

Noah Resurrected

1. And God spoke to Noah, saying: Go forth from the Ark, etc. (Gen 8:15). It is written, '**Bring my soul out of prison**, that I may give thanks unto Your name; the righteous shall crown themselves because of me; for You will deal bountifully with me' (Psalms 142:8). 'Bring my soul out of prison' this is Noah, who was imprisoned twelve months in the Ark; 'That I may give thanks to Your name' to give thanks to Your [awe-inspiring] name; 'The righteous shall crown themselves because of me': the righteous shall glory in me. 'For You will deal bountifully with me': You did deal bountifully with me and said to me: Come out of the Ark (Bereshit Rabbah 34:1)

2. God spoke to Noah, saying,

“Come out of the ark, together with your wife, your sons, and your sons’ wives. Bring out with you every living thing of all flesh that is with you: birds, animals, and everything that creeps on earth; and let them swarm on the earth and be fertile and increase on earth.”

So Noah came out, together with his sons, his wife, and his sons’ wives.

Every animal, every creeping thing, and every bird, everything that stirs on earth came out of the ark by families.

Then Noah built an altar to the LORD and, taking of every clean animal and of every clean bird, he offered burnt offerings on the altar.

The LORD smelled the pleasing odor, and the LORD said to Himself: “Never again will I doom the earth because of man, since the devisings of man’s mind are evil from his youth; nor will I ever again destroy every living being, as I have done.

So long as the earth endures, Seedtime and harvest, Cold and heat, Summer and winter, Day and night Shall not cease.”

God blessed Noah and his sons, and said to them, “Be fertile and increase, and fill the earth.

The fear and the dread of you shall be upon all the beasts of the earth and upon all the birds of the sky—everything with which the earth is astir—and upon all the fish of the sea; they are given into your hand (Genesis 8:15-20).

3. IN HIS GENERATIONS — Some of our Rabbis explain it (this word) to his credit: he was righteous even in his generation; it follows that had he lived in a generation of righteous people he would have been even more righteous owing to the force of good example. Others, however, explain it to his discredit: in comparison with his own generation he was accounted righteous, but had he lived in the generation of Abraham he would have been accounted as of no importance (cf. [Sanhedrin 108a](#)).

נח הלך בלתי עושה מעשה אלהים NOAH WALKED WITH GOD — In the case of Abraham Scripture says, (Genesis 24:40) “[God] before whom I walked”; Noah needed God’s support to uphold him in righteousness, Abraham drew his moral strength from himself and walked in his righteousness by his own effort (Genesis Rabbah 30:10)—(Rashi).

4. In the Midrash that cites psalms saying “**Bring my soul out of prison, that I may give thanks unto Your name**” – this references the six days of the week where we are shut in. This is the time when the body and its clothing cover the light of the *neshama* and its inward parts. But there are times when the gates of heaven are opened and below the hearts of humankind are engaged with the worship of God drawing from the principle that “Bring my soul out of prison that I may give thanks” meaning that we don’t thank and praise at any old time only when (quoting Psalm 118) we say “Open up the gates of justice for in them we will give thanks.” On Shabbat He opens us up; on the New Moon He opens us up as it say “It is good to give thanks to God on Shabbat.” (Psalm 92) On the New Moon, we say Hallel and speak the words “The Dead do not give praise” or “Those who go down in silence” (Psalm 115) meaning those who have “dead” and cannot praise as is appropriate as one says “Who will praise the greatness of God and sound His praises” (Psalm 106:6). Noah discovered the concept of propitious times to praise God as a result of his experiences.

(Based on Sefat Emet, 19th century).