

NOAH

GENESIS (B'RESHIYT 6:9 – 11:32)

INTRODUCTION:

1. Because of the wickedness – the mixing and mingling – God determined to blot out all inhabitants of the earth.
 - a. Mankind had corrupted his way and, consequently, corrupted the earth itself.
2. Josephus records that Adam had predicted destruction of world by flood and fire.
 - a. Antiquities of the Jews, Book I, chapter 2, paragraph iii.
3. Lamech named him “Noah” indicating that he would bring “rest,” meaning of name.
 - a. Geneological record in Gen. 5 seems to indicate that he was born in 1056.
 - b. Possibility that he was born in 1058, written in Hebrew as נח "א.
4. Noah was the remnant – “he found grace” in the eyes of the LORD; he was righteous, unpolluted and walked with God.
 - a. Noah, like Adam, would be father of mankind after the flood.
 - b. From the beginning, we see that there is always a remnant.
 - c. Apparently, Noah was the ONLY one considered righteous.
5. The flood waters are called “the waters of Noah” in Isaiah 54:9.
 - a. Rabbis deduce that the waters are Noah’s responsibility.
 - b. He had been content to protect his own righteousness by distancing himself.
6. If he had completed responsibility to that generation fully, flood might not have happened.
 - a. Inferring that, ultimately, God’s people are responsible for some events.
 - b. “Sons of God” in Gen. 6 are how narrative begins; ends with corrupted earth.
7. Much is made of fact that Noah “walked with God” but Abraham “before Him.”
 - a. Abraham is considered as spiritually superior to Noah.
 - b. Noah was “perfect in his generations” as if to say, compared to everyone else.
8. Because of his shortcomings, Noah and family had to care for animals on ark.
 - a. This to teach that, before flood, mankind had been selfish and consumed with *hamas*.
 - b. *Hamas* חמס translated as “violence” and specifically that which is related to robbery.
 - c. Robbery is equivalent to murder, biblically speaking.
 - d. Cain murdered his brother and did not consider himself to be brother’s keeper.
9. Don’t agree that flood is Noah’s fault, but agree that God’s people are emphasis of His Word.
 - a. This account does acknowledge that only eight people survived the deluge.
 - b. That generation was exceptionally wicked and unrestrained.
 - c. Unfortunately, most of the “sons of God” had already given in to temptation.
 - d. Consequently, there was no widespread representation of righteousness.
10. Demonstrates the ripple effect of our disobedience and God’s faithfulness when obedient.

CHAPTER 6: EARTH WAS CORRUPT

1. Verse 9: “These are the generations of Noah” – Hebrew also means “offspring.”
 - a. Noah had three sons – Shem, Ham and Japheth.

- b. Also can be rendered “history” – this is the history of Noah.
- 2. Greatest “offspring” any man could have is his spiritual “fruit” – their actions.
 - a. In Noah’s actions, mirrored in his sons, we see good and bad; the best and the worst.
 - b. The lingering “fruit” of Noah’s life and actions is that:

“By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.” – Hebrews 11:7

- 3. Thus the most important part of *sidrah* is not his family history (physical offspring) as much as his life story and how it relates to that generation.
 - a. Specifically, that he walked with God because he feared Him rather than mingle.
 - b. He rejected the culture’s trends and pull abstaining from idolatry and iniquity.
 - c. The “offspring” of the earth corrupted that which they had come from.
- 4. Verse 9: “Noah was a just man and perfect in his generations...and walked with God.”
 - a. Hebrew “just” is צדיק *tzadik* – literally “righteous.”
 - b. Hebrew “perfect” is תמים *tammim*, “undefiled” – didn’t mix as other “sons of God.”
 - c. “Walked with God” infers walked the “straight and narrow” path – the one way.
- 5. It does not say Noah and his family found grace or that they were just and undefiled.
 - a. They were spared because of his righteousness.
 - b. Consider Lot, the firstborn of Israel at Passover.

**“And he brought them out and said, ‘Sirs, what must I do to be saved?’ So they said, ‘Believe on the Lord Y’shua the Messiah, and you will be saved, you and your household.’”
– Acts 16:30-31**

- 6. These points demonstrate an important lesson for us because:

“As the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking (unclean?), marrying and giving in marriage (sons of God and daughters of men), until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.” – Matthew 24:37-39

- 7. We are witnessing the same trends in culture – engaging in unclean acts promoting mixing.
 - a. We are to remain unpolluted – set apart – and to walk upright before God.
 - b. If we are living in the “days of Noah” He will not spare the wicked of this time.
 - c. If we are “just” and “perfect” He will deliver us who live in the midst of corruption.

“For if God 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 ... then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment.” – 2 Peter 2:4-5, 9

- 8. Verse 10: “He begot three sons: Shem, Ham and Japheth” – the offspring of Noah.
 - a. Not named in order of birth: Japheth was eldest; Shem the spiritual “firstborn.”

9. Verse 11: “And the earth was corrupt before God ... and filled with violence.”
 - a. Was not functioning in its ordained purpose indicating “mixing” good and evil.
 - b. Indicating that men were not obeying the laws of God, the Creator.
 - c. “Before God” is לפני האלהים *lifnei ha’elohim* – “in the face of Elohim” (the Creator).
10. “Filled” (Heb. מלא *maleh* implies “full to completion”) with חמס *hamas* – “violence.”
 - a. “To take by force” implying “robbery” – rights of weak are trampled by the strong.
 - b. This infected the entire world and everything in it.
11. Their corrupt behavior became acceptable and, perhaps, required by those in power.
 - a. Midrash says they stole from each other in ways not subject to authority of courts.
 - b. Thievery within the letter of the law which weakened the conscience of people.
 - c. Led to total collapse of justice and social stability – i.e. lawlessness and moral chaos.
12. The reason the earth is corrupt is because mankind corrupted themselves in this behavior.
13. It does not say this is the result of fallen angels (i.e. “sons of God” in Gen. 6).
 - a. It doesn’t limit corruption to the *Nephillim* or “giants” who were “men of renown.”
 - b. Men of renown is “men of name” or “men of authority.”
 - c. “All flesh” corrupted their way and this corrupted the earth.
14. Our obedience or disobedience impacts and affects the earth in which we live.

“And it shall be that if you earnestly obey My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul, then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil. And I will send grass in your fields for your livestock, that you may eat and be filled” – Deuteronomy 11:13-15

15. If we bear good fruit in our body (dust) the land will produce good fruit.
 - a. The opposite is true if we do not produce good fruit or no fruit at all.
 - b. Based on principle found in Lev. 19:19 & Deut. 22:9 – mingled seed corrupts the land.
 - c. In days of Noah, when wheat sown, weeds (tares) grew; weeds of today from that time.
16. Verse 13: “The end of all flesh is come before Me ... I will destroy them with the earth.”
 - a. It is because “through them (man)” violence has filled the earth.

CHAPTER 6: PREPARATION FOR THE FLOOD

1. Verse 14: “Make for yourself an ark of gopher wood ... and pitch it within and without.”
 - a. The word “ark” is תבה *tevah* – an empty box that needs to be filled.
 - b. Same word used to describe basket that Moses (another deliverer) was placed in.
 - c. Moses brought Israel out of the mingled sea of Egypt.
2. Thus the ark was not a boat but a box designed to float, not sail – left to mercy of God.
 - a. Navigation of vessel was not left to Noah but to the Creator.
 - b. Was not meant as a home for Noah but a means of salvation –not determined by man.
3. Noah did have responsibility of building it himself according to God’s specifications (v. 15).
 - a. If he was to survive what was coming, he had to build what God told him.
 - b. If Israel was to have God in their midst, they had to build what God told them.
 - c. When Noah had done what he could do, God did what no man could do.
4. Noah worked on ark for at least 100 years, some say 120 years.

- a. Assume that construction would have aroused curiosity of his contemporaries.
 - b. Perhaps designed to give that generation a chance to repent.
 - c. Noah was a “preacher of righteousness” (2 Peter 2:5).
5. It was to be made of gopher (גפר) wood which was to resist seepage of water.
- a. This wood is unknown to us even though some have speculated as to its identity.
 - b. This word is used nowhere else in Scripture.
6. He was to cover (כפרת *khafarta*) inside and out with pitch (כפר *kofer*).
- a. This is the word that means “to cover, protect” as in “atonement” – e.g. Yom Kippur.
 - b. Noah was to make rooms (literally “nests” or “protective shelters”) in ark for animals.
7. Verse 16: “A light shall you make to the ark” - Hebrew is צהר *tzohar*, an unusual word.
- a. Suggests something that makes a “circle of light.”
 - b. It is ambiguous as to what this was exactly; legend says a “precious stone.”
 - c. It supposedly illuminated the entire ark; according to Midrash:

“During the entire twelve months that Noah was in the ark he did not require the light of the sun by day or the light of the moon by night, but he had a polished gem which he hung up: when it was dim he knew that it was day, and when it shone he knew it was night.”

8. Some maintain this was simply a skylight, the window Noah opened later (Gen. 8:6).
- a. However, Hebrew word there is “window” and not “light.”
 - b. Perhaps this is to remind us, in some sense, of the Light of Creation on Day one.
 - c. The flood “reversed” the Creation sequence to some degree: firmament and seas.
9. If we look at flood and the ark as prophetic, hinting at return of Son of Man – the “precious cornerstone” - then an illuminating “precious stone” is an interesting concept.

“Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious.” - 1Peter 2:4

“And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. . . . The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.” - Rev 21:10-11, 23

10. Interestingly, in a sense, New Jerusalem is a four-square “box” that needs to be filled with His people for it to function in its purpose.
11. Also interesting to consider that the ark housed everything necessary to produce life in earth.
- a. When flood had abated, “male and female” came forth from it.
 - b. Specifically, they came forth from the “opening” in the “side” of the ark.
 - c. The ark was comprised of three levels: lower, second and upper deck.
 - d. Mankind is “male and female” comprised of body, soul and spirit.
12. Verse 17: “I do bring a flood of waters upon the earth” – Hebrew is מבוול *mabul*.
- a. The month *Cheshvan* or *Marcheshvan* (when flood began) is called *Bul* in Bible.
13. This word is related to נבל *nabal* - “destruction, prevent growth, falling.”
- a. Which is related to בבל *baval* - “confusion, to confound” – i.e. prevent growth.

- b. Relates as well to terms that mean to “intermingle.”
- 13. Consequently, flood believed to have connection to Babylon in the land of Shinar.
 - a. Shinar (שנער) is term from root (נער *na'ar*) that suggests “shake off” or “shaking out.”
 - b. Legend says those who perished in flood were “shaken out” there.
 - c. He had determined to destroy “all flesh.”
- 14. If deposited there, Babylon was literally founded upon corruption and uncleanness.
 - a. Babylon is “mother of harlots and all abominations of the earth” (Rev. 17:5).
- 15. In destroying all flesh, the Hebrew word “destroy” is identical to “corrupt” in Gen. 6:11-12.
 - a. Thus, the flood judged the world “measure for measure.”
- 16. Verse 18: “I will establish my covenant with you” – not with sons and family.
 - a. Yet, they are permitted to enter the ark as well as the animals.
 - b. He was to also gather food stuffs for his family and for all animals.

CHAPTER 7: ENTERING THE ARK

1. Verse 1: “Come you and your house into the ark, for you have I seen righteous before me.”
 - a. “Before me” is לפני *lif'nei* – “before” or “in my face.”
 - b. As opposed to what will be said of Nimrod.
2. Up to now, Elohim had been used of God but now, יהוה YHVH is used – God of mercy.
 - a. Saving Noah and his family (and possessions?) from the destruction.
 - b. Also preserving life of all species by having Noah bring pairs into ark.
3. Verse 2: Noah instructed to bring a pair of unclean and seven pair of clean animals.
 - a. Torah already distinguishes between clean and unclean before Sinai – eternal Torah.
 - b. For one, Noah will sacrifice of these clean animals after departing ark.
4. Verse 4: “Yet seven days, I will cause it to rain upon the earth forty days and forty nights.”
 - a. To complete the work he had been given – much prep time, little execution time.
 - b. God gives us instruction as we need them – on a “need to know basis.”
5. These are seven days of mourning for Methuselah, Noah’s grandfather.
 - a. His name (מתושלח) means, “his death (מתו) launches, initiates (שלח).”
 - b. He was the sign to Noah that the flood was about to begin.
 - c. Tradition places day of his death as 11 Cheshvan.
6. Record in Gen. 5 shows he lived until year of flood given as 1656 – א" תרנו.
 - a. My opinion that the year of flood was 1658 - א" תרנח.
 - b. These letters spell a phrase: “a place (אתר *atar*) of rest (נח *noach*).”
7. “I will blot out ... all existence” – Hebrew יקום *y'kum* derived from קום *kum* “to rise, stand.”
 - a. Everything standing (proud and erect) will be destroyed.
 - b. Reminds of Hebrews 12 where everything will be shaken to determine what can stand.
8. Verse 6: “Noah was six hundred years old when the flood of waters was upon the earth.”
 - a. He was 500 when he started having sons (Gen. 5:32).
 - b. Implies this may have been when he received instructions to build ark.
 - c. Year would have been 1558 - א" תקנח or את קנח *et kaneach* – “(sign) wipe clean.”
9. Verse 7: “Noah ... went into the ark because of the waters of the flood.”
 - a. Implies that Noah entered the ark even as the flood waters were forcing them to.
10. Verse 11: Tells us flood began on 17th day of second month, flood began.
 - a. Rabbis differ as to whether Cheshvan or Iyar – based on beginning of year.

- b. Before Exodus, Tishri was first month; after Exodus Aviv was first month.
 - c. Most think that it was Cheshvan (November) which is rainy season.
 - d. On that very day, Noah and family entered the ark.
11. That would insinuate that the flood waters accumulated very quickly.
- a. When it is time for a prophesied event to occur, it happens quickly.
 - b. Preparation time is extended but execution of it is rapid.
 - c. “Though it tarries ... it will surely come, it will not tarry” (Habakkuk 2:3).

“And He said, ‘The kingdom of God is as if a man should scatter seed on the ground, and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. But when the grain ripens, immediately he puts in the sickle, because the harvest has come.’” - Mark 4:26-29

12. Verse 11: “On the same day were all the fountains of the deep up.” – Hebrew is תהום *tehom*.
- a. This is the same word used in Genesis 1:2 for “the deep” or “abyss.”
 - b. In Creation, waters “below firmament” had been gathered into their place.
 - c. Indicates that there was great seismic activity producing tsunamis (tidal waves).
 - d. This was followed by a torrential downpour of rain.
13. “And the windows of heaven were opened” – portals in the heavens (Malachi 3:10).
- a. Apparently, the vast waters above the firmament were released to fall to the earth.
 - b. In effect, the division that occurred on second day of Creation was being reversed.
 - c. When divided, it brought purpose and culminated on 3rd day when land appeared.
 - d. Then it was “good.”
14. By removing the divisions, it caused the land to be covered by waters again.
- a. It is indicative of “measure for measure” – man removed divisions by mingling.
 - b. God removed divisions destroying everything that lived on land.
15. Verse 12: “And the rain was upon the earth forty days and nights.”
- a. Hebrew word for “rain” is גשם *geshem*; not same word used in Gen. 2:5.
 - b. That word is מטר *matar* and means “to descend from heights.”
 - c. An allusion to spiritual rain – something from above coming to man below.
 - d. Rain as we know it seems to be different than what mentioned in Gen. 2:5.
 - e. The “rain” of the flood was literally “heavy rain” – not a blessing.
16. Some rabbis believe started slowly giving people time to repent; if they had the rain would have transformed into a rain of blessing.
- a. 40 is equivalent to מ *mem*, written in early paleo-Hebrew מ resembles waves of water.
 - b. 40 is number of testing – everyone was being tested.
 - c. As it was, in no more than forty days, the world that was, was no more.

“The world that then existed perished, being flooded with water.” – 2 Peter 3:6

17. Verse 16: “And the LORD shut him in” – either literally or made sure door didn’t open.
- a. Compare the protection given to the protection of the congregation of Philadelphia.

“Because you have kept My command to persevere, I also will keep (literally, “guard”) you from the hour of trial which shall come upon the whole world, to **test those who dwell on the earth.” - Revelation 3:10**

18. Also consider that the “remnant” of the Woman’s Seed are protected from the dragon.
 - a. Who tried to send a flood after the woman to overtake her.
 - b. This remnant keeps the commands and has the testimony of Y’shua.
19. Verse 17: The waters were deep enough to bear up the ark, which would have heavy.
 - a. Rabbinic literature says the waters were scalding hot; not inconceivable.
20. Verse 18: “And the ark went upon the face of the waters.”
 - a. Again reminding of Creation account; Spirit of God hovered on the face of the waters.
21. Verse 20: The waters covered the highest mountain, going over 20 feet beyond the peaks.
 - a. There was nowhere to run to during this calamity.
 - b. In the future, there will be nowhere to run – He will shake heaven and earth.
 - c. The sea and the waves will roar (Luke 21).
22. Verse 21-23: All land creatures perished, however, nothing suggests that sea creatures perished.
 - a. In the future we see:

**“And something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. And a third of the living creatures in the sea died.”
– Revelation 8:8-9**

23. Verse 23: “Noah only was left, and they that were with him in the ark.”
 - a. He kept watch over Noah and his family during the entire ordeal.
 - b. This protection speaks prophetically of those days at the coming of the Son of Man.

“Come, my people, enter your chambers, and shut your doors behind you; hide yourself, as it were, for a little moment, until the indignation is past.” – Isaiah 26:20

24. Verse 24: “The waters prevailed upon the earth a hundred and fifty days” – five months.
 - a. The waters were “strong” and “dominated” the earth for five months.
 - b. In the end of days:

“They (locusts) were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. And they were not given authority to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a man. In those days men will seek death and will not find it; they will desire to die, and death will flee from them.... Their power was to hurt men five months.” – Revelation 9:4-6, 10

CHAPTER 8: THE WATERS ABATE

1. Verse 1: “God remembered Noah and every living thing...with him in the ark.”
 - a. God doesn’t forget; “remember” is to say “move on his account.”

2. “And God made a wind to pass over the earth and the waters calmed.”
 - a. Word for “wind” is רוּחַ *ruach* also “spirit” – Spirit of God hovered over waters.
 - b. Same Spirit went forth upon violent flood waters and caused them to calm down.
 - c. “Peace, be still.”
 - d. By His Spirit, He caused the waters to return to their appointed place as in Creation.
3. Verse 2-3: The fountains of *tehome* were closed as were the windows of heaven.
 - a. Restoring conditions to what they were at Creation.
 - b. He restrained the rain and the waters began to recede, literally “to return.”
4. Verse 4: “And the ark rested on the seventh month on the 17th day of the month.”
 - a. If starting with 17 Cheshvan date, this would make it 17 Aviv.
 - b. This is the 3rd day after Passover begins: 14th Pesach offering, 15th Unleavened Bread.
 - c. This would be the day Y’shua would be resurrected.
 - d. Rested on the mountains of Ararat, which is a land (Isa. 37:38).
 - e. Somewhere in Armenia, not necessarily on Mount Ararat.
5. Verse 5: tops of mountains were seen on first day of tenth month – 1 Tammuz.
 - a. Waters continued to decrease.
 - b. Noah opened the window of the ark forty days later – 10 Av.
6. Verse 7: “And he sent forth a raven and it went to and fro” – Hebrew word is העֵרֵב *ha’orev*.
 - a. Why did he send an unclean bird?
 - b. The unclean raven could sustain itself by feeding upon carcasses – it never returned.
 - c. It kept going “to and fro” – going and returning – until the water dried up.
 - d. In other words, until Noah left the ark – raven never returned to him.
7. English “to and fro” is a very interesting phrase that reminds us of Adversary.

“And the LORD said to Satan, ‘From where do you come?’ Satan answered the LORD and said, ‘From going to and fro on the earth, and from walking back and forth on it.’”

- Job 2:2

“They (invading locusts) run to and fro in the city, they run on the wall; they climb into the houses, they enter at the windows like a thief.” - Joel 2:9

8. The term “locust” is אַרְבֵּה *arbeh* and is phonetically equivalent to עֵרֵב *arav*, the root of *orev*.
 - a. The definite article is used in Gen. 8:7 with the word from root that means “to mingle.”
 - b. This is also the word for Arab.
9. Verse 8-9: “And he sent forth a dove...but found no rest for the sole of her foot.”
 - a. The Hebrew word is יוֹנָה *yonah* the equivalent of Jonah.
 - b. The definite article (literally, הַיּוֹנָה *ha’yonah*) is used here as well.
 - c. Dove doesn’t feed on carcasses but, being clean, feeds on vegetation.
 - d. Thus, dove flies out and “hovers” over the waters – as Spirit of God in Gen 1:2.
10. Also believed to be a picture of Israel in that the nation would find no rest in exile.
 - a. But would return from exile as dove returned to ark at end of days (flood).
11. Verse 11: Dove returns to ark at “evening” with an olive leaf freshly plucked, not picked up.
 - a. That it comes with leaf or “branch” from olive tree, just plucked is fascinating.
 - b. This hints at wild branch being taken from wild tree and grafted into cultivated tree.
 - c. The tree must have been sticking up out of waters – emblematic of the nations.

12. It returns at ערב *erev* (from *arav*) and this is the time that Noah knows it is almost over.
 - a. Olive trees do not grow very tall, so this confirms that the trial is coming to an end.
13. The word translated “plucked” is also “torn” and is used in Hosea 6 – critical prophecy.

“Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; on the third day He will raise us up, that we may live in His sight.” – Hosea 6:1-2

14. Verse 13: “In the six hundred and first year, in the first month, first day of the month.”
 - a. This would be 1 Tishri (later known as *Yom Teruah*).
 - b. This is the day that Noah “removed the covering of the ark.”
15. Word used for covering is same as covering for the tabernacle.
 - a. Root word means “to cover, to hide from sight.”
 - b. Greek equivalent is *kalupto* as in *apokalupto* – i.e. apocalypse.
 - c. Footnote: Tradition is Adam created on 1 Tishri.
16. Verse 14: The earth was completely dry on 27th day of second month – 27 Cheshvan.
 - a. From the 17th of Cheshvan in previous year to this day was a solar year – 365 days.
 - b. On this day the earth was “hard/dry” and this is the day Noah and animals left the ark.
17. Verse 20: Noah built an altar and sacrificed burnt offerings of every clean beast and bird.
18. Verse 21: “I will not again curse the ground any more for man’s (האדם *ha’adam*) sake.”
 - a. The curse on the ground is officially lifted from the earth.
19. “For the imagination of man’s heart is evil from his youth” – still true today.
 - a. Evil inclination (*yetzer hara*) co-exists with good inclination (*yetzer tov*).
 - b. This is to say, the tree of knowledge of good and evil is within our hearts.
 - c. That is why we had to be born again of an “incorruptible seed.”
20. Verse 22: “While the earth remains” seasons and “day and night shall not cease.”
 - a. There is no “end of the earth.”

CHAPTER 9: GOD MAKES COVENANT WITH NOAH

1. Verse 1: “And God blessed Noah and his sons... be fruitful and multiply and replenish.”
 - a. What God blesses no one can curse; important considering later event.
 - b. Word “multiply” suggests spreading out.
 - c. “Replenish” is from מלא *malah* – “fill, complete.”
 - d. This blessing reminiscent of blessing pronounced upon Adam – Noah father of race.
2. Verse 2: God places “fear” and “dread” of man upon all the animals.
 - a. Rabbis deduce that when man made in God’s image, that would have been enough.
 - b. Generation of flood had lowered themselves to level of animals and forfeited respect.
 - c. God restored that blessing.
3. Verse 3: “Every moving thing that lives shall be food for you” – man permitted to eat meat.
 - a. Should be considered as the green herb.
 - b. From this point, man’s years will begin to decrease.
4. Should not presume that “everything” was food but only those that are clean.
 - a. Those that are defined in Leviticus 11.
 - b. Stipulations and restrictions are placed on consuming blood.

5. Blood has element of holiness; God is source of life, life is in blood, blood comes from God.
 - a. Blood is thus holy and not to be consumed.
 - b. All blood (life) must have departed body of animal before it can be eaten.
 - c. i.e. only the flesh is to be consumed.
6. This is also understood to mean that a limb is not to be cut from living animal and eaten.
 - a. i.e. Scripture forbids cruelty and blood consumption; basis of laws of *sh'chitah*.
 - b. Ritual slaughter and koshering of meat.
7. Verse 5: "And surely your blood of your lives I will require" – unlawful to commit suicide.
 - a. Only God has the right to end a life under any circumstance.
 - b. Blood comes from God, the giver of life.
 - c. Even if a beast kills a man, the beast is to be put to death as atonement (Ex. 21:28-32).
8. Verse 6: "Whoso sheds man's blood, by man shall his blood be shed."
 - a. Those who murder will be put to death through the courts or avenger of blood.
9. The prohibition is put in place because "in the image of God made He man."
 - a. Man is not a thing but a unique personality made for a purpose.
 - b. Difficulty arises when compared to Genesis 5 and other scriptures:

"And Adam lived one hundred and thirty years, and begot a son in his own likeness, after his image, and named him Seth." – Genesis 5:3

10. The Scripture does not say this in regard to Cain and Abel and makes statement in contrast to verses 1 and 2:

"In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created." – Genesis 5:1-2

11. Seems to make a distinction in those born to Adam after he has defiled himself.
 - a. We were "conceived in iniquity" (Ps. 51:5).
 - b. We have "borne the image of the man of dust" (1 Cor. 15:49).
 - c. Necessitating our need to be born again.
12. The context of passage in this *sidrah* is blood and its sanctity – it is life and God is source.
 - a. Don't kill that which has the potential to be born again into the image of God.
13. In fact, in verse 7, Noah and sons commanded to "swarm in the earth."
 - a. Hebrew word is שָׂרָץ *sharatz* – same word used in Gen. 1:20 for sea creatures (fish).
 - b. God desires that life be multiplied and not diminished through murder.
 - c. That His will may be performed in the earth and His purposes served.
 - d. God commanded the pure, undefiled seed to fill the earth as fish fill the sea.
14. From this Judaism also placed much importance on need to build a family.
15. Furthermore, these verses are basis of what is called the Noahide Laws, natural religion.
 - Establish courts of justice
 - Prohibition of blasphemy
 - Prohibition of idolatry
 - Prohibition of incest
 - Prohibition of bloodshed

- Prohibition of robbery
 - Prohibition of eating flesh cut from a living animal
16. All mankind were to keep these laws, according to Judaism.
 - a. Especially the strangers living among Israelites.
 - b. Only Israel is to keep the Torah.
 - c. I believe that ALL God's people are to keep His Torah.
 17. Verse 9: "I establish my covenant with you and with your seed after you." – includes family.
 - a. This is spoken to Noah and to his sons, thus including their descendants.
 - b. He will no longer destroy "all flesh" or "the earth" with a flood.
 - c. This covenant is made with all living things, including the animals.
 18. Should be noted that this was that "all flesh" would not perish in flood.
 - a. Egyptian army that perished in the sea was not "all flesh."

CHAPTER 9: SIGN OF THE COVENANT

1. Verse 12: "This is the token of the covenant . . . for perpetual generations."
 - a. Hebrew is אֹת הַבְּרִית *ote ha'brit*.
 - b. Signs between God and His people designed to keep His people upright and protected.
 - c. They include: Shabbat, circumcision and *t'fillin*.
2. Verse 13: "I have set (literally, "given") my bow in the cloud . . . for a token of the covenant."
 - a. The bow (Heb. קֶשֶׁת *keshet*) is assigned as sign of covenant between God and earth.
 - b. Probably already existed before but is not put to the purpose described here.
 - c. Is set in the firmament; that which divides above from below as physical manifestation.
 - d. Symbolic of the "likeness (resemblance, shape) of the glory of God."

**"Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of the LORD."
– Ezekiel 1:28**

3. Midrash observes that the bow is something that resembles God; a reflection.
 - a. This is interesting because the bow is composed of "fire and water."
 - b. Which is to say, a reflection of the sun in a wet atmosphere; two distinct elements.
 - c. These two are manifest as bow through the refraction and reflection of light.
4. Further symbolic that God who allows these two to work together, makes peace on earth.
 - a. i.e. By determining that earth will not be overrun by water.
 - b. The bow appears as an arc connecting earth with heaven.
5. Now, consider the word "sign" – אֹת *ote*; a permutation of phrase וְאֵת *v'et*. (Gen. 1:1)
 - a. Word *v'et* וְאֵת appears as *alef-tav* joined with *vav* (man) connecting heaven and earth.

בראשית ברא אלהים את השמים ואת הארץ:

6. Rabbis consider this וְאֵת *vav* to be "column of Creation" i.e. the Messiah.
 - a. Sign of the covenant (i.e. bow) is resemblance of God, connecting heaven and earth.
 - b. At Messiah's birth, angelic host in heaven declared, "Peace on earth, good will..."

7. Verse 16: “And I will look upon it” – and remember the covenant.
 - a. We are to look upon the *tzitzit* and remember the covenant.
 - b. Specifically we look upon אָתוּ *oto* “it” referring to blue cord; also word for “him.”
 - c. The blue cord is to remind us of the heavens (firmament) where God dwells.
 - d. Notice אָתוּ *oto* is permutation of אֹת *ote* and וְאֵת *v’et*.
8. Verse 18-19: “And the sons of Noah were . . . Shem, Ham and Japheth.”
 - a. These three were responsible for the earth being populated.
 - b. Asia was taken by Shem, Africa by Ham; Europe by Japheth.
 - c. “Ham was the father of Canaan” – the one who would be cursed.
9. Verse 20: “And Noah the husbandman began and planted a vineyard.”
 - a. Word “husbandman” is אִישׁ הָאֲדָמָה *ish ha’adamah* – “man of the earth” or “ground.”
 - b. Began to cultivate the earth instead of building cities (as did Cain and Nimrod).
 - c. Word “began” (Heb. חָלַל *chalal*) also means “debased, profaned” (e.g. Gen. 4:26; 6:1).
 - d. Noah profaned himself and planted a vineyard – got drunk.
10. Verse 21: After becoming drunk, he was “uncovered within his tent.”
 - a. Even the greatest of men can degrade themselves if they lose self-control.
 - b. Was spiritual minded and then became carnally minded (as did Peter in Mt. 16).
 - c. Was “clothed” with righteousness and wine uncovered him and rendered naked.
11. Verse 22: “And Ham, the father of Canaan saw his father’s nakedness and told his brothers.”
 - a. That Canaan is mentioned, some presume, is to allude to something Canaan did.
 - b. If so, Ham did not respond properly; instead of covering Noah, he told his brothers.
 - c. If not, Ham must have done something to Noah.
 - d. Shem and Japheth, walking backwards, covered the nakedness of their father (v. 23).
12. This example by Shem and Japheth suggests children are not to judge their parents by exposing their fault for others to see (as Ham).
13. It is one thing to acknowledge their fault, but another to publicly expose it.
14. Verse 24: “Noah awoke . . . and knew what his youngest son had done to him.”
 - a. Hebrew “youngest son” is בְּנוֹ הַקָּטָן *beno ha’katan* could mean “grandson.”
15. Verse 25: “Cursed be Canaan; a servant of servants shall he be unto his brethren.”
 - a. If Canaan sinned, then Ham’s actions provoke no response from Noah.
 - b. If Ham sinned, why is Canaan cursed? Because God had blessed Noah and sons.
 - c. Bil’am couldn’t curse Israel; had to bless because God had blessed.
16. The blessing or curse of a father upon children would affect their descendants.
 - a. This is a preview of what would befall the Canaanites.
17. Curse of servitude is that, from birth, Canaanites would be prone to slavery instead of liberty.
 - a. Shem and Japheth’s descendants would always desire freedom.
18. Footnote: those in our country who are inclined to slavery rather than liberty.
 - a. i.e. Socialists, Marxists and Progressives.
 - b. They, like Esau, willing to sell the birthright for a bowl of stew.
 - c. Esau was married to two Canaanite women (Abraham and Rebecca warned against).
 - d. These people engage in practices reminiscent of the Canaanites.
19. Verse 26: Doesn’t bless Shem directly but “the God of Shem” – hinting at Israel.
 - a. Canaan’s land would become the inheritance of Israel.
20. Verse 27: “God enlarge Japheth and he shall dwell in the tents of Shem.”
 - a. Japheth (Heb. יָפֶת *Yafet*) means “enlargement” and is father of European peoples.

- b. Is blessed with prosperity and widespread dominion but to dwell in tents of Shem.
- 21. Japheth may also be related to יָפֶֿתֿ *yafeh* – “beauty”; blessed with beauty and sensitivity.
 - a. Shem blessed with holiness and ancestor of Israel.
 - b. These two characteristics were to work together for good if beauty is in Shem’s tents.
 - c. Hints at the dissolution of enmity between the nations of earth.
- 22. Rabbis believe Japheth’s enlargement is personified in Greece (Javan).
 - a. Perfection would exist if Japheth followed the prescribed path.
 - b. If it doesn’t function within boundaries of holiness, it will be detrimental.
 - c. This is exactly what we have seen throughout history.
- 23. Verse 28: Death of Noah at 950 years – 350 after flood.
 - Noah born in 1056 (1058).
 - Flood occurred in 1656 (1658).
 - Dispersion of Genesis 11 in 1996 (1998).
 - Noah died in 2006 (2008).
- 24. Abraham born in 1948 – was 58 when Noah died; 58 is value of חֵן Noah.
 - a. From Adam to Abraham would only require four people to relate traditions.
 - b. Adam → Lamech → Noah → Abraham.
 - c. Likewise would have only required seven from Adam to giving of Torah.

CHAPTER 10: FAMILY OF NATIONS

1. Verse 1: “These are the generations of the sons of Noah” – 70 nations based on listing.
 - a. All the families of the earth come from these three men.
2. Highlight of those nations stemming from Japheth:
 - Gomer – Cimmerians of Caspian Sea region.
 - Magog – Scythians in the Caucasus region.
 - Madai – the Medes of Armenia and northern Iraq.
 - Javan – the Greeks.
 - Ashkenaz – Germanic peoples.
 - Riphath & Togarmah – People of Asia Minor.
 - Elishah – Italy, Sicily and/or Cyprus.
 - Tarshish – believed to be coastlands of western Europe, possibly Spain.
 - Kittim – Cyprus
 - Dodanim – Aegean Sea region
3. Verse 5: “Everyone after his tongue” – an example of anticipation of future event (Gen. 11).
4. Verse 6: “The sons of Ham” – Cush (Ethiopia), Mitzrayim (Egypt), Put (Libya) and Canaan.
 - a. “Ham” is from word (חָם *cham*) that means “hot” – also related to חָמָס *hamas*.
 - b. Canaan is from a root that means “to be low”
 - c. Notice that Egypt (*Mitzrayim*) and Canaan are brothers.
5. The sons of Cush inhabited the eastern shores of African coast and lands in Arabia.
6. Verses 8: “And Cush begot Nimrod; he began to be a mighty one in the earth.”
 - a. It doesn’t mean there were no mighty ones before him – the *nephilim* were mighty.

“There were giants (*nephilim*) on the earth in those days ... those were the mighty men who were of old, men of renown (*shem* – authority).” – Genesis 6:4

7. But before Nimrod, there were no kings or kingdoms; he subjugated the Babylonians.
 - a. He was the first to proclaim himself a monarch over others.
 - b. Until this time, men were ruled by judges and other leaders; Nimrod changed that.
 - c. He attained dominion by conquest, coercion and terror.
 - d. “Beginning of his kingdom was Bavel.” (Gen. 10:10) – expanded by Nebuchadnezzar.
 - e. Which reveals that the origins of Babylon were not of Shem but Ham.
8. “He **began** to be a mighty one” – “began” is from חלל *chalal* meaning “defile, profane.”
 - a. Nimrod grew mighty in profaning the authority of Creator.
 - b. Being mighty, he coerces the people into rebellion, i.e. idolatry under Nimrod’s rule.
 - c. Some considered him to be a “god” and not mortal; thus “Cush begot Nimrod.”
9. Nimrod is identified by commentators as “Amraphel, king of Shinar” in Genesis 14:1.
 - a. BDB interprets as “sayer of darkness” - if so, why is he called Nimrod here?
 - b. He provoked world to rebel; Hebrew root for “rebel” is מרד *marad*, thus נמרד *Nimrod*.
10. Verse 9: “He was a mighty hunter before the LORD” – which becomes a proverb.
 - a. If a rebel then this is not to highlight his skills with bow and arrow.
 - b. “Before the LORD” is לפני יהוה *lif’nei YHVH* – “in the face of YHVH.”
 - c. Nimrod is opposing YHVH and challenging his authority.
 - d. Hebrew word “hunter” also implies “trapping, ensnaring.”
 - e. Hunting is essentially deception; e.g. camouflage, stealth, traps.
11. Thus, Nimrod the mighty rebel is a hunter of people (subjects) in the face of YHVH.
 - a. He devised a plan and ensnared men with his words inciting them to rebel against God.
 - b. Prototype of the one who drapes himself in robes of piety in order to deceive people.
 - c. Rabbinical commentaries say he even feigned offering sacrifices to God to deceive.
 - d. Appeals to men’s desires and hopes while concealing true motive; e.g. Hitler, Pharaoh.
12. These “hunters” use intellectual and oratorical skills to instill a false confidence.
 - a. People fall into their snare and submit to their wills unwittingly rebelling against God.
13. Verse 10: “Beginning of his kingdom was Babel...” – Babylon was foundation of kingdom.
 - a. Babylon was established by a rebel and founded upon opposition to God’s rule.
 - b. Babylon is essentially deception by appearing good and bringing death.
 - c. Word ראשית *reshiyt* is “beginning” or “primary” – root word being ראש *rosh* - “head.”
 - d. Interestingly, Babylon is the “head” or ראש *rosh* of the image described in Daniel 2.
14. His kingdom was throughout the “land of Shinar” – a synonymous term with Babylon.
 - a. Shinar שניער believed to be “shaken off” or “out” and also “empty.”
 - b. This is the place where “wickedness” will be set on its base (Zech. 5:11).
 - c. “Base” is “resting place” implying “foundation, origins.”
 - d. Wickedness returns to rest where it began – the place established by Nimrod.
 - e. It is empty of precepts and truth.
15. Verse 11: Out of Shinar went Asshur who built Nineveh, another prominent city.
16. Verse 13: See a connection between Egypt (*Mitzrayim*) and the Philistines.
17. Verse 15: The descendants of Canaan – those destined to be servants.
 - a. Zidon his first born (Phoenicians) and Heth (whose family Esau would marry into.)
18. The Canaanite tribes would inhabit the land Israel was destined to inherit; they are:
 - Jebusites (lived in environs of Jerusalem).
 - Amorites

- Gargashites
 - Hivites
 - Arkites
 - Sinites
 - Arvadites
 - Zemarites
 - Hamathites
19. Verse 21: “And unto Shem, father of all the children of Eber, were children born.”
 - a. Hebrew word Eber (עבר) is from root (עבר *avar*) that produces word עברי Hebrew.
 - b. Some interpret “father of all those who lived on the other side (of the river).”
 - c. Implying, Shem is father of the Hebrews (עברי *ivri* – those who crossed over).”
 - d. Abraham referred to as “the Hebrew - העברי *ha'ivri* – in Genesis 14:13.
 20. This term is not, primarily, an ethnic term but a spiritual term as we will see.
 - a. The plural – עברים *ivrim* – denotes those who believe in the One true God.
 - b. Shem is thus emphasized here because he is, apparently, inheritor of birthright.
 - c. He is given spiritual authority, thus his name שם Shem.
 21. Verses 22 - 31 lists the sons and descendants of Shem including:
 - Asshur – most powerful of Semitic peoples
 - Arpachshad (ארפכשד)– Josephus claims from this man came the Casdim (כשדים).
 - Aram – Related to the Syrian peoples (Aramaic language).
 - Uz – the land named after him is where Job lived.
 - Eber – namesake of the Hebrews.
 22. Eber’s two sons were Peleg and Yoktan.
 - a. In Peleg’s day, the earth was “divided” – referring to the event of Genesis 11.
 - b. Yoktan believed to be father of people in southern Arabia – i.e. Yemenites.
 23. Verse 32: “these were the nations divided in the earth after the flood.”
 - a. They were “divided” or spread out in order to fulfill God’s purpose.

CHAPTER 11: TOWER OF BABEL

1. With so many nations and so many languages, difficult for people to believe we are related.
 - a. We all came from three brothers who all spoke the same language.
 - b. Thus the Bible describes for us how we got here.
2. Commentators write this event took place 1996 years after Creation; 340 years after Flood.
 - a. Meaning that Noah and sons were still alive as was Abraham, 48 years old.
 - b. Believed that Abraham had already acknowledged the one true God.
 - c. Meaning this generation had spiritual resources among them but ignored them.
3. Notable among those who would encourage rejection of truth for fantasy was Nimrod.
 - a. Even though not mentioned, Nimrod is the driving force behind building Babel.
 - b. Bavel, in Assyrian, is “gate of God” as opposed to “gate of Heaven” (Gen. 28:17).
4. Verse 1: “the whole earth was of one language and of one speech.”
 - a. They spoke the same language but were of one mind or had a common purpose.
 - b. Common language and ideology was cause for unification and globalization.
5. This conceals the hidden agenda – to rebel against God by building city and tower.
6. Rabbis write there were those who wished to ascend to heaven and make war against God.

- a. Reminiscent of *nephilim* and the Greek mythological equivalent, the Titans.
- 7. Verse 2: “As they journeyed from the east, they found a plain in the land of Shinar.”
 - a. Hebrew word is **מִקְדָּם** *mi'kedem* – not east but “from east” meaning headed “west.”
 - b. Hebrew word for “west” is **מֵעֶרֶב** *ma'arav*; derived from **עֶרֶב** *arav* - “mixed, mingled.”
 - c. Headed toward setting of sun (**עֶרֶב** *erev*) and away from light, truth and purity.
- 8. They determined to build a city dedicated to “shaking off” God’s authority.
 - a. This will develop into the “head” of Daniel 2 which opposes the “head” of the Body.
 - b. The proverbial “two seeds” – wheat and tare; blessing and curse; life & good and evil.
- 9. Verse 3: “Let us make brick and burn them...they had brick for stone, slime for mortar.”
 - a. There are no stones so resort to brick – distinguishing factors between the two.
 - b. Fired brick (mixed) is substituted for stone (genuine); slime is used to bind them.
 - c. Firing them in a furnace was attempt to make them stronger and incite conformity.
 - d. The brick ovens of Nazi Germany represent their attempt at Aryan conformity.
- 10. Verse 4: “Come let us build a city” – coming together for common “good” purpose.
 - a. The agenda is to build a global society; the rebellion is hidden, at least is not obvious.
- 11. Commentary suggests this was led by a council of princes who wished Nimrod king.
 - a. They determined to make the whole world subject to his rule.
 - b. Supposedly, initiated by Nimrod himself.
 - c. Much is made of the fact that he, being a descendant of Ham, is a “slave.”
 - d. R. Akiva is quoted as saying, “Woe to the land where a slave rules.”
- 12. Cain, another rebel, was first city-builder and murderer.
 - a. Cities are conducive to hiding, mixing and blending into environment – i.e. a hunter.
- 13. They wish to build a tower that reaches into the heaven in order to “make a name for us.”
 - a. Word “name” is **שֵׁם** *shem*, meaning “authority” – let us establish our “authority.”
 - b. In defiance of God’s authority; this is the evil inclination in men since his youth.
 - c. To eat from the tree of mingled fruit; the death is hidden within it.
 - d. Midrash says:

“The deeds of the generation of the Flood are explicitly stated but those of the generation of the Dispersion are veiled.”

- 14. They didn’t actively call on others to rebel against God but they didn’t call for unity in order to serve Him – instead to serve themselves; let us make a name for ourselves.
 - a. In that they came to believe they could dispense with God’s authority.
- 15. Verse 4: “Lest we scattered abroad upon the face of the whole earth.”
 - a. This reveals their (Nimrod’s) true intent – to defy God’s command to “swarm.”
- 16. God “comes down” to inspect what the “sons of Adam” built.
 - a. It was Adam who first determined to “profane” the authority of the Creator.
 - b. He descended from holy to the profane to determine steps that He needed to take.
- 17. He determined to disperse them because:
 - They are one people – together they will be renowned and become powerful.
 - They have one language – together they will seek a common, evil purpose.
 - This is what they “begin to do” – hinting that they will not finish yet?
 - Nothing will be withheld from them which they intend to do.
- 18. The dispersion of the people resulted in nations and languages scattering through the earth.

- a. They ceased trying to build the city.
 - b. It is called Babel because He “confounded” them and “scattered” them.
19. They tried to undermine the unity between God and Creation.
- a. Consequently, He undermined their unity.
 - b. Commentaries suggest they turned on one another with the sword.
 - c. Does this all hint at what happens to the “woman” of Revelation 17?
20. The text seems to suggest that one day:
- They will be gathered together with one language
 - They will build Babel – Nebuchadnezzar expanded and it will be present at end.
21. Footnote: Y’shua (the holy) came down (to the profane) and “inspected” God’s people; He sent His Spirit causing His people to speak in every language (everyone understood) and then they were scattered.

CHAPTER 11: GENERATIONS OF SHEM

1. Emphasizes the birth of Abraham from Shem, son of Noah, descendant of Seth and Adam.
 - a. Ten generations from Adam to Noah; ten generations from Noah to Abraham.
2. Verse 19: Mentions Peleg who only lived 239 years; dramatic decrease in life span.
 - a. He lived when the earth was “divided” – the Dispersion or something else?
 - b. Either way, men were scattered into unfamiliar climates and environments.
3. Verse 26: “And Terah lived seventy years and begot Abram” – 1948 years since Creation.
 - a. Abram was supposedly 48 when events of Genesis 11 occurred.
 - b. His name (אַבְרָם *Avram*) means “father” or “teacher of Aram.”
 - c. Might have been a leader of his people but would be leader to world.
4. He lived in Ur of the Kasdim – Ur was Babylonian royal town and seat of moon-god worship.
5. Verse 27: “Haran begot Lot” but he died in his father’s lifetime.
 - a. Thus, Lot joined them when they left for Haran.
6. Verse 29: When Haran died, Abram and Nahor took wives – Sarai and Milchah, respectively.
 - a. Milchah was the daughter of Haran, ancestress of Rebekah.
 - b. Also, she had a sister named Yiskah.
 - c. Rabbinical commentaries say Yiskah and Sarai are one and the same.
7. The name Yiskah suggests aristocracy as does שַׂרַי *Sarai* – “my princess.”
 - a. If so, this would make Lot her brother.
8. Verse 30: “Sarai was barren and had no child” – an important point later in story.
9. Verse 31: “And they went forth from Ur of the Chaldees...to the land of Canaan.”
 - a. The Chaldees are synonymous with the Babylonians – Abram came out of Babylon.
 - b. Terah and all his family left: is it possible this coincided with Dispersion from Babel?
 - c. Bible only tells us that Abram was 75 years old when he left Haran.
10. Terah never made it to Canaan because “they came to Haran and dwelt there.”
 - a. That is where Terah died.
 - b. Sources suggest that his death didn’t occur until 60 years after Abram’s departure.
 - c. Argue that it is common to mention father’s death when his role in narrative is over.
 - d. Noah’s death recorded before the Dispersion from Babel even though he was alive.
11. Also, Abram would be commanded to leave everything – home and family – in order that God’s purposes through him should be fulfilled.

a. i.e. everything that came before was gone from his life, as if it were dead.

12. Lest we think this is dishonoring his father, Y'shua addresses this issue:

“Then one said to Him, ‘Look, your mother and your brothers are standing outside, seeking to speak with You.’ But He answered and said to the one who told Him, ‘Who is my mother and who are my brothers?’ And He stretched out His hand toward His disciples and said, ‘Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother.’” - Matthew 12:47-50

“Then Peter began to say to Him, ‘See, we have left all and followed you.’ So Y'shua answered and said, ‘Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for my sake and the gospel's, who shall not receive a hundredfold now in this time - houses and brothers and sisters and mothers and children and lands, with persecutions - and in the age to come, eternal life.’”

– Mark 10:28-30

13. In next portion, we see the example set by Abraham to be followed by “his seed.”