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There were ten generations from Adam to Noah, to demonstrate the great extent of [God's] patience, for each one of those generations provoked [God] continually until [God] brought the waters of the flood upon them. There were ten generations from Noah to Abraham, to demonstrate the extent of [God's] patience, for each one of those generations provoked [God] continually, until Abraham came and received the reward of them all

Pirkei Avot 5:3

②

את האלהים התחלק נח. ולמה באברהם נאמר "התחלק לפני"? רבי יהודה ורבי תחמיה. רבי יהודה אומר: משל לשר, שהיו לו שני בנים, אחד גדול ואחד קטן. אמר לקטן: חלף עמי [בעזרתי]; ואמר לגדול: בוא ותלך לפני. כך: אברהם, שהיה כחזו יפה [שהיה צדיק גדול]. נאמר לו: "התחלק לפני", אכל נח. שהיה כחזו רע [חלש] - "את האלהים התחלק בנח" וכו'. (עין רש"י) [בראשית רבה ל']

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, if you were to question why our sages do not describe Lemech as a great prophet, as they described Ever who had called his son Peleg, foreseeing that in his time mankind would be divided into 70 languages, etc., (Seder Olam 1) the reason is that Noach was the first man born after the death of Adam, and by calling him Noach he merely expressed the hope and prayer that Noach would be able to atone for the iniquity which Adam had perpetrated. The word נח is an allusion to הנחה, a relief, reduction in cost, i.e. the curse that mankind suffers under, especially the earth, should be lifted now that Adam had been replaced by an innocent human being who did not share time on earth with Adam who had brought a curse upon mankind. In the case of Peleg, it is impossible to see in that name the expression of a prayer, a plea; hence we must interpret it as a sign of his father's prophetic vision. Rashbam Bereishit 6:3

④

□ Abraham recognized God on his own; he had no teacher . . . God said to him, "You have made My Name known in the world — upon your life, I give you possession of the heavenly and the earthly!" (Bamidbar Rabbah 14:2).

□ In the morning when he saw the sun rise in the east, he thought, "This is a great power. It must be the king who created me." That whole day he prayed to the sun. In the evening, upon seeing the sun set and the moon rise, he said, "Surely this one rules even that other power to which I prayed, for it no longer shines." All night he prayed to the moon. In the morning, upon seeing the darkness pass and the east light up, he said "Surely all these have a King and Ruler Who directs them." When God saw Abraham's longing for Him, He appeared to Abraham and spoke with him (Zohar 1:86a).