

Nosh & Learn with Mindy, Parshat Noach, TBH-BE, 10/22/2020

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

Baruch atah, Adonai

Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu laasok b'divrei Torah.

Blessed are You, Adonai our God, Sovereign of all, who hallows us with mitzvot, commanding us to engage with words of Torah.

*Parshat **Noach** - Genesis 6:9 - 11:32*

Noahide laws, according to Jewish practice: Establishing courts of justice, not cursing God, no idolatry, no incest or adultery, no murder, no stealing and not eating the flesh of a live animal.

R. Dov Lipman, <https://www.jpost.com/opinion/what-does-traditional-judaism-teach-about-non-jews-564527>

Genesis 10:8-9

Cush also begot Nimrod, who was the first man of might on earth. He was a mighty hunter by the grace of the LORD; hence the saying, "Like Nimrod a mighty hunter by the grace of the LORD."

Legends of the Jews 2:4:185 (New York, 1909)

Nasargiel explained: "These are the sinners who committed incest, murder, and idolatry, who cursed their parents and their teachers, and who, **like Nimrod** and others, called themselves gods."

Pirkei DeRabbi Eliezer 24:3

Rabbi 'Aqiba said: They cast off the Kingdom of Heaven from themselves, and appointed Nimrod king over themselves; a slave son of a slave. Are not all the sons of Ham slaves? And woe to the land when a slave rules, as it is said, "For a servant, when he is king" ([Prov. 30:22](#)).

Rabbi Chakhinai said: Nimrod was a mighty hero, as it is said, "And Cush begot Nimrod, who began to be a mighty one in the earth" ([Gen. 10:8](#)). Rabbi Jehudah said: The coats which the Holy One, blessed be He, made for Adam and his wife, were with Noah in the ark, and when they went forth from the ark, Ham, the son of Noah, brought them forth with him, and gave them as an inheritance to Nimrod. When he put them on, all beasts, animals, and birds, when they saw the coats, came and prostrated themselves before him. The sons of men thought that this (was due) to the power of his might; therefore they made him king over themselves, as it is said, "Wherefore it is said, Like Nimrod, a mighty hunter before the Lord" ([Gen. 10:9](#)).

Genesis 11:1-9

Everyone on earth had the same language and the same words. And as they migrated from the east, they came upon a valley in the land of Shinar and settled there.

They said to one another, "Come, let us make bricks and burn them hard."—Brick served them as stone, and bitumen served them as mortar.— And they said, "Come, let us build us a city, and

a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world.”

Pirkei DeRabbi Eliezer 24:3

Nimrod said to his people: Come, let us build a great city for ourselves, and let us dwell therein, lest we be scattered upon the face of all the earth, as the first people (were). Let us build a great tower in its midst, ascending to heaven, for the power of the Holy One, blessed be He, is only in the water, and let us make us a great name on the earth, as it is said, "And let us make us a name" ([Gen. 11:4](#)).

Rabbi Phineas said: There were no stones there where-with to build the city and the tower. What did they do? They baked bricks and burnt them like a builder (would do), until they built it seven mils high, and it had ascents on its east and west... If a man fell and died they paid no heed to him, but if a brick fell they sat down and wept, and said: Woe is us! When will another one come in its stead?

And Abraham, son of Terah, passed by, and saw them building the city and the tower, and he cursed them in the name of his God, as it is said, "Swallow up, O Lord, divide their language" ([Ps. 55:9](#)). But they rejected his words, like a stone cast upon the ground. Is it not a fact that every choice and good stone is only put at the corner of a building? and with reference to this, the text says, "The stone which the builders rejected is become the head of the corner" ([Ps. 118:22](#)).

- favorite Hallel line

The LORD came down to look at the city and tower that man had built,

Rabbi Simeon said: The Holy One, blessed be He, called to the seventy angels, who surround the throne of His glory, and He said to them: Come, let us descend and let us confuse the seventy nations and the seventy languages.

and the LORD said, “If, as one people with one language for all, this is how they have begun to act, then nothing that they may propose to do will be out of their reach. Let us, then, go down and confound their speech there, so that they shall not understand one another’s speech.”

Whence (do we know) that the Holy One, blessed be He, spake to them? Because it is said, "Go to, let *us* go down" ([Gen. 11:7](#)). "I will go down" is not written, but "Go to, let *us* go down." And they cast lots among them. Because it is said, "When the Most High gave to the nations their inheritance" ([Deut. 32:8](#)). The lot of the Holy One, blessed be He, fell upon Abraham and upon his seed, as it is said, "For the Lord's portion is his people; Jacob is the *lot* of his inheritance" ([Deut. 32:9](#)).

Thus the LORD scattered them from there over the face of the whole earth; and they stopped building the city. That is why it was called Babel, because there the LORD confounded the speech of the whole earth; and from there the LORD scattered them over the face of the whole earth.

What is the Jewish obligation to peaceful non-Jewish neighbors?

Isaiah 57:19

Peace, peace, to him that is far off and to him that is near, Says the LORD that creates the fruit of the lips; And I will heal him.

May the words of our mouths and the meditations of our hearts be acceptable to the Holy One.

Shabbat Shalom!