

PARSHAT NOACH: WHY DID GOD DESTROY THE WORLD?

This guide corresponds to the video: [Why Did God Destroy the World?](#)

TEACHER'S GUIDE



POINTS TO PAUSE



DISCUSSION TOPICS

<ul style="list-style-type: none"> BEFORE THE VIDEO 	➔	What is the meaning of Noach's name?
<ul style="list-style-type: none"> 4:43 	➔	Why is there a connection between God's words and Lemech's declaration?
<ul style="list-style-type: none"> 5:10 	➔	How would Noach comfort mankind?
<ul style="list-style-type: none"> 5:54 	➔	Why would the plow be the reason to destroy the world?
<ul style="list-style-type: none"> 6:06 	➔	When and how do we achieve comfort?
<ul style="list-style-type: none"> 7:25 	➔	What were the purposes of the curses on the land?
<ul style="list-style-type: none"> AFTER THE VIDEO 	➔	Why did God destroy the world?



FROM PRINCIPLE TO PRACTICE

Rabbi Fohrman discusses the concept of a homing beacon and how sometimes we use "comforts" rather than focusing on our relationship with God.

Thinking about our own lives, what comforts do you employ? In what ways do you ignore the homing beacon? How does this impact your relationship with God?

CHECKING FOR UNDERSTANDING

What is the meaning of Noach's name?

What is the connection between God's words and Lemech's declaration?

What is the significance of the plow?

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STUDENT GUIDE

A Graphic: As you watch the video, use the graphic organizer below to note the connections.

Text	Text	What specific words do you note?	What is the message?
Genesis 5:29	<p>And he called his name Noah, saying: 'This same shall comfort us in our work and in the toil of our hands, which cometh from the ground which the LORD hath cursed.'</p> <p>וַיִּקְרָא אֶת-שְׁמוֹ נֹחַ, לְאָמֵר: זֶה יִנְחֵמנוּ מִמְּעֹשֵׂנוּ, וּמִטְעֲבוֹן יְדֵינוּ, מִן-הָאֲדָמָה, אֲשֶׁר אָרְרָה יְהוָה.</p>		
Genesis 6:6-7	<p>And it repented the LORD that He had made man on the earth, and it grieved Him at His heart. And the LORD said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'</p> <p>וַיִּנְחַם יְהוָה, כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ; וַיִּתְעַצֵּב, אֶל-לְבוּ. וַיֹּאמֶר יְהוָה, אֲמַחֵה אֶת-הָאָדָם אֲשֶׁר-בְּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה, מֵאָדָם עַד-בְּהֵמָה, עַד-רֶמֶשׂ עוֹף הַשָּׁמַיִם: כִּי נִחַמְתִּי, כִּי עָשִׂיתִם.</p>		

PARSHAT NOACH:

WHY DID GOD DESTROY THE WORLD?

בראשית ה:בט	Genesis 5:29
<p>וַיִּקְרָא אֶת-שְׁמוֹ נֹחַ, לֵאמֹר: זֶה יִנְחֵמנוּ מִמַּעֲשֵׂנוּ, וּמִעֲצָבוֹן יְדֵינוּ, מִן-הָאֲדָמָה, אֲשֶׁר אָרְרָה יְהוָה.</p>	<p>And he called his name Noah, saying: 'This same shall comfort us in our work and in the toil of our hands, which cometh from the ground which the LORD hath cursed.'</p>

בראשית ג:יז-יט	Genesis 3:17-19
<p>יז וּלְאָדָם אָמַר, כִּי-שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ, וַתֹּאכַל מִן-הָעֵץ, אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ--אֲרוּרָה הָאֲדָמָה, בְּעִבְרֶיךָ, בְּעֲצָבוֹן תֹּאכְלֶנָּה, כֹּל יְמֵי חַיֶּיךָ. יח וְקוֹץ וַיִּדְרֹדֵר, תִּצְמִיחַ לָךְ; וְאָכַלְתָּ, אֶת-עֵשֶׂב הַשָּׂדֶה. יט בְּזַעַת אֶפְיֶיךָ, תֹּאכַל לֶחֶם, עַד שׁוֹבְרָךְ אֶל-הָאֲדָמָה, כִּי מִמֶּנָּה לְקַחְתָּ: כִּי-עָפָר אַתָּה, וְאֶל-עָפָר תֵּשׁוּב.</p>	<p>17 And unto Adam He said: 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life. 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.'</p>

בראשית ו:יח-כג,כד	Genesis 6:6-7
<p>ו וַיִּנְחַם יְהוָה, כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ; וַיִּתְעַצֵּב, אֶל-לְבוֹ. ז וַיֹּאמֶר יְהוָה, אֲמַחֶה אֶת-הָאָדָם אֲשֶׁר-בְּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה, מֵאָדָם עַד-בְּהֵמָה, עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם: כִּי נַחַמְתִּי, כִּי עָשִׂיתֵם.</p>	<p>6 And it repented the LORD that He had made man on the earth, and it grieved Him at His heart. 7 And the LORD said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'</p>

Rashi on Genesis 5:29

This one will give us rest: Heb. יִנְחַמְנוּ. He will give us rest (יָנַח מְמַנּוּ) from the toil of our hands. Before Noah came, they did not have plowshares, and he prepared [these tools] for them. And the land was producing thorns and thistles when they sowed wheat, because of the curse of the first man (Adam), but in Noah's time, it [the curse] subsided. This is the meaning of יִנְחַמְנוּ. If you do not explain it that way, however (but from the root (נחם), the sense of the word does not fit the name, [נח], and you would have to name him Menachem. — [See Gen. Rabbah 25:2] [i.e., If we explain the word according to its apparent meaning, "this one will console us," the child should have been called Menachem, the consoler.]

זה ינחמנו: ינח ממנו את עצבון ידינו, עד שלא בא נח לא היה להם כלי מחרישה והוא הכין להם, והיתה הארץ מוציאה קוצים ודרדרים כשזורעים חטים, מקללתו של אדם הראשון, ובימי נח נחה, וזהו ינחמנו, ינח ממנו. ואם לא תפרשהו כך, אין טעם הלשון נופל על השם, ואתה צריך לקרות שמו מנחם:

Ramban on Genesis 1:26

And God said, "Let us make man:" A [separate] proclamation was designated for the creation of man, because of his stature - since his nature is not like the nature of animals and beasts that He created in the proclamation that precedes it. And the correct simple meaning of the word, 'let us make,' is that which you have already been shown, to know (above, verse 1) that God created something from nothing on the first day alone, and afterwards He formed and made [everything] from the fundamental elements. And when He gave power of swarming in the water to swarm living creatures, the proclamation was (verse 20), "let the waters swarm;" and the proclamation with the animals was (verse 24) "let the earth bring forth;" [and] with man He said, "let us make." That is to say, I and the earth - that was mentioned - let us make man: the earth will bring forth the body form the elements as it did with the beasts and the animals, as it is written (Genesis 2:7), "And the Lord, God, formed man, dust from the earth;" and He, may He be blessed, gave him the spirit from the mouth of the Highest, as it is written (Ibid.) and He blew into his nostrils, a living soul." And it stated, "in our image, in our likeness," since he would be similar to both of them: in the configuration of his body, to the earth from which he was taken; and he would resemble the higher ones in his soul, which is not a body and does not die.

ויאמר אלהים נעשה אדם בעשיית האדם מאמר בעבור גודל מעלתו כי אין טבעו כטבע החיה והבהמה אשר ברא במאמר הקודם לו והפשט הנכון במלת "נעשה" הוא מפני שכבר הראית לדעת (לעיל פסוק א) כי האלהים ברא יש מאין ביום הראשון לבדו ואחר כך מן היסודות ההם הנבראים יצר ועשה וכאשר נתן במים כח השרוץ לשרוץ נפש חיה והיה המאמר בהם "ישרוץ המים" (פסוק ב) והיה המאמר בבהמה "תוצא הארץ" (פסוק כד) אמר באדם "נעשה" כלומר אני והארץ הנזכרת נעשה אדם שתוציא הארץ הגוף מיסודיה כאשר עשתה בבהמה ובחיה כדכתיב (להלן ב ז) וייצר ה' אלהים את האדם עפר מן האדמה ויתן הוא יתברך הרוח מפי עליון כדכתיב (שם) ויפח באפיו נשמת חיים ואמר "בצלמנו בדמותנו" כי ידמה לשניהם במתכונת גופו לארץ אשר לוקח ממנה וידמה ברוח לעליונים שאינה גוף ולא תמות