

Reading Noah's Polyphonic Story

Conflicting Narratives of Man's Creation

THE TORAH RELATES the formation of man, the most complex of God's creations, in two parallel, consecutive versions that to some extent seem to contradict each other. For example, in the first chapter, male and female are created simultaneously "in the image of God" and are commanded to "fill the earth, and conquer it." According to the second chapter, Adam is created from the dust of the earth, attains a community with Eve only after he is overwhelmed and sacrifices part of himself, and is charged with working and protecting his world. In the first, the Creator is referred to as "Elokim," the name expressing God's universal relationship to the natural cosmos. In the second He is referred to by the Tetragrammaton, the four-lettered "personal" name of God which is generally voiced as "Adonai" or Hashem," depending on context, and rendered in English as "the Lord." With the rise of modern academic biblical scholarship, these types of inconsistencies gave rise to a view of the Bible as a compilation of different traditions composed by different documents written by different authors at different times, all brought together—sometimes ineloquently—by a Redactor who lived long after Moses died.¹ This "Documentary Hypothesis" is a basic assumption of academic biblical scholarship taught at universities, and rabbinic attempts to harmonize apparent contradictions are dismissed as feeble attempts to hold on to a discredited naïve understanding of the composition of the Bible.

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R. Mordechai Breuer, “father” of the school of biblical studies based at Yeshivat Har Etzion’s Herzog College, offers a different approach, arguing that the contradictions are not only real but to be expected, as they reflect the different Divine attributes that make up the Godhead.

When we, who believe in the divinity of the Torah, adopt the critical division of sources, we do not assign the contradictory portrayals of creation in the Torah to different human authors and redactors. Instead we refer the distinctions to the different qualities of God. In chapter 1, God is identified with the quality of justice implied in the name Elokim, and creates a world governed by law. In chapter 2, the quality of mercy, associated with the Tetragrammaton, engenders a world of mercy. . . . The believer knows that God contains all variations within Himself as surely as the rainbow contains the spectrum of colors. He encompasses justice and mercy; He can therefore juxtapose conflicting accounts reflecting these conflicting qualities. . . . Man, who is unable to comprehend polar opposites, perceives contradictions. The Divine narrative however, integrates both versions and their philosophical perspectives. This integration takes place by means of the “redaction,” which reflects the attribute of tiferet, “harmony.” Neither source is to be read literally, as presenting one-dimensional aspects of justice or mercy. They should be understood, rather, in the light of the received text where the Almighty interwove the two aspects. . . . Unlike the secular scholar, for whom each document represents no more than the subjective perspective of a human author, the religious individual knows that each document expresses a partial; truth, a Divine truth, an articulation of His holy attributes. . . .²

R. Joseph B. Soloveitchik also acknowledges the contradictions in these accounts, but he relates them not to a contradiction in the attributes of the Godhead but to contradictions in the nature of man presented through a polyphonic narration in which two competing voices, each distinct while complementing the other, together create a rich, textured piece.

We all know that the Bible offers two accounts of the creation of man. We are also aware of the theory suggested by Bible critics attributing these two accounts to two different traditions and sources. Of course, since we do unreservedly accept the unity and integrity of the Scriptures and their Divine character, we reject this hypothesis which is based, like many other biblico-critical theories, on literary categories invented by modern man, ignoring completely the eidetic-noetic content of the biblical story. It is, of course, true that the two accounts of the creation of

man differ considerably. This incongruity was not discovered by the Bible critics. Our sages of old were aware of it. However, the answer lies not in an alleged dual tradition but in dual man, not in an imaginary contradiction between two versions but in a real contradiction in the nature of man. The two accounts deal with two Adams, two men, two fathers of mankind, two types, two representatives of humanity, and it is no wonder that they are not identical.³

Of course, R. Soloveitchik is not arguing against the literary nature of the Bible, but against those who refuse to see it as Divine literature. They lack respect for the readings of our great rabbinic commentators and for Torah in its broadest sense. No such orientation motivates the student who approaches the text as *Devar Hashem*. Thus R. Aharon Lichtenstein comments on the importance of incorporating a literary approach into our study of Tanakh:

We should learn to recognize archetypal forms and techniques of thematic development; to discern patterns of imagery and principles of structure; to be sensitive to narrative flow and dramatic interaction; to observe *rhythmic movement* and verbal texture. In short, I propose, first, that we discover—or rather, rediscover—*kitvei ha-kodesh* as literature; and, second, that, in order to deepen our appreciation of them as such, we seek to approach them critically....

What we readily acknowledge with respect to language generally is certainly true of *kitvei ha-kodesh*: form and substance, manner and matter, are directly interwoven. To understand, to experience a *pasuk* fully, we best approach it both cognitively and aesthetically. Words are not numbers nor verses equations. The structure of a perek and the response induced by it are part of what it presumably is intended to communicate to us. The symbolic import of a phrase or a *pasuk*—what we call its “meaning”—is a function of the sum total of associations elicited in its specific context; and that context is a matter of form as well as of substance, of form insinuated in substance.⁴

This attitude is reflected in R. Ezra Bick’s Preface to the new collection of Bible studies from Yeshivat Har Etzion’s Herzog College, wherein R. Bick outlines its contemporary approach to the study of Tanakh:

First and foremost is the belief that Tanach is meant to be read and understood by the reader, without the absolute necessity of outside interlocutors. . . . If we are reading the text directly, then we are reading it as a text meant to be read, and this introduces the need to read using the tools of literary analysis. Of course, if the Torah is not a book, but a code or a mystery, it would be illegitimate to read it with the same eyes

and mind that one reads literature. For this we have the oft-repeated principle, *dibra Torah belashon benei adam*. The Torah is literature, Divine literature, written not in a special Divine language but in the language and style of man.⁵

There is a reluctance to read the Bible as Divine literature, and that stems from two related sources. Reading literature requires training, and all too many of our Bible teachers denigrate secular literature and have no appreciation of its value. Second, Bible is simply not taught at a sophisticated level in most of our schools. As R. Bick noted,

In the modern yeshiva world, most *yeshivot* view *parashat hashavua* as a rote ritual to cover *Humash veRashi* weekly, and perhaps as a source for homiletics of weekly discourses, whether of a musar nature or general ideological drush. While Talmud is learned in order to plumb its depths and uncover new interpretations and nuances, the study of Tanach is viewed as a religious obligation to familiarize oneself with classic texts. In fact, in large sections of the yeshiva worlds, it is basically ignored altogether.⁶

This is the unsophisticated training that Bible teachers all-too-often bring to their classrooms when they become teachers. Of course, this is not to say that sophisticated literary analysis should replace *Humash veRashi* in the early grades. Indeed, it can be confusing if presented too early in one's schooling. But that does not excuse us from learning the read the Bible for the Divine literature it surely is.

R. Soloveitchik uses the opening chapters of the Torah to portray the human experience. But in doing so he also provides a tool for literary analysis of the biblical text. When the Torah as Narrator sets out to describe something that has an inner contradiction, it may do so in a polyphonic manner. In the best tradition of "Brisker Torah," the question becomes the answer, so to speak. There is a contradiction in the polyphonic narration because there is an inner contradiction in the object of the narration.

Thus, for R. Soloveitchik, the differences in the two narrations of the creation of man underscore two aspects of the human personality: For example, Adam the First is bold and adventurous. He sees God as the cosmic Elokim. Intrigued by the drama of the cosmos, he is entrusted with conquering and mastering nature. Humans are created together, "male and female," because nature requires a utilitarian social structure to realize its goals. Adam the Second is awed by his personal encounter with the Lord. To find his place in the world, this Adam must submit to something greater than himself, sharing instead of conquering. He sacrifices part of himself to gain Eve and, with her, a community.

This approach is easily extended to reading many contradictory midrashim. Thus, for example, R. Soloveitchik explains:

The basic dialectic of man and his morality was beautifully captured in two midrashic homilies quoted by Rashi. In his comment to the verse “And God created man dust of the earth” (Genesis 2:7). Rashi says: God gathered the dust [from which man was fashioned] from the entire earth—from its four corners. He took the dust [from which man was made] from that spot which was designated by the Almighty, at the very dawn of creation, as the future site of the altar. As it is written: “An altar of earth thou shalt make unto me” (Exodus 20:24). Man was created of cosmic dust. God gathered the dust, of which man was fashioned, from all parts of the earth, indeed, from all the uncharted lanes of creation. Man belongs everywhere. He is no stranger to any part of the universe. The native son of the sleepy little town is, at the same time, a son of parts distant and unknown. In short, man is a cosmic being. . . . [In] the other interpretation of the verse in Genesis, man was created from the dust of a single spot. Man is committed to one locus. The Creator assigned him a single spot he calls home. Man is not cosmic; he is here-minded. He is a rooted being, not cosmopolitan but provincial, a villager who belongs to the soil that fed him as a child and to the little world into which he was born.⁷

As a discussion on the source of soil, both positions cannot be right. But as a debate on the human soul both indeed can be correct—and are.

Covenantal and Cosmic Narrations⁸

The story of Noah is replete with apparent support for a the Documentary Hypothesis. There is apparently needless repetition, complete with some differing details (such as whether one pair or seven pairs of clean animals was to be taken on the ark). However, the concept of Torah as Polyphonic Narrator provides a literary key that accounts for these issues. Contradictory narrations need not necessarily reflect an inner contradiction in the nature of man. They might just as well reflect competing perspectives on the nature of an event.

The Flood was a cataclysmic event on both the cosmic and covenantal level. It encompassed not only the rupture of nature, but the breach of the relationship between man and the God who breathed life into him and imposed on him a moral order. The first narration explains the covenantal reasons for destroying mankind: “The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord repented that He had made

man on the earth, and it grieved Him at His heart. And the Lord said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for I repent that I have made them'" (6:5-7). The Lord, the "personal" God, responds out of the pain of shattered relationships, struggling, so to speak, with His covenant with mankind, "grieved" that man could not live up to his responsibilities, "regretful" of having chosen so unreliable a partner, and focusing on man's thoughts and not his actions.

At this point, the Torah as Narrator interrupts to retell the story with an emphasis on the deteriorated cosmic order: "The earth was corrupt before Elokim, and the earth was filled with violence. And Elokim saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth" (6:11-12). The consequence of such a situation is unavoidable; it's natural, just as pain inevitably follows a child's innocently touching a hot stove; "And Elokim said unto Noah: 'The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth'" (6:13).

A Talmudic dispute of sorts reflects these two perspectives: We are told that the flood started "in the second month." "R. Eliezer says, 'This is *MarHeshvan*.' R. Yehoshua says, 'This is *Iyyar*'" (*Rosh HaShanah* 11b). *MarHeshvan* follows *Tishrei*, the first month of all time, the anniversary of the creation of the world. For R. Eliezer, then, the flood is associated with cosmic natural order. On the other hand, *Iyyar* follows *Nissan*, the first month of the Hebrew calendar, the anniversary of the exodus from Egypt, in which God affirmed His relationship with those loyal to His covenant. For R. Yehoshua, the flood is associated with shattered covenants, not shattered cosmic orders.

Just as there were two dimensions regarding the cause of the flood, there are two motivations for the salvation of Noah. The Covenantal Narrator tells us only that "Noah found favor in the eyes of the Lord" (6:8) without any suggestion as to why he merited that close relationship with God. The Cosmic Narrator "corrects" this immediately, informing us that "Noah was in his generations a man righteous and whole-hearted; Noah walked with Elokim" (6:9) –and the natural consequence of that fact is that he would be saved. The Covenantal Narrator immediately "concedes" this: "The Lord said to Noah: 'Come you and all your house into the ark; for you have I seen righteous before Me in this generation'" (7:1). Next comes a to-the-point, pragmatic survival plan presented by the Cosmic Narrator: An ark is to be built according to very specific dimensions, and a surviving community is to be established therein. Evoking God's creation of Adam the First's world, Elokim orders Noah to bring into the ark "of every living thing of all flesh,

two of every sort shall you bring into the ark, to keep them alive with you; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come to you, to keep them alive" (7:19-20)—all saved so that they may simply repopulate the earth after the deluge.

The Covenantal Narrator quickly reminds us (8:1-4) that the covenant too must be re-established, "correcting," so to speak, the survival plan:

The Lord said to Noah, "Of every clean beast you shall take to you seven and seven, each with its mate; and of the beasts that are not clean two [and two], each with its mate; of the fowl also of the air, seven and seven, male and female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth".

We are aware that numbers are sometimes culturally-dependent literary phrases.⁹ For example, in our "decimal society," the statement "He lived to be 100" could mean that he lived three years after the age of 97 or just simply that he lived a long and good life. The original biblical reader was aware of the sexagesimal basis of numbers—that is, based on the number 60. (We have vestiges of such a system in our retention of the Babylonian system of 60 minutes in an hour and 360 degrees in a full rotation.) In that society, "He lived 120 years" might be simply a literary way of saying that he lived a full and good life, as 120 is twice 60. Noah is 500 years old—that is, 6000 months old—when his children are born, and 600 years old when the flood begins. We quickly recognize 7 and 40 mentioned here by the Covenantal Narrator as significant numbers in the Torah—they are "covenantal numbers," so to speak. The number seven is associated with the Sabbath, the seven-fold retribution against the one who would kill Cain, the Sabbatical year, the number of days in Sukkot and Pesach, and so on. The numbers 4/8/40/80 likewise have covenantal associations. For example, Noah sent out the raven after 40 days, *brit mila* occurs on the eighth day, the embalming period for Jacob was 40 days, a sacrifice is acceptable only from the eighth day onwards, Moses was on the mountain with God for 40 days, the spies went out for 40 days, the Jews were under God's protection in the desert for 40 years, the people of Nineveh were given 40 days to repent, 40-year spans were mentioned as periods of piece in the book of Judges, and so on. The cultural Ancient Near Eastern context of these numbers is not clear, as is the cultural significance of the number 150 mentioned later by the Cosmic Narrator.

The Covenantal Narrator enriches the previous utilitarian charge with two “personal” notes: First, Noah is saved not just to repopulate the earth but because he has been righteous and loyal to man’s covenant with God. Second, while a male and a female of each species will suffice to re-establish the animal kingdom, Noah requires more. His existence demands an appreciation of clean and unclean so that sacrifices crucial to the covenantal relationship can eventually be offered again. Thus Noah is told to bring seven pairs of each clean animal—and the pairs are described as “man and wife” rather than “male and female,” thereby extending covenantal relationships even to animals.

The Cosmic Narrator reports that “the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered” (8:19-20). The result was the natural, cosmic consequence: “All flesh perished that moved upon the earth, both fowl, and cattle, and beast, and every swarming thing that swarms upon the earth, and every man. All in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land, died” (8:21-22). The Covenantal Narrator quickly reminds us that it was God, not nature, “who blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven” (8:23).

In the cosmic narration, after the flood, Elokim commands Noah and company to leave the ark and blesses them, echoing the directive issued to Adam the First (8:15-17):

Elokim spoke unto Noah, saying, “Go forth from the ark, you, and your wife, and your sons, and your sons’ wives with you. Bring forth with you every living thing that is with you of all flesh, both fowl, and cattle, and every creeping thing that creeps upon the earth; that they may swarm in the earth, and be fruitful, and multiply upon the earth”.

Yet the flood story ends (8:20) with the shattered covenantal relationship restored, as “Noah built an altar unto the Lord ; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.”

The flood narratives close with relating two parallel Divine blessings. The Covenantal Narrator relates that the Lord blesses from *His* heart, so to speak, and speaks of *man’s* heart. The Cosmic Narrator, in contrast, delineates the utilitarian necessity to repopulate the world. But in recalling Elokim’s original blessing “Be fruitful and multiply, and fill the earth . . .” (1:28), the phrase “and conquer it” is omitted. Man is reminded that he is subject to a legal system that punishes killing with execution—a pragmatic requirement for any society. “Whoso sheds man’s blood, by man shall his blood be shed; for in the image of Elokim He made man” (9:6).

At the end of the two narrations, the Cosmic Narrator—the one who understands and manipulates nature and who sees the physics of refracted rays in the rainbow—notes that Elokim exhorts Noah to see past science, so to speak, to appreciate the covenantal community in which he lives (9:12-13):

Elokim said, “This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations. I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth”.

This is, of course, a basic theme of many of the *berakhot* – experiencing impersonal cosmic nature and using it as a trigger for appreciating the personal covenantal experience. We may see a rainbow and recall the physics of light refraction, but the *berakha* we are to say evokes recollection of the covenant; thunder and lightning remind us of our science courses, but the relevant *berakhot* take us back to an awareness of God’s awesomeness and creative powers; and so on. The Noah story ends with the Cosmic Narrator putting the cosmic experience at the service of the Covenantal Narrator.

NOTES

1. A quick presentation of the rise of modern biblical scholarship and how it views the first three chapters of Genesis can be found in, for example, James L. Kugel, *How to Read the Bible: A Guide to Scripture, Then and Now* (New York, \ 2007), 52ff.
2. Mordechai Breuer, “The Study of Bible and the Primacy of the Fear of Heaven: Compatibility or Contradiction?” in Shalom Carmy, ed., *Modern Scholarship in the Study of Torah: Contributions and Limitations* (Northvale, NJ, 1996), 176. Note also, in this volume, the essays by Shalom Carmy (“Introducing Rabbi Breuer”, 147-158) and Shnayer Z. Leiman (“Response to Rabbi Breuer,”. 181-189) discussing the limitations of R. Breuer’s approach.
3. Joseph B. Soloveitchik, *The Lonely Man of Faith* (Revised Edition, Jerusalem, 2012), 7. (In the original article published in *Tradition*, 7:2, Summer 1965, 10 (available from traditiononline.org)
4. Aharon Lichtenstein, “Criticism and Kitvei Kodesh,” in Rav Shalom Banayikh: *Essays in Honor of Rabbi Shalom Carmy*, ed. Hayyim Angel and Yitzchak Blau (Hoboken, NJ, 2012), 19, 22–23.
5. Ezra Bick, “Preface” in *Torah MiEtzion: New Readings in Tanach*, vol. 1: *Bereshit*, eds. Ezra Bick and Yaakov Beasley (New Milford, CT, 2011), xv, xvi.
6. *Ibid.*, xixf
7. Joseph B. Soloveitchik, “Majesty and Humility,” *Tradition*, 17:2, Spring 1978, 27, 29. (available from traditiononline.org)
8. I presented an earlier and somewhat different version of this analysis in *Jewish Thought*, 4:2, 5756 (1996).
9. I have discussed this briefly in my “A Note on the Flood Story in the Language of Man” *Tradition*, 42:3 (Fall 2009) (available from traditiononline.org)
10. Soloveitchik, *Lonely Man of Faith*, 56, n. 1.

Appendix: A Polyphonic Narration

To better appreciate the polyphonic narration of the Noah story, picture two narrators standing side-by-side, each continuously interrupting each other to present his version of the story—a presentation that calls to mind R. Soloveitchik's description of "[m]an's dialectical seesawing between the cosmic and covenantal experience of God. . . ."¹⁰ Each narration is complete and incomplete at the same time.

The Cosmic Narrator

The Covenantal Narrator

6:5 And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And the Lord repented that He had made man on the earth, and it grieved Him at His heart. 7 And the Lord said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air, for I repent that I have made them.' 8 But Noah found favor in the eyes of the Lord.

9 These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with Elokim. 10 And Noah begot three sons, Shem, Ham, and Yaphet. 11 And the earth was corrupt before Elokim, and the earth was filled with violence. 12 And Elokim saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. 13 And Elokim said

to Noah: 'The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. 14 Make an ark of gopher wood; with rooms shall you make the ark, and pitch it within and without with pitch. 15 And this is how you shall make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A light shall you make to the ark, and to a cubit shall you finish it upward; and the door of the ark shall you set in the side thereof; with lower, second, and third stories shall you make it. 17 And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven. Every thing that is in the earth shall perish. 18 But I will establish My covenant with you; and you shall come into the ark, you, and your sons, and your wife, and your sons' wives with you. 19 And of every living thing of all flesh, two of every sort shall you bring into the ark, to keep them alive with you; they shall be male and female. 20 Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind; two of every sort shall come to you, to keep them alive. 21 And take to yourself of all food that is eaten, and gather it to yourself; and it shall be for food for you and for them.' 22 Thus did Noah; according to all that Elokim commanded him, so did he.

7:1 And the Lord said to Noah:
 'Come you and all your house into
 the ark, for you have I seen right-
 eous before Me in this generation.
 2 Of every clean beast you shall
 take to you seven and seven, each
 with its mate; and of the beasts that
 are not clean two [and two], each
 with its mate; 3 of the fowl also of
 the air, seven and seven, male and
 female; to keep seed alive upon the
 face of all the earth. 4 For yet seven
 days, and I will cause it to rain upon
 the earth forty days and forty nights;
 and every living substance that I
 have made will I blot out from off
 the face of the earth.' 5 And Noah
 did according to all that the Lord
 commanded him.

6 And Noah was six hundred years
 old when the flood of waters was
 upon the earth.7 And Noah with
 his sons, and his wife, and his sons'
 wives went into the ark, because of
 the waters of the flood. 8 Of clean
 beasts, and of beasts that are not
 clean, and of fowls, and of every
 thing that creeps upon the ground,
 9 there went in two and two to
 Noah into the ark, male and female,
 as Elokim commanded Noah.

10 And it came to pass after the
 seven days, that the waters of the
 flood were upon the earth. 11 In
 the six hundredth year of Noah's
 life, in the second month, on the
 seventeenth day of the month, on
 the same day were all the fountains
 of the great deep broken up, and
 the windows of heaven were

opened. 12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Yaphet, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps upon the earth after its kind, and every fowl after its kind, every bird of every sort.

15 And they went to Noah into the ark, two and two of all flesh in which is the breath of life. 16 And they that went in, went in male and female of all flesh, as Elokim commanded him;

and the Lord shut him in. 17 And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth.

18 And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered. 21 And all flesh perished that moved upon the earth, both fowl, and cattle, and beast, and every swarming thing that swarms upon the earth, and

every man. 22 All in whose nostrils was the breath of the spirit of life, whatsoever was in the dry land, died.

23 And He blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were blotted out from the earth; and Noah only was left, and they that were with him in the ark.

24 And the waters prevailed upon the earth a hundred and fifty days. 8:1 And Elokim remembered Noah, and every living thing, and all the cattle that were with him in the ark; and Elokim 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 a hundred and fifty days the waters decreased. 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,

and it went to and fro, until the waters were dried up from off the earth. 8 And he sent forth a dove 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 to him to the ark, for the waters were on the face of the whole earth; and he put forth his hand, and took her, and brought her in 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 at eventide; and lo in her mouth an olive-leaf freshly plucked; 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; and she returned not again unto him any more. 13 And it came to pass in the six hundred 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 dried. 14 And in the second month, on the seven and twentieth day of the month, was the earth dry.

15 And Elokim spoke unto Noah, saying: 16 'Go forth from the ark, you, and you wife, and you sons, and your sons' wives with you. 17 Bring forth with you every living thing that is with you of all flesh, both fowl, and cattle, and every creeping thing that creeps upon the

earth; that they may swarm 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, whatsoever moves upon the earth, after their families; went forth out of the ark.

20 And Noah built an altar to 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 the 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 living thing, as I have done. 22 While the earth remains, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

9:1 And Elokim blessed Noah and his sons, and said unto them: 'Be fruitful and multiply, and replenish the earth. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all wherewith the ground teems, and upon all the fishes of the sea: into your hand are they delivered. 3 Every moving thing that lives shall be for food for you; as the green herb have I given you all. 4 Only flesh with the life thereof, which is the

blood, shall you not eat. 5 And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man. 6 Whoso sheds man's blood, by man shall his blood be shed; for in the image of Elokim He made man. 7 And you, be fruitful, and multiply; swarm in the earth, and multiply therein.' 8 And Elokim spoke unto Noah, and to his sons with him, saying: 9 'As for Me, behold, I establish My covenant with you, and with your seed after you; 10 and with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. 11 And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.' 12 And Elokim said: 'This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: 13 I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. 14 And it shall come to pass, when I bring clouds over the earth, and the bow is seen in the cloud, 15 that I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between Elokim and every living creature of all flesh that is upon the earth.' 17 And Elokim said to Noah: 'This is the token of the covenant which I have established between Me and all flesh that is upon the earth.'