

10-27-22 Message to Roeh Israel Abilene – Noach (rest)  
Torah Portion; Genesis 6:9-11:32  
Haftarah: Isa 54:1-55:5  
Suggested Acheron K'tuvim: Mark 7:19

## Noah Undertakes the Impossible

**Central question of this message: Are you ready to step out and also do impossible things?**

We are in the second portion of Torah today, parashah Noah. Noah means “rest,” or “comfort.” It is the same root as the name Nachum (comforter). It takes its name from Noah, the central character of this parashah, which appears as the 9<sup>th</sup> word in the English, and the 3<sup>rd</sup> word in the original Hebrew.

Gen 6:9-11

9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God. 10 And Noah became the father of three sons: Shem, Ham, and Japheth. 11 Now the earth was corrupt in the sight of God, and the earth was filled with violence.

|             |             |                     |             |             |             |             |                    |                     |             |    |
|-------------|-------------|---------------------|-------------|-------------|-------------|-------------|--------------------|---------------------|-------------|----|
| הָיָה       | תָּמִים     | וְ                  | צַדִּיק     | אִישׁ       | נֹחַ        | נֹחַ        | תּוֹלְדֹת          | אֵלֶּה              | 9           |    |
| was         | perfect     | and                 | just        | a man       | Noah        | Noah:       | the generations of | are                 | These       |    |
| <u>1961</u> | <u>8549</u> | <u>9999</u>         | <u>6662</u> | <u>582</u>  | <u>5146</u> | <u>5146</u> | <u>8435</u>        | <u>9999</u>         | <u>428</u>  |    |
|             |             |                     | נֹחַ:       |             | וַיֵּלֶךְ   | הָאֱלֹהִים  | אִתּוֹ             | בְּדֹרֹתָיו         |             |    |
|             |             |                     | Noah        | and         | walked      | God.        | with               | in his generations, |             |    |
|             |             |                     | <u>5146</u> | <u>9999</u> | <u>1980</u> | <u>430</u>  | <u>854</u>         | <u>1755</u>         |             |    |
| יָפֶתִ:     | וְאֶת־      | חָם                 | אֶת־        | שֵׁם        | אֶת־        | בָּנָיו     | שְׁלֹשָׁה          | נֹחַ                | וַיֵּלֶד    | 10 |
| Japheth.    | and         | Ham,                |             | Shem,       |             | sons,       | three              | Noah                | And begat   |    |
| <u>3315</u> | <u>853</u>  | <u>2526</u>         | <u>853</u>  | <u>8035</u> | <u>853</u>  | <u>1121</u> | <u>7969</u>        | <u>5146</u>         | <u>3205</u> |    |
| חָמָס:      | הָאָרֶץ     | וַתִּמְלֵא          |             | הָאֱלֹהִים  | לִפְנֵי     | הָאָרֶץ     | וַתִּשְׁחָת        |                     |             | 11 |
| violence.   | the earth   | and was filled with |             | God,        | before      | The earth   | also was corrupt   |                     |             |    |
| <u>2555</u> | <u>776</u>  | <u>4390</u>         |             | <u>430</u>  | <u>6440</u> | <u>776</u>  | <u>7843</u>        |                     |             |    |

## Noah

Noah is described as a “righteous man.” “*Noah was a righteous man, blameless in his time; Noah walked with God.*”

In Hebrew it reads, “*ish tzadik tamim.*” This is an important statement. It seems to carry with it three separate identifiers of the greatness – and uniqueness – of Noah.

The use of the term *ish* is not necessary to the narrative. We already know that Noah was a man. It could just as easily have read, “*hu tzadik,*” being “he was righteous.” When the text calls someone a “man” in this way, it is already an elevation to a higher level of honor.

The next word describing Noah is *tzadik*, “righteous.” To be called a “tzadik” is maybe the higher compliment yet for Noah. It suggests that Noah did not engage in the sinful tactics practiced by the others around him – notably violence – to obtain his objectives.

The next word is *tamim*. It describes the third high attribute of Noah. This word is a bit more difficult to translate into English.

OT:8549 תָּמִיִּם **tamiym** (taw-meem'); from OT:8552; entire (literally, figuratively or morally); also (as noun) integrity, truth:

OT:8552 תָּמַם **tamam** (taw-mam'); a primitive root; to complete, in a good or a bad sense, literal, or figurative, transitive or intransitive (as follows):

*Tamim* can mean “entire,” “perfect” or “complete.” But it also carries with it the concept of “simple,” and “uncomplicated.”

We can see a bit more of what this word signifies by looking at a later usage in Torah.

Num 19:1-2

19 Then the Lord spoke to Moses and Aaron, saying, 2 "This is the statute of the law which the Lord has commanded, saying, 'Speak to the sons of Israel that they bring you an **unblemished [without spot]** red heifer in which is no defect, and on which a yoke has never been placed.

|                     |                  |                 |             |             |            |             |
|---------------------|------------------|-----------------|-------------|-------------|------------|-------------|
| וְזֹאת <sup>2</sup> | הַחֻקֹּת         | הַתּוֹרָה       | אֲשֶׁר-     |             |            |             |
| is                  | the ordinance of | the law         | which       |             |            |             |
| <u>2063</u>         | <u>2708</u>      | <u>8451</u>     | <u>834</u>  |             |            |             |
| צִוָּה              | יְהוָה           | לֵאמֹר          | דַּבֵּר     | אֶל-        |            |             |
| hath commanded,     | the Lord         | saying,         | Speak       | unto        |            |             |
| <u>6680</u>         | <u>3068</u>      | <u>559</u>      | <u>1696</u> | <u>413</u>  |            |             |
| בְּנֵי              | יִשְׂרָאֵל       | וַיִּקְחוּ      | אֵלֶיךָ     | פָּדָה      | אֶדְמָה    |             |
| the children of     | Israel,          | that they bring | thee        | a heifer    | red        |             |
| <u>1121</u>         | <u>3478</u>      | <u>3947</u>     | <u>413</u>  | <u>6510</u> | <u>122</u> |             |
| תְּמִימָה           | אֲשֶׁר           | אֵין            | בָּהּ       | מִום        | אֲשֶׁר     | לֹא-        |
| without spot,       | wherein          | is no           | wherein     | blemish,    | which      | never       |
| <u>8549</u>         | <u>834</u>       | <u>369</u>      | <u>871a</u> | <u>3971</u> | <u>834</u> | <u>3808</u> |
| עָלָה               | עָלֶיהָ          | עַל:            |             |             |            |             |
| came                | upon             | yoke:           |             |             |            |             |
| <u>5927</u>         | <u>5921</u>      | <u>5923</u>     |             |             |            |             |
| and                 |                  |                 |             |             |            |             |
| <u>9999</u>         |                  |                 |             |             |            |             |

Even two hairs of a different color than red disqualify a cow from being the true “red heifer.” So, you see the idea of *tamim* also signifies great care in walking out the faith.

The psalmist uses this term to describe the favor of those who are *tam*.

Ps 119:1

119 How blessed are those whose way is **blameless**,  
Who walk in the law of the Lord.

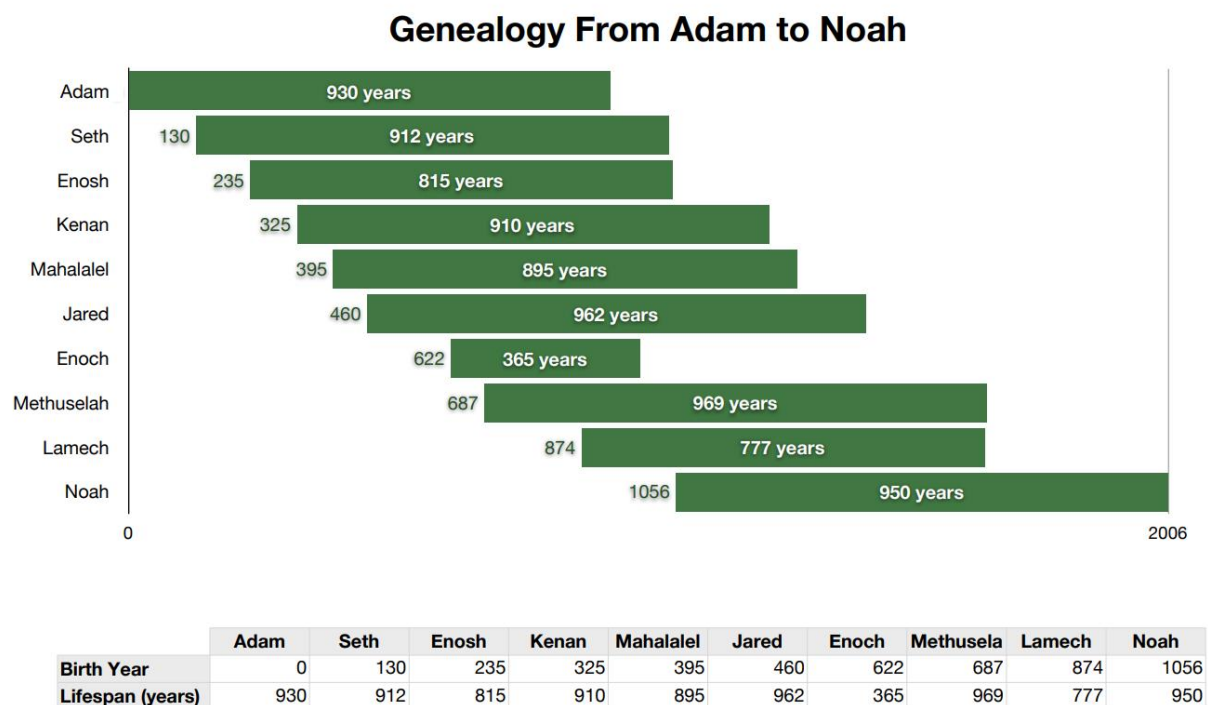
|             |             |                  |             |               |
|-------------|-------------|------------------|-------------|---------------|
| הַחֲלָלִים  | בְּרֶךְ     | תְּמִימֵי-       | אֲשֶׁר־     | 119:1         |
| who walk    | the way,    | the undefiled in | are         | Blessed       |
| <u>1980</u> | <u>1870</u> | <u>8549</u>      | <u>9999</u> | <u>835</u>    |
|             |             |                  | יְהוָה:     | בְּתוֹרַת     |
|             |             |                  | the Lord.   | in the law of |
|             |             |                  | <u>3069</u> | <u>8451</u>   |

Let's look once again at the phrase where Noah is described as “walking with G-d.” Something one cannot see in the English but is evident in the Hebrew is the tense of the verb “to walk.” The word here is הִתְהַלֵּךְ (*hitholech*) which means, “he caused himself to walk.”

This shows us that Noah's walk took some effort, and he was required to “shepherd himself” to walk in the ways of G-d, and not the ways of the world he lived in. He had no Rabbi, no teacher, no guide... but the Spirit of G-d gave him direction.

At the time of Noah, the Torah had not yet been given at Sinai. But the knowledge of what was right and wrong was still very fresh in the minds of those alive at that time.

Adam and Eve knew right from wrong, and they learned that with a very hard lesson. Lamech, Noah's father, lived during Adam's lifetime.



The unrighteous acts of the people on the earth were known to them to be violations of G-d's instructions. We know that because G-d is a righteous judge, and will not condemn a person who does not know the standards by which he is to live.

## The Animals

Another indication that at least some of Torah's instructions were well-known is that Noah took onto the ark more clean animals. And nowhere in the account found before this parasha do we find the description of which animals are clean and which are not.

Gen 7:2-3

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; 3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.

Further, Noah built an altar and made sacrifices of the clean animals after the flood. If he had only taken in two of the clean animals, sacrificing one of them would have ended their species entirely.

Gen 8:20-21

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. 21 And 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.

I suggest that the Torah was given (at least in significant part) to the people from Adam to Noah. Because the generation of those who defied G-d was dead, and because Noah's family was so small (and lives after the flood dramatically shortened), that G-d re-gave his Torah to us at Sinai so that we would have it fresh and new, and Moses wrote all those words down so that we would copy them and live them forever, and never forget them.

### **The Ark.**

My best guess is that it took somewhere between 55 to 100 years (maximum) to build the ark. Since Noah is already 500 years old when he is first mentioned in the Bible (Gen 5:32), and since Noah entered the ark when he was 600 years old (Gen 7:11-13), the absolute maximum time it could have taken was 100 years.

In northern Kentucky, some people have built what they say is “a life-sized reconstruction of Noah’s ark.” They say their reconstruction is “The ark was 510 feet long, 85 feet wide, and 51 feet high.”

Scripture tells us the measurements in cubits.

Gen 6:9

15 And this is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.

The creators of the Ark experience go to great lengths to tell us about the length of the cubit, and range it from 17.5 inches to 20.6 inches, depending on which culture you follow in the measurement. What they forget is that their “cubit” is the *post-flood* cubit, and not the *pre-flood* cubit.

The Scriptures are clear that there were many races of giants before and after the flood. In the interest of saving space, I will not give all the proofs that mankind was much larger before the flood than after. But we do know that the Rephaim, Zuzim (Zamzumim), Emim, Anakim, Philistines, and the Amorites are variously described as giants.

What is most convincing to me is the fact that giants existed before the flood, but the size of mankind has diminished after the flood in rapid fashion, until most people are of shorter stature altogether. The fact that we see in history and in Scripture a rapid reduction of stature and strength of people suggests that before the flood, we were dramatically larger.

A compelling proof to me is found in the fossil record. We are all familiar with the ancient “dinosaurs,” which means “terrible lizards.” Many scientists have maintained that the species of lizards today are nothing more than modifications of those ancient forms, but only much smaller. The fact that a Tyrannosaurus Rex has a ribcage that is too small to accommodate lungs that would allow it to survive in today’s atmosphere reminds us that the earth must have been at that time surrounded by an ice layer which enclosed a hyperbaric atmosphere.

The increased pressure of the atmosphere has demonstrable dramatic effects on life. Plants in hyperbaric atmosphere grow quickly, and become very large. I am aware of one study that subjected to Ginkgo Biloba to hyperbaric atmosphere and saw a 250% increase in size of the plant.

An ancient hyperbaric atmosphere is also established by the lifespan of the ancient peoples. Dr. Tomkins wrote a very interesting article on how hyperbarics can dramatically increase lifespans.

Aging is characterized by the progressive breakdown of cellular function and bodily systems over the life of the individual, eventually resulting in death. At the cellular level, scientists who study aging and longevity have focused on two key features of the aging process. The first is telomere length which shortens as organisms and their cells age. Telomeres are the endcaps of chromosomes that keep them intact and also interact with various parts of the cellular system. The other key feature studied is cellular senescence which refers to a physiological condition cells reach where they quit proliferating and become resistant to growth-promoting stimuli.

Lifestyle habits that include exercise, diet, and supplements that target cell metabolism and oxidative stress appear to only produce relatively small effects (2-5%) on telomere length.<sup>1</sup> However, repeated hyperbaric oxygen therapy treatments have been found to induce regenerative effects in cell telomeres. Hyperbaric oxygen therapy is the use of a large

pressurized chamber with increased air pressure and oxygen content into which a patient is placed. The increased atmospheric pressure enhances the levels of oxygen dissolved in the bodily tissues.

The aim of the current study was to evaluate whether hyperbaric oxygen therapy treatments had any effect upon telomere length and cell senescence in normal, non-pathological, aging adult humans. Using test data from 30 different people, it was found that repeated daily hyperbaric oxygen sessions could increase telomere length by more than 20% in aging people. Of the cell types tested, B cells (a type of white blood cell) exhibited the most striking changes. The treatments also decreased the total number of senescent cells by 10-37%, with T helper cells, another type of white blood cell, being the most affected.

Not only is the lifespan increased, but also the size of living things in a hyperbaric atmosphere is also dramatically increased. Beyond the Tyrannosaurus, bugs also got dramatically bigger. Before the flood, there were dragonflies with 2-3 foot wingspans. Imagine the size of the mosquitoes!

If lizards and bugs were many times larger in that atmosphere, then it stands to reason that people were as well. And because the atmospheric pressure was so high, the O<sub>2</sub> level in the blood of the people would have been greatly increased. Red cells would be rich with O<sub>2</sub>, but so would the blood plasma as well. The people would have great strength and stamina that is not imaginable today.

Now we can understand how Noah, at an advanced age of at least 500 years, had the strength to undertake a large construction project. Now, let's get back to just how large that project was.

If people were only twice the size they are post-flood, then the cubit would be twice the size as well (as a minimum). Now, with those adjustments, the ark's dimensions grow to 1020 feet long, 170 feet wide, and 102 feet high.

Those larger dimensions make more sense, since this boat is to accommodate the dramatically larger animals and other living things that lived pre-flood. Another mistake the Ark in Kentucky proponents make is to assume that all the pre-flood animals are the same size as what we see today.

Although those sweet people in Kentucky are very certain that they have built a “life sized” replica... they seem to have only built a half-size (or lesser) scale model.

### **What is post-flood food?**

I wish to address a passage that has caused a lot of strife in the body of faith. We who follow the dietary laws of Torah (Lev 11, et al.) have been occasionally confronted by a sweet person in the body of faith who insists that the concept of clean and unclean animals has not always been the case, and thus since it changed once... it makes sense that it changed again at the cross. They resort to this passage as proof:

Gen 9:3-4

3 Every moving thing that is alive shall be food for you; I  
give all to you, as I gave the green plant.

So, if the Spirit had already instructed Noah that there were clean and unclean animals (clean for food, and unclean are not food), then was G-d now changing His mind about that division? If so, then why did G-d change it back at Sinai when He gave us the dietary laws? And then why

did He change it once again at the cross, so that “all foods are clean.”<sup>1</sup> And if He did that, why then did He change it back again when He declared that people “Who eat swine's flesh, detestable things, and mice, Shall come to an end altogether”?<sup>2</sup> And how is it that Torah will be the standard for living in the time when Yeshua shall reign in the Temple in Jerusalem?<sup>3</sup>

According to what seems to be the mindset behind citing this as one of the proof verses for the “kosher was done away with at the cross” folks, G-d just can't seem to make up His mind on this matter, not in the past, and not into the future.

I think Rabbi Bahya ben Asher (1255-1340) gave a good analysis on this passage.

כִּירָק עֲשָׂב נָתַתִּי לָכֶם אֶת כָּל  
you everything”. Had the Torah only written the word כָּל, I  
would have concluded that all kind of meat is permissible for  
human consumption (including that of creeping things, etc. as  
argued by the Gentile interpreters of the Bible). The mention

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<sup>1</sup> Mark 7:19 – this statement is noted as a parenthetical. Parentheticals were not established as a literary tool until the late 14<sup>th</sup> century CE. This comment began as an additional note put into the margin of one of the copies of this gospel, and later found its way into the actual text, but surrounded by parentheses, indicating that it was not found in the original text.

<sup>2</sup> Isa 66:15-17

<sup>3</sup> Ezekiel 24:24, Isaiah 2:3.

of the words כִּירֶק עֵשֶׂב, “like the green herbs,” limits the type of meat permitted for consumption by human beings. Just as not all herbs are intended for human consumption so not all meat is intended for human consumption. Poisonous herbs and certain (most) mushrooms are certainly not fit for consumption by humans. Similarly, there are categories of meat which are harmful to human beings. The Torah permitted only the kind of meat which is beneficial for man. The plain meaning of the verse is certainly not that it permits indiscriminate consumption of all manner of meat.

This interpretation allows my G-d to be consistent over the ages on this important topic, and I share this analysis.

### **What did they do for light?**

Note that the ark was designed to be watertight, above and below, so that in the giant swells of the rushing waves, it would not take on water. There was only one window, and it was small, and right at the top.

Gen 6:16

16 You shall make a window for the ark, and finish it to a cubit from the top

|             |                             |             |                      |                     |                        |                     |
|-------------|-----------------------------|-------------|----------------------|---------------------|------------------------|---------------------|
| מִלְמַעְלָה | תְּכַלְכֶּנָּה <sup>1</sup> | אַמָּה      | וְאֵל-               | לַתִּבָּה           | תַּעֲשֶׂה <sup>3</sup> | צֹהַר <sup>16</sup> |
| above;      | shalt thou finish it        | a cubit     | and in               | to the ark,         | shalt thou make        | A window            |
| <u>4605</u> | <u>3615</u>                 | <u>520</u>  | <u>413</u>           | <u>8392</u>         | <u>6213</u>            | <u>6672</u>         |
| שֵׁנִים     | תַּחְתִּימִם                | עִימָם      | בְּצִדָּהּ           | הַתִּבָּה           | וּפֶתַח                |                     |
| second,     | lower,                      | with        | in the side thereof; | the ark             | and the door of        |                     |
| <u>8145</u> | <u>8482</u>                 | <u>9999</u> | <u>7760</u>          | <u>6654</u>         | <u>8392</u>            | <u>6607</u>         |
|             |                             |             |                      | תַּעֲשֶׂהּ:         | וּשְׁלֹשִׁים           |                     |
|             |                             |             |                      | shalt thou make it. | stories                | and third           |
|             |                             |             |                      | <u>6213</u>         | <u>9999</u>            | <u>7992</u>         |

OT:6672 **צֹהַר** **tsohar** (tso'-har); from  
OT:6671; a light (i.e. window): dual  
double light, i.e. noon:

Our sages have noted that the Hebrew word *tzohar*, here translated as “window,” might also imply something else.

Let’s begin by noting that a fully-enclosed structure of this size, will not be illuminated during the brightest day sufficiently for people to get food to the animals (or for themselves) or clean out the waste. They would find themselves in deep darkness at a distance of only a few feet from any small single window. Then consider that Noah kept this window closed for almost the entire time the ark floated on the sea. Even if open, the sky was full of clouds so that no sun was reaching the surface. The window would not be open during rains. So, no light came in from

that window for over a month. How was the interior of the ark lit, so that people could work, and live?

Our sages have suggested that beside the small window, Noah had some sort of precious stone that glowed brightly and lit the entire interior of the ark during the time of storms, and even when the window was opened briefly to check for dry ground.

I see a possible connection between Noah, this precious stone, and some mysterious stones we will see much later in Torah, which are an integral part of the garment of the High Priest. It is with these mysterious stones that he will discern the proper judgments for the people.

Ex 28:30

30 And you shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the Lord; and Aaron shall carry the judgment of the sons of Israel over his heart before the Lord continually.

|                                                                                                                                                                                         |                                            |                                             |                                             |                                         |                                             |                                                |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------|---------------------------------------------|---------------------------------------------|-----------------------------------------|---------------------------------------------|------------------------------------------------|
| וְאֵת־<br>and<br><u>853</u>                                                                                                                                                             | הַאֲוִרִים<br>the Urim<br><u>224</u>       | אֶת־<br><u>853</u>                          | הַמִּשְׁפָּט<br>the judgment<br><u>4941</u> | חֹשֶׁן<br>breastplate of<br><u>2833</u> | אֶל־<br>in<br><u>413</u>                    | וְנָתַתָּ<br>And thou shalt put<br><u>5414</u> |
| לִפְנֵי<br>before<br><u>6440</u>                                                                                                                                                        | כִּבְאוֹ<br>when he goeth in<br><u>935</u> | אֶהְרֹן<br>Aaron's<br><u>175</u>            | לֵב<br>heart,<br><u>3820</u>                | עַל־<br>upon<br><u>5921</u>             | וְהָיוּ<br>and they shall be<br><u>1961</u> | הַתֻּמִּים<br>the Thummim;<br><u>8550</u>      |
| יִשְׂרָאֵל<br>Israel<br><u>3478</u>                                                                                                                                                     | בְּנֵי־<br>the children of<br><u>1121</u>  | מִשְׁפָּט<br>the judgment of<br><u>4941</u> | אֶת־<br><u>853</u>                          | אֶהְרֹן<br>Aaron<br><u>175</u>          | וְנָשָׂא<br>and shall bear<br><u>5375</u>   | יְהוָה<br>the Lord:<br><u>3068</u>             |
| עַל־<br>upon<br><u>5921</u><br>לִבּוֹ<br>his heart<br><u>3820</u><br>לִפְנֵי<br>before<br><u>6440</u><br>יְהוָה<br>the Lord<br><u>3068</u><br>תָּמִיד: ׀<br>continually.<br><u>8548</u> |                                            |                                             |                                             |                                         |                                             |                                                |

Note that the Hebrew words *urim* and *tumim* are not translated, but rather are left transliterated.

The Hebrew word *urim* (*ur* is the singular form) means “lights.” The Hebrew word *tumim* (*tam* is the singular form) means “perfections.” Noah was described as *tam* (same word). And Noah was called upon to create a portal through which light (*ur*) could enter.

Maybe this aspect of the Noah story suggests that Noah embodied a bit of *urim* and *tumim* in his time, as well. Maybe Noah had a special stone that produced light, and maybe that was the same stone that was behind the breastplate of the High Priest. I am not completely convinced of this, but it is an intriguing idea for me.

What made Noah special? Only his faith in G-d, and his life of obedience reflecting that faith. So, you can see that G-d doesn't use great people to do great deeds. He uses ordinary people of faith who will simply do what He says to do.

You must certainly be prepared to do holy tasks. When G-d reaches into His toolbox for the perfect tool to do an important job at a certain time in history, He will not pick up a tool that is not suited for the job. He picks up the one that is ready.

How do we get ready? Just as Yeshua got ready. He studied and practiced until He had it just right. When He went to the Temple at his Bar Mitzvah, He sat among the elders and they were impressed with His knowledge and understanding. He didn't get there without some preparation.

So, we are to prepare as well. We have much more understanding of Torah than Noah did. So, we can engage in greater study. Let's study to show ourselves approved. Become the very best tool.

When G-d reaches into His toolbox for the perfect tool for the moment, I pray that you are that perfect tool that His holy Hand grasps and raises up to do impossible things, just as Noah did.

Noah wasn't great when he said "Yes" to G-d. He is only called "great" because he did say "Yes" to G-d, and he labored 100 years at a task that most people thought was a useless effort. Those people drowned. Noah rose above, and was saved. Let's do the same.