

Drash on Noach (Bereshit 6:9-11:32)
Ahavat Yeshua DC Service (Men's Retreat)

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Parashat [Noach](#) is the second parashat of the Torah. The summary in Noach's Wikipedia article states:

The parashah tells the stories of the [Flood](#) and [Noah's Ark](#), of Noah's subsequent [drunkenness](#) and [cursing](#) of [Canaan](#), and of the [Tower of Babel](#).

For some reason, it does not mention the two genealogies that bracket the Babel section. For this drash The LORD directed me into an area not even explicitly mentioned.

Yah-a-mod, Yahnatan ben Daniel v'Patricia. Jonathon will read for us Genesis chapter 11, verses 3 and 4 (note all English translations of the Scriptures in this drash come from the Complete Jewish Bible):

³ They said to one another, "Come, let's make bricks and bake them in the fire." So they had bricks for building-stone and clay for mortar. ⁴ Then they said, "Come, let's build ourselves a city with a tower that has its top reaching up into heaven, so that we can make a name for ourselves and not be scattered all over the earth."

Thank you, Jonathon.

Thus begins the historical account of what must have been the planet's most recent one-world government, since the antecedent of "they" back in verse 1 is "the whole Earth"; that is, all of Noah's extended family at that time. As a consequence of the whole Earth migrating from wherever the Ark settled to [Shinar](#) (aka [Sumer](#)) in southern Mesopotamia, we see the mother of all post-deluge civilizations is being established. This reading describes two political discussions that resulted in two agreements to pursue two common objectives. There is no evidence of any leader, not even The LORD Himself, who does not appear to have even been a participant in the processes. There was considerably more unity than we have come to expect of governments—too much unity, in fact, from The LORD's perspective, when coupled with its apparent disassociation from Him.

The Torah suggests governing among human beings arose when God confronted Adam and Eve after they had gained the knowledge of good and evil and He informed Eve that Adam would henceforth rule over her. Tribal leadership was a straight-forward expansion of this paradigm. Remember the Scriptural qualifications for governmental positions within the Body of Messiah include the demonstration of proper governance of one's family.

We need to define *government*, and to this end the Wikipedia articles on [government](#) and [governance](#) will be partly quoted, partly paraphrased, and partly expanded upon. *Governance* is the process of making decisions within an organized [social system](#), such as a [family](#), [tribe](#), private school, parent-

teacher association, homeowners association, sole proprietorship (with employees), partnership, corporation, non-profit charity, local congregation, religious denomination, labor union, and so many others. Governance in social systems presumes the people participating are self-governing; i.e., are generally civil and orderly, and especially willing and able to abide by the rules of the social system. Governments, from the town hall level all the way up through superpower countries and treaty organizations, are in a different class of social systems by virtue of their organized social subsystems empowered to imprison and even execute lawbreakers or enemies of the social system. There's an old saying, "If you want to be a country, first you have to have a navy." Alas, we must also include among governments social systems outside the law such as the Mafia, pirate gangs, and the like who dispense their own brand of justice.

Historically prevalent and somewhat overlapping forms of government include [patriarchy](#), [monarchy](#), [aristocracy](#), [oligarchy](#), [democracy](#), [theocracy](#), and [tyranny](#), while [anarchy](#) barely qualifies as such. The two main aspects of any philosophy of government are how political power is *obtained*, with the two main forms being [electoral contest](#) and [hereditary succession](#), and how political power is *distributed*, from monarchies to pure democracies in which *all* citizens participate in *all* decision-making. In addition, those wielding such power are *influenced* by others also in power as well as citizens, non-citizens, professional lobbyists, and other governments both friendly and hostile. Another consideration is how and why governments fail, usually via revolution, [coup d'État](#), and wars with other governments, but also via the phenomenon called "voting with your feet" as was experienced by King Solomon's son, Rehoboam, as well as these days in many states such as California and New York to the benefit of states like Florida and Texas.

By way of defining *politics*, [Merriam-Webster's web site](#) notes it is a multifaceted word, having a set of fairly specific meanings that are descriptive and nonjudgmental, such as *the art or science of governance*, but it can and often does carry a negative meaning characterized by artful and often dishonest instances of political maneuvering, and context is required to discern if such pejorative meaning is intended. Politics are closely related to negotiation, the art of persuasion. Coming to agreement often involves flexibility and compromise. Consequently and routinely, bogus "requirements" are initially presented by each side that are merely bargaining chips to be retracted with feigned duress to gain agreement for what is *truly* required. As Proverbs chapter 20 verse 14 illustrates:

"Really bad stuff!" says the buyer [to the seller];
then he goes off and brags [about his bargain].

If everyone self-governed according to The Scriptures, this couldn't happen. But even many *believers* have trouble eschewing deception and abiding by just weights and measures. The failure of Diogenes' lifelong search for an honest man, whether factual or not, rings true to most people. Sin is quite widespread; thus, it is illogical to expect *governments* of sinful people to be without sin.

There is very little data available from before The Flood about the types of governance used above the family level. Archaeological artifacts have been uncovered of other civilizations and their governments that came into being during the period of this parashat, particularly Egypt which also developed written

language and codes of conduct as did Sumer, and later, China managed that as well around the time of Moses. But there's no time in this drash to get into just how much had changed, change which The Torah skips right over.

Likewise, there is only time to tersely mention where organized social system governance is significantly considered in the Torah (I may have miscategorized some as not so significant). There are two accounts of the transition from Moses as sole judge to a system that offloaded most of that work to tribal leaders of Moses' choice. These are probably describing the same development, which occurred before the first spy mission; i.e., not in The Land where much of Torah was to be put into effect. In Exodus 18 verses 24 and 25 Jethro suggests establishing "rulers of thousands, hundreds, fifties and tens" whereas in Numbers 11 The LORD commands choosing 70 elders of the tribes. None of those chosen are named in either account, unlike those twelve chosen by The LORD in the first chapter of Numbers for the work of the census. It is unclear how membership within this group of Moses' helpers was to change as time went by, unless it was intended to be disbanded when Moses ceased leading Israel (by which time they had all died). Torah does not address these matters, only that Moses' leadership role was transferred to Joshua at the end of the Torah. Torah promised a prophet of prophets would eventually arise to whom everyone should really pay attention. Torah also provided for the eventual establishment of the office of King of Israel when the people would come to demand that. It did not provision a legislature. Apparently judges were expected to "legislate from the bench" as needed in addition to making judgments regarding the law.

The Sanhedrin system of beit dins in cities and towns under one country-level beit din in Jerusalem did not arise directly from the Torah and even the Oral Tradition is incomplete about the institution's origins and changes over time. But we notice Yeshua submitted to the Sanhedrin's authority as well as to Pilate's. Remember in Matthew chapter 22 verse 21, He said:

Nu, give the Emperor what belongs to the Emperor. And give to God what belongs to God!

In addressing Pilate's concern Yeshua was unaware of Pilate's life-and-death authority over Him, Yeshua said in John chapter 19 verse 11,

You would have no power over me if it hadn't been given to you from above[...]

In Romans chapter 13 verse 1, that great scholar of Jewish law and conduit of much Scripture, Saul of Tarsus, fully agreed:

Everyone is to obey the governing authorities. For there is no authority that is not from God, and the existing authorities have been placed where they are by God.

Simon Cephas also agreed in II Peter chapter 2 verses 13 through 15:

¹³ For the sake of the Lord, submit yourselves to every human authority – whether to the emperor as being supreme, ¹⁴ or to

governors as being sent by him to punish wrongdoers and praise those who do what is good. ¹⁵ For it is God's will that your doing good should silence the ignorant talk of foolish people.

In Acts chapter 15, we see the leaders of the new Jewish sect of Believers ruling about requirements for their Gentile brothers and sisters. This occurred in The Land before the destruction of the second Temple without any involvement of the Sanhedrin. This was justified through an understanding that Yeshua had delegated such planet-wide authority to those leaders after He had received all authority by virtue of having lived His life on earth flawlessly. So we see a spiritual Kingdom with partial manifestation in this realm that remains subordinate to this realm's powers that be while fighting the demons of Hell in the spiritual realm. That will change when Yeshua returns. He has promised that we who meet him in the air will be part of His Millennial Reign government. The planet will finally have an incorruptible government, for we will be like Him. Imagine that.

In our time and place, reality has a wrinkle the writers of the New Covenant may not have foreseen (not withstanding the Roman Senate which was established many centuries before Yeshua's birth). Abraham Lincoln put it succinctly: "Government of the people, by the people, and for the people." In the United States of America, citizens of the country maintaining legal residency within a state have been given by God the authority to regularly vote for candidates for public offices within the governments placed by God over their residence. Such elections are upon us once again. Note well The LORD will hold us responsible for what we do and fail to do with the authority He gives us. It doesn't matter that these governments do not actually require their citizens to vote, nor if we suspect or can even prove the elections are a sham. The question for us Believers is what does The LORD want each of us to do? He is not likely to be pleased with any votes we make or fail to make that are not in line with His Will for each of us which we must in good faith seek to discern. Furthermore, we have the privilege of making our opinions formally known to our representatives regarding how we believe *they* should vote on whatever choices are officially put to them. Here again, The LORD will hold us accountable for our interactions, if any, with our representatives, and to what extent our influencing is aligned with His desires. He might tell you not to bother (thus Sovereignly relieving you of all associated responsibility) while telling me to call them all on the phone every week, or vice-versa. Further, He might tell either of us to volunteer in a particular political party to some extent or even to run for some elective office, even if winning might seem highly unlikely. We may not know all the ways our obedience and disobedience will affect the future, but *He* does.

So know His Will for *you*, and do *that*, and judge your fellow servants' *fruit*, not their *hearts*.

The next parashat is *Lech Lecah* which spans Genesis chapter 12 verse 1 through chapter 17 verse 27.