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***In God's Image and Likeness 2  
Enoch, Noah, and the Tower of Babel***

Genesis 8: A New Creation, A New Covenant

Authors: Jeffrey M. Bradshaw and David J. Larsen

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# IN GOD'S IMAGE AND LIKENESS 2

## ENOCK, NOAH, AND THE TOWER OF BABEL



JEFFREY M. BRADSHAW  
DAVID J. LARSEN

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## ENOCH, NOAH, AND THE TOWER OF BABEL

Jeffrey M. Bradshaw

David J. Larsen

TempleThemes.net

The Interpreter Foundation

Eborn Books

2014

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**FIGURE G8-1. *The Subsiding Waters of the Deluge*, 1829**  
**Thomas Cole, 1801-1848**

Thomas Cole's artistry evokes poignant emotions as it leads the viewer's eye from the foreground to the background of the painting. The rough rocks nearby recall recent scenes of cleansing upheaval and destruction; beyond them, the Ark is finally at rest in calm waters, a witness of the divine love that preserved its righteous passengers in their journey through the deep; in the distance, the towering peak is a beacon of hope, a "Sinai" for Noah — presaging new revelation for the faithful remnants of humanity.

Born in 1801, Thomas Cole emigrated with his family to the United States at the age of seventeen. Though primarily self-taught, he achieved early prominence through an exhibition of small paintings of Catskill landscapes and was made a fellow of the National Academy while still in his twenties. After a happy and productive visit to Europe in 1829-1831, he returned to the United States having executed a series of beautifully constructed paintings, including this one.

Cole is seen as the ideological father of what was eventually called the Hudson River School, a loosely coupled fraternity of like-minded artists. "From the start, Cole's style was marked by dramatic forms and vigorous technique, reflecting the British aesthetic theory of the Sublime, or fearsome, in nature. In the representation of American landscape, really in its infancy in the early nineteenth century, the application of the Sublime was virtually unprecedented, and moreover accorded with a growing appreciation of the wildness of native scenery that had not been seriously addressed by Cole's predecessors."<sup>1</sup>

<sup>1</sup> K. J. Avery, Hudson River School.

# GENESIS 8

## A New Creation, A New Covenant

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### Overview

**I**N 1 Peter 3:18-21, Noah's journey through the Flood is compared with baptism. "[A]s Noah was rescued through water (i.e., the Flood) from an evil world and subsequently entered into a new and cleansed world, so the Christians are rescued through water (i.e., their baptism) from the evil world that surrounds them and are delivered into the new world of the Christian community."<sup>1</sup> Of course, the nature of both rescues as a "burial"<sup>2</sup> reminds us that these events save their participants not merely from evil but also from death. As Morales writes:<sup>3</sup>

While the macro-cosmos is buried in the cosmic waters, the Ark, serving as a micro-cosmos ... may also be seen to constitute a metaphoric burial of all the living creatures within. Several literary features of the narrative point in this direction. The first is simply that the placement of the characters within the Ark occurs amidst the very imagery of death ...<sup>4</sup> Secondly, the idea of burial is supported in the broader sense of being "hidden out of sight."<sup>5</sup> To escape the burial of the world in the deluge, Noah and his household, and all the creatures with him, must "enter" and be "shut in"<sup>6</sup> the Ark. Perhaps a bit speculatively, R. W. L. Moberly points out that humans and animals appear to live in darkness within the Ark. Thirdly, the significant term "ark" is most probably an Egyptian loanword from either *Tbt*, with reference to a chest, casket, coffin, or *db't*, meaning shrine, sarcophagus. Finally, it is perhaps not irrelevant here to note that understanding the Ark as a burial has been a typical reading throughout the history of the church. Waltke takes a similar reading: "The elect covenant family going through the sea of death and coming forth from their burial chamber<sup>7</sup> is a pledge that the redeemed will be brought through the cataclysm of the final judgment."<sup>8</sup> Broadly, then, the idea of burial fits precisely within the context of death and rebirth.

1 P. J. Achtemeier, *1 Peter*, p. 266.

2 Compare Ether 6:6-10, where the Jaredite barges are described as being "buried in the deep" during their journey. See also Ether 2:24-25. With respect to baptism as burial, see Romans 6:3-6.

3 L. M. Morales, *Tabernacle Pre-Figured*, pp. 136-137.

4 "In theological language, and considered a 'baptism' in the New Testament (1 Peter 3:20-21), the subjects within the Ark are dying to the old creation in preparation for the new" (L. M. Morales, *Tabernacle Pre-Figured*, p. 136 n. 77).

5 "In Genesis 23:2, 8 Abraham twice declares his longing to 'bury my dead out of my sight.' In Joshua 2:6, when Rahab hides the pair of spies from (the sight of) the king's men, a metaphoric death-burial seems to be portrayed — bolstered by covering them with flax, from which burial linen was made. Incidentally, even the English 'ark,' from the Latin *arca*, from the verb *arcere*, designates a covered receptacle. Cf. V. P. Hamilton, *Genesis 1-17*, p. 280 n. 3." (L. M. Morales, *Tabernacle Pre-Figured*, p. 137 n. 78).

6 Genesis 7:16.

7 Isaiah 26:19-21.

8 B. K. Waltke, *Genesis*, p. 152. "Interestingly, here, Genesis 7:16 and Isaiah 26:20 both reference safety from judgment via a shut door" (L. M. Morales, *Tabernacle Pre-Figured*, p. 137 n. 82).

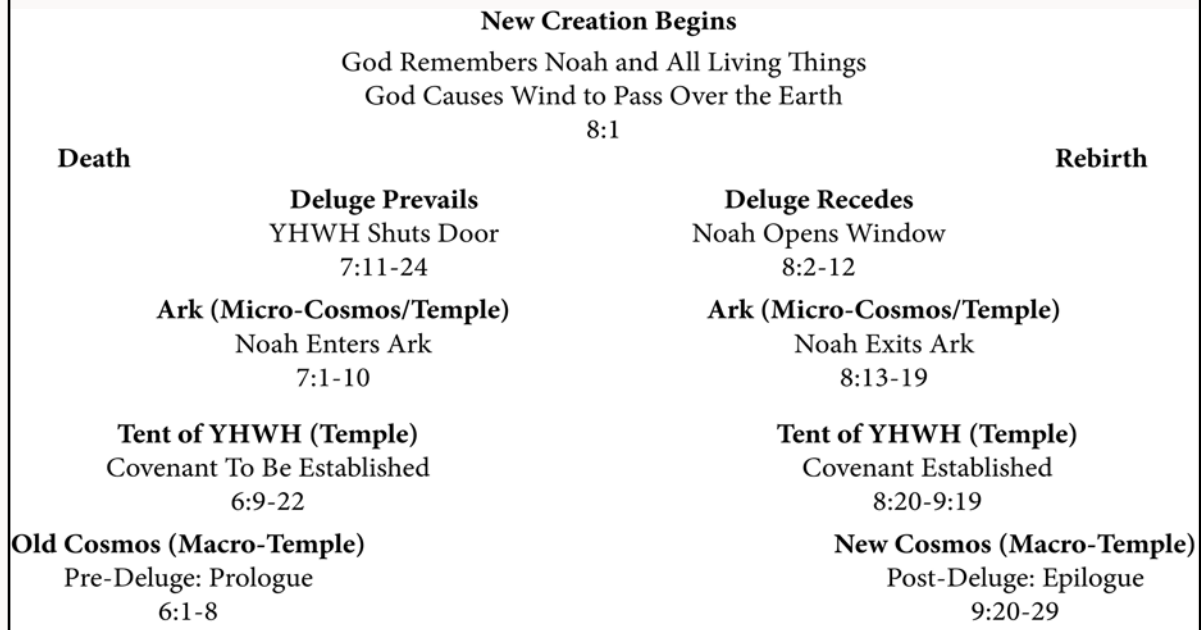


FIGURE G8-2. *Cosmos and Covenant in the Structure of Genesis 6-9 (adapted), 2012*<sup>1</sup>  
 L. Michael Morales

<sup>1</sup> Figure adapted and modified from L. M. Morales, *Tabernacle Pre-Figured*, p. 130.

The figure above illustrates the process of death and rebirth as reflected the structure of the Flood story — a process that is intimately connected with the life-giving presence of God in the macro-temple of the Cosmos and the micro-cosmos of the Ark and the Tent. The story begins in the heavenly throne room — a “control room of the Cosmos”<sup>9</sup> as Walton terms it. From that vantage point, “God saw that the wickedness of man was great”<sup>10</sup> and purposed to “destroy man ... from the face of the earth.”<sup>11</sup> The scene then shifts to an earthly sanctuary<sup>12</sup> where Noah received instructions about building the Ark<sup>13</sup> and the promise that God would establish His covenant with him.<sup>14</sup>

When chaos reigned on the earth during the Flood, God’s presence was not completely withdrawn. In a movement similar to the divine concealment that the Lurianic *kabbalah* terms “contraction,”<sup>15</sup> the fulness of God’s glory was, as it were, concentrated in one place — the Ark — which continued to represent in microcosm the image of what would again become the model for a fully renewed Creation.<sup>16</sup> Until that day, however, the Ark remained “to space what the Sabbath is to time, a recollection of the protological dimension bounded

<sup>9</sup> J. H. Walton, *Genesis I*, p. 115.

<sup>10</sup> Genesis 6:5.

<sup>11</sup> Genesis 6:7.

<sup>12</sup> Though we have no explicit record of a prediluvian sanctuary for Noah in the Bible, surely he built an altar to offer sacrifices and to call upon the Lord in likeness of Adam (Moses 5:4-12) before the Flood, just as the record attests that he did afterward (Genesis 8:20). Logically, he would have received the revelation to build the Ark in such a place (Genesis 6:13-21).

<sup>13</sup> Genesis 6:14-21.

<sup>14</sup> Genesis 6:18.

<sup>15</sup> Hebrew *tzimtzum*. See *Endnote G8-1*, p. 294.

<sup>16</sup> Articles of Faith 1:10. See T. D. Alexander, *From Eden*, pp. 24-26, 42; J. D. Levenson, *Temple and World*, pp. 297-298.

by mundane reality.”<sup>17</sup> In likeness of the temple, the Ark became for a time “the moral center of the universe, the source from which holiness and a terrifying justice radiate[d]”<sup>18</sup> to the chaotic world that surrounded it.<sup>19</sup>

The turning point of the story is when “God remembered Noah.” Then He began again to assert the glory of His presence on the world through the movement of the divine “wind,” the stopping of the “fountains of the deep and the windows of heaven,” and the resultant return of the waters “from off the earth.”<sup>20</sup> Exiting the Ark, Noah “builded an altar unto the Lord,”<sup>21</sup> “offered burnt offerings,”<sup>22</sup> and established a covenant with God.<sup>23</sup> Then, according to our reading of the story, Noah personally ascended from the Tent of YHWH to the heavenly throne room of the renewed Cosmos where he received a fulness of blessings.<sup>24</sup> The subsequent actions of Noah’s sons foreshadowed the patterns of their later lives. Accordingly, Noah prophesied the fates of his righteous and wicked posterity.<sup>25</sup>

The remainder of this overview further explores Creation and temple motifs within Genesis 8. Of special note are the rich thematic connections between the emergence of the dry land at Creation, the settling of the Ark at the top of the first mountain to emerge from the Flood, New Year’s Day, the Tabernacle, and Solomon’s Temple.

Most of the significant elements in the Garden of Eden are present in Noah’s garden: a prominent mountain; fruit, the eating of which leads to important consequences; and a place of holiness where unauthorized entry is forbidden. In the chapter of commentary on Genesis 9, we will show how this holy place becomes the scene of a “Fall” and consequent judgment.

## The Ark Rests

Following the deluge and the slow subsiding of the waters, the dry land appeared at last. Note that the Hebrew describes the final parking of the Ark in terms of “rest,” reminding us of the verb that underlies Noah’s name.<sup>26</sup>

Ancient Israelites believed the holiest spot on earth to be the Foundation Stone in front of the Ark of the Covenant within the temple at Jerusalem:<sup>27</sup> “It was the first solid material to emerge from the waters of Creation, and it was upon this stone that the Deity effected Creation.” The depiction of the Ark-Temple of Noah perched upon Mount Ararat would have evoked similar temple imagery for the ancient reader of the Bible.

Spotlighting the theme of a new beginning, the number “one” plays a key role in the description of re-creation after the Flood. For example, note that “on the *first* day of the [tenth] month ... the tops of the mountains [were] seen,” and that “in the six hundred and *first* year [of Noah’s life] in the *first* month, the *first* day of the month ... the waters were dried up.”<sup>28</sup> “There can be no mistaking the emphasis on the number one,” writes

17 J. D. Levenson, *Temple and World*, p. 298.

18 *Ibid.* See *Endnote M7-1*, p. 188.

19 See J. M. Bradshaw, *Moses Temple Themes*, p. 58 for a discussion of an analogous process that occurred after the transgression of Adam and Eve.

20 Genesis 8:1-3.

21 Genesis 8:20.

22 *Ibid.*

23 Genesis 9:8-17.

24 See OVERVIEW Genesis 9, p. 300.

25 Genesis 9:24-27.

26 R. S. Hess, *Studies*, p. 28. See *Endnote M8-16*, p. 246.

27 J. M. Lundquist, *Meeting Place*, p. 7.

28 Genesis 8:5, 13. For overviews of interpretation issues arising from different calendrical systems used in various textual traditions of the flood story, see P. Guillaume, *Sifting*; H. R. Jacobus, *Flood Calendars*.



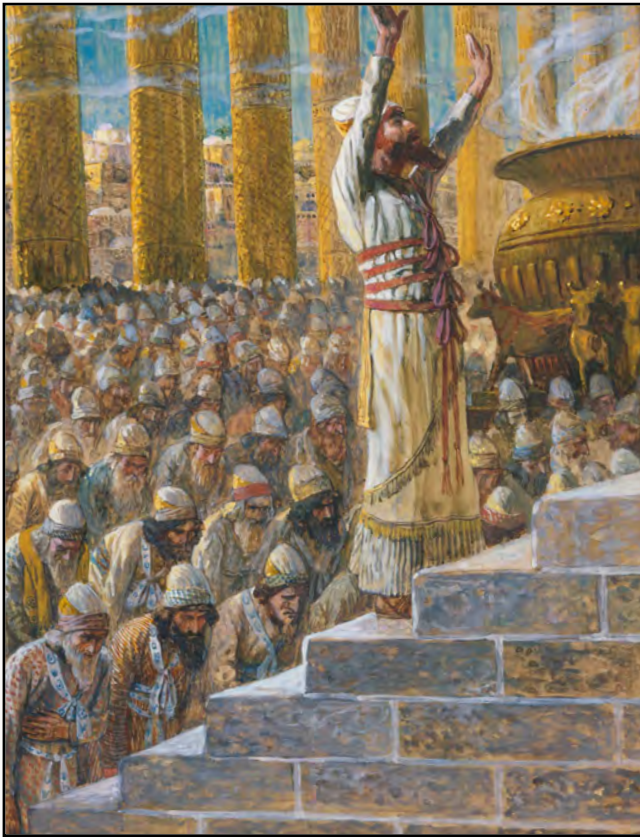


FIGURE G8-3. *Solomon Dedicates the Temple at Jerusalem, ca. 1896-1902*

J. James Tissot, 1836–1902

“The Bible preserves a lengthy account of the dedication of Solomon’s Temple,<sup>1</sup> which provides important insights into Israelite temple theology. The dedication ceremony consisted of a joyful celebration, with the priests bringing the Ark to the Temple while the people gathered in front of the Temple making sacrifices. After the Ark was installed in the Holy of Holies the Lord showed his acceptance of the temple by manifesting his presence through His ‘glory’ and a ‘cloud’ filling the house of the Lord<sup>2</sup> — just as at the dedication of the Tabernacle<sup>3</sup> ....

In his speech and prayer Solomon ... connected the Temple with the Mosaic Tabernacle and Mount Sinai, ‘where the Lord made a covenant with the Israelites,’ as well as the Davidic Covenant that ‘there shall never fail you a successor before me to sit on the throne of Israel, if only your children look to their way, to walk before me.’<sup>4</sup> Thus for the Israelites the Temple was a symbol of their nation and kingship, both based on a conditional covenant.”<sup>5</sup>

1 1 Kings 8; 2 Chronicles 5.

2 1 Kings 8:10-11.

3 Exodus 40:34.

4 1 Kings 8:9, 25.

5 W. J. Hamblin *et al.*, *Temple*, pp. 26-27.

Claus Westermann. Moreover, both of these verses, like their counterpart in the story of the original creation, use the rarer Hebrew term *yom ehad*, corresponding to the English cardinal term “day one” rather than the common ordinal term “first day.” This would hint to the ancient reader that the date had special ritual significance.<sup>29</sup> Consider that it was also the “*first* day of the *first* month”<sup>30</sup> when the Tabernacle was dedicated, “while Solomon’s temple was dedicated at the New Year festival in the autumn (the month of Ethanim...).”<sup>31</sup> Consistent with usage in ritual texts within the Bible and other texts from the ancient Near East, Mark Smith concludes that the Hebrew cardinal term “day one” does not mark... the beginning of time in any sort of absolute way” but rather is an expression “suggestive of the ritual world” that can be found within narratives that are themselves infused throughout “with temple and ritual sensibility.”<sup>32</sup> More explicitly, Westermann concludes that:<sup>33</sup>

29 M. S. Smith, *Priestly Vision*, p. 81. Besides Genesis 1:5, 8:5, and 8:13, Smith notes this use of *‘ehad* for “(day) one” in Exodus 40:2, 17; Leviticus 23:24; Numbers 1:1, 18, 29:1, 33:38; and Ezekiel 26:1, 29:17, 31:1, 32:1, and 45:18.

30 Exodus 40:1, emphasis mine.

31 N. Wyatt, *Water*, pp. 215-216. See 1 Kings 8:2. Wyatt notes that the expression about the New Year festival comes from S. W. Holloway, *What Ship*, remarking that “[m]any scholars regard the search for the New Year festival to be something of a futile exercise” (N. Wyatt, *Water*, p. 235 n. 129).

32 M. S. Smith, *Priestly Vision*, p. 81. Besides Genesis 1:5, 8:5, and 8:13, Smith notes this use of *‘ehad* for “(day) one” in Exodus 40:2, 17; Leviticus 23:24; Numbers 1:1, 18, 29:1, 33:38; and Ezekiel 26:1, 29:17, 31:1, 32:1, and 45:18.

33 C. Westermann, *Genesis 1-11*, p. 450, emphasis added.

		CREATION: GEN 1		RE-CREATION: GEN 8-9
FIRST DAY	1.2	“earth,” deep,” “Spirit” ( <i>rûah</i> ), “waters”	8.1b- 2a	“wind” ( <i>rûah</i> ), “earth,” “waters,” “deep”
SECOND DAY	1.7-8	“waters,” “sky”	8.2b	“sky”
THIRD DAY	1.9	“water,” “dry ground,” “appear”	8.3-5	“water,” “tops of the mountains,” “appear”
FOURTH DAY	1.14-19	Creation of luminaries	8.13	Creation of luminaries unnecessary (unveiling of luminaries?) <sup>87</sup>
FIFTH DAY	1.20	“birds,” “above the earth,” “across ( <i>‘al-p’ne</i> ) the surface of the expanse”	8.7-8	“raven,” “from the earth,” “from the surface ( <i>‘al-p’ne</i> ) of the ground”
SIXTH DAY	1.24	“creatures,” “livestock,” “creatures that move along the ground,” “wild animals”	8.17	“creature,” “birds,” “animals,” “creatures that move along the ground”
	1.26	“man,” “image”	9.6	“image,” “man”
	1.28	“blessed,” “be fruitful,” “increase in number,” “fill the earth,” “rule...every living creature”	9.1-2	“blessed,” “be fruitful,” “increase in number,” “fill the earth,” “fear...of you...upon every creature”
SEVENTH DAY	2.1-3	“God rested ( <i>yišbōt</i> ),” “He rested” ( <i>šābat</i> ), “God blessed” ( <i>way‘bārek</i> )	8.21-9.2	“YHWH breathed the restful breath” ( <i>hannîḥōah</i> ), “shall not rest off ( <i>yišbōtū</i> ),” “God blessed” ( <i>way‘bārek</i> )

FIGURE G8-4. *Days of Creation and Re-Creation, 2012*,<sup>1</sup>  
L. Michael Morales

1 In L. M. Morales, *Tabernacle Pre-Figured*, p. 146.

The day on which the waters of the flood disappeared from the earth, the day of the end of the flood, becomes New Year’s Day. The cosmos is renewed in the cultic celebration of this day. It is the conclusion of the Flood narrative that later, in muted and covert ways, provides the rationale for the annual cultic renewal of the cosmos at the New Year’s feast.

Emphasizing “the stability of this re-creation,”<sup>34</sup> God’s promises to Noah articulate the re-establishment of the alternating rhythm of the times and seasons required to sustain agricultural life and the cultic calendar that goes along with it. In Genesis 8:22, we read:

While the earth remaineth,  
seedtime and harvest,  
and cold and heat,  
and summer and winter,  
and day and night  
shall not cease.

Apart from these brief allusions to selected works of the subsequent days of Creation, Harper’s detailed study<sup>35</sup> reveals that “the majority of the created works of the first five days are completely disregarded” in the story of the Flood.<sup>36</sup> On the other hand, “the elements of the sixth day: animals (with birds attached), the *adam* (male and female in the image of God), the blessings, commands, and provisions of food are ... recalled, rearranged, and at times reinterpreted” within subsequent episodes of Noah’s life.

We now leave the story of re-creation and enter a garden.

34 J. H. Walton, Genesis 1, p. 165. Cf. J. H. Walton, *Ancient*, pp. 190-191.

35 E. A. Harper, *In the Beginning*, p. 19.

36 However, see additional allusions in FIGURE G8-4, p. 281.





FIGURE G8-5. *Noah's Sacrifice*, ca. 1896-1902  
J. James Tissot, 1836-1902

"Some say ... the altar that Adam built was demolished by the waters of the Flood. Noah rebuilt it, but it was demolished in the generation of the Tower of Babel. Then "Abraham built the altar there; ... he bound his son Isaac."<sup>1</sup> That was the site where in the future the Temple in Jerusalem would be built, and the place of the altar was the same as the Temple altar."<sup>2</sup>

These stories are examples "of mythic geography, with little consideration for actual geographic location. Instead, what matters is linking together these sacrifices in order to portray the existence of this archetypal altar for sacrifices to God."<sup>3</sup>

1 Genesis 22:9.

2 H. Schwartz, *Tree*, p. 415 n. 530. Cf. J. Neusner, *Genesis Rabbah* 2, 34:9:2, p. 6; M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 31, p. 186; W. G. Braude, *Midrash on Psalms*, 92:6, 2:113; D. C. Matt, *Zohar* 1, 1:69b-70a, p. 410. See also p. 410 n. 511,

3 *Ibid.*

## Garden and Covenant

Nothing in the story of Adam and Eve in the Garden of Eden can be understood without reference to the temple.<sup>37</sup> Neither can the story of Noah and his family in the garden setting of a renewed earth be appreciated fully without taking the temple as its background.

Allusions to Garden of Eden and temple motifs begin as soon as Noah and his family leave the Ark. Just as the book of Moses highlights Adam's diligence in offering sacrifice as soon as he entered the fallen world,<sup>38</sup> Genesis describes Noah's first action on the renewed earth as the building of an altar for what Morales<sup>39</sup> aptly calls "restful"<sup>40</sup>-smelling" burnt offerings.<sup>41</sup>

37 J. M. Bradshaw, *Moses Temple Themes*, pp. 2-4.

38 Moses 5:5-8.

39 L. M. Morales, *Tabernacle Pre-Figured*, p. 171.

40 The Hebrew adjective *nichoach*, used to describe the sweet smell of the sacrifice, is a deliberate word play on the name of Noah (G. J. Wenham, *Genesis 1-15*, p. 189).

41 Genesis 8:20.



**FIGURE G8-6. *The Dove Returns to the Ark*, ca. 1450-1460  
Dreux Jean, fl. 1448-1467**

Dreux Jean, also known by the name Dreux Bachoyer, was born in Paris, but he immigrated to Flanders before beginning his artistic career, perhaps because of the English occupation of Paris during the Hundred Years War ... [He] is best known for fusing the traditions of contemporary Parisian illumination with the naturalism of Flemish panel painting in his work.”<sup>1</sup>

“Some say that when Noah called upon the raven to go forth from the Ark, the raven was incensed. It began to argue with Noah, saying, ‘Of all the birds in the Ark, why do you pick on me? Your Master hates me since He commanded you to bring seven pairs of the clean creatures into the Ark, but only one pair of the unclean, like me. You hate me because you could have chosen any one of the species of which there are seven pairs, but instead you chose me. What if the Angel of Heat or the Angel of Cold should smite me, wouldn’t the world be short one kind [species]? So why is it that you chose me? Or do you desire my mate?’

Others say that when Noah sent forth the raven to determine the state of the world, it “went forth to and fro”<sup>2</sup> until it found a carcass of a man upon the summit of a mountain. It settled there and did not return to the Ark. That is when Noah called upon the dove, and sent it forth.”<sup>3</sup>

1 Dreux Jean.

2 Genesis 8:7.

3 H. Schwartz, *Tree*, p. 462 n. 587. Cf., e.g., J. Neusner, *Genesis Rabbah* 2, 33:5:3, p. 348; M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 23, p. 140; H. N. Bialik *et al.*, *Legends*, 2:127, p. 28.

Likewise, in each account, God’s blessing is followed by a commandment to multiply and replenish the earth.<sup>42</sup> Both stories contain instructions about what the protagonists are and are not to eat.<sup>43</sup> Notably in each case, a covenant is established in a context of ordinances and signs or tokens.<sup>44</sup> More specifically, according to Pseudo-Philo,<sup>45</sup> the rainbow as a sign or token of a covenant of higher priesthood blessings was said by God to be an analog of Moses’ staff, a symbol of kingship.<sup>46</sup> Both the story of Adam and Eve and the story of Noah prominently feature the theme of nakedness covered by a garment.<sup>47</sup> Noah, like Adam, is called the “lord of the whole earth.”<sup>48</sup> Surely it is no exaggeration to say that Noah is portrayed as a new Adam, “reversing the estrangement” between God and man by means of his atoning sacrifice.<sup>49</sup>

42 See Moses 2:28; Genesis 9:1, 7. Compare Genesis 17:2; Exodus 1:7.

43 See Moses 2:28-30, 3:9, 16-17; Genesis 9:2-4.

44 See Moses 5:5, 59; Genesis 9:9-17.

45 See Pseudo-Philo, *Biblical Antiquities*, 19:11, pp. 129-130.

46 See J. M. Bradshaw *et al.*, *Investiture Panel*, pp. 38-39 for a brief summary of the symbolism of the staff, and B. N. Fisk, *Remember*, pp. 276-281 for Pseudo-Philo’s identification of the staff with the rainbow. See *Endnote G8-2*, p. 294.

47 See Moses 4:27; Genesis 9:21-22.

48 G. J. Wenham, *Genesis 1-15*, p. 198.

49 L. M. Morales, *Tabernacle Pre-Figured*, p. 197. Cf. O. S. Wintermute, *Jubilees*, 6:2, p. 66: “And he made atonement for the land. And he took the kid of a goat, and he made atonement with its blood for all the sins of the land because everything which was on it had been blotted out except those who were in the ark with Noah.” Cf. J. C. VanderKam, *Book of Jubilees*, 6:2, p. 36. See also F. G. Martinez, *Genesis Apocryphon*, 10:13, p. 231: “I atoned for the whole earth.”





FIGURE G8-7. Ağrı Dağı in Eastern Turkey

This mountain is identified in Christian tradition as Mount Ararat.<sup>1</sup> “This identification, however, is incorrect. The Bible does not refer to a summit called Ararat, but to “the mountains of Ararat,” and this proper name refers to the kingdom of Urartu.<sup>2</sup> Ancient Jewish authors and early translators of the Bible were well aware that there was no mountain called Ararat. The author of the second-century BCE book of *Jubilees*<sup>3</sup> states that the Ark landed on ‘Mount Lubar’ in ‘the land of Ararat,’ and the Jewish historian Flavius Josephus knew that ‘Ararat’ referred to a summit south of Lake Van. He also records a tradition [from Nicolaus of Damascus] that identified Noah’s landing site with Mount Baris in a country north of the Tigris called Gordyene.<sup>4</sup> [Citing Berossus,] Josephus adds that in his days, bitumen could still be found near the site of the Ark. Babylonian sources concur. [T]he *Epic of Gilgamesh*<sup>5</sup> also refers to mountains in what is now Kurdistan, and the *Qurʾān* speaks of Al-Gudi.<sup>6</sup> The author of *Jubilees*, Flavius Josephus, the Babylonian writers, and [various commentators on] the *Qurʾān* have retained an older tradition, which puts the Ark’s landing site between Lake Van and the Tigris.”<sup>7</sup>

Elizabeth Harper pursues the question of “Why Ararat?”<sup>8</sup> “If the aim was emblematic tall mountains, why not cite the more usual Lebanese mountains.<sup>9</sup> In the light of the wordplay of Genesis 5:29 another explanation presents itself. Ararat evokes the Hebrew term *arar* (to curse). Does the *tevah* [ark] — evocative of temple and atonement, a place of mercy and ransom, containing Noah the one to relieve the world of the curse — now bring rest upon Mount Cursed? The observant Israelite might even note that this is seven days after the Day of Atonement.<sup>10</sup> Is this, finally, some real hope? Or might more cynical readers wonder what cursed mountains are doing in the postdiluvian, apparently cleansed world?”

1 In R. N. Holzapfel *et al.*, *Jehovah*, p. 27. For a good overview of interpretations of biblical references to Ararat in ancient biblical translations and early biblical retellings, see M. E. Stone *et al.*, Mount Ararat.

2 Cf. Jeremiah 51:27. See also 2 Kings 19:37; Isaiah 37:38.

3 O. S. Wintermute, *Jubilees*, 5:28, p. 66. See also 10:15, p. 76. Cf. J. C. VanderKam, *Book of Enoch*, 5:28, p. 36; 10:15, p. 60.

4 F. Josephus, *Antiquities*, 1:3:5-6, p. 29. Cf. “Cordylene” (M. Maher, *Pseudo-Jonathan*, 8:4, p. 42; J. Neusner, *Genesis Rabbah* 1, 33:4:2, p. 348), elsewhere Kadrun, Kardu = Kurdistan (M. Maher, *Pseudo-Jonathan*, p. 42 n. 3). For additional sources and discussion, see L. Ginzberg, *Legends*, 5:186 n. 48; S. C. Malan, *Adam and Eve*, p. 239 n. 15, pp. 240-242 n. 23.

5 See S. Dalley, *Gilgamesh*, p. 133 n. 135. See also 11:42-43, p. 114.

6 A. Jones, *Qurʾān*, 11:44, p. 211. Since the term itself refers to a hill generically, it is possible that there was no intention in the *Qurʾān* to refer to a specific mountain. Jones comments: “Jewish and later Muslim tradition places al-Judi in present day Kurdistan, but initially Arab hearers would have identified it with a mountain in northern central Arabia” (*ibid.*, p. 211 n. 5).

7 Ararat.

8 E. A. Harper, *It’s All* (2013), p. 48.

9 Jeremiah 18:14; Psalm 133:3.

10 Leviticus 23:26-43.



What about Noah's garden itself? Though no analogs to the Tree of Life and the Tree of Knowledge are explicitly mentioned, an olive tree is implied in the story of the dove which returns to Noah with its branch. A variety of texts associate the olive tree with the Garden of Eden. For example, ancient traditions recount that on his sickbed Adam requested Eve and Seth to return to the Garden to retrieve oil — presumably olive oil — from the “tree of his mercy.”<sup>50</sup> Recalling the story of the dove that returned to Noah's ark with the olive branch in its mouth, a rabbinical opinion states that the “gates of the garden of Eden opened for the dove, and from there she brought it.”<sup>51</sup> Two days after a revelation describing how war was to be “poured out upon all nations,” Joseph Smith designated D&C 88, by way of contrast, as the “olive leaf... plucked from the Tree of Paradise, the Lord's message of peace to us.”<sup>52</sup>

Although no parallel to the four rivers of Eden is explicitly mentioned in the description of Noah's garden, remember that the sources of two of these rivers, the Tigris and Euphrates, lie in the region of the “mountains of Ararat.”<sup>53</sup> In addition, most of the other significant elements of the Garden of Eden are present in Noah's garden: a prominent mountain,<sup>54</sup> fruit whose eating leads to important consequences,<sup>55</sup> and a place of holiness where unauthorized entry is forbidden.<sup>56</sup>

However, important differences also exist between the garden story of Adam and Eve and that of Noah. Whereas the Garden of Eden is situated in a terrestrial world, Noah's garden is clearly portrayed as telestial, on the earth as we know it. Noah, not God, plants it. Moreover, the earmarks of telestial law are evident in the details of the commandments given to Noah.<sup>57</sup> Man's dominion in Noah's garden is to be experienced by the beasts with fear and dread,<sup>58</sup> for they are to become the meat of man.<sup>59</sup> Anticipation of conflict and bloodshed among Noah's descendants is implicit in the description given of the punishment to be meted out for murder,<sup>60</sup> recalling the tragic precedent in the slaying of Abel by Cain.<sup>61</sup> Clearly Noah's garden scenes do not take place in an Eden paradise but instead are set in a fallen world.

50 G. A. Anderson *et al.*, *Synopsis*, Latin 36:2, p. 40E; S. C. Malan, *Adam and Eve*, 36:1-3, pp. 39-40.

51 J. Neusner, *Genesis Rabbah I*, 33:6, p. 351. Others said it came from the Mount of Olives (e.g., M. Maher, *Pseudo-Jonathan*, 8:11, p. 43).

52 J. Smith, Jr., *Teachings*, 14 January 1833, p. 18.

53 Genesis 8:4. See N. M. Sarna, *Genesis*, p. 57. In the Sibylline Oracles we read that there “the springs of the great river Marsyos had sprung up” (J. J. Collins, *Sibylline Oracles*, 1:265, p. 341). L. M. Morales, *Tabernacle Pre-Figured*, p. 153 likewise observes:

It is, perhaps, not irrelevant here to note that the Babylonian flood-hero, Utnapishtim, gains eternal life by being translated to the *pî nârâti*, the Eden-like “mouth of the rivers” (see A. George, *Gilgamesh*, 11:205, p. 95), this *Urzeit—Endzeit* concept whereby the end is like the beginning (a new beginning) informing also the parallels between the creation and deluge/re-creation accounts, between Ararat and Eden.

54 Ezekiel 28:13-14; Genesis 8:4. Regarding the presence of a cosmic mountain in Eden, see D. W. Parry, *Garden*, pp. 133-137.

55 Genesis 3:1-24; 9:20-27.

56 See OVERVIEW Genesis 9, p. 309.

57 See Leon R. Kass in GLEANINGS Genesis 9, p. 325.

58 See Genesis 9:2.

59 See Genesis 9:3.

60 See Genesis 9:5-6.

61 Genesis 4:8. See *Endnote G8-3*, p. 294.

## Genesis 8: Text and Commentary

<p style="text-align: center;">CHAPTER 8</p> <p style="text-align: center;"><i>THE WATERS DECREASE (PP. 287-288)</i></p> <p><b>A</b>ND <sup>a</sup>God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made <sup>b</sup>a wind to pass over the earth, and the waters assuaged;</p> <p>2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;</p> <p>3 And <sup>a</sup>the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.</p> <p>4 And <sup>a</sup>the ark rested in the seventh month, on the seventeenth day of the month, upon the <sup>b</sup>mountains of Ararat.</p> <p>5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were <sup>a</sup>the tops of the mountains seen.</p> <p>6 ¶ And it came to pass <sup>a</sup>at the end of forty days, that <sup>b</sup>Noah opened the window of the ark which he had made:</p> <p style="text-align: center;"><i>BIRDS ARE SENT FORTH (PP. 288-290)</i></p> <p>7 And <sup>a</sup>he <sup>b</sup>sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.</p> <p>8 Also <sup>a</sup>he sent forth a dove from him, to see if the waters were abated</p>	<p>from off the face of the ground;</p> <p>9 But the dove found <sup>a</sup>no rest for the sole of her foot, and she returned unto him into the ark, for <sup>b</sup>the waters were on the face of the whole earth: then <sup>c</sup><sup>d</sup>he put forth his hand, and took her, and pulled her in unto him into the ark.</p> <p>10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;</p> <p>11 And the dove came in to him <sup>a</sup>in the evening; and, lo, in her mouth was <sup>b</sup>an olive leaf <sup>c</sup>plucked off: so Noah knew that the waters were abated from off the earth.</p> <p>12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.</p> <p style="text-align: center;"><i>THE GROUND IS DRY (PP. 290-291)</i></p> <p>13 ¶ And it came to pass in the <sup>a</sup>six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and <sup>b</sup>Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.</p> <p>14 And <sup>a</sup>in the second month, on the seven and twentieth day of the month, was the earth dried.</p> <p style="text-align: center;"><i>NOAH LEAVES THE ARK (P. 291)</i></p> <p>15 ¶ And God spake unto Noah, saying,</p> <p>16 <sup>a</sup>Go forth of the ark, <sup>b</sup>thou, and</p>	<p>thy wife, and thy sons, and thy sons' wives with thee.</p> <p>17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; <sup>a</sup>that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.</p> <p>18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:</p> <p>19 <sup>a</sup>Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.</p> <p style="text-align: center;"><i>NOAH'S SACRIFICE (PP. 291-293)</i></p> <p>20 ¶ And <sup>a</sup>Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered <sup>b</sup>burnt offerings on the <sup>c</sup>altar.</p> <p>21 And <sup>a</sup>the Lord smelled a sweet savour; and the Lord said in his heart, <sup>b</sup>I will not again curse the ground any more for man's sake; for <sup>c</sup>the imagination of man's heart is evil from his youth; <sup>d</sup>neither will I again smite any more every thing living, as I have done.</p> <p>22 While the earth remaineth, <sup>a</sup>seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.</p>
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1 And **God remembered Noah**, and every living thing, and all the cattle that was with him in the ark: and God made **a wind to pass over the earth, and the waters assuaged**;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And **the waters returned** from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And **the ark rested** in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

- 1 a **God remembered Noah.** This verse is the turning point of the story of Noah.<sup>1</sup> The phrase “God remembered Noah” does not imply that Noah had ever been forgotten. Indeed, a better way to convey the sense of the phrase might be to translate it as “God had *not* forgotten Noah.” Sarna explains: “In the Bible, ‘remembering,’ particularly on the part of God, is not the retention or recollection of a mental image, but a focusing upon the object of memory that results in action.”<sup>2</sup> John Sailhamer comments further:<sup>3</sup>

The description of God’s rescue of Noah foreshadows God’s deliverance of Israel in the Exodus. Just as later “God remembered his covenant”<sup>4</sup> and sent “a strong east wind” to dry up the waters before his people (Exodus 14:21) so that they “went through ... on dry ground,”<sup>5</sup> so also in the story of the Flood we read that “God remembered” those in the ark and sent a “wind” over the waters so that his people might come out on “dry ground.”

- b **a wind to pass over the earth, and the waters assuaged.** I.e., the waters subsided. In ancient Hebrew the movement of air and the movement of the Divine spirit are described by the same word (*ruach*). Here, as in the story of Creation, the *ruach* “indicates the beginning of new life.”<sup>6</sup> “As the waters are the symbol of chaos, the undoing of Creation, so the movement of the wind ... heralds the reimposition of order.”<sup>7</sup>
- 3 a **the waters returned.** Cassuto notes the double mention of the verb *shuv* (Hebrew “return”) in this verse, making it clear “that it refers to the waters returning to the places whence they issued ... The waters came from both the heavens and the great deep and returned to each of them.”<sup>8</sup> The same verb is often used in scriptural context to mean “repentance.”<sup>9</sup>
- 4 a **the ark rested.** The Hebrew *va-tanach* describes the final parking of the Ark in terms of “rest,” reminding us of the verb that underlies Noah’s name.<sup>10</sup> According to the calendar in *Jubilees*,<sup>11</sup> this was a Friday — thus the Ark came to its rest just in time for the Sabbath.<sup>12</sup>
- b **mountains of Ararat.** JST OT2 reads “mountain.”<sup>13</sup> For a discussion of the geography of the scene, see the caption of FIGURE G8-7, p. 284. “In primitive flood stories the mountain is very often the place where the survivors were saved without any technical means; they fled to the mountain peak which the waters had not reached. It was only at a later stage of

1 See FIGURE G8-2, p. 278.

2 N. M. Sarna, *Genesis*, p. 56. Compare Genesis 19:29, 30:22; Exodus 2:24, 6:5.

3 J. H. Sailhamer, *Genesis*, p. 89.

4 Exodus 2:24.

5 Exodus 14:22.

6 U. Cassuto, *Noah to Abraham*, p. 101.

7 N. M. Sarna, *Genesis*, p. 56.

8 U. Cassuto, *Noah to Abraham*, p. 102.

9 See, e.g., COMMENTARY Moses 6:52-b, p. 75; J. M. Bradshaw, *God’s Image 1*, COMMENTARY 5:4-b, p. 357.

10 See *Endnote M8-16*, p. 246.

11 J. C. VanderKam, *Book of Jubilees*, 5:27-28, p. 36.

12 See G. J. Wenham, *Genesis 1-15*, p. 184.

13 S. H. Faulring *et al.*, *Original Manuscripts*, p. 628.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the **mountains of Ararat**.

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were **the tops of the mountains seen**.

6 ¶ And it came to pass **at the end of forty days**, that Noah opened the window of the ark which he had made:

7 And **he sent forth a raven**, which went forth to and fro, until the waters were dried up from off the earth.

8 Also **he sent forth a dove** from him, to see if the waters were abated from off the face of the ground;

development that the story tells of a vessel that lands on a mountain. The narrative often has an etiological conclusion in this context. Either the mountain peak becomes a holy place or the narrative says that the remains of the ship are still to be found there, or there are traces of the footprints of those who were saved from the flood.”<sup>14</sup> “One can read ... how, despite the biblical account which does not mention any particular mountain, there is no end to enterprises to find the Ark or its remains, and how such enterprises always find credibility.”<sup>15</sup>

5 a **the tops of the mountains seen**. The tops of other mountains appeared seventy-three days after the Ark rested on the highest mountain.<sup>16</sup>

6 a **at the end of forty days**. “If this is not a round number, it makes Noah start work on a Sunday, the day after the Sabbath.”<sup>17</sup>

b **Noah opened the window of the ark**. God expected Noah to act for himself in finding out whether the earth was ready for his debarkation.

7 a **he sent forth a raven**. With regard to Noah’s release of the birds, Westermann remarks that it is “the most amazing of all motifs” in the worldwide stories of the Flood: “It is almost incredible how widespread this motif is and how similar the most widely separated texts are.”<sup>18</sup> Anciently, mariners used birds to determine the proximity of land and to take their direction accordingly.<sup>19</sup> Sarna observes:

The raven is a wild bird that is not discriminating in its diet.<sup>20</sup> It feeds on carrion as well as vegetation and could thus obtain its food from among the floating carcasses. That is why it made repeated forays [v. 7: “went forth to and fro”] from the Ark.<sup>21</sup>

b **sent forth**. Rather, “let out.”<sup>22</sup>

8 a **he sent forth a dove**. “The dove ... is a symbol of beauty and gentleness, integrity and friendship. Time and again the maiden in the Song of Songs is called ‘my dove’ or ‘my dove, my perfect one’;<sup>23</sup> and her eyes and the eyes of the youth are compared to doves.”<sup>24</sup> A “phonetic affinity”<sup>25</sup> can be found between Noah (*noach*) and the term for dove (*hayyonah*)

14 C. Westermann, *Genesis 1-11*, p. 443.

15 *Ibid.*, p. 444.

16 N. M. Sarna, *Genesis*, p. 57.

17 G. J. Wenham, *Genesis 1-15*, p. 186.

18 C. Westermann, *Genesis 1-11*, p. 403. Sometimes three birds are sent out (e.g., a dove, a swallow, and a raven in *Gilgamesh* (A. George, *Gilgamesh*, 11:147-156, pp. 93-94).

19 C. Westermann, *Genesis 1-11*, p. 446.

20 According to Leviticus 11:15 and Deuteronomy 14:14, it is an unclean animal.

21 N. M. Sarna, *Genesis*, p. 57. See the caption to FIGURE G8-6, p. 283.

22 *Ibid.*, p. 57.

23 Song of Solomon 2:14; 5:2; 6:9.

24 U. Cassuto, *Noah to Abraham*, p. 108. See Song of Solomon 1:15; 4:1; 5:12.

25 G. J. Wenham, *Genesis 1-15*, p. 186.

8 Also **he sent forth a dove** from him, to see if the waters were abated from off the face of the ground;

9 But the dove found **no rest for the sole of her foot**, and she returned unto him into the ark, for **the waters were on the face of the whole earth**: then **he put forth his hand, and took her, and pulled her in unto him into the ark**.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him **in the evening**; and, lo, in her mouth was **an olive leaf** plucked off: so Noah knew that the waters were abated from off the earth.

which, on her first sortie from the Ark, found “no rest [*manoah*] for the sole of her foot.”<sup>26</sup> When the dove brought the olive leaf back on her second sortie, however, the leaf “rested” in her beak.<sup>27</sup> The dove “is white, a clean animal often used in sacrifice.”<sup>28</sup> Like other sacrificial animals, it is sometimes seen as a symbol of Israel<sup>29</sup> and therefore within this story it is an ideal representative of Noah himself.<sup>30</sup>

9 a **no rest for the sole of her foot**. Westermann takes this phrase to mean that “not even the tiniest resting place”<sup>31</sup> was available for the bird. However, a rabbinic view takes the phrase metaphorically: “It could not sustain itself in the world.”<sup>32</sup>

b **the waters were on the face of the whole earth**. Hugh Nibley explains:<sup>33</sup>

From where [Noah] was, ‘the whole earth’ was covered with water as far as he could see; after things had quieted down for 150 days and the Ark ground to a halt, it was still three months before he could see any mountain tops. But what were conditions in other parts of the world? If Noah knew that, he would not have sent forth messenger birds to explore. The flood as he described it is what he saw of it.”

c **he put forth his hand, and took her, and pulled her in unto him into the ark**. “When it returned, Noah took it in his hand to see if there was clay on its feet.”<sup>34</sup>

d **he put forth his hand**. “This is the second reference in Genesis to putting forth one’s hand to take hold of something. Noah’s hand is stretched forth to offer refuge to one of God’s creatures. Earlier God had seen the possibility that man would ‘put forth his hand and take also of the tree of life’ (Moses 4:28). This is not a giving hand. It is a grasping hand.”<sup>35</sup>

11 a **in the evening**. “That is, when birds customarily return to their nests. The note implies that the dove had been out all day, signifying the availability of resting places.”<sup>36</sup>

b **an olive leaf**. Cassuto<sup>37</sup> explains that the dove brought Noah “good tidings, in the form possible to a creature that cannot speak.” Sarna discusses the symbolism of the olive tree as follows:<sup>38</sup>

26 Genesis 8:9.

27 M. Maher, *Pseudo-Jonathan*, 8:11, p. 43. See also p. 43 n. 11.

28 See, e.g., Leviticus 1:14, 12:6.

29 Hosea 7:11, 11:11.

30 G. J. Wenham, *Genesis 1-15*, p. 186.

31 C. Westermann, *Genesis 1-11*, p. 448.

32 R. M. Zlotowitz et al., *Bereishis*, 1:269. Cf. Deuteronomy 28:65.

33 H. W. Nibley, *Before Adam*, pp. 65-66.

34 N. M. Sarna, *Genesis*, p. 57.

35 V. P. Hamilton, *Genesis 1-17*, p. 305.

36 N. M. Sarna, *Genesis*, p. 58.

37 U. Cassuto, *Noah to Abraham*, p. 111.

38 N. M. Sarna, *Genesis*, p. 58.



11 And the dove came in to him in the evening; and, lo, in her mouth was **an olive leaf plucked off**: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass **in the six hundredth and first year, in the first month, the first day of the month**, the waters were dried up from off the earth: and **Noah removed the covering of the ark**, and looked, and, behold, the face of the ground was dry.

The olive tree, one of the earliest to be cultivated in the Near East, is an evergreen. It is extraordinarily sturdy and may thrive up to a thousand years. Thus it became symbolic of God's blessings of regeneration, abundance, and strength, which is most likely the function it serves here. In the present context the olive branch is invested with the idea of peace and reconciliation, and for this reason it was incorporated into the official emblem of the State of Israel.

The scenes following the Flood conjure up memories of the story of Adam and Eve. Though no analogs to the Tree of Life and the Tree of Knowledge are explicitly mentioned in the description of the place where the Ark landed, an olive tree is implied in the story of the dove which returns to Noah with its branch. A variety of texts associate the olive tree with the Garden of Eden. For example, ancient traditions recount that on his sickbed Adam requested Eve and Seth to return to the Garden to retrieve oil — presumably olive oil — from the “tree of his mercy.”<sup>39</sup> Recalling the story of the dove that returned to Noah's ark with the olive branch in its mouth, a rabbinical opinion states that the “gates of the garden of Eden opened for the dove, and from there she brought it.”<sup>40</sup>

c **plucked off**. “The rare noun *taraf* connotes that it was freshly removed from the tree and was not flotsam, a sure sign that plant life had begun to renew itself.”<sup>41</sup>

13 a **in the six hundredth and first year, in the first month, the first day of the month**. “On New Year's day, exactly one year after God first communicated with Noah, the ground was dry.”<sup>42</sup> “Precisely at the commencement of the year, on the anniversary of Creation, the world resumed again the form that God had given it when first it came into being.”<sup>43</sup> Spotlighting the theme of a new beginning, the number “one” plays a key role in the description of re-creation after the Flood. Moreover, Genesis 8:5 and 8:13, like their counterpart in the story of the original creation, use the rarer Hebrew term *yom ehad*, corresponding to the English cardinal term “day one” rather than the common ordinal term “first day.” This would hint to the ancient reader that the date had special ritual significance.<sup>44</sup> Just as Moses 3:1-3 lays a foundation for the institution of the Sabbath, so Genesis 8-9 provides a primeval precedent for the New Year celebration among the Israelites.<sup>45</sup>

b **Noah removed the covering of the ark**. The possibility signaled by Morales<sup>46</sup> that “the ‘covering [*mikseh*] of the Ark’ establishes a link to the [skin] ‘covering of the Tabernacle’<sup>47</sup> is significant.”<sup>48</sup>

39 G. A. Anderson *et al.*, *Synopsis*, Latin 36:2, p. 40E; S. C. Malan, *Adam and Eve*, 36:1-3, pp. 39-40.

40 J. Neusner, *Genesis Rabbah* 1, 33:6:5, p. 351. Others said it came from the Mount of Olives (e.g., M. Maher, *Pseudo-Jonathan*, 8:11, p. 43).

41 N. M. Sarna, *Genesis*, p. 58.

42 *Ibid.*

43 U. Cassuto, *Noah to Abraham*, p. 113.

44 See M. S. Smith, *Priestly Vision*, p. 81. See also OVERVIEW Genesis 8, p. 280.

45 C. Westermann, *Genesis 1-11*, p. 470.

46 L. M. Morales, *Tabernacle Pre-Figured*, p. 157.

47 Exodus 40:19.

48 See OVERVIEW Genesis 9, p. 310.

14 And **in the second month, on the seven and twentieth day of the month**, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 **Go forth** of the ark, **thou, and thy wife**, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; **that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.**

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 **Every beast**, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And **Noah builded an altar unto the Lord**; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

- 14 a **in the second month, on the seven and twentieth day of the month.** The earth attained its dry state again “on the twenty-seventh day of the second month of the six hundred and first year [of Noah’s life], that is, if we count both the first and the last day, a year and eleven days after the commencement of the Deluge: a complete solar year of 365 days in all.”<sup>49</sup> Westermann adds: “The two statements then would represent two different systems of calculation, the lunar year and the solar year.”<sup>50</sup> Cassuto explains: “The *Septuagint*, which was composed in Egypt for the use of the Jews living there, who were accustomed to the Egyptian year of 365 days, also had in mind a complete year, and with this in view wrote twenty-seven instead of seventeen in Genesis 7:11 and in 8:4.”<sup>51</sup>
- 16 a **Go forth.** See COMMENTARY Moses 6:30-b, p. 59. The corresponding command for embarkation is found in Genesis 7:1. “There is a striking thematic parallel between the picture of God’s calling Noah out of the Ark<sup>52</sup> and the call of Abraham.”<sup>53</sup> The author “is careful to show that ... Noah left the Ark only at God’s command.”<sup>54</sup>
- b **thou and thy wife.** See also Genesis 8:18. “The variation in the order of persons from Genesis 6:18 and 7:7, where husbands and wives are not listed together, led midrashic sources to infer that sexual relationships were forbidden in the Ark and were permitted to be resumed only after disembarkation.”<sup>55</sup> See OVERVIEW Moses 8, p. 215.
- 17 a **that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.** Compare Moses 2:22.
- 19 a **Every beast.** Compare Moses 2:24.
- 20 a **Noah builded an altar unto the Lord.** Noah’s first action on the renewed earth as the building of an altar for burnt offerings. In contrast to every major action Noah had performed previously,<sup>56</sup> he made the sacrifice without divine instruction. In scripture this type of sacrifice is called a freewill offering.<sup>57</sup> It is foremost a means of rendering thanksgiving:<sup>58</sup>

When a person has been saved from a terrible danger, or has escaped from a general catastrophe, his first reaction is to give thanks to him who saved him or helped him to escape. And there could be no greater thanksgiving than these sacrifices. Of the few

49 U. Cassuto, *Noah to Abraham*, p. 113. Cf. J. Neusner, *Genesis Rabbah* 1, 33:7:3, pp. 352-353.

50 C. Westermann, *Genesis 1-11*, p. 450.

51 U. Cassuto, *Noah to Abraham*, pp. 113-114.

52 Genesis 8:15-20.

53 J. H. Sailhamer, *Genesis*, p. 91; J. H. Sailhamer, *Meaning*, pp. 308-309. Genesis 12:1-7.

54 J. H. Sailhamer, *Meaning*, p. 308.

55 N. M. Sarna, *Genesis*, p. 58. See J. Neusner, *Genesis Rabbah* 2, 34:7:1, p. 4.

56 “[I]f we treat as minor acts his sending forth the raven and the dove” (L. R. Kass, *Wisdom*, p. 171 n. 4).

57 Leviticus 22:17-25; Numbers 15:1-11. See V. P. Hamilton, *Genesis 1-17*, p. 308.

58 U. Cassuto, *Noah to Abraham*, p. 117.

20 ¶ *And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.*

21 *And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.*

domestic animals and birds that constituted his sole, meagre possessions for the new period of his life in a world that is completely waste, Noah gave up several animals and birds in honor of his Divine Savior.

In addition to describing this natural expression of thanks, the account portrays Noah as a new Adam, “reversing the estrangement” between God and man by means of this atoning sacrifice.<sup>59</sup>

Westermann notes:<sup>60</sup> “The sacrifice of Noah is one of those elements which occurs very often in the flood narratives, e.g., in the Babylonian, Greek, Phoenician, Indian stories. Ziusudra, Utnapishtim, Deucalion, Demarius, Manu, all offer sacrifice after they have been saved.”

- b *burnt offerings.* “Significantly, Noah does not offer a libation, in contrast to Utnapishtim. The omission points up the fact that sacrifice is not food for God.”<sup>61</sup>
- c *altar.* Following “altar” the JST adds “and gave thanks unto the Lord, and rejoiced in his heart.”<sup>62</sup>

21 a *the Lord smelled a sweet savour.* The JST makes Noah rather than the Lord the subject of verses 21 and 22:<sup>63</sup> “*And the Lord spake unto Noah, and he blessed him. And Noah smelled a sweet savor, and he said in his heart; I will call on the name of the Lord, that he will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; and that he will not again smite any more every thing living, as he hath done, while the earth remaineth, and that seedtime and harvest, and cold and heat, and summer and winter, and day and night may not cease with man.*”

In the KJV translation of Genesis, the “sweet savour” was not principally due to the pleasant odor of the sacrifice.<sup>64</sup> The play on words in this verse make it clear that it was Noah's righteousness that made the offering “sweet” or, more literally “restful” (*nihoah*). God has finished the work of re-creation and will rest from His labors.<sup>65</sup> Noah will build God's sanctuary<sup>66</sup> and, as His righteous and duly-appointed king, will rule on earth in accordance with divine law.

- b *I will not again curse the ground any more for man's sake.* A lifting of the curse had been prophesied uncomprehendingly by Lamech in Moses 8:9.<sup>67</sup> Cassuto observes:<sup>68</sup>

The curse on the ground — that is to say, the decree that the ground would not again produce of its own accord, without human labor, what was needed for man's sustenance, and that he would eat his bread only with toil and the sweat of his face — remained valid, except that the Lord promised not to add thereto, that is, not to aggravate further man's position on earth.

59 L. M. Morales, *Tabernacle Pre-Figured*, p. 197. Cf. F. G. Martinez, *Genesis Apocryphon*, 10:13, p. 231; J. C. VanderKam, *Book of Jubilees*, 6:2, p. 36; O. S. Wintermute, *Jubilees*, 6:2, p. 66.

60 C. Westermann, *Genesis 1-11*, p. 452.

61 N. M. Sarna, *Genesis*, p. 59.

62 S. H. Faulring et al., *Original Manuscripts*, pp. 115, 629.

63 *Ibid.*, pp. 115-116, 629.

64 See Leviticus 26:31; Amos 5:21-22.

65 Compare Moses 3:2.

66 See OVERVIEW Moses 8, p. 207; OVERVIEW Genesis 9, p. 298.

67 See COMMENTARY Moses 8:9-b, p. 224. See also J. M. Bradshaw, *God's Image 1*, COMMENTARY 4:23-b, p. 270.

68 U. Cassuto, *Noah to Abraham*, p. 120.

21 *And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for **the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.***

22 *While the earth remaineth, **seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.***

c **the imagination of man's heart is evil from his youth.** Commenting on the Genesis version of this verse, Sarna writes: "As compared with Genesis 6:5, the language is considerably modified and is no longer all-inclusive. The statement is not a judgment but an observation that a proclivity for evil is woven into the fabric of human nature. The key phrase is 'from his youth,' not from birth or conception, implying that the tendency to evil may be curbed and redirected through the discipline of laws. Hence, the next section deals with the imposition of laws upon postdiluvian humanity."<sup>69</sup>

d **neither will I again smite any more every thing living.** Compare Isaiah 54:9: "I have sworn that the waters of Noah should no more go over the earth."

22 a **seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.** This phrase articulates the re-establishment of the alternating rhythm of the times and seasons required to sustain agricultural life and the cultic calendar that goes along with it. The words "describe three environmental phenomena: agricultural, climatic, and temporal" — "the expression of totality by means of opposites."<sup>70</sup>

A revelation of Joseph Smith qualifies this promise as follows:<sup>71</sup>

I have asked of the Lord concerning His coming; and while asking the Lord, He gave a sign and said, "In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant.

69 N. M. Sarna, *Genesis*, p. 59.

70 *Ibid.*, p. 60.

71 J. Smith, Jr., *Teachings*, 10 March 1844, pp. 340-341.

## Endnotes

- G8-1** Compare with the gradual, reluctant departure of God from Jerusalem and its temple in Ezekiel.<sup>1</sup> Other Jewish sources likewise describe the similar process of the removal of the *Shekhinah* — representing God’s presence — in seven stages.<sup>2</sup> See also OVERVIEW Moses 7, p. 115.
- G8-2** Just prior to his equating of the rainbow and the staff as a “witness between me and my people,” Pseudo-Philo<sup>3</sup> has it that the Lord showed Moses “the measures of the sanctuary, and the number of the offerings, and the sign whereby men shall interpret (literally, begin to look upon) the heaven, and said: These are the things which were forbidden to the sons of men because they sinned.”<sup>4</sup>
- G8-3** In mentioning the many parallels between Adam and Noah, the figure of Cain should also be brought into discussion.<sup>5</sup> He is also a worker of the soil: we have Adam (created from the earth<sup>6</sup>) who works the earth.<sup>7</sup> We have Cain who is a worker of the earth<sup>8</sup> and then Noah who is a man of the earth.<sup>9</sup> While there is no tree in this narrative, each of these three stories starts with a planting: the Tree of Knowledge has an analog to Cain’s crops and Noah’s vineyard. Moreover, the motif of knowledge is a part of each story. Adam knows good and evil after his Fall. Cain “knows not” where his brother is. Noah knows what his son does to him. Finally, we have three curses: the curse on the land, the curse on Cain, and the curse on Canaan. Cain failed to be another Adam, just as Canaan failed to be another Noah.

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1 See T. D. Alexander, *From Eden*, pp. 56-57.

2 H. Schwartz, *Tree*, p. 51, cf. pp. 55-56). See also D. J. Larsen, Enoch and the City of Zion.

3 Pseudo-Philo, *Biblical Antiquities*, 19:12, pp. 130.

4 Cf. JST Exodus 34:1-2.

5 Thanks to Benjamin McGuire for bringing this point to our attention.

6 Moses 3:7.

7 Moses 3:5, 15.

8 Moses 5:17.

9 Genesis 9:20.



