



Reading Between the Lines in Parshat Noach

Source 1: Bereishit Ch. 6 – end of Parshat Bereishit

וַיִּרְא יְהוָה, כִּי רַבָּה רָעַת
הָאָדָם בָּאָרֶץ, וְכָל-יִצְרַח מִחֲשַׁבְתּוֹ
לִבּוֹ, רַק רָע כָּל-הַיּוֹם.

5 And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

וַיִּנְחַם יְהוָה, כִּי-עָשָׂה אֶת-
הָאָדָם בָּאָרֶץ; וַיִּתְעַצֵּב, אֶל-לִבּוֹ.

6 And it repented the LORD that He had made man on the earth, and it grieved Him at His heart.

ז וַיֹּאמֶר יְהוָה, אֶמְחָה אֶת-
הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי
הָאֲדָמָה, מֵאָדָם עַד-בְּהֵמָה, עַד-
רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם: כִּי
נַחַמְתִּי, כִּי עָשִׂיתִם.

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 I regret that I have made them.'

On the upcoming pages, we will study...

Table #1: Comparison of Bereishit Ch. 1-2 and Bereishit 6-7

Table #2: Comparison of Bereishit Ch. 1-2 and Bereishit 8-9

TABLE #1

<p>נִבְקְעוּ כָּל מַעֲיֵנֵת תְּהוֹם רָבָה וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ</p>	<p>וְחִשְׁדָּךְ עַל פְּנֵי תְהוֹם וְרוּחַ אֲ- לֵהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם... וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרַקִּיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרַקִּיעַ... וַיִּקְרָא אֲ-לֵהִים לְרַקִּיעַ שָׁמַיִם</p>	<p>Heavens and waters</p>
<p>וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל הָאָרֶץ וַיִּכְסּוּ כָּל הַהָרִים הַגְּבוּהִים אֲשֶׁר תַּחַת כָּל הַשָּׁמַיִם</p>	<p>וַיֹּאמֶר אֲ-לֵהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וְתִרְאֶה הַיַּבְּשָׁה... וַיִּקְרָא אֲ- לֵהִים לַיַּבְּשָׁה אֶרֶץ</p>	<p>Waters and land</p>
<p>וַיִּגּוּעַ כָּל בְּשָׂר הַרְמֵשׁ עַל הָאָרֶץ בַּעֲוֹן וּבִבְהֵמָה וּבַחַיָּה וּבְכָל הַשָּׂרֵץ הַשָּׂרֵץ עַל הָאָרֶץ</p>	<p>וַיֹּאמֶר אֲ-לֵהִים ... וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ עַל פְּנֵי רַקִּיעַ הַשָּׁמַיִם... וַיַּעַשׂ אֲ-לֵהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל רֶמֶשׂ הָאֲדָמָה לְמִינָהּ</p>	<p>Birds and beasts</p>
<p>אִמְחָה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה</p>	<p>וַיִּבְרָא אֲ-לֵהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֲ-לֵהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>Man</p>
<p>כָּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו... מֵתוּ</p>	<p>וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה</p>	<p>Breath of life</p>
<p>וַיִּרְא ה' כִּי רָבָה רָעַת הָאָדָם בָּאָרֶץ וְכָל יֶצֶר מַחְשַׁבַת לְבוֹ רֶק רָע כָּל הַיּוֹם</p>	<p>וַיִּרְא אֲ-לֵהִים אֶת כָּל אֲשֶׁר עָשָׂה וַהֲנִה טוֹב מְאֹד</p>	<p>Hashem's conclusion</p>

TABLE #2

<p>וַיִּזְכֹּר אֱ-לֹהִים אֶת נַח... וַיַּעֲבֹר אֱ-לֹהִים רוּחַ עַל הָאָרֶץ וַיֵּשְׁבוּ הַמַּיִם. וַיִּסְכְּרוּ מֵעֵינַת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכְלֹא הַגָּשֶׁם מִן הַשָּׁמַיִם</p>	<p>וַחֲשָׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ אֱ- לֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם... וַיִּבְדֹּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ... וַיִּקְרָא אֱ-לֹהִים לָרָקִיעַ שָׁמַיִם</p>	<p>Heavens and waters</p>
<p>וַיֵּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ... נִרְאוּ רֵאשֵׁי הַהָרִים... יָבֵשָׁה הָאָרֶץ</p>	<p>וַיֹּאמֶר אֱ-לֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וְתִרְאֶה הַיַּבֵּשָׁה... וַיִּקְרָא אֱ- לֹהִים לַיַּבֵּשָׁה אֶרֶץ</p>	<p>Waters and land</p>
<p>וַהֲנֵה עָלֶיהָ זֵית טָרֶף בְּפִיהָ</p>	<p>וַיֹּאמֶר אֱ-לֹהִים תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְּרִי</p>	<p>Vegetation</p>
<p>עַד כָּל יְמֵי הָאָרֶץ זֶרַע וְקִצִּיר וְקָר וְחֹם וְקִיץ וְחֹרֶף וַיּוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ</p>	<p>וַיֹּאמֶר אֱ-לֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם</p>	<p>Sources of light/seasons</p>
<p>כָּל הַחַיָּה אֲשֶׁר אֲתֶדָּ מִכָּל בְּשָׂר בְּעוֹף וּבַבְּהֵמָה וּבְכָל הַרְמֵשׁ הַרְמֵשׁ עַל הָאָרֶץ הִנֵּי יֵצֵא אֲתֶדָּ</p>	<p>וַיֹּאמֶר אֱ-לֹהִים... וְעוֹף יַעֲוֹף עַל הָאָרֶץ עַל פְּנֵי רָקִיעַ הַשָּׁמַיִם... וַיַּעַשׂ אֱ-לֹהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל רֶמֶשׁ הָאֲדָמָה לְמִינָהּ</p>	<p>Birds and beasts</p>
<p>וַיֵּצֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי בָנָיו</p>	<p>וַיִּבְרָא אֱ-לֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱ-לֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם</p>	<p>Man</p>

	<p>וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנִפְשׁ חַיָּה</p>	<p>Breath of life</p>
<p>וְשָׂרְצוּ בָאָרֶץ וּפְרוּ וּרְבוּ עַל הָאָרֶץ... וַיְבָרֶךְ אֱ-לֹהִים אֶת נֶחַ וְאֶת בְּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת הָאָרֶץ. וּמִזֶּרְעְכֶם וְחַתְּכֶם יִהְיֶה עַל כָּל חֵי הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמַיִם בְּכָל אֲשֶׁר תִּרְמֹשׁ הָאֲדָמָה וּבְכָל דְּגַי הַיָּם בְּיַדְכֶם נִתְּנוּ</p>	<p>וַיְבָרֶךְ אֱתֶם אֱ-לֹהִים לֵאמֹר פְּרוּ וּרְבוּ... וְהָעוֹף יִרְבַּ בָּאָרֶץ... וַיְבָרֶךְ אֱתֶם אֱ-לֹהִים וַיֹּאמֶר לָהֶם אֱ-לֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת הָאָרֶץ וְכַבְשֶׁה וּרְדוּ בְּדָגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל חַיָּה הַרְמֹשֶׁת עַל הָאָרֶץ</p>	<p>Blessings to the birds and to man</p>
<p>כָּל רִמָּשׁ אֲשֶׁר הוּא חַי לָכֶם יִהְיֶה לְאֹכְלָהּ כִּי יִרְקַע עֵשֶׂב נִתְּנִי לָכֶם אֶת כָּל</p>	<p>וַיֹּאמֶר אֱ-לֹהִים הִנֵּה נֹתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ וְאֶת כָּל הָעֵץ אֲשֶׁר בּוֹ פְּרִי עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ</p>	<p>Man's food</p>
<p>אֶךְ בְּשָׂר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ</p>	<p>וּמֵעֵץ הַדֵּעַת טוֹב וְרַע לֹא תֹאכְלוּ מִמֶּנּוּ</p>	<p>Limitation on food</p>
<p>וַיַּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כָּרְם</p>	<p>וַיִּטַּע ה' אֱ-לֹהִים גֶּן בְּעֵדֵן... וַיִּשְׁלַח הוּא ה' אֱ-לֹהִים מִגֶּן עֵדֵן לַעֲבֹד אֶת הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם</p>	<p>Working the earth</p>
<p>וַיֵּרַח ה'... וַיֹּאמֶר ה' אֵל לְבוֹ לֹא אֶסֶף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בְּעִבּוֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו</p>	<p>וַיֵּרָא אֱ-לֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד</p>	<p>Hashem's conclusion</p>

Source 2: Bereishit Ch. 6

ז וַיֹּאמֶר יְהוָה, אֶמְחָה אֶת-
הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי
הָאֲדָמָה, מֵאָדָם עַד-בְּהֵמָה, עַד-
רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם: כִּי
נַחַמְתִּי, כִּי עָשִׂיתָם.

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 I regret that I have made them.'

ח וְנֹחַ, מָצָא חֵן בְּעֵינֵי
יְהוָה. {פ}

8 But Noah found grace in the eyes of the LORD. {P}

ט אֵלֶּה, תּוֹלְדֹת נֹחַ--נֹחַ אִישׁ
צַדִּיק תָּמִים הָיָה, בְּדַרְתָּיו: אֶת-
הָאֱלֹהִים, הִתְהַלֵּךְ-נֹחַ.

9 These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with God.

Source 3: Genealogies at the end of Bereishit Ch. 5

כח וַיְחִי-לָמֶדֶד, שְׁתַּיִם
וַיִּשְׁמְנִים שָׁנָה וּמֵאת שָׁנָה;
וַיּוֹלֵד, בֵּן.

28 And Lamech lived a hundred eighty and two years, and begot a son.

כט וַיִּקְרָא אֶת-שְׁמוֹ נֹחַ,
לֵאמֹר: זֶה יִנְחַמְנוּ מִמַּעַשְׂנוּ,
וּמֵעֲצָבוֹן יְדֵינוּ, מִן-הָאָדָמָה,
אֲשֶׁר אָרְרָה יְהוָה.

29 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.'

Source 4: Bereishit Ch. 3

יז וּלְאָדָם אָמַר, כִּי-שָׁמַעְתָּ
לְקוֹל אִשְׁתְּךָ, וַתֹּאכַל מִן-הָעֵץ,
אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל
מִמֶּנּוּ--אֲרוּרָה הָאֲדָמָה,
בְּעִבּוּרְךָ, בְּעֲצָבוֹן תֹּאכְלֶנָּה, כָּל
יְמֵי חַיֶּיךָ.

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.**

יח וְקוֹץ וְדַרְדַּר, תִּצְמִיחַ לָךְ;
וְאָכַלְתָּ, אֶת-עֵשֶׂב הַשָּׂדֶה.

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

Source 5: Bereishit Ch. 9:18-10:1

יח וַיְהִי בְנֵי־נֹחַ הַיִּצְאָאִים מִן־הַתֵּבָה שֵׁם וְחָם וְיָפֶת וְחָם הוּא אָבִי כְנָעַן : יט שְׁלֹשָׁה
 אֱלֹהֵי בְנֵי־נֹחַ וַיִּמְאַלְהֵם נִפְצָה כָּל־הָאָרֶץ : כ וַיַּחַל נֹחַ אִישׁ הָאָדָמָה וַיִּטַּע כְּרָם : כא וַיִּשְׁתֵּ
 מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אֹהֶלֶּה : כב וַיֵּרָא חָם אָבִי כְנָעַן אֶת עֶרְוַת אָבִיו וַיַּגִּד
 לְשְׁנֵי־אָחָיו בַּחוּץ : כג וַיִּקַּח שֵׁם וַיִּפֹּת אֶת־הַשְּׂמֹלָה וַיִּשְׂימוּ עַל־שִׁכְמְךָ שְׁנֵיהֶם וַיִּלְכוּ
 אַתְרָלִית וַיִּכְסּוּ אֶת עֶרְוַת אָבִיהֶם וּפְנֵיהֶם אַתְרָלִית וְעֶרְוַת אָבִיהֶם לֹא
 רָאוּ : כד וַיִּקַּח נֹחַ מֵיַיְנו וַיֵּדַע אֶת אֲשֶׁר־עָשָׂה לוֹ בְּנוֹ הַקָּטָן : כה וַיֹּאמֶר אָרוּר כְּנָעַן
 עֶבֶד עֲבָדִים יִהְיֶה לְאָחָיו : כו וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וַיְהִי כְנָעַן עֶבֶד
 לָמוֹ : כז יָפֶת אֱלֹהִים לִיָּפֶת וַיִּשְׁכֵּן בְּאֹהֶל־שֵׁם וַיְהִי כְנָעַן עֶבֶד לָמוֹ : כח וַיַּחֲיֶנְהָ אַחֵר
 הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וְחַמְשִׁים שָׁנָה : כט וַיְהִי כָּל־יְמֵי־נֹחַ תִּשְׁעַ מֵאוֹת שָׁנָה
 וְחַמְשִׁים שָׁנָה וַיָּמָת : { פ } א וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וַיָּפֶת וַיּוֹלְדוּ לָהֶם בְּנִים
 אַחֵר הַמַּבּוּל :

The sons of Noah who came out of the ark were Shem, Cham, and Yefet – Cham being the father of Canaan. These three were the sons of Noah, and of these was the whole earth branched out. And Noah the man of the earth (*ish ha-adama*) began, and planted a vineyard. And he drank of the wine, and was drunk; and he was uncovered within his tent. And Cham, the father of Canaan, saw the nakedness of his father, and told his two brethren outside. And Shem and Yefet took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his youngest son had done unto him. And he said: Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said: Blessed be the Lord, the God of Shem; and let Canaan be their servant. God enlarge Yefet, and he shall dwell in the tents of Shem; and let Canaan be their servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years; and he died. Now these are the generations of the sons of Noah: Shem, Cham, and Yefet; and unto them were sons born after the flood.

Source 6: Midrash Bereishit Rabba 46:6

אמר ר' ברכיה חביב משה מנח נח משנקרא "איש צדיק" נקרא "איש האדמה"
 משה משנקרא "איש מצרי" נקרא "איש אלקים".

Noah was at first an "Ish Tzaddik" and was then called an "Ish Ha'adama"

Source 7: Rav Yaakov Beasley

Only the respectful behavior of his other children offers him some modicum of respect. All that is left is for him to curse the perpetrator, and, like the generations that preceded the Flood, he lives and dies, adding nothing meaningful to the course of human history. The Torah continues its account with his children, "And these are the generations of the sons of Noach," while he becomes a footnote in history. What happened? How did this character, filled with the hopes of his generation, descend so rapidly to the state of shame and dishonor that marks his final appearance in the Torah?

In Table #2, to whom did we parallel Noach's "planting?"

Rav Beasley goes on to suggest a disturbing new parallel:

...just as the Flood served as the undoing of the original creation, our story of Noach and the vineyard serves to undo the attempt to start Creation again after the Flood.

PARALLELS:

1. Both stories begin with the blessing to "be fruitful and multiply."
2. God planted a garden; Noach planted a vineyard.
3. Both stories turn for the worse when the protagonist(s) consumes some fruit.
4. After the eating/drinking of the forbidden fruit, the protagonist's naked state, and the efforts to cover it, becomes prominent details in the story.
5. Curses (and blessings) are distributed at the finale of the story (creating the parallel between Cham and the snake).

Ready for a Chiasm?

- A. And Noach drank of the wine and became drunk...
- B. Cham saw his father's nakedness
 - C. and told his two brothers outside (the tent)
 - D. Then Shem and Yefet took a garment...
 - C1. and walked backwards (into the tent) and covered the nakedness of their father...
 - B1. and their father's nakedness they did not see
- A1. And Noach awoke from his wine...

What do you think is the significance of Shem and Yefet walking backwards to cover their father's nakedness?

What did Cham actually do? Source 8: Rashi

Rashi's view, based on Chazal:

וירא את ערות אביו - יש אומרים סרסו (סנהדרין ע) ויש אומרים רבעו (ב"ר):

Ksav Vikabala confirms that "seeing" could be a euphemism for illicit relations
(כב) וירא וגוי ערות אביו. אמרו (סנהדרין ע') רבעו, אמר כאן וירא ואמר וירא אותה שכס בן חמור ע"כ. ומצאנו לשון ראייה יאמר על המשכב המגונה כמ"ש וראה את ערותה והיא תראה את ערותו,

What prompts Rashi/Chazal to take this approach?

SEE

:

Maharal – Gur Aryeh, commentary on Rashi

[טו] י"א סרסו וי"א רבעו. דאין לומר כמשמעו - שראה ערותו, דהא כתיב בקרא (פסוק כד) "אשר עשה לו בנו הקטן", ומה שראה ערותו אין זה "עשיה" נקרא.

Source 9: Rav Beasley: We may suggest that Cham in fact committed an incestuous act with Noach's wife (his mother). The rationales for this interpretation are several. First, the wording of "uncover nakedness" is only used in *Vayikra* to describe heterosexual incest, not the homosexual act. More specifically, *Vayikra* 18:8 equates "the nakedness of your mother" with the "nakedness of your father." As well, if Cham engaged in incestuous sex with his mother, the text's emphasis on his son Canaan becomes clear. Canaan is the product of this incestuous union, as Moav and Ammon are the product of Lot and his daughters. That is why the text consistently identifies Cham as the "father of Canaan," and why Noach chooses to curse Canaan upon awakening. The Torah also alludes to the possibility that this occurred in Cham's mother's tent. As Rashi notes, the written word (*the ketiv*) "the tent" in v 21 has the feminine possessive suffix, "her tent," although we read (*keri*) the word as "his tent." Cham's act of sleeping with his mother would therefore be seen as an act of rebellion against Noach's authority (as seen later with Reuven with Bilha, Avshalom with David's concubines, and Adoniyahu's attempt to claim Avishag as his rightful bride from Shlomo). We could suggest that this was *Chazal's* intention in interpreting his act as castration – the ultimate removal of the father's creative power.

Source 10: Bereishit Ch. 7

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
 וַיָּבֹא נֹחַ, וּבָנָיו וְאִשְׁתּוֹ וְנִשְׂי-בָנָיו אִתּוֹ--אֶל-הַתֵּבָה׃ כַּמִּפְנֵי, מִי הַמַּבּוּל.

Source 11: Bereishit Ch. 8

15 And God spoke unto Noah, saying:
 טו וַיְדַבֵּר אֱלֹהִים, אֶל-נֹחַ לֵאמֹר.

16 'Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.
 טז צֵא, מִן-הַתֵּבָה--אִתְּךָ, וְאִשְׁתְּךָ וּבָנֶיךָ וְנִשְׂי-בָנֶיךָ אִתְּךָ.

Rashi on Ch. 7

נח ובניו: האנשים לבד והנשים לבד, לפי שנאסרו בתשמיש המטה, מפני שהעולם היה שרוי בצער:

And Noah...and his sons: The men separately and the women separately, because they were prohibited from engaging in marital relations since the world was steeped in pain. — [Tan. 11]

Rashi on Ch. 8

אתה ואשתך וגו': איש ואשתו, כאן התיר להם תשמיש המטה

you and your wife, etc.: A man and his wife. Here He permitted them to engage in marital relations. See above 6:18, 7:7.

What does Noah actually do?

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him
 יח וַיֵּצֵא-נֹחַ; וּבָנָיו וְאִשְׁתּוֹ וְנִשְׂי-בָנָיו, אִתּוֹ.

Rav Beasley: In direct opposition to God's wish to repopulate the desolate earth, Noah chooses to refrain from bringing new life forth. Perhaps this is a delayed reaction to the severity of the destruction around him; perhaps he did not feel equal to the task. Instead, he chose to avoid his destiny, to drown himself in his own handiwork. Whatever the interpretation of Cham's behavior, they all share Noah's new state of sterility – his inability to continue to produce. Sadly, the impression of the old, decrepit, infertile Noah is the last glimpse that the text allows us to view. What had begun with such high hopes and promises turned out to be another failed episode in God's attempts to find someone with whom God could create a lasting relationship and covenant. That would have to wait another ten generations.