

October 29, 2022

Noach and the Aleph Tav

The parshah of Noach is jam packed with allusion - expression designed to call something to mind without mentioning it explicitly; an indirect or passing reference.

What am I referring to?

Parshah Noach brings to light in a very subtle way many aspects that will be revealed in greater detail throughout Scripture. This Parshah reveals to us for the first time...

- A Righteous Man
- Savior of the World
- Preacher of Righteousness

We also are confronted for the first time in Scripture...

- The Doctrine of Sin
- The Doctrine of Judgment
- The Doctrine of Mercy
- The Doctrine of Blood
- The Doctrine of Sacrifice
- Progressive Revelation

More than I bet you anticipated. So, if you stay for this week's Torah Study, you will discover all of these aspects and see this Parshah in a whole new light.

Yet I am reminded of this verse...

1Ki 19:11 He said, "Go outside, and stand on the mountain before Adonai"; and right then and there, Adonai went past. A mighty blast of wind tore the mountains apart and broke the rocks in pieces before Adonai, but Adonai was not in the wind. After the wind came an earthquake, but Adonai was not in the earthquake.

1Ki 19:12 After the earthquake, fire broke out; but Adonai was not in the fire. And after the fire came a quiet, subdued voice.

The Aleph Tav is not found in the Doctrine of Sin
The Aleph Tav is not found in the Doctrine of Judgment
The Aleph Tav is not found in the Doctrine of Mercy
The Aleph Tav is not found in the Doctrine of Blood
The Aleph Tav is not found in the Doctrine of Sacrifice

It is not found in the parts that reveal the Righteous Man, Savior of the World or Preacher of Righteousness either. One might expect this representation to be found in any one of these sections, yet it is not.

The Aleph Tav is found in a seemingly unusual place at first glance.

Gen 9:22 Ham, the father of Kena`an, saw his father shamefully exposed, went out and told his two brothers.

Gen 9:23 Shem and Yefet took a cloak, put it over both their shoulders, and, walking backward, went in and covered their naked father. Their faces were turned away, so that they did not see their father lying there shamefully exposed.

Gen 9:24 When Noach awoke from his wine, he knew what his youngest son had done to him.

Yes, the Aleph Tav is found in this passage, not once, but three times. The defilement of Noach.

Last Shabbat I shared with you the Aleph Tav is A Sign and The Presence of the Divine Hand based on the understanding of Rabbi Akiva, yet it is not just the hand of Adonai that is being represented but so much more.

Last Shabbat I had shared with you the connection that Yeshua makes to Yochanan in Revelation. Three times Yeshua identifies Himself as the Aleph Tav.

Rev 1:8 "I am the Aleph Tav " says Adonai, God of heaven's armies, the One who is, who was and who is coming.

Rev 21:6 And he said to me, "It is done! I am the Aleph Tav the Beginning and the End. To anyone who is thirsty I myself will give water free of charge from the Fountain of Life.

Rev 22:13 I am the Aleph Tav, the First and the Last, the Beginning and the End."

Now let that sink in for a moment as you recall Genesis 9:22 – 24.

Each verse contains a standalone Aleph Tav.

In verse 22, the Aleph Tav appears between

וַיֵּרָא חָם אָבִי כְנַעַן אֶת עֶרְוַת אָבִיו וַיַּגֵּד לְשָׁנָיו אַחִיו בְּחוּ.

Gen 9:22 Ham, the father of Kena`an, saw (Aleph Tav) his father shamefully exposed, went out and told his two brothers.

What are we to make of this appearance of the first standalone Aleph Tav in this passage?

Ham saw his father shamefully exposed.

Yeshua saw Ham in this situation and saw Noach in this situation.

Yeshua was in the midst of this situation. He saw what transpired. It is my belief that Ham did more than just see his father exposed and then told his brothers about it. We read in verse 24 that Noach knew what his son had done. There was an action that is not described specifically in Scripture.

Remember what I shared with you last Shabbat from Yochanan's Gospel...

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 He was with God in the beginning.

Joh 1:3 All things came to be through him, and without him nothing made had being.

Joh 1:4 In him was life, and the life was the light of mankind.

Joh 1:5 The light shines in the darkness, and the darkness has not suppressed it.

Yeshua was in the beginning.

He was in the midst of creation

He was in the midst of the Ruach Ha Kodesh, the breath of God who brought forth life when breathed into Adam.

He was there when Adam transgressed and Havah was deceived.

Gen 3:9 Adonai, God, called to the man, "Where are you?"

Gen 3:10 He answered, "I heard your voice in the garden, and I was afraid, because I was naked, so I hid myself."

Gen 3:11 He said, "Who told you that you were naked? Have you eaten from the tree from which I ordered you not to eat?"

Though hidden through the Aleph Tav, the presence of Yeshua is revealed to us in a manner not of profound revelation to one of the many aspects I had alluded to earlier, but in a moment of defilement and shame. In other words, all is seen by our Messiah and Savior.

Now stay with me here. Remember there are two other occurrences of the Aleph Tav in this passage of Scripture.

וַיִּקַּח שֵׁם וַיִּפֹּת אֶת־הַשְּׂמָלָה וַיִּשְׂימוּ עַל־שִׁכְמָם שְׁנֵיהֶם
וַיִּלְכוּ אַחֲרָנִית וַיִּכְסּוּ אֶת־עֵרוֹת אֲבֵיהֶם וּפְנֵיהֶם אַחֲרָנִית
וְעֵרוֹת אֲבֵיהֶם לֹא רָאוּ

Gen 9:23 Shem and Yefet took a cloak, put it over both their shoulders, and, walking backward, went in and covered their naked father. Their faces were turned away, so that they did not see their father lying there shamefully exposed.

Noach's two other sons heard and took action to cover their father. Where is the Aleph Tav in this verse?

Gen 9:23 Shem and Yefet took a cloak, put it over both their shoulders, and, walking backward, went in and covered (Aleph Tav) their naked father. Their faces were turned away, so that they did not see their father lying there shamefully exposed.

Yeshua is the covering for our shame and transgression.

Shem is the one who Yeshua is descended from...

Luk 3:23 Yeshua was about thirty years old when he began his public ministry. It was supposed that he was a son of Yosef who was of Eli,

Luk 3:24 of Mattat, of Levi, of Malki, of Yannai, of Yosef,

Luk 3:25 of Mattityahu, of Amotz, of Nachum, of Hesli, of Naggai,

Luk 3:26 of Machat, of Mattityahu, of Shim`i, of Yosef, of Yodah,

Luk 3:27 of Yochanan, of Reisha, of Z'rubavel, of Sh'altiel, of Neri,

Luk 3:28 of Malki, of Addi, of Kosam, of Elmadan, of Er,

Luk 3:29 of Yeshua, of Eli`ezer, of Yoram, of Mattat, of Levi,

Luk 3:30 of Shim`on, of Y'hudah, of Yosef, of Yonam, of Elyakim,

Luk 3:31 of Mal'ah, of Manah, of Mattatah, of Natan, of David,

Luk 3:32 of Yishai, of `Oved, of Bo`az, of Salmon, of Nachshon,

Luk 3:33 of Amminadav, of Admin, of Arni, of Hetzron, of Peretz, of Y'hudah,

Luk 3:34 of Ya`akov, of Yitz'chak, of Avraham, of Terach, of Nachor,

Luk 3:35 of S'rug, of Re`u, of Peleg, of `Ever, of Shelah,

Luk 3:36 of Keinan, of Arpakhshad, of Shem, of Noach, of Lemekh,

Luk 3:37 of Metushelach, of Hanokh, of Yered, of Mahalal'el, of Keinan,
Luk 3:38 of Enosh, of Shet, of Adam, of God.

Shem is the first born and thus the one who is the heir to his father. This is further seen a few verses later...

Gen 9:26 Then he said, "Blessed be Adonai, the God of Shem; Kena'an will be their servant.

Gen 9:27 May God enlarge Yefet; he will live in the tents of Shem, but Kena'an will be their servant."

Why is Kena'an mentioned here and not Ham. It is because the impact of the father's transgression will be experienced by his offspring.

Exo 34:6 Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh (ה ו ה ') [*Adonai*] is God, merciful and compassionate, slow to anger, rich in grace and truth;

Exo 34:7 showing grace to the thousandth generation, forgiving offenses, crimes and sins; **yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."**

Later revealed to Moshe, yet experienced by Ham's offspring.

Of his brothers, one will live in peace within Shem's tents while the other, Kena'an the son of Ham will be their (Shem and Yefat) servant. Yefat is blessed by his Father.

Yefet will be the father of...

Gen 10:2 The sons of Yefet were Gomer, Magog, Madai, Yavan, Tuval, Meshekh and Tiras.

Unfortunately, Yefet's descendants will oppose Shem's descendant...Yeshua.

Eze 38:1 The word of Adonai came to me:

Eze 38:2 "Human being, turn your face toward Gog (of the land of Magog), chief prince of Meshekh and Tuval; and prophesy against him.

Eze 38:3 Say that Adonai Elohim says, 'I am against you, Gog, chief prince of Meshekh and Tuval.

Eze 38:4 I will turn you around, put hooks in your jaws and bring you out with all your army, horses and horsemen, all completely equipped, a great horde with breastplates and shields, all wielding swords.

There is so much more to that account and is for another day.

Yet all that Noach possesses goes to Shem. We see the righteousness of Noach in his first born son Shem.

Finally, verse 24...

וַיִּקַּץ נֹחַ מִיֵּינוֹ וַיֵּדַע אֶת־עֲשָׂה־לוֹ בְּנוֹ הַקָּטָן

Gen 9:24 When Noach awoke from his wine, he knew what his youngest son had done to him.

Where is the Aleph Tav in this verse?

Gen 9:24 When Noach awoke from his wine, he (Aleph Tav) knew what his youngest son had done to him.

What are we to glean from the presence of the Aleph Tav three times in this passage?

He sees our transgression

He is the covering for our transgression

He knows our transgressions, our transgressions are revealed to Him.

Psa 90:1 [*A prayer of Moshe the man of God:*] Adonai, you have been our dwelling place in every generation.

Psa 90:2 Before the mountains were born, before you had formed the earth and the world, from eternity past to eternity future you are God.

Psa 90:3 You bring frail mortals to the point of being crushed, then say, "People, repent!"

Psa 90:4 For from your viewpoint a thousand years are merely like yesterday or a night watch.

Psa 90:5 When you sweep them away, they become like sleep; by morning they are like growing grass,

Psa 90:6 growing and flowering in the morning, but by evening cut down and dried up.

Psa 90:7 For we are destroyed by your anger, overwhelmed by your wrath.

Psa 90:8 You have placed our faults before you, our secret sins in the full light of your presence.

Psa 19:1 [*For the leader. A psalm of David:*] The heavens declare the glory of God, the dome of the sky speaks the work of his hands.

Psa 19:2 Every day it utters speech, every night it reveals knowledge.

Psa 19:3 Without speech, without a word, without their voices being heard,

Psa 19:4 their line goes out through all the earth and their words to the end of the world. In them he places a tent for the sun,

Psa 19:5 which comes out like a bridegroom from the bridal chamber, with delight like an athlete to run his race.

Psa 19:6 It rises at one side of the sky, circles around to the other side, and nothing escapes its heat.

Psa 19:7 The Torah of Adonai is perfect, restoring the inner person. The instruction of Adonai is sure, making wise the thoughtless.

Psa 19:8 The precepts of Adonai are right, rejoicing the heart. The mitzvah of Adonai is pure, enlightening the eyes.

Psa 19:9 The fear of Adonai is clean, enduring forever. The rulings of Adonai are true, they are righteous altogether,

Psa 19:10 more desirable than gold, than much fine gold, also sweeter than honey or drippings from the honeycomb.

Psa 19:11 Through them your servant is warned; in obeying them there is great reward.

Psa 19:12 Who can discern unintentional sins? Cleanse me from hidden faults.

Psa 19:13 Also keep your servant from presumptuous sins, so that they won't control me. Then I will be blameless and free of great offense.

Psa 19:14 May the words of my mouth and the thoughts of my heart be acceptable in your presence, Adonai, my Rock and Redeemer.

For Yeshua is our Kaparah, our atonement.

Joh 1:29 The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!

Eph 1:7 In union with him, through the shedding of his blood, we are set free—our sins are forgiven; this accords with the wealth of the grace

Eph 1:8 he has lavished on us. In all his wisdom and insight

Eph 1:9 he has made known to us his secret plan, which by his own will he designed beforehand in connection with the Messiah

Eph 1:10 and will put into effect when the time is ripe—his plan to place

everything in heaven and on earth under the Messiah's headship.

Heb 2:14 Therefore, since the children share a common physical nature as human beings, he became like them and shared that same human nature; so that by his death he might render ineffective the one who had power over death (that is, the Adversary)

Heb 2:15 and thus set free those who had been in bondage all their lives because of their fear of death.

Heb 2:16 Indeed, it is obvious that he does not take hold of angels to help them; on the contrary, "He takes hold of the seed of Avraham."

Heb 2:17 This is why he had to become like his brothers in every respect—so that he might become a merciful and faithful cohen gadol in the service of God, making a kapparah for the sins of the people.

Heb 2:18 For since he himself suffered death when he was put to the test, he is able to help those who are being tested now.

Through the presence of the Aleph Tav in this account of Noach, it is revealed to us that the one who advocates for us is in the midst of our lives, knowing what we do, for there is nothing hidden from our Lord.

He is our covering, our Kapparah. He makes atonement for us.

What seems like an odd place for there to be not one, but three standalone Aleph Tavs, now provides clarity to us. The presence of Yeshua is revealed to us. Know that His presence is with you always.

Mat 28:18 Yeshua came and talked with them. He said, "All authority in heaven and on earth has been given to me.

Mat 28:19 Therefore, go and make people from all nations into talmidim, immersing them into the reality of the Father, the Son and the Ruach HaKodesh,

Mat 28:20 and teaching them to obey everything that I have commanded you. And remember! **I will be with you always, yes, even until the end of the age."**