

A Study on The Heroes of Faith Hebrews 11

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Noah The Ark Builder

Heb 11:6 Now without faith it is impossible to please God. For the one who comes to God must believe that He exists and that He is a rewarder of those who seek Him.

Heb 11:7 By faith Noah, when warned about events not yet seen, in holy fear prepared an ark for the safety of his household. Through faith he condemned the world and became an heir of the righteousness that comes by faith.

Noah and the Flood

Gen 6:9 These are the genealogies of Noah. Noah was a righteous man. He was blameless among his generation. Noah continually walked with God.

Gen 6:10 Noah fathered three sons: Shem, Ham and Japheth.

Gen 6:11 Now the earth was ruined before God, and the earth was filled with violence.

Gen 6:12 God saw the earth, and behold it was ruined because all flesh had corrupted their way upon the earth.

Gen 6:13 Then God said to Noah, “The end of all flesh is coming before Me, for the earth is filled with violence because of them. Behold, I am about to bring ruin upon them along with the land.

Gen 6:14 Make for yourself an ark of gopher wood. You shall make the ark with compartments and smear pitch on it, both inside and out.

Gen 6:15 Now this is how you shall make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30 cubits.

Gen 6:16 You shall make a roof for the ark, and you shall finish it to within a cubit from the top. You shall put the door of the ark in its side. You shall make it with lower, second, and third stories.

Gen 6:17 Now I am about to bring the flood—water upon the land—to destroy all flesh in which is the spirit of life from under the sky. Everything that is on the land will perish.

Gen 6:18 But I will establish My covenant with you. So you shall come into the ark—you, your sons, your wife, and your sons’ wives with you.

Gen 6:19 Also of every living thing, of all flesh, you shall bring two of everything—male and female—into the ark to keep alive with you.

Gen 6:20 Of the flying creatures according to their kind, of the livestock according to their kind, of all the crawling creatures of the ground according to their kind—two of everything will come to you to keep them alive.

Gen 6:21 As for you: take for yourself every kind of edible food and gather it to yourself. It will be food for you and for them.”

Gen 6:22 So Noah did according to all that God commanded him; he did so exactly.

6:9, **Noah walked with Elohim.** What does it mean to walk with Elohim? The word walk is the Hebrew word halak /hey-lamed-kaf sofit. This word can mean walking physically or figuratively in a spiritual

sense. In numerous places in Scripture, halak is used in reference to one who lives a Torah-obedient lifestyle; that is, one who follows the righteous instructions, precepts and teachings of YHVH as outlined in his Word (Ps 119:1,3) Conversely, there is a walk of darkness for those who walk contrary to the Torah law of YHVH (Isa 59:9). In Amos 3:3, YHVH asks of his people, “Can two walk together, except they be agreed?”¹

In Hebrew thought, one’s walk in this context is referring to one’s spiritual walk. Numerous times YHVH commands his people to walk in all his ways (i.e., the instructions and teachings of YHVH’s Torah). Because Noah walked in YHVH’s ways he found grace (kindness, favor, preciousness) in the eyes of YHVH and was spared from judgment (Gen 6:8). How closely do you walk with YHVH? Do you make excuses to justify the areas of disobedience in your life where your ways do not correspond with his ways?

The story of Noah is the story of YHVH’s redemption or salvation of mankind. The biblical pattern is this: Man finds grace (preciousness, favor, kindness) in the eyes of YHVH (6:8), which leads to faith in YHVH and obedience to his instructions (6:9). This results in man living a set-apart life from the evil world around him (6:9–12; 2 Pet 2:5), which results in his deliverance from Elohim’s judgments upon the wicked (6:13–14). Has this been the pattern of your spiritual walk before YHVH? Have you received YHVH’s grace through Messiah Yeshua? Are you living a set-apart life and walking in obedience? Do you have the assurance that you have been saved from the

wrath of Elohim because of your past sin and rebellion against him (John 3:18; 5:24)?

Have you, by faith and through grace, entered into YHVH’s spiritual ark of safety in Yeshua? YHVH invites you to, “Come” (7:1).

Nathan Lawrence: 6:9, lists the character attributes of Noah. This verse says, “These are the generations [toledaw] of Noah: Noah was a just [tzaddiyq] man and perfect [tamiym] in his generations [dowr], and Noah walked with Elohim.” Generations is the Hebrew word toledaw//tav-vav-lamed-dalet-hey meaning “descendants, genealogies, or results.” Just is the Hebrew word tzaddiyq/tzadi-dalet-yud-kaf sofit meaning “a lawful, righteous man.”

Perfect is the Hebrew word tamiym/ /tav-mem-yud-mem sofit meaning “entire, integrity, truth, without blemish, complete, full, undefiled, or upright”. The word generations at the end of the verse is the Hebrew word dowr//dalet-vav-resh meaning “a man’s lifetime beginning with the womb of earth and returning thereto ... likewise from conception and birth of a man to the conception and birth of his offspring” (TWOT).

Is it possible to be just and perfect apart from walking in a Torah lifestyle while having a faith in and a love for YHVH? Noah kept himself separate and unspotted from the world around him spiritually. He and his family lived set-apart, kadosh lives from the evil and immorality around them. Some Bible commentators find an additional understanding in this verse, as well, in that Noah and his sons did not intermarry with the fallen ones (nephilim) who were the

¹ <https://www.hoshanarabbah.org/pdfs/noach.pdf>

offspring of the daughters of men and the sons of Elohim (6:4). Some speculate that the “sons of Elohim” here are fallen angels who had relations with women to produce the giants on the earth, thus corrupting the human gene pool, while Noah’s descendants were of an undiluted genetic strain from Adam.

However you interpret this verse, are you living a life totally set-apart from the corrupting influences (physically, spiritually) of the fallen world around us? Are you encouraging your children to marry inside the faith, and to not intermarry with the heathens around them who will more than likely drag your righteous children downward morally and spiritually? On several occasions, YHVH took the Children of Israel to task for this very thing since doing so inevitably led to spiritual degradation, immorality and idolatry.

7:2, Of every clean animal. There are those who teach that the Torah-laws YHVH gave to Moses were for the Children of Israel only and not for anyone else, and that prior to Mount Sinai the Torah was unknown to man. The laws of clean and unclean meats (kashrut) are pillar commands of the Torah-law YHVH gave

Noah (rest) to Moses. If the line of reasoning above is correct, then why did YHVH instruct Noah to take extra clean animals on the ark?

7:21–24, As Noah was saved in an ark of safety of YHVH’s design from his wrath against wicked man, so the righteous of today have a similar ark of safety. Who is that spiritual “ark of safety” that once inside we will be spared from the judgments of Elohim? Read John 5:24–29. (Compare Rev 11:15–18 and 14:4–5 with 14:14–20.)

7:4, For 40 days it rained upon the earth. What is the significance of the number 40 in the Bible? Where else is 40 used to represent trial, testing and spiritual refinement? How does this relate to us? The flood is a picture of YHVH’s final wrath being poured out upon this earth (See Rev chapters 15–16). Will his people go through a time of testing prior to YHVH pouring out his wrath upon wicked mankind? Notice the context of Revelation 11:18, which occurs after the Seventh Trump has sounded. Compare this with Matthew 24:29-31.

Alfred Edersheim: For, to the universal corruption of that generation, there was *one* exception—Noah. It needs no more than simply to put together the notices of Noah, in the order in which Scripture places them: “But Noah found grace in the eyes of YHWH;” and again: “Noah was a just man, and perfect”—as the Hebrew word implies, spiritually upright, genuine, inwardly entire and complete, one whose heart had a single aim—“in his generations,” or among his contemporaries; and lastly, “Noah walked with God,”—this expression being the same as in the case of Enoch. The mention of his finding grace in the eyes of YHWH precedes that of his “justice,” which describes his moral bearing towards God; while this justice was again the outcome of inward spiritual rectitude, or of what under the fuller light of the New Testament we would designate a heart renewed by the Holy Spirit. The whole was summed up and completed in an Enoch-like walk with God. The statement that Noah found grace is like the forth-bursting of the sun in a sky lowering for the storm. Three times the sacred text repeats it, that the earth was corrupt, adding that it was full of violence,

just as if the watchful eye of the Lord, who “looked upon the earth,” had been searching and trying the children of men, and was lingering in pity over it, before judgment was allowed to descend.

Nor was this all. Even so, “the long-suffering of God waited” for one hundred and twenty years, “while the ark was a preparing;” and during this time, especially, Noah must have acted as “a preacher of righteousness.” The building of the ark commenced when Noah was four hundred and eighty years old; that is, before any of his three sons, Shem, Ham, and Japheth, had been born,—in fact, just twenty years before the birth of Shem. Thus the great faith of Noah appeared not only in building an ark in the midst of a scoffing and unbelieving generation, and that against all human probability of its ever being needed, and one hundred and twenty years before it was actually required, but in providing room for “his sons” and his “sons’ wives,” while as yet he himself was childless! Indeed, the more we try to realise the circumstances, the more grand appears the unshaken confidence of the patriarch. The words in which God announced His purpose were these: “The end of all flesh is come before Me,”—that is, as some have explained it, the extreme limit of human depravity;—“for the earth is filled with violence through them,”—that is, violence proceeding from them (“from before their faces”),—“and, behold, I will destroy them with the earth.” Noah and his family were alone to be preserved, and that by means of an “ark,”—an expression which only occurs once more in reference to the ark of bulrushes in which

Moses was saved. Noah was to construct his ark of “gopher,” most likely cypress wood, and to “pitch it within and without with pitch.” The ark was to be three hundred cubits long, fifty broad, and thirty high; that is, reckoning the cubit at one foot and a half, four hundred and fifty feet long, seventy-five broad, and forty-five high. As the wording of the Hebrew text implies, there was all around the top, one cubit below the roof, an opening for light and for air (rendered in our version “window”), in which, it has been suggested, some translucent substance like our glass may have been inserted. Here there seems also to have been a regular “window,” which is afterwards specially referred to (ch. viii. 6). The door was to be in the side of the ark, which was arranged in three stories of rooms (literally “cells”), or the accommodation of all the animals in the ark, and their storage of food. For “of every living thing” Noah was to bring with him into the ark,—seven pairs, in the case of “clean beasts,” and one pair of those that were not clean. Then, when the appointed time for it came, God would “bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven.” But with Noah God would “establish” His “covenant,” that is, carry out through him His purpose in the covenant of grace, which was to issue in the birth of the Redeemer. Accordingly, Noah, his wife—for here there is no trace of polygamy,—his sons, and his sons’ wives were to go into the ark, and there to be kept alive during the general destruction of all around.²

² Alfred Edersheim –Bible History of The Old Testament CHAPTER V

The Universal Corruption of Man—Preparation for the Flood.

FORTY has long been universally recognized as an important number, both on account of the frequency of its occurrence, and the uniformity of its association with a period of probation, trial, and chastisement. This is certainly the case where forty relates to a period of evident probation.

FORTY YEARS

There are 15 such periods which appear on the surface of the Scriptures, and which may be thus classified:—

- Forty Years of Probation by Trial: Israel in the wilderness, Deut 8:2-5; Psa 95:10; Acts 13:18 (the third 40 of Moses' life, 120 years). Israel from the crucifixion to the destruction of Jerusalem.
- Forty Years of Probation by Prosperity in Deliverance and Rest: under Othniel, Judg 3:11, under Barak, Judg 5:31, under Gideon, Judg 8:28.
- Forty Years of Probation by Prosperity in Enlarged Dominion: under David, 2 Sam 5:4, under Solomon, 1 Kings 11:42, under Jeroboam II. See 2 Kings 12:17,18, 13:3,5,7,22,25, 14:12-14,23,28, under Jehoash, 2 Kings 12:1, under Joash, 2 Chron 24:1.
- Forty Years of Probation by Humiliation and Servitude: Israel under the Philistines, Judg 13:1. Israel in the time of Eli, 1 Sam 4:18. Israel under Saul, Acts 13:21.

- Forty Years of Probation by Waiting: Moses in Egypt, Acts 7:23. Moses in Midian, Acts 7:30

Noah was a preacher of righteousness for 120 years prior to the flood (Gen 6:3). He no doubt endured the mockery and persecution of those who did not believe his message about a coming flood, and the need for an ark of safety when that generation had never experienced rain or floods (Heb 11:7; 2 Pet 2:5).

FORTY DAYS³

There are eight of such great periods on the surface of the Bible:

- Forty days Moses was in the mount, Exo 24:18; and to receive the Law, Exo 24:18.
- Forty days Moses was in the mount after the sin of the Golden Calf, Deut 9:18,25.
- Forty days of the spies, issuing in the penal sentence of the 40 years, Num 13:26, 14:34.
- Forty days of Elijah in Horeb, 1 Kings 19:8.
- Forty days of Jonah and Nineveh, Jonah 3:4.
- Forty days Ezekiel lay on his right side to symbolize the 40 years of Judah's transgression.
- Forty days Yeshua was tempted of the Devil, Matt 4:2.

³ By E. W. Bullinger (1837-1913)

- Forty days Yeshua was seen of His disciples, speaking of the things pertaining to the kingdom of God, Acts 1:2.

B'rit Chadashah:

Yeshua Teaches About Noah: Matthew 24:36–39

Mat 24:36 "But when that day and hour will come, no one knows—not the angels in heaven, not the Son, only the Father.

Mat 24:37 For the Son of Man's coming will be just as it was in the days of Noah.

Mat 24:38 Back then, before the Flood, people went on eating and drinking, taking wives and becoming wives, **right up till the day Noah entered the ark;**

Mat 24:39 and they didn't know what was happening until the Flood came and swept them all away. It will be just like that when the Son of Man comes.

Noah, the Man of Faith: Hebrews 11:7;

Heb 11:7 By trusting, Noah, after receiving divine warning about things as yet unseen, was filled with holy fear and built an ark to save his household. Through this trusting, he put the world under condemnation and received the righteousness that comes from trusting.

1 Peter on Noah: 1 Peter 3:18–22; 2 Peter 2:5

1Pe 3:18 For the Messiah himself died for sins, once and for all, a righteous person on behalf of unrighteous people, so that he might bring you to God. He was put to death in the flesh but brought to life by the Spirit;

1Pe 3:19 and in this form he went and made a proclamation to the imprisoned spirits,

1Pe 3:20 to those who were disobedient long ago, in the days of Noah, when God waited patiently during the building of the ark, in which a few people—to be specific, eight—were delivered by means of water.

1Pe 3:21 This also prefigures what delivers us now, the water of immersion, which is not the removal of dirt from the body, but one's pledge to keep a good conscience toward God, through the resurrection of Yeshua the Messiah.

1Pe 3:22 He has gone into heaven and is at the right hand of God, with angels, authorities and powers subject to him.

2Pe 2:5 And he did not spare the ancient world; on the contrary, he preserved Noah, a herald of righteousness, with seven others, and brought the Flood upon a world of ungodly people.

Does our walk reflect the righteousness of YHWH? Are we living a righteous, God fearing life that makes us stand out in a world of darkness? Is God looking upon us from His throne and seeing a people that He is well pleased with?

Are we heralds of righteousness?

Alfred Edersheim points out these faith facts.

- But the one great fact would stand out during that period:
- Noah preaching righteousness, He continued to preach repentance and forgiveness to those who would repent and put their faith in Yahweh.
 - Warning of the judgment to come,

- He continued to bring a message of judgment, even though it was not the kind of message that would tickle the ear of the hearer, he said what Yahweh told him to say, to bring people to repentance
- and still exhibiting his faith in his practice by continuing to provide an ark of refuge.

The Story of Noah is an awesome picture of Faith, Judgment, Forgiveness and New Beginnings for those put their faith in Messiah/Christ the Ark of Safety.

He did not stop for one minute even though not one drop of water had yet hit the ground, he continued to hammer away, collect the animals, and continue his work by faith because He knew that the flood would come because Yahweh decreed it would be so.

To sum up Noah's life of faith, Noah's preaching of faith, and Noah's work of faith in the words of Scripture: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Romans 3:18-20

18 For Christ [the Messiah Himself] died for sins once for all, the Righteous for the unrighteous (the Just for the unjust, the Innocent for the guilty), that He might bring us to God. In His human body He was put to death, but He was made alive in the spirit,

19 In which He went and preached to the spirits in prison,

20 [The souls of those] who long before in the days of Noah had been disobedient, when God's patience waited during the building of the ark in which a few [people], actually eight in number, were saved through water. [Gen. 6-8].[\[6\]](#)