



*Parasha Noach  
Shabbat 29 October 2011  
1st Cheshvan 5772*

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## NEWS

### NEW JEWISH SPANISH CONGREGATION IN FLORIDA

We are happy to announce that a new Jewish Adventist congregation (spanish speaking) is starting now in Hollywood, Florida. Santiago has been promoted pastor of this congregation and we wish him all our blessings for his successful ministry. He sent us a message saying

“As Sabbath approaches I am moved to write to you all as fellow Pastors in support of the Jewish work, so we may unite in prayer. At 10 a.m. this Sabbath at Beth Tehillah Vetikva, we will be having our first ever official Spanish Service for the Hispanic community. This has actually been a vision of Pastor Alex for some time now and G-d has answered his prayers. Both Alex and I are very excited about this opportunity to reach the Hispanic Jewish community.

Members of BTV have been diligently rehearsing the worship portion, the liturgy, etc... as we prepare for our launch just a few hours away.

**BETH TEHILLAH VETIKVA**  
A Messianic Adventist Congregation

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Please join Pastor Alex and I in prayer asking that G-d blesses this work greatly. May BTV become a beacon of light showing the Path to Yeshua, our Messiah, for the Jewish Hispanic community here in South Florida.

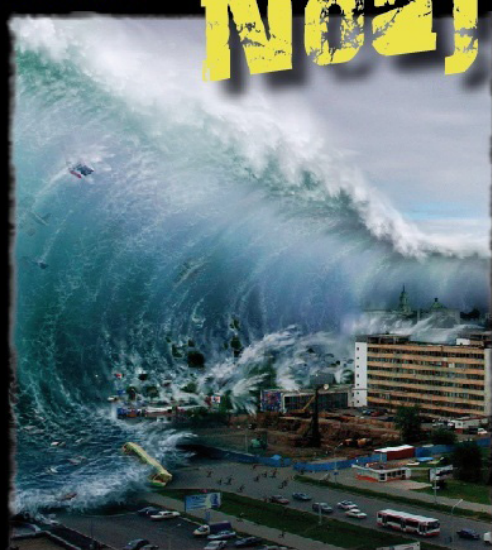
### PARASHA ADVERTISEMENT IN BUENOS AIRES

It is interesting to see what every congregation is doing in order to take good ideas everywhere and to apply it in some other places.

David Barzola sent to us his new advertisement for his congregation for this week. They are following the parashot every Shabbat and they wanted to inform the Jewish population about the time and location for this parasha reading.

Here is the advertisement they have printed for this week, as they will read parasha Noach.

**Parasha** Noaj



**Diluvio Universal y Catastrofes**  
Un enfoque desde la ciencia y la fe

**Invitado especial:**  
**Roberto Biaggi**  
doctor en  
**paleontologia**

**Viernes 28/10**  
**19:30 hs.**

**Sabado 29/10**  
**18:00 hs.**

**Frias 275 - Bet Bnei Tziyon**  
**Comunidad Hebrea Adventista**

Parasha

1

Newsletter n° 449

# OVERVIEW

## NOACH

### Genesis 6:9-11:32

There were ten generations since the creation of the first human. Adam's descendants have corrupted the world with immorality, idolatry and robbery, and G-d resolves to bring a flood which will destroy all the earth's inhabitants except for the righteous Noach, his family and sufficient animals to re-populate the earth.

G-d instructs Noach to build an ark. After forty days and nights, the flood covers even the tops of the highest mountains.

After 150 days the water starts to recede. On the 17th day of the 7th month, the ark comes to rest on Mount Ararat.

Noach sends out a raven and then a dove to ascertain if the waters have abated. The dove returns. A week later Noach again sends the dove, which returns the same evening with an olive leaf in its beak.

After another seven days Noach sends the dove once more; the dove does not return.

G-d tells Noach and his family to leave the ark. Noach brings offerings to G-d from the animals which were carried in the ark for this purpose.

G-d vows never again to flood the entire world and designates the rainbow as a sign of this covenant.

Noach and his descendants are now permitted to slaughter and eat meat, unlike Adam.

According to the Jewish tradition, God commands to Noah and his sons the Seven Universal Laws: The prohibition against

- Idolatry,
- Adultery,
- Theft,
- Blasphemy,
- Murder,
- Eating meat torn from a live animal,
- The obligation to set up a legal system.

The world's climate is established as we know it today. Noach plants a vineyard and becomes intoxicated from its produce. Ham, one of Noach's sons, delights in seeing his father drunk and uncovered.

Shem and Yafet, however, manage to cover their father without looking at his nakedness, by walking backwards. For this incident, Canaan is cursed to be a slave.

The Torah lists the offspring of Noach's three sons from whom the seventy nations of the world are descended.

The Torah records the incident of the Tower of Babel, which results in G-d fragmenting communication into many languages and the dispersal of the nations throughout the world.

The Parasha concludes with the genealogy of Noach to Abram.

## THE RAINBOW

Do you know that there is nothing miraculous about a rainbow? Its colorful beauty derives from a simple natural phenomenon called refraction. Little droplets of water suspended in the air near a waterfall or after a rainfall capture and bend rays of sunlight in varying degrees. The result is a colorful prism effect. That means that G-d uses also natural phenomenon to teach his people. It is also important for us today to discover what G-d wants to teach us through apparent phenomenon.

Do you know that according to the Jewish tradition, specifically the Shulchan Aruch rules (Orach Chaim 229:1) that one who sees a rainbow recites a blessing praising God for remembering His covenant (Genesis 9:12-13) to never again destroy the earth.

## RIGHTEOUS PEOPLE

The Parasha begins telling us that Noach was the only righteous person in that generation and as a result only he and his family were saved from the Great Flood. **"This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God." (Gen. 6:9).** If we want to use the Hebrew words: **"Noah was an ISH (man) TSADDIK (righteous person) TAMIM (who was completely righteous)" (Genesis 6:9).** The word ISH is a compliment in its own right, and the additional descriptions heap honor upon honor on Noah. No other personality is described with so many consecutive praises in one verse!

The first verse in the Book of Psalms teaches: "Fortunate is ISH (the man) who has not gone in the

counsel of the wicked, and has not stood in the path of sinners, and has not sat in the company of scoffers.” The Midrash Socher Tov, in the name of Rabbi Yehuda, comments that the phrase “Fortunate is ISH, refers to Noah, since Noah is called ISH, as in our parasha.

The Torah says that there were ten generations between Adam and the Flood. They were Adam > Seth > Enosh > Kenan > Mahalalel > Jared > Enoch > Methuselah > Lamech > Noah (Gen 5:1-24)

At the end of the Parasha we read about the birth of Abraham, the patriarch of the Jewish nation. He is another righteous. Then the Torah tells us that there were ten generations from Noach to Abraham.

Between these two righteous people the Torah explains to us that people were so sinful that G-d decided to destroy all the earth’s inhabitants except for the righteous Noach. However the Torah gives us the names of the ten generations which were living on the earth between the flood and Abram. They were Shem > Arphaxad > Shelah > Eber > Peleg > Reu > Serug > Nahor > Terah > Abram (Gen 11:11-26). The lineage from Adam to Noah were the righteous people before the flood. The lineage from Shem to Abram were the righteous people between Noah and Abram. Thus we understand why the Jewish people gives so much importance to the number 10 when they pray and worship in community. They said to pray in community we have to have “minyan” (the Quorum). And after the experience of Sodom and of Gomorha, which could be saved if they had only 10 righteous in these cities, they said that the world still exists today because there are at least 10 righteous in the world.

Now we have to remember what is the meaning of being a “righteous”, a Tsadik in Hebrew, is not someone who is without sin, who is perfect. Nobody on the earth is without sin, everyone needs the Mashiach to be saved. Among these twenty generations between Adam and Abram, only one “walked with G-d” and then was taken by G-d in heaven without dying, it is Enoch. It is written about him “Enoch walked with God; then he was no more, because God took him away.” (Gen 5:24). However, even Enoch needed Mashiach to be saved, he was not without sin and perfect by his own power. David said “The L-RD looks down from heaven on the sons of men to see if there are any who understand, any who seek God. All have turned aside, they have together become corrupt; there is no one who does good, not even one.” (Psa. 14:2-3 & 53:2-3). Salvation

is a gift from G-d when we have faith in Him, that is why The *Shaliach* Shaul said “For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of G-d — not by works, so that no one can boast. For we are G-d’s workmanship, created in the Mashiach Yeshua to do good works, which G-d prepared in advance for us to do. (Eph 2: 8-10). It is by grace we are saved. It is not by our work, and if there are some works it is because G-d has prepared them in advance for us.

Let’s remember that Yeshua did not want to destroy the Torah but to confirm it (Matt 5:17-19). Some people affirm that Shaul destroyed the Torah, that is not true his teaching was according to the teaching of Yeshua and he said “But now a righteousness from G-d, apart from the Torah, has been made known, to which the Torah and the Prophets testify. This righteousness from G-d comes through faith in Yeshua HaMashiach to all who believe. There is no difference, for all have sinned and fall short of the glory of G-d, and are justified freely by his grace through the redemption that came by Mashiach Yeshua. G-d presented him as a sacrifice of atonement, through faith in his blood. (Rom 3:21-25), and Shaul concluded his speech saying “since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. Do we, then, nullify the Torah by this faith? Not at all! Rather, we uphold the Torah.” (Rom 3:30-31).

So, the righteous is not someone who is without sin and perfect, but someone who puts his confidence in G-d and the Mashiach and works with G-d to exemplify the Torah in his life..

## IMPORTANCE OF FAMILY

Rabbi Nachum of Horodna explains that Noach was born into a pious family. His grandfather was the righteous Methuselah, who lived to the age of 969 and for whom the flood was delayed until the end of the week of mourning after his death (Midrash Rabba 32:7). As such, Noach was happy to follow in the righteous ways of his family.

## THINK ON YOUR OWN

A young man returned to visit the sage (Chacham) with whom he had studied for many years. He had been one of the sage's most brilliant disciples yet he was failure in life. Another young disciple, who had not been nearly as brilliant, however, had gone on to great triumphs and successes.

"Why has he done better than I have?" the young man asked. "After all, I was clearly more talented."

"Indeed you were," said the sage. "You absorbed every word I spoke and understood it thoroughly. But you never developed the ability to think on your own. Therefore, once you left me you were lost. The other fellow, however, though not as brilliant as you, learned to take what I taught and adapt it. That is a formula for success."

Rabbi Naftali Reich draw this lesson: "In our own lives, we can transform our very existence if we would only view ourselves as the active participants in directing the flow of divine beneficence into the world. We are all endowed with special qualities and strengths which can be used for the good, if only we would acknowledge and develop them. In the end, we will surely discover that the privilege of acting as a conduit for divine beneficence is the most enriching grace of all.

## WHO IS THE KING?

A king and his entourage went out hunting in the forest. All day they chased after the animals. The king was so engrossed in the sport that he didn't notice that he became separated from the rest of his people.

Toward evening he realized that he was alone in the forest and he didn't know the way out. Just then a farmer came by carrying a pile of wood on his shoulder.

The king asked him for the way out of the forest. The farmer said, "I will show you the way out of here, but I want to ask you for a favor. I heard that the king is in the area hunting. I never saw the king and you must be one of his entourage. When I lead you to the main road, could you show me the king."

The king said, "Sure I will show you the king."  
"But how will I know he is the king? Will he be wearing different clothes than everyone else?"

"No. He won't be wearing different clothes. But here is how you will know who he is. When we get to the road, you will see that all the king's people will remove their hats and bow their heads. The person who doesn't take of his hat and doesn't bow is the king!"

In a little while they reached the edge of the forest. When they saw the king they all took off their hats and bowed their heads.

"Now can you identify who is the king?" asked the king of the farmer.

The farmer looked around and finally replied, "I'm not sure. According to the sign you gave me, the two of us are wearing our hats and didn't bow, so it's either you or me!"

Many times, we too find ourselves in the shoes of the foolish farmer. Often we don't recognize that it is G-d who is "walking amongst us" and fail to give Him the credit for everything we have.

"And I will walk among you, and I will be your G-d and you shall be My people" - Recognizing that G-d is amongst us and that He is our G-d and that we are His people... is indeed a great blessing and security.

## HAFTARAH

### Isaiah 54:1-55:5

This text of Isaiah is a beautiful text full of promises for Israel. God starts to describe the situation of Israel which is "a barren woman" a

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woman desolated, divorced but with a future. She will have many children. “Sing, O barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labor; because more are the children of the desolate woman than of her who has a husband,” says the LORD. (Isaiah 54:1). Israel must, as a spiritual nation extend her tents, she has to be a light for the nations and deposed the gods of the nations in order to help all the nations to worship the God of Israel “Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes. For you will spread out to the right and to the left; your descendants will dispossess nations and settle in their desolate cities. (Isaiah 54:2-3)

Even though God was angry, upset against Israel, he will get her back and will be her husband and her God for ever, “Do not be afraid; you will not suffer shame ... For your Maker is your husband — the LORD Almighty is his name — the Holy One of Israel is your Redeemer; ... The LORD will call you back as if you were a wife deserted and distressed in spirit...“For a brief moment I abandoned you, but with deep compassion I will bring you back. (Isaiah 54:4-7)

To be sure that God will not revoke his covenant with Israel, he is reminding to Israel the covenant with Noah. “To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again. (Isaiah 54:9).

As the covenant with Noah is still valid, the covenant with Israel is still valid and be until the end. “Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed,” says the LORD, who has compassion on you. (Isaiah 54:10).

## BRIT HACHADASHA

### 1 Peter 3:18-22

**A**s we are reading the parasha Noah, we have to remember that even though many people don't believe anymore the story of the flood and Noah, the Brit Hachadasha mentioned Noah eight times. For the believers of the first century Noah was an historical character of the story of G-d. Indeed, when we read the book of Genesis we discover how much all the stories

are the story of the G-d's mission who wants to save humanity from eternal death. For some people the flood can seem very cruel, but we don't know anything about the eternal destiny of each person who lived on the earth during the flood and perished. Even though the majority of the people were so wicked that G-d had to start a new humanity with Noah and his descendants, I am sure that not just Noah and his family will be saved. I am sure of this point, because I know that G-d is a G-d of love, He is a G-d of compassion, and a righteous G-d.

Now when we look at the lesson that the Brit Hachadasha gives us, we read that the main lesson of Noah' story is his patience. “who disobeyed long ago when G-d waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water,” (1Peter 3:20). Even though the people who lived in that time where disobedient, and they did not listen to Noah, he was patient, he continued to love people around him trying to save them, he faithfully obeyed G-d building the ark, he patiently preached the message of G-d for 120 years even though he did not see any sign to prove that what G-d said was true. Yes it is an example of patient and righteousness for each one of us.

And it is interesting to read in the text of 1 Peter 3, that the flood was symbolically a *mikve*. They all have been immersed in the water of the flood and received a symbolic *tevilah*. Peter, *talmid* of Yeshua said “and this water symbolizes *tevilah* that now saves you also — not the removal of dirt from the body but the pledge of a good conscience toward G-d. It saves you by the resurrection of Yeshua Hamashiach,” (1Peter 3:21). When we accept the *tevila* or the immersion in the *mikve*, we take “the pledge of a good conscience toward G-d”, this pledge is to follow conscientiously the will of G-d, it is a commitment to follow the example of Noah and to have this faith he had “By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family.” (Heb 11:7) and to accept unpopularity patiently because of what we preach.