

CHAPTER 6

1 And it happened as humankind began to multiply over the earth and
2 daughters were born to them, that the sons of God saw that the daugh-
3 ters of man were comely, and they took themselves wives howsoever
they chose. And the LORD said, "My breath shall not abide in the
human forever, for he is but flesh. Let his days be a hundred and
twenty years."

2. *man*. Here it seems better to render the generic *ha'adam* as "man" both because in the patrilineal imagination (compare the immediately preceding genealogy) males are seen as the begetters of daughters and sons, and because the term "daughters of man" is played against "sons of God."

1-4. This whole passage is obviously archaic and mythological. The idea of male gods coupling with mortal women whose beauty ignites their desire is a commonplace of Greek myth, and E. A. Speiser has proposed that both the Greek and the Semitic stories may have a common source in the Hittite traditions of Asia Minor. The entourage of celestial beings obscurely implied in God's use of the first person plural in the Garden story (compare 3:22) here produces, however fleetingly, active agents in the narrative. As with the prospect that man and woman might eat from the tree of life, God sees this intermingling of human and divine as the crossing of a necessary line of human limitation, and He responds by setting a new retracted limit (three times the formulaic forty) to human life span. Once more human mortality is confirmed, this time in quantitative terms.

2. *comely*. The Hebrew also means "good" but it very often occurs in the sense of goodly appearance, and is sometimes explicitly paired with the word for "beautiful." The same term is used for Eve's perception of the tree of knowledge (3:6).

3. *abide . . . is but*. Both pertinent Hebrew terms are cryptic, and the translation is somewhat speculative.

The Nephilim were then on the earth, and afterward as well, the sons of God having come to bed with the daughters of man who bore them children: they are the heroes of yore, the men of renown.

4. *Nephilim*. The only obvious meaning of this Hebrew term is "fallen ones"—perhaps, those who have come down from the realm of the gods; but then the word might conceivably reflect an entirely different, un-Hebraic background. In any case, the notion of semidivine, heroic figures—in Numbers the Nephilim are thought of as giants who are offspring of miscegenation between gods and women—again touches on common ground with Greek and other mythologies.

come to bed with. The Hebrew idiom is literally "come into," that is, "entered." It involves a more direct reference to the mechanics of the sexual act than "to know" and thus has a more carnal coloration, but at the same time it seems to be perfectly decorous. The English "entered" would be too clinical, and, in any case, the Hebrew idiom refers to the whole act of intercourse, not merely to penetration. Of the three expressions used for sexual intercourse in Genesis—the other two are "to know" and "to lie with"—this one is reserved for sexual intimacy with a woman with whom the man has not previously had carnal relations, whether or not she is his legitimate wife. The spatial imagery of the idiom of "coming into" appears to envisage entering concentric circles—the woman's private sphere, her bed, her body.

heroes of yore. The Hebrew style of this entire clause reflects a certain epic heightening, hence the archaizing turn in the translation. One suspects that these words are either a citation of an old heroic poem or a stylistic allusion to the epic genre.

5 And the LORD saw that the evil of the human creature was great
6 on the earth and that every scheme of his heart's devising was only
7 perpetually evil. And the LORD regretted having made the human on
8 earth and was grieved to the heart. And the LORD said, "I will wipe
9 out the human race I created from the face of the earth, from human
10 to cattle to crawling thing to the fowl of the heavens, for I regret that
11 I have made them." But Noah found favor in the eyes of the LORD.
12 This is the lineage of Noah—Noah was a righteous man, he was
blameless in his time, Noah walked with God—and Noah begot three
sons, Shem and Ham and Japheth. And the earth was corrupt before
God and the earth was filled with outrage. And God saw the earth
and, look, it was corrupt, for all flesh had corrupted its ways on the

5. *was great*. With a minor change in vocalization, this adjective could be read as a verb, "multiplied": in any case, the whole phrase echoes the "multiply over the earth" of verse 1. The nature of the evil, distinct from the preceding tale of human-divine miscegenation, is not specified, and God's subsequent indictment uses only general terms ("corruption" and "outrage"/"lawlessness"). It is noteworthy that the sundry Mesopotamian Flood stories, on which this account draws heavily, present the Deluge as the gods' response to overpopulation or as an arbitrary act whereas here it is evil, not humankind, that multiplies and fills the earth.

heart's devising. In the Bible the heart is usually thought of as the seat of intelligence, only occasionally as the seat of emotion; thus many modern translators use "mind" here. But man's evil heart is pointedly meant to stand in contrast to God's grieving heart (the same Hebrew word) in the next verse.

6. *grieved*. The same verbal root, *'-ts-b*, is reflected in Eve's pangs, Adam's pain, and "the pain of our hands' work."

9. *lineage*. The listing of Noah's three sons in the next verse supports this sense of *toledot*, but it might also mean "story."

11. *filled with outrage*. Humankind had been enjoined to multiply and fill the earth, but the proliferation of human population leads to a proliferation of lawless behavior. This is one of several verbal echoes of the Creation story, suggesting, first, a perversion of creation by man and, then, a reversal of creation by God.

earth. And God said to Noah, "The end of all flesh is come before me, 13
for the earth is filled with outrage by them, and I am now about to 14
destroy them, with the earth. Make yourself an ark of cypress wood,
with cells you shall make the ark, and caulk it inside and out with 15
pitch. This is how you shall make it: three hundred cubits, the ark's
length; fifty cubits, its width; thirty cubits, its height. Make a skylight 16
in the ark, within a cubit of the top you shall finish it, and put an
entrance in the ark on one side. With lower and middle and upper
decks you shall make it. As for me, I am about to bring the Flood, 17
water upon the earth, to destroy all flesh that has within it the breath
of life from under the heavens, everything on the earth shall perish.
And I will set up my covenant with you, and you shall enter the ark, 18
you and your sons and your wife and the wives of your sons, with you.
And from all that lives, from all flesh, two of each thing you shall bring 19
to the ark to keep alive with you, male and female they shall be. From
the fowl of each kind and from the cattle of each kind and from all
that crawls on the earth of each kind, two of each thing shall come to 20
you to be kept alive. As for you, take you from every food that is eaten
and store it by you, to serve for you and for them as food." And this 21
Noah did; as all that God commanded him, so he did. 22

13. *destroy*. The Hebrew verb is identical with the one used three times above in the sense of "corrupt" and so inscribes a pattern of measure for measure.

13–21. God's pronouncement of imminent doom and His instructions about the ark are the longest continuous speech up to this point in Genesis, considerably exceeding the triple curse in chapter 3. Most of the length is dictated by the necessity to provide specifications for the construction of the ark and the arrangements for the animals. But the writer also uses the speech as a vehicle for realizing God's awesome presence in the story: the language is not arranged in actual verse but it sounds a drum roll of grand formal cadences, stressing repeated terms and phrases that are rhythmically or semantically parallel.

CHAPTER 7

1 And the LORD said to Noah, "Come into the ark, you and all your household, for it is you I have seen righteous before me in this generation.
2 Of every clean animal take you seven pairs, each with its mate, and of
3 every animal that is not clean, one pair, each with its mate. Of the

1. *for it is you I have seen righteous before me in this generation.* God's words here reflect a frequently used technique of biblical narrative, in which the narrator's report or evaluation is confirmed by a near-verbatim repetition in dialogue, or vice versa. The judgment that Noah is "righteous in this generation" explicitly echoes the narrator's declaration in 6:9 that Noah is "a righteous man . . . blameless in his time" (the Hebrew for "time" is literally "generations").

2. *Of every clean animal take you seven pairs.* Clean and unclean evidently refer to fitness for sacrificial use, not for eating, as in the later dietary prohibitions. As scholarship has often noted, two versions of the Flood story, the Priestly and the Yahwistic, are intertwined in a somewhat confusing fashion. According to the former, two of each species are to be brought into the ark and no distinction is made between clean and unclean. According to the latter, seven pairs of clean animals and one pair of the unclean are to be saved. Abraham ibn Ezra and other medieval exegetes rescue consistency by proposing that when God directed attention to the clean-unclean distinction, He had to add the difference in numbers because more animals were needed to be sacrificed. (Noah, like his counterpart in the Mesopotamian Flood stories, does in fact offer a thanksgiving sacrifice after the waters recede.) But the tensions between the two versions, including how they record the time span of the Flood, persist, and there are some indications that the editor himself struggled to harmonize them.

fowl of the heavens as well seven pairs, male and female, to keep seed
4 alive over all the earth. For in seven days' time I will make it rain on
the earth forty days and forty nights and I will wipe out from the face
5 of the earth all existing things that I have made." And Noah did all
that the LORD commanded him.

Noah was six hundred years old when the Flood came, water over the
6 earth. And Noah and his sons and his wife and his sons' wives came
7 into the ark because of the waters of the Flood. Of the clean animals
8 and of the animals that were not clean and of the fowl and of all that
9 crawls upon the ground two each came to Noah into the ark, male
10 and female, as God had commanded Noah. And it happened after
seven days, that the waters of the Flood were over the earth. In the

3. *seed.* The Hebrew term means both semen and the offspring that is its product. It is a very concrete way of conceiving propagation and the survival of a line, and seems worth preserving in a literal English rendering.

4. *I will make it rain.* The Hebrew uses a participial form indicating action virtually on the point of beginning, but in English the introductory temporal clause requires a simple future.

7. *because of.* The Hebrew also means "in the face of" and may have the implied sense here of fleeing from the rising waters, as ibn Ezra observes.

11 six hundredth year of Noah's life, in the second month, on the seven-
teenth day of the month, on that day,

All the wellsprings of the great deep burst
and the casements of the heavens were opened.

12,13 And the rain was over the earth forty days and forty nights. That very
day, Noah and Shem and Ham and Japheth, the sons of Noah, and
14 Noah's wife, and the three wives of his sons together with them, came
into the ark, they as well as beasts of each kind and cattle of each
15 kind and each kind of crawling thing that crawls on the earth and each
kind of bird, each winged thing. They came to Noah into the ark, two
16 by two of all flesh that has the breath of life within it. And those that
came in, male and female of all flesh they came, as God had com-

11. *In the six hundredth year.* The precise indications of age and date give the report of the inception of the Flood a certain epic solemnity.

All the wellsprings of the great deep burst. This line of poetry has been cited by Umberto Cassuto and others as a fragment from an old epic poem on the Flood. This is by no means a necessary assumption, however, because it is a regular practice of biblical narrative to introduce insets of verse at moments of high importance, and in many instances the composition of verse and prose may be by the same hand. The grand flourish of this line of poetry is perfectly consonant with the resonant repetitions and measured cadences of the surrounding prose. The surge of waters from the great deep below and from the heavens above is, of course, a striking reversal of the second day of creation, when a vault was erected to divide the waters above from the waters below. The biblical imagination, having conceived creation as an orderly series of divisions imposed on primordial chaos, frequently conjures with the possibility of a reversal of this process (see, for example, Jeremiah 4:23-26): biblical cosmogony and apocalypse are reverse sides of the same coin. The Flood story as a whole abounds in verbal echoes of the Creation story (the crawling things, the cattle and beasts of each kind, and so forth) as what was made on the six days is wiped out in these forty.

manded him, and the LORD shut him in. And the Flood was forty days 17
over the earth, and the waters multiplied and bore the ark upward and
it rose above the earth. And the waters surged and multiplied mightily 18
over the earth, and the ark went on the surface of the water. And the 19
waters surged most mightily over the earth, and all the high mountains
under the heavens were covered. Fifteen cubits above them the waters 20
surged as the mountains were covered. And all flesh that stirs on the 21
earth perished, the fowl and the cattle and the beasts and all swarming
things that swarm upon the earth, and all humankind. All that had the 22
quickenning breath of life in its nostrils, of all that was on dry land,
died. And He wiped out all existing things from the face of the earth, 23
from humans to cattle to crawling things to the fowl of the heavens,
they were wiped out from the earth. And Noah alone remained, and
those with him in the ark. And the waters surged over the earth one 24
hundred and fifty days.

17. *and the waters multiplied.* The very verb of proliferation employed in the Creation story for living creatures is here attached to the instrument of their destruction.

22: *the quickenning breath of life.* The Hebrew, *nishmat ruah hayim*, is unusual, the first two terms in a way doubling each other ("the breath of the breath of life"). Some recent scholars construe this as a minimizing idiom that implies something like "the faintest breath of life." But the one other occurrence of the phrase *nishmat ruah*, in David's victory psalm (2 Samuel 22:16), is part of an anthropomorphic vision of God breathing fire on the battlefield ("From the LORD's roaring, / the blast of his nostril's breath"); and so it is more plausible that the doubled terms are intensifiers, underlining the physical exhalation of breath from the nostrils that is the sign of life.

CHAPTER 8

1 And God remembered Noah and all the beasts and all the cattle that
 2 were with him in the ark. And God sent a wind over the earth and the
 3 waters subsided. And the wellsprings of the deep were dammed up,
 4 and the casements of the heavens, the rain from the heavens held
 5 back. And the waters receded from the earth little by little, and the
 6 waters ebb. At the end of a hundred and fifty days the ark came to
 7 rest, on the seventeenth day of the seventh month, on the mountains
 8 of Ararat. The waters continued to ebb, until the tenth month, on
 9 the first day of the tenth month, the mountaintops appeared. And it
 10 happened, at the end of forty days, that Noah opened the window of
 the ark he had made. And he let out the raven and it went forth to
 and fro until the waters should dry up from the earth. And he let out
 the dove to see whether the waters had abated from the surface of the
 ground. But the dove found no resting place for its foot and it returned
 to him to the ark, for the waters were over all the earth. And he
 reached out and took it and brought it back to him into the ark. Then

2. *the wellsprings of the deep . . . , and the casements of the heavens, the rain.*
 In keeping with the stately symmetry that governs the style of the whole
 Flood narrative, the ending of the Flood precisely echoes the terms in which
 its beginning was represented, in the same order: the poetic inset of 7:11
 immediately followed by "rain" at the beginning of 7:12.

5. *the mountaintops appeared.* There is an echo here of "that the dry land will
 appear" of 1:9.

6. *at the end of forty days.* After the ark comes to rest, not the forty days of
 deluge.

he waited another seven days and again let the dove out of the ark.
 And the dove came back to him at eventide and, look, a plucked olive
 leaf was in its bill, and Noah knew that the waters had abated from
 the earth. Then he waited still another seven days and let out the
 dove, and it did not return to him again. And it happened in the six
 hundred and first year, in the first month, on the first day of the month,
 the waters dried up from the earth, and Noah took off the covering of
 the ark and he saw and, look, the surface of the ground was dry. And
 in the second month, on the twenty-seventh day of the month, the
 earth was completely dry. And God spoke to Noah, saying, "Go out of
 the ark, you and your wife and your sons and your sons' wives, with
 you. All the animals that are with you of all flesh, fowl and cattle and
 every crawling thing that crawls on the earth, take out with you, and
 let them swarm through the earth and be fruitful and multiply on the
 earth." And Noah went out, his sons and his wife and his sons' wives
 with him. Every beast, every crawling thing, and every fowl, everything

13. *in the six hundred and first year.* Of Noah's life. The Septuagint adds these
 words, though whether that reflects a gloss or a more reliable text at this
 point is unclear.

ground. The Hebrew is *'adamah*, the word that also means "soil" and that
 figures importantly in the Garden story and its immediate aftermath. It recurs
 again in verse 21 in God's vow not to destroy the earth again.

14. *completely dry.* There is no "completely" in the Hebrew but that may be
 implied by the verb used. The verb for "was dry" in the preceding verse is
hārev; the verb here is *yavesh*. The two are occasionally paired in poetic paral-
 lelism (e.g., Hosea 13:15), but they also occur twice in what looks like a tem-
 poral sequence (Isaiah 19:5 and Job 14:11): first a water source dries up
 (*hārev*), then it is in a state of complete dryness (*yavesh*).

19. The verb *ramas* and the noun *remes* usually refer to crawling life-forms,
 but there are a few contexts in which they appear to designate any kind of
 moving creature. (The meaning of the root is probably linked with minute
 movement, shuffling, or trampling.) In 9:3, *remes* must indicate all kinds of
 animals because Noah's diet is surely not restricted to reptiles and insects.
 Here, the initial *romes* seems to mean "crawling things," because it stands in
 contradistinction to "every beast," whereas *romes* in the next clause summa-
 rizes the catalogue that precedes it, which includes birds.

20 that stirs on the earth, by families, came out of the ark. And Noah
21 built an altar to the LORD and he took from every clean cattle and
every clean fowl and offered burnt offerings on the altar. And the
LORD smelled the fragrant odor and the LORD said in His heart, "I will
not again damn the soil on humankind's score. For the devisings of
the human heart are evil from youth. And I will not again strike down
22 all living things as I did. As long as all the days of the earth—

seedtime and harvest
and cold and heat
and summer and winter
and day and night
shall not cease."

21. *And the LORD smelled the fragrant odor.* Noah has followed in the literary footsteps of the hero of the Mesopotamian Flood stories in offering thanksgiving sacrifice after the waters recede. The frankly anthropomorphic imagination that informs Genesis has no difficulty in conceiving God enjoying the aroma of the burnt offerings. What is rigorously excluded from the monotheistic version of the story is any suggestion that God eats the sacrifice—in the Mesopotamian traditions, the gods are thought to be dependent on the food men provide them through the sacrifices, and they swoop down on the postdiluvian offering "like flies." The word for "fragrance" (or perhaps, something pleasing or soothing), *niḥoah*, is always attached to "odor" as a technical term linked with sacrifices, and it probably puns here on the name Noah.

The thanksgiving sacrifice is evidently a requisite narrative motif taken from the Mesopotamian antecedents, but the Hebrew writer's attitude toward it may be more complicated than meets the eye. The first reported animal sacrifice, though equally pleasing to God, led to the murder of the sacrificer. Noah is about to be warned about the mortal danger of bloodguilt, and he himself will become the victim of an act of violation, though not as a consequence of his sacrifice. In any case, divine acceptance of ritual offerings does nothing to mitigate man's dangerous impulses.

and the LORD said in His heart. The idiom means "said to himself" but it is important to preserve the literal wording because it pointedly echoes 6:6, "and was grieved to the heart," just as "the devisings of the human heart are evil" explicitly echoes 6:5. The Flood story is thus enclosed by mutually mirroring reports of God's musing on human nature. Whether the addition here

of "from youth" means, as some commentators claim, that God now has a more qualified view of the human potential for evil, is questionable. But after the Flood, God, once more recognizing the evil of which man is capable, concludes that, given what man is all too likely disposed to do, it is scarcely worth destroying the whole world again on his account.

damn. The Hebrew verb, from a root associated with the idea of lack of importance, or contemptibility, may occasionally mean "to curse," as in the Balaam story, but its usual meaning is to denigrate or vilify. Perhaps both senses are intimated here.

I will not again. The repetition of this phrase may reflect, as Rashi suggests, a formal oath, the solemnity of which would then be capped by the poetic inset at the end (which uses an unconventional short-line form, with only two accents in each verset). What is peculiar is that this is a pledge that God makes to Himself, not out loud to Noah. The complementary promise to Noah, in the next chapter, will be accompanied by the external sign of the rainbow. The silent promise in God's interior monologue invokes no external signs, only the seamless cycle of the seasons that will continue as long as the earth.

CHAPTER 9

1 And God blessed Noah and his sons and He said to them, "Be fruitful
2 and multiply and fill the earth. And the dread and fear of you shall be
upon all the beasts of the field and all the fowl of the heavens, in all
3 that crawls on the ground and in all the fish of the sea. In your hand
4 they are given. All stirring things that are alive, yours shall be for food,
5 like the green plants, I have given all to you. But flesh with its lifeblood
still in it you shall not eat. And just so, your lifeblood I will requite,
from every beast I will requite it, and from humankind, from every
man's brother, I will requite human life.

6 He who sheds human blood
by humans his blood shall be shed,

1.-7. God's first postdiluvian speech to Noah affirms man's solidarity with the rest of the animal kingdom—the covenant He goes on to spell out is, emphatically, with all flesh, not just with humankind—but also modifies the arrangement stipulated in the Creation story. Vegetarian man of the Garden is now allowed a carnivore's diet (this might conceivably be intended as an outlet for his violent impulses), and in consonance with that change, man does not merely rule over the animal kingdom but inspires it with fear.

6. *He who sheds human blood / by humans his blood shall be shed.* "by humans" might alternately mean "on account of the human." In either case, a system of retributive justice is suggested. As many analysts of the Hebrew have noted, there is an emphatic play on *dam*, "blood," and *'adam*, "human," and the chiasmic word order of the Hebrew formally mirrors the idea of measure for measure: *shofekh* [spills] *dam* [blood] *ha'adam* [of the human], *ba'adam* [by the human] *damo* [his blood] *yishafekh* [will be spilled] (= A B C C' B' A'). Perhaps the ban on bloodshed at this point suggests that murder was the endemic vice of the antediluvians.

for in the image of God
He made humankind.
As for you, be fruitful and multiply,
swarm through the earth, and hold sway over it."

8,9 And God said to Noah and to his sons with him, "And I, I am about
10 to establish My covenant with you and with your seed after you, and
with every living creature that is with you, the fowl and the cattle and
11 every beast of the earth with you, all that have come out of the ark,
every beast of the earth. And I will establish My covenant with you,
12 that never again shall all flesh be cut off by the waters of the Flood,
and never again shall there be a Flood to destroy the earth." And God
said, "This is the sign of the covenant that I set between Me and you
and every living creature that is with you, for everlasting generations:
13 My bow I have set in the clouds to be a sign of the covenant between
Me and the earth, and so, when I send clouds over the earth, the bow
14 will appear in the cloud. Then I will remember My covenant, between
15

7. *hold sway.* The translation here follows some versions of the Septuagint, which read *uredu*, "and hold sway," instead of *urevu*, "and multiply," as in the Masoretic Text. The latter reading looks suspiciously like a scribal transposition of *urevu* from the end of the first clause. The entire line, of course, picks up the language of 1:28 as the process of human history is resumed after the Flood.

12. *And God said.* This is the first instance of a common convention of biblical narrative: when a speaker addresses someone and the formula for introducing speech is repeated with no intervening response from the interlocutor, it generally indicates some sort of significant silence—a failure to comprehend, a resistance to the speaker's words, and so forth. (Compare Judges 8:23–24. First Gideon declares to his men that he will not rule over them. Seeing their evident resistance, he proposes a concrete alternative they can understand, the collection of gold ornaments to make an ephod.) Here, God first flatly states His promise never to destroy the world again. The flood-battered Noah evidently needs further assurance, so God goes on, with a second formula for introducing speech, to offer the rainbow as outward token of His covenant. The third occurrence of the *wayomer* formula, at the beginning of verse 17, introduces a confirming summary of the rainbow as sign of the covenant.

16 Me and you and every living creature of all flesh, and the waters will
no more become a Flood to destroy all flesh. And the bow shall be in
the cloud and I will see it, to remember the everlasting covenant
between God and all living creatures, all flesh that is on the earth."
17 And God said to Noah, "This is the sign of the covenant I have estab-
lished between Me and all flesh that is on the earth."

18 And the sons of Noah who came out from the ark were Shem and
19 Ham and Japheth, and Ham was the father of Canaan. These three
were the sons of Noah, and from these the whole earth spread out.
20,21 And Noah, a man of the soil, was the first to plant a vineyard. And he
drank of the wine and became drunk, and exposed himself within his
22 tent. And Ham the father of Canaan saw his father's nakedness and
23 told his two brothers outside. And Shem and Japheth took a cloak and
put it over both their shoulders and walked backward and covered
their father's nakedness, their faces turned backward so they did not
24 see their father's nakedness. And Noah woke from his wine and he
25 knew what his youngest son had done to him. And he said,

20.-27. Like the story of the Nephilim, this episode alludes cryptically to narrative material that may have been familiar to the ancient audience but must have seemed to the monotheistic writer dangerous to spell out. The big difference is that, for the first time in Genesis, the horizon of the story is the national history of Israel: Ham, the perpetrator of the act of violation, is mysteriously displaced in the curse by his son Canaan, and thus the whole story is made to justify the—merely hoped-for—subject status of the Canaanites in relation to the descendents of Shem, the Israelites. (Ham also now figures as the youngest son, not the middle one.) No one has ever figured out exactly what it is that Ham does to Noah. Some, as early as the classical Midrash, have glimpsed here a Zeus-Chronos story in which the son castrates the father or, alternately, penetrates him sexually. The latter possibility is reinforced by the fact that "to see the nakedness of" frequently means "to copulate with," and it is noteworthy that the Hebrews associated the Canaanites with lasciviousness (see, for example, the rape of Dinah, Genesis 34). Lot's daughters, of course, take advantage of his drunkenness to have sex with him. But it is entirely possible that the mere seeing of a father's nakedness was thought of as a terrible taboo, so that Ham's failure to avert his eyes would itself have earned him the curse.

"Cursed be Canaan,
the lowliest slave shall he be
to his brothers."

And he said,

"Blessed be the LORD
the God of Shem,
unto them shall Canaan be slave.
May God enlarge Japheth,
may he dwell in the tents of Shem,
unto them shall Canaan be slave."

And Noah lived after the Flood three hundred and fifty years. And all
the days of Noah were nine hundred and fifty years. Then he died.

28.-29. These verses resume the precise verbal formulas of the antediluvian genealogy in chapter 5. The story of Noah is given formal closure with this recording of his age, and the stage is set for the Table of Nations of the next chapter, which will constitute a historical divider between the tale of the Flood and the next narrative episode, the Tower of Babel.

pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

CHAPTER 8
(February 1831)

Methuselah prophesies—Noah and his sons preach the gospel—Great wickedness prevails—The call to repentance unheeded—God decrees destruction of all flesh by the flood.

AND all the days of Enoch were four hundred and thirty years.

2 And it came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins.

3 And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself.

4 And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died.

5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;

6 And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters;

7 And all the days of Methuselah were nine hundred and sixty-nine years, and he died.

8 And Lamech lived one hundred and eighty-two years, and begat a son,

9 And he called his name Noah,

- 8 1a Moses 7: 68-69.
- 2a Moses 7: 52 (51-52).
- 3a Moses 6: 23.
- 4a TG Famine.
- b TG Curse.
- 9a Moses 4: 23. TG Curse.
- 12a Gen. 5: 32; 9: 18 (18-27).
- b 1 Chr. 1: 4.

- c Abr. 1: 11 (11-27).
- 13a Gen. 6: 8; 7: 5; D&C 138: 41.
- TG Obedience.
- b TG Sons and Daughters of God.
- 14a Moses 5: 52; 6: 15.
- b TG Marriage; Marriage, Interfaith.
- 15a TG Disobedience.

- 16a Moses 6: 23.
- 17a 2 Ne. 26: 11; Ether 2: 15. TG God, Access to.
- b Gen. 6: 3; 2 Ne. 9: 4 (4-8). TG Flesh and Blood.
- c Gen. 6: 3.
- d Gen. 7: 10 (4, 10); Moses 7: 34.

saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

10 And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters;

11 And all the days of Lamech were seven hundred and seventy-seven years, and he died.

12 And Noah was four hundred and fifty years old, and begat Japheth; and forty-two years afterward he begat Shem of her who was the mother of Japheth, and when he was five hundred years old he begat Ham.

13 And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God.

14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that those daughters were fair, and they took them wives, even as they chose.

15 And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

16 And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning.

17 And the Lord said unto Noah: My Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.

18 And in those days there were

giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

19 And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

20 And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words;

21 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah.

22 And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

23 And it came to pass that Noah continued his preaching unto the people, saying: Hearken, and give heed unto my words;

24 Believe and repent of your sins and be baptized in the name of

Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not.

25 And it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.

26 And the Lord said: I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his life.

27 And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth.

28 The earth was corrupt before God, and it was filled with violence.

29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth.

30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth.

- 18a Gen. 6: 4; Num. 13: 33; Deut. 2: 20; Josh. 17: 15; Moses 7: 15 (14-15).
- b Moses 8: 26.
- c TG Priesthood, Power of.
- 19a D&C 107: 52.
- TG Priesthood, Ordination.
- b Abr. 1: 19.
- c TG Priesthood, Melchizedek.
- d TG Missionary Work.

- 20a Gen. 5: 29.
- TG Repentance.
- 21a Matt. 24: 38.
- TG Disobedience.
- 22a Gen. 6: 5 (5-6); 3 Ne. 9: 9; Morm. 4: 12 (10-12); D&C 112: 23; Moses 7: 36 (36-37).
- b Alma 12: 14 (3, 7, 14); D&C 124: 99.
- 23a TG Preaching.
- 24a TG Baptism, Qualifications for.
- b TG Baptism, Essential.
- c 2 Ne. 32: 5 (2-5);

- Moses 1: 24.
- 25a Gen. 6: 6; Ps. 106: 45.
- 26a TG Earth, Cleansing of.
- b Moses 8: 18.
- 27a TG Grace.
- b Gen. 6: 9; D&C 129: 3 (3, 6).
- c TG Walking with God.
- 28a Rev. 6: 3 (3-4); D&C 77: 7.
- b Gen. 6: 11 (11-13); D&C 10: 21; 112: 23.
- 29a Gen. 6: 12; D&C 82: 6.
- 30a Gen. 6: 13; 7: 23; D&C 56: 3; 64: 35.

Noah Texts for Monday, August 31

3) New Testament: By the New Testament, the story of Noah is repositioned to address apocalyptic expectations; like the Flood, another dire event is to come that will change human life irrevocably: the coming of the Son of Man.

Luke 17

The Coming of the Kingdom of God

20 Once, having been asked by the Pharisees when the kingdom of God would come, Jesus replied, "The kingdom of God does not come with your careful observation, **21** nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is within you."

22 Then he said to his disciples, "The time is coming when you will long to see one of the days of the Son of Man, but you will not see it. **23** Men will tell you, 'There he is!' or 'Here he is!' Do not go running off after them. **24** For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other. **25** But first he must suffer many things and be rejected by this generation.

26 "Just as it was in the days of Noah, so also will it be in the days of the Son of Man. **27** People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all.

28 "It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. **29** But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.

30 "It will be just like this on the day the Son of Man is revealed. **31** On that day no one who is on the roof of his house, with his goods inside, should go down to get them. Likewise, no one in the field should go back for anything. **32** Remember Lot's wife! **33** Whoever tries to keep his life will lose it, and whoever loses his life will preserve it. **34** I tell you, on that night two people will be in one bed; one will be taken and the other left. **35** Two women will be grinding grain together; one will be taken and the other left."

37 "Where, Lord?" they asked. He replied, "Where there is a dead body, there the vultures will gather."

Matthew 24: The Day and Hour Unknown

36 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. **37** As it was in the days of Noah, so it will be at the coming of the Son of Man. **38** For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; **39** and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man. **40** Two men will be in the field; one will be taken and the other left. **41** Two women will be grinding with a hand mill; one will be taken and the other left.

42 "Therefore keep watch, because you do not know on what day your Lord will come. **43** But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. **44** So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

4) Nuh (Noah) in the Qur'an: Nuh is a much-referenced figure in the Qur'an, a prophet who brings the message in vain to a stubborn people. Nuh becomes a warner, like Mohammed.

Sura 11:24-49 (Hud)

In the name of God, Most Gracious, Most Merciful.

[...]

And certainly We sent Nuh to his people: "Surely I am a plain warner for you, that you shall not serve any but Allah, surely I fear for you the punishment of a painful day."

But the chiefs of those who disbelieved from among his people said: "We do not consider you but a mortal like ourselves, and we do not see any have followed you but those who are the meanest of us at first thought and we do not see in you any excellence over us; nay, we deem you liars."

He said: "O my people! Tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to accept it while you are averse from it? And, O my people! I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe; surely they shall meet their Lord, but I consider you a people who are ignorant: And, O my people! Who will help me against Allah if I drive them away? Will you not then mind? And I do not say to you that I have the treasures of Allah and I do not know the unseen, nor do I say that I am an angel, nor do I say about those whom your eyes hold in mean estimation that Allah will never grant them any good - Allah knows best what is in their souls- for then most surely I should be of the unjust."

They said: "O Nuh! indeed you have disputed with us and lengthened dispute with us, therefore bring to us what you threaten us with, if you are of the truthful ones."

He said: "Allah only will bring it to you if He please, and you will not escape. And if I intend to give you good advice, my advice will not profit you if Allah intended that He should leave you to go astray. He is your Lord, and to Him shall you be returned."

Or do they say: "He has forged it?" Say: "If I have forged it, on me is my guilt, and I am clear of that of which you are guilty."

And it was revealed to Nuh that none of your people will believe except those who have already believed, therefore do not grieve at what they do. And make the ark before Our eyes and according to Our revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: "If you laugh at us, surely we too laugh at you as you laugh at us". So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.

Until when Our command came and water came forth from the valley, We said: "Carry in it two of all things, a pair, and your own family - except those against whom the word has already gone forth, and those who believe."

And there believed not with him but a few. And he said: "Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful."

And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: "O my son! embark with us and be not with the unbelievers."

He said: "I will betake myself for refuge to a mountain that shall protect me from the water."

Nuh said: "There is no protector today from Allah's punishment but He Who has mercy; and a wave intervened between them, so he was of the drowned."

And it was said: "O earth, swallow down your water, and O cloud, clear away", and the water was made to abate and the affair was decided, and the ark rested on the al-Gudi, and it was said: "Away with the unjust people."

And Nuh cried out to his Lord and said: "My Lord! Surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges."

He said: "O Nuh! surely he is not of your family; surely he is the doer of other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant."

He said: "My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers."

It was said: "O Nuh! Descend with peace from Us and blessings on you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them. These are announcements relating to the unseen which We reveal to you, you did not know them -neither you nor your people- before this; therefore be patient; surely the end is for those who guard against evil."

Surah 71: Nuh - Noah

In the name of God, Most Gracious, Most Merciful.

We sent Nuh to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty."

He said: "O my People! I am to you a Warner, clear and open:

"That ye should worship God, fear Him and obey me:

"So He may forgive you your sins and give you respite for a stated Term: for when the Term given by God is accomplished, it cannot be put forward: if ye only knew."

He said: "O my Lord! I have called to my People night and day:

"But my call only increases (their) flight (from the Right).

"And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.

"So I have called to them aloud;

"Further I have spoken to them in public and secretly in private,

"Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;

"He will send rain to you in abundance;

"Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water).

"What is the matter with you, that ye place not your hope for kindness and long-suffering in God,-

"Seeing that it is He that has created you in diverse stages?

"See ye not how God has created the seven heavens one above another,

"And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?

"And God has produced you from the earth growing (gradually),

"And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?

"And God has made the earth for you as a carpet (spread out),

"That ye may go about therein, in spacious roads."

Nuh said: "O my Lord! They have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss.

"And they have devised a tremendous Plot.

"And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';-

"They have already misled many; and grant Thou no increase to the wrong-doers but in straying (from their mark)."

Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment): and they found- in lieu of God- none to help them.

And Nuh, said: "O my Lord! Leave not of the Unbelievers, a single one on earth!

"For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.

"O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"