 30:5 "Every word of G-d is flawless; he is a shield to those who take refuge in him."*
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While reading through the bible we find G-d is constantly working in the lives of men, women, and children. If G-d is not working in your life maybe there is a

Moral Relativism

In philosophy, moral relativism is the position that moral or ethical propositions do not reflect objective and/or universal moral truths, but instead make claims relative to social, cultural, historical or personal circumstances. Moral relativists hold that no universal standard exists by which to assess an ethical proposition's truth; it is the opposite of moral absolutism.

reason? Consider maybe the way you live your life is not consistent with the Messiah you proclaim?

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In conclusion, this week we have some things to think about. G-d works in our lives nudging us to do what is right primarily to turn us from our own ways to following His ways. Faith in Yeshua the Messiah was never about doing nothing. Like any other relationship we have to work to keep a strong relationship with the Lord and his Messiah Yeshua through studying His Holy Word. I am convinced that if we begin to study the Word of G-d we will not only grow closer in our relationship with Him but we will also become what G-d would want us to be.

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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

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