

The Ark and the Tent: Temple Symbolism in the Story of Noah

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Introduction

In a seminal article relating to the story of Noah, the eminent Genesis scholar Ronald Hendel makes the case that one of the most prominent themes in the first eleven chapters of the Bible is “a series of... transgressions of boundaries” that had been set up in the beginning to separate mankind from the dwelling place of Divinity.¹ David Carr arrived at a similar conclusion, observing that both the pre-flood and post-flood stories of early mankind “end in the same place: a threat to the divine-human boundary and God’s work to reinforce it.”² Tryggve Mettinger also recognized the “stress on a borderline between the divine and human spheres... in Genesis 1-11.”³ Likewise, Robert Oden highlighted the “human aspirations to divine status” as an underlying theme in all these stories, and the fact that such status “is ultimately denied them.”⁴

This general thesis is useful as far as it goes. In the stories of the transgressions of Adam and Eve, of Cain, of Lamech, of the “sons of God” who married the “daughters of men,” and of the builders of the Tower of Babel, we cannot fail to observe the common thread of a God who places strict boundaries between the human and the divine. Surprisingly, however, a significant and opposite theme has been largely neglected by exegetes: namely, the fact that within some of these same chapters God is also portrayed as having sought to *erase* the divine-human boundary for a righteous few, drawing them into His very presence.⁵ The prime examples of this motif are, of course, Enoch and Noah, of whom it was explicitly said that they “walked with God.”⁶

Much more could be said about the contrast in Genesis 1-11 between the limits set by God on the approach to the divine by transgressors, on the one hand, and His ardent efforts to draw the righteous into His immediate presence, on the other. In this regard, it is not without significance that many passages in these eleven chapters allude to the mythos of the temple in the Old Testament, where qualifications of purity and uprightness were integral to the granting of access to places of holiness.⁷ This theme deserves greater attention by scholars.⁸

Today, however, the story of Noah draws my interest today for a second—and highly complementary—reason. It has long been recognized that the story of Noah recapitulates the stories of the Creation,⁹ the Garden,¹⁰ and the Fall of Adam and Eve.¹¹ What has been generally underappreciated by modern scholarship, however, is the nature and depth of the relationship between these stories and the liturgy and layout of temples, not only in Israel but also throughout the ancient Near East.¹² And this relationship goes two ways. Not only have accounts of primeval history been included as a significant part of ancient temple worship, but also, in striking abundance, themes echoing temple architecture, furnishings,

ritual, and covenants have been deeply woven into the sacred stories themselves. To the extent that the biblical accounts of the Creation, the Garden, and the Fall are replayed in the story of Noah, one might expect similar temple themes to recur.

In my remarks today, I will focus on temple symbolism in the story of Noah.¹³ In doing so, I will draw parallels and contrasts with the accounts of the Creation, the Garden, and the Fall in the Bible and the book of Moses, as well as with the worldwide literature concerning Flood heros such as Nu'u,¹⁴ Nuh,¹⁵ Nu Gua,¹⁶ Atrahasis,¹⁷ Utnapishtim,¹⁸ Ziusudra,¹⁹ Deucalion,²⁰ and Manu.²¹ While scholars such as John Walton²² and Mark Smith²³ have shed light on how the Genesis description of the seven days of Creation relates to cosmic temple inauguration, as yet no one seems to have explored with a similar degree of thoroughness the many temple themes in the story of Noah.²⁴



Figure 1. Donald Duck Gathers the Animals to the Ark²⁵

Taking the Stories of Primeval History Seriously

Given their status as targets of humor and caricature, it is sometimes difficult to be taken seriously when discussing the well-worn stories of Adam, Eve, and Noah. However, a thoughtful examination of the scriptural record of these characters will reveal not simply stories of “piety or ... inspiring adventures”²⁶ but rather carefully-crafted narratives from a highly-sophisticated culture that preserve “deep memories”²⁷ of spiritual understanding. We do an injustice, both to these marvelous records and to ourselves, when we fail to pursue scriptural understanding beyond the initial level of cartoon cut-outs inculcated upon the minds of young children.²⁸ Hugh Nibley characterized the problem this way:²⁹

The stories of the Garden of Eden and the Flood have always furnished unbelievers with their best ammunition against believers, because they are the easiest to visualize, popularize, and satirize of any Bible accounts. Everyone has seen a garden and been caught in a pouring rain. It requires no effort of imagination for a six-year-old to convert concise and straightforward Sunday-school recitals into the vivid images that will stay with him for the rest of his life. These stories retain the form of the nursery tales they assume in the imaginations of small children, to be defended by grown-ups who refuse to distinguish between childlike faith and thinking as a child when it is time to “put away childish things.”³⁰ It is equally easy and deceptive to fall into adolescent disillusionment and with one’s emancipated teachers to smile tolerantly at the simple gullibility of bygone days, while passing stern moral judgment on the savage old God who damns Adam for eating the fruit He put in his way and, overreacting with impetuous violence, wipes out Noah’s neighbors simply for making fun of his boat-building on a fine summer’s day.



Figure 2. *In Search of Noah's Ark*, 1976³¹

Adding to the circus-like atmosphere surrounding modern discussions of Noah's flood are the sometimes-acrimonious contentions among fundamentalist proponents concerning the different theories about where the Ark came to rest. Nicolas Wyatt reports:³²

I once watched a television programme of excruciating banality, in which a camera team accompanied an American "archaeologist" (for so he called himself) on his quest for the remains of Noah's ark on Mount Ararat. The highlight for me occurred when a rival crew was encountered at several thousand feet... above sea level heading in the opposite direction, on the same quest!



Figure 3. Enki Inserts a Computer Disk³³

Unfortunately, Mesopotamian studies are no more exempt from such quackery than is Old Testament scholarship. I found the following description on the Web for the figure shown above:³⁴

Galzu tells Enki (depicted with his snake icon) to warn Ziasudra [sic] (touching the “wall”—probably a computer bank, depicted with Xs across the screens and slots for programs) of the Flood. Galzu guides Enki’s arm to convey tablet (possibly a computer or holo disk. The disk leaves Enki’s hand en route to Ziasudra’s computer).



Figure 4. Left: Russell Crowe as Noah;³⁵ Right: A “Watcher” on the attack³⁶

Realizing that Noah’s story can be adapted to adults as easily as it can be told to children, Hollywood has made sure that it is not left out of the fun. At left is Russell Crowe as Noah in a film adaptation that Paramount has officially called a “close adaptation of the Biblical story.”³⁷ Bible readers will, of course, agree with director Aronofsky’s description of Noah as “‘a dark, complicated character’ who experiences ‘real survivor’s guilt’ after surviving the Flood.”³⁸ Accordingly, the prophet is portrayed with perfect scriptural fidelity as a “Mad Max-style warrior surviving in a pseudo post-apocalyptic world.”³⁹ Students of the Bible will also surely recognize the portrait at right of one of the “Watchers,” who are depicted, in exact correspondence to the graphic novel that inspired the movie, as “eleven-foot-tall fallen angels with six arms and no wings.”⁴⁰

This is certainly not your grandmother’s story of Noah!

To understand the stories of Adam and Eve and Noah for what they are, we need to bring our best—the powerful tools of modern scholarship, the additional light shed by modern revelation, and, of no less importance, the consecrated dedication of inquiring minds and honest hearts diligently seeking divine inspiration—the simple fantasies of a “fanciful and flowery and heated imagination”⁴¹ will not suffice.



Figure 5. Liz Lemon Swindle, 1953-: *Go with Me to Cumorah*, 1997

Toward a “Literal” Interpretation of Scripture

The Prophet Joseph Smith held the view that scripture should be “understood precisely as it reads.”⁴² Consistent with this view, my objective will be to render “literal” interpretations of extracts from the primeval history. In saying this, however, it must be realized that what premoderns would have understood to be “literal” interpretations of scripture is not the same thing as what we would understand them to be in our day. Whereas we moderns typically apply the term “literal” to accounts that provide clinical accuracy in the journalistic dimensions of who, what, when, and where, premoderns were more apt to understand “literal” in the sense of “what the letters, i.e., the words say.”⁴³ These are two very different ways of doing interpretation. As James Faulconer observed: “‘What x *says*’ [i.e., the premodern idea of “literal”] and ‘what x describes *accurately*’ [i.e., the modern idea of “literal”] do not mean the same, even if the first is a description.”⁴⁴

Consider, as an example, Joseph Smith’s description of the Book of Mormon translation process. An emphasis consistent with modern interests is reflected in the detailed accounts given by some of the Prophet’s contemporaries about the size and appearance of the instruments he was supposed to have used, and the exact procedure by which the words of the ancient text were made known to him. As moderns, this kind of account appeals to us—the more physical details the better—because we want to know what “actually happened” as he translated. On the other hand, Joseph Smith declined to relate such specifics, even in

response to direct questioning.⁴⁵ The only explicit statement about the translation process that he left on record is a testimony that it was accomplished “by the gift and power of God,”⁴⁶ a description that avoids reinforcing the misleading impression that we can understand “what really happened” through detailed accounts by human observers. This is not to deny that the process used instruments and procedures such as those described by Joseph Smith’s contemporaries. However, in saying that the translation was accomplished “by the gift and power of God,”⁴⁷ the Prophet abandons any effort to make these sacred events intelligible to the clinical literalist, and instead attempts to point our attention to what mattered most: namely, that the translation was accomplished by divine means. Faulconer argues that insistence on a “literal” interpretation of such sacred events, in the modern clinical sense of the term, may result in “rob[bing that event] of its status as a way of understanding the world.”⁴⁸ Elaborating more fully on the limitations of modern descriptions, he observes that the interest of premoderns:⁴⁹

... was not in deciding what the scriptures *portray*, but in what they *say*. They do not take the scriptures to be picturing something for us, but to be telling us the truth of the world, of its things, its events, and its people, a truth that cannot be told apart from its situation in a divine, symbolic ordering.⁵⁰

Of course, that is not to deny that the scriptures tell about events that actually happened... However, premodern interpreters do not think it sufficient (or possible) to portray the real events of real history without letting us see them in the light of that which gives them their significance—their reality, the enactment of which they are a part—as history, namely the symbolic order that they incarnate. Without that light, portrayals cannot be accurate. A bare description of the physical movements of certain persons at a certain time is not history (assuming that such bare descriptions are even possible).



Figure 6. Pouring Liquid⁵¹

“Person A raised his left hand, turning it clockwise so that .03 milliliters of a liquid poured from a vial in that hand into a receptacle situated midway between A and B” does not mean the same as “Henry poured poison in to Richard’s cup.” Only the latter could be a historical claim (and even the former is no bare description).

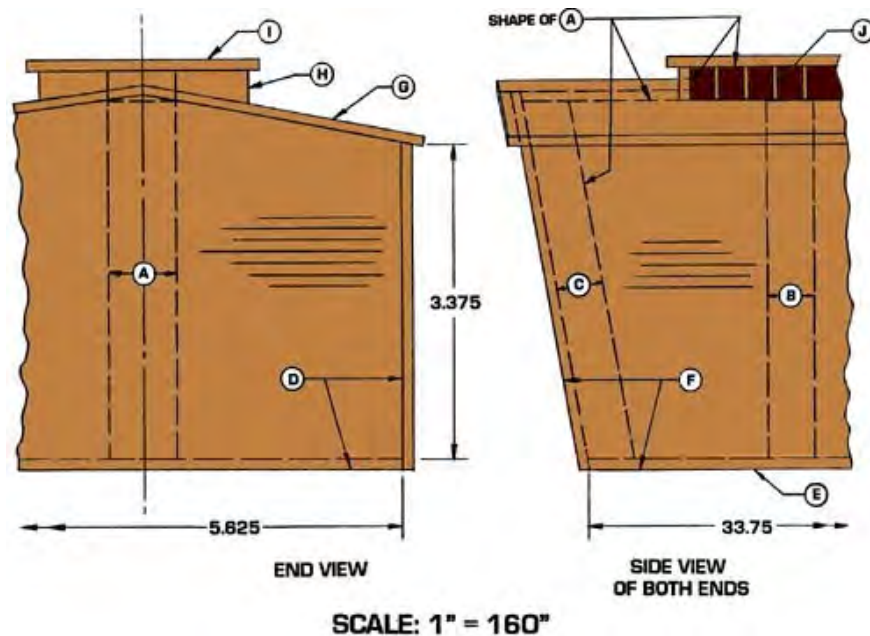


Figure 7. Scale Model of Noah's Ark⁵²

This is not to say that precise times, locations, and dimensions will be unimportant to the stories we will study today. Indeed, details given in Genesis about, for example, the size of the Ark, the place where it landed, and the date of its debarkment are crucial to its interpretation. However, in cases where these chapters reveal such details, you can be sure that it is not done merely to add a touch of realism to the account, but rather in order to help the reader make mental associations with scriptural stories and religious concepts found elsewhere in the Bible—in the case of Noah, for example, these associations might echo the story of Creation or might anticipate the Tabernacle of Moses. It is precisely such backward and forward reverberations of related themes in disparate passages of scripture, rather than a photo-realistic rendering of the Flood, that will be the focus of today's presentation.

	<i>Chaos (flood)</i>	<i>Creation (exodus)</i>	<i>Covenant</i>
Genesis	Genesis 1.2	Genesis 1.3-25	Genesis 1.26-31
Genesis	Genesis 7.17–8.9	Genesis 8.10-19	Genesis 8.20–9.17
Exodus	Exodus 1.22, 2.3-5 ¹⁵⁰	Exodus 14–15	Exodus 19–24, 32–34
Deutero-Isaiah	Isaiah 43.2, ¹⁵¹ 48.10, 54.7-9	Isaiah 40, ¹⁵² 41.18, 43.19, 48.6-8, 50.2, 51.9-11, 51.15	Isaiah 51.3, 52.7-12, 54 <i>passim</i> , 55 <i>passim</i> (esp. v. 3)
Pseudepigrapha ¹⁵³	<i>Jubilees</i> 5.20–6.3, <i>T. Naphtali</i> 6.1-10, <i>1 Enoch</i> 65-66, 83, 89.1-9	<i>4 Ezra</i> 13.1-13 <i>1 Enoch</i> 89.10-40 <i>2 Enoch</i> 24-30	<i>Jubilees</i> 6.4-16
Gospels	John 1.1-5, 14-16	<i>Baptism:</i> Matthew 3, Mark 1.3-8, Luke 3.2-17, John 1.6-8, 19-28 <i>Stilling storm:</i> Matthew 8.18, 23-27; Mark 4.35-41, Luke 8.22-25, <i>Walking on sea:</i> Matthew 14.22-33, Mark 6.47-52, John 6.15-21, (21.1-14) Revelation 12.7-9, 21.1–22.5	Matthew 5–7

*Figure 8. Typology in Biblical Tradition*⁵³

Though we can no more reconstruct the meaning of the story of the Noah from geological remains of the Flood than we can re-create the discourse of Abinadi from the ruins of Mesoamerican buildings, we are fortunate to have, in both cases, a scriptural record that can be “understood precisely as it reads.”⁵⁴ The literal understanding we seek of the story of Noah will be found in an unraveling of the interconnections among what Hendel calls “the tangled plots of Genesis,”⁵⁵ and in an interpretive approach that attempts to comprehend how the individual story plots fit within larger meta-plots throughout the Pentateuch—and sometimes even further afield.⁵⁶ This table, derived by Wyatt from the work of A. J. Wensinck,⁵⁷ shows “a typological reiteration of the same literary nexus [of chaos/flood, creation/exodus, and covenant] throughout the tradition, canonical and non-canonical.”⁵⁸ A neglected aspect of genius in the account of Noah, as in much of scripture, is in the deliberate structuring of the elements of the stories in a manner that highlights important typological patterns for the observant reader. And when finely-tuned perception meets the insight of prophecy, as in the mind and heart of Joseph Smith, even missing puzzle pieces can be supplied when required. As a stunning example, consider how the Prophet discerned faint illumination through the keyhole of a handful of heavily redacted verses in Genesis, and then used his gifts to open the door, revealing roomfuls of light, and expanding these few verses into two brilliant chapters on the ministry of Enoch.⁵⁹

So much for preliminaries. With these considerations in mind, let’s begin with a discussion of one of the central threads that connects the themes of “creation” and “rest” in the story of Noah.

THE QUEST FOR REST

- The noisy clamor of the wicked that prevents rest
- The labor of others that provides rest
- The final achievement where one enters into rest

Figure 9. The Quest for Rest

The Quest for Rest

In the Flood, God effectively *unmakes* the earth, returning it to its initial empty state.⁶⁰ Starting from this disordered state, God effects a new creation, essentially *remaking* the earth for the benefit of Noah and his posterity. With direct relevance to this theme, Jon Levenson has insightfully commented on the “prominence of [the motif of] rest in ancient Near Eastern creation stories.”⁶¹ He observes that:⁶²

It is the attainment of rest which marks the completion of the act of creation in many of these stories; in others, it is the gods’ need for rest which initiates the creative process.

In the story of Noah, as in biblical and Mesopotamian stories of creation, the theme of rest plays out in three prominent respects:

1. The noisy clamor of the wicked that prevents rest
2. The labor of others that provides rest
3. The final achievement where one enters into rest.

I will discuss each of these three motifs in turn.



Figure 10. Luis Garay, 1965-: *The Crossroads*.⁶³

The noisy clamor of the wicked that prevents rest. One of the most interesting aspects of the collection of worldwide flood stories is that, as expressed by Wyatt, we do not seem to have in the surviving tradition “diverging versions” from a single source, “but rather converging ones, from many originals, whereby originally quite distinct accounts of the event, based on different local experiences, may have to some extent coalesced through literary influences.”⁶⁴ “It is fair to say,” continues Wyatt, “that whatever the local variations on the theme which develop, a relatively constant theological basis is maintained in all the versions, with moral or environmental tweakings here and there.”⁶⁵

In light of such findings, it is not too surprising that certain flood story themes are very widespread. One of these is the idea of divine irritation at the loud uproar of human activity which can be found throughout the worldwide flood literature,⁶⁶ from the Old Babylonian *Atrahasis* myth, where the noise of the people interrupted the repose of the god Enlil,⁶⁷ to the Mayan *Popol Vuh* account, where the incessant noise of human ball games “disturbed the lords of the underworlds... who lived beneath the ball court.”⁶⁸ It must be understood, however, that in each of these two cases the noise was symptomatic of a more serious provocation: namely, human insubordination and insurrection. In the case of the *Popol Vuh*, it was not merely the “stomping about and shouting” that caused the lords of the underworlds to demand retribution, but also the fact that the guilty parties were “act[ing] arrogantly,” and failing to show appropriate “honor” and “respect” to the gods.⁶⁹ In the case of *Atrahasis*, it has been argued that the “noisy activities... marked a rebellious attitude on the part of the humans who were not content with their lot but wanted to encroach on the divine territory.”⁷⁰



Figure 11. J. James Tissot, 1836-1902: *The Golden Calf*, ca. 1896-1902.⁷¹

A related theme also appears in the Bible and in Jewish pseudepigrapha. Remember, for example, that it was the *noise* of Israel's idol worship that caused Moses to descend in anger from Mount Sinai⁷² and, similarly, that it was the *noise* of the Cainite ruckus that lured the Sethites down from their holy mountain.⁷³ Moreover, it was because "the *cry* of Sodom and Gomorrah [was] great, and because their sin [was] very grievous"⁷⁴ that the Lord went down to execute His fiery judgment against them. Likewise, the noisy clamor of sin was surely an implicit backstory to Genesis 6-9 that ancient readers would have assumed as they learned of the "violence"⁷⁵ of Noah's day. So great was the depravity of mankind at this time that the earth itself cried out in loud lamentations, "When shall I *rest*, and be cleansed from the filthiness that has gone forth out of me?"⁷⁶ In all these stories, it is the noise of wickedness that disturbs divine rest and apparently requires the absolute silencing of the offenders through the exercise of awesome power.



Figure 12. King Bearing Building Tools, Ur-Nammu Stela, ca. 2100 BC.⁷⁷

The labor of others that provides rest. A second way in which the concept of rest functions in primeval histories is as a rationale for the creation or designation of individuals to whom one's current workload can be assigned. For example, in *Atrahasis* and *Enuma Elish* we read that human beings were created in order that mankind might "assume the drudgery"⁷⁸ of manual labor formerly assigned to an unhappy contingent of the gods. Though this labor is described in some Mesopotamian accounts as simple earth-moving, such as the digging of the beds of the Tigris and Euphrates rivers,⁷⁹ a Sumerian version of the story proposes instead that the work intended for the newly created humans was principally the building of sanctuaries⁸⁰—places where the gods might find rest.⁸¹ Though, in Genesis, Adam and Eve are not asked to *build* a sanctuary, they are, in essence, asked to *maintain* one. As several studies have shown,⁸² the Garden of Eden was laid out in temple-like fashion and the Hebrew terms employed in God's instructions for them to "dress and keep"⁸³ this garden sanctuary are used elsewhere in the Bible for the temple duties of the Levites.⁸⁴ In short, Adam's calling in the Garden of Eden is to serve as an archetypal Levite, engaged in daily "temple work."⁸⁵

In subsequent chapters of Genesis, Noah takes on a priestly role in similitude of Adam. For example, in Genesis 6:9, he is described by the Hebrew *tamim*, a term used to describe the defect-free condition of sacrificial animals that can apply equally well to individuals serving in the temple.⁸⁶ In addition to serving in priestly functions, Noah also became a successor to Adam in kingship.⁸⁷ Like Adam who received a "diamond of Paradise"⁸⁸ that was "whiter than snow,"⁸⁹ Noah is equipped with stones that "shine forth in darkness"⁹⁰ as he travels in the Ark.⁹¹ The Prophet Joseph Smith said⁹² that "Noah, who is Gabriel[,] ... stands next in authority to Adam in the Priesthood," being "called of God to this office," like Adam, as "the father of all living" and as having "dominion," having "held keys first on earth, and then in heaven."⁹³ This is consistent with descriptions of Noah's counterparts that were incorporated into later versions of the flood literature in the ancient Near East. Noah's Mesopotamian equivalents were not seen merely as priests, but rather as kings⁹⁴ who were, like Adam, authorized to officiate in sacred offices by virtue of their regal status.⁹⁵



Figure 13. Noah Emerging from the Ark in a Pose of Resurrection.⁹⁶

Transcending his status as a king and priest, Noah is sometimes portrayed in the Bible as a type of God Himself.⁹⁷ Consider, for example, the microcosmic Ark that Noah forms and fills with living creatures and food in imitation of the Creator God,⁹⁸ his role as captain of the Ark as it moved “upon the face of the waters”⁹⁹—assuming the role of God in the original creation of the earth, his planting of an Eden-like garden after the emergence of dry land, Noah’s later locus “in the midst of”¹⁰⁰ the most sacred place in that Garden, and his pronouncement of a curse upon Canaan, the “serpent” who was responsible for the transgression of its sacred boundary. With reference to Noah’s quasi-divine status, note that in *1 Enoch*, his appearance at birth was described as being so glorious that “when he opened his eyes the whole house shone like the sun,”¹⁰¹ and it is not without significance that, in the book of Moses, Noah’s three children are explicitly called the “sons of God.”¹⁰² Noah’s high standing in the eyes of God can be compared with that of Enoch who was the only other mortal in scripture who was said to have “walked with God”¹⁰³—meaning, some claim, that these two patriarchs attained “eternal life.”¹⁰⁴ Going further, Litwa translates the phrase to signify “travel[ing] back and forth with the gods,”¹⁰⁵ and, in the case of Enoch, associates the idea with deification.¹⁰⁶ Likewise, in the account of Berossus, the flood hero does not die but, like Enoch and Utnapushtim, is taken suddenly from earth and “translated to live with the gods.”¹⁰⁷ Indeed, Enoch and Noah, whose names are mentioned together three times in the story of the Flood,¹⁰⁸ are the only two included in the genealogical list of the patriarchs whose entry does not mention their death.¹⁰⁹ Both “found *life* amid the curse of death”;¹¹⁰ both were rescued from death by the hand of God¹¹¹ and each was in their turn a rescuer to others.¹¹² Depictions of Noah in the catacombs show him rising out of the Ark in a pose of resurrection, prefiguring the emergence of the Savior from His tomb.

Not surprisingly, the theme of rest from hard labor is prominent in the story of Noah from its very beginning. Noah’s name is almost certainly related to a Hebrew root meaning “to rest”¹¹³ and, Lamech’s speech at Noah’s birth focuses on the hope that his son will provide relief from “our work and toil of our hands, because of the ground which the Lord hath cursed.”¹¹⁴ Thus, as an analogue to Mesopotamian creation stories, Noah’s birth and the subsequent setting up of his posterity as a new race of mankind is motivated by Lamech’s desire for rest through the labor of others.



Figure 14. Gustave Doré, 1832-1883: *The Empyrean*, 1857

The final achievement where one enters into rest. The third aspect of rest in the story of Noah is perhaps the most important of all. Note that in ancient Near East creation accounts, rest is not only the motive for undertaking Creation in the first place, but also the happy end that follows Creation as the culminating event of the triumphant victory of order and divine dominion over chaos. In the biblical account, as in *Enuma Elish*,¹¹⁵ God rests when his work is finished.¹¹⁶ And when He does so, taking His place in the midst of creation and ascending to His throne, a temple made with divine hands comes into full existence as a functional sanctuary¹¹⁷—a “control room of the cosmos”¹¹⁸ as Walton terms it. This current scholarly understanding of the process outlined in Genesis 1 as being the organization¹¹⁹ of a world fit to serve as a dwelling place for God is in contrast to the now scientifically¹²⁰ and theologically¹²¹ discredited traditional view that the biblical story merely describes, in poetic terms, the discrete steps of an *ex nihilo* material creation, followed by a simple cessation of activity. Instead, from this updated perspective, we can regard the seventh day of creation as the enthronement of God and the culmination of all prior creation events.¹²² True rest is finally achieved only when God rules supreme in His divine temple—and His righteous and duly-appointed king rules on earth.

Later in the presentation, we will return to the way rest and rulership are conjoined in the story of Noah. For now, let’s turn our attention to the temple motifs in the design and construction of the Ark.



Figure 15. Yoram Raanan, 1953-: *Kruvim/Cherubs – Menorah*, 2002¹²³

The Ark and the Tabernacle

Revelation as the Source of Temple Plans. John Lundquist describes the ancient expectation that temple plans are to be received by revelation. For example:¹²⁴

Gudea of Lagash was visited in a dream in a temple of Lagash and shown the plan of the temple by a goddess, who gave him a lapis lazuli tablet on which the plan of the temple was written.¹²⁵ Perhaps the best example of this aspect of temple building is the Sinai episode itself, in which, according to D. N. Freedman, “this heavenly temple or sanctuary with its throne room or Holy of Holies where the deity was seated on his cherubim throne constituted the [pattern (Hebrew *tabnît*)] or structure seen by Moses during his sojourn on the same mountain.”¹²⁶

Thus, the heavenly temple became the pattern for the earthly Tabernacle built by Moses.



Figure 16. Stephen T. Whitlock, 1951-: Noah Sees the Ark in Vision¹²⁷

It is significant that, apart from the Tabernacle of Moses¹²⁸ and the Temple of Solomon,¹²⁹ Noah's Ark is the only man-made structure mentioned in the Bible whose design was directly revealed by God.¹³⁰ In this detail from a window of the Holy Trinity Church in Stratford-upon-Avon, England, God shows the plans for the Ark to Noah just as He later revealed the plans for the Tabernacle to Moses. The hands of Deity hold the heavenly curtain as Noah, compass in his left hand, regards intently.



Figure 17. *The Ark and Its Occupants, Silos Apocalypse, 1109*¹³¹

Parallels between the Ark and the Tabernacle. Like the Tabernacle, Noah's Ark "was designed as a temple."¹³² The Ark's three decks suggest both the three divisions of the Tabernacle and the threefold layout of the Garden of Eden.¹³³ Indeed, each of the three decks of Noah's Ark was exactly "the same height as the Tabernacle and three times the area of the Tabernacle court."¹³⁴ The same Hebrew word was used for the animal skin covering of the Ark and that of the Tabernacle.¹³⁵

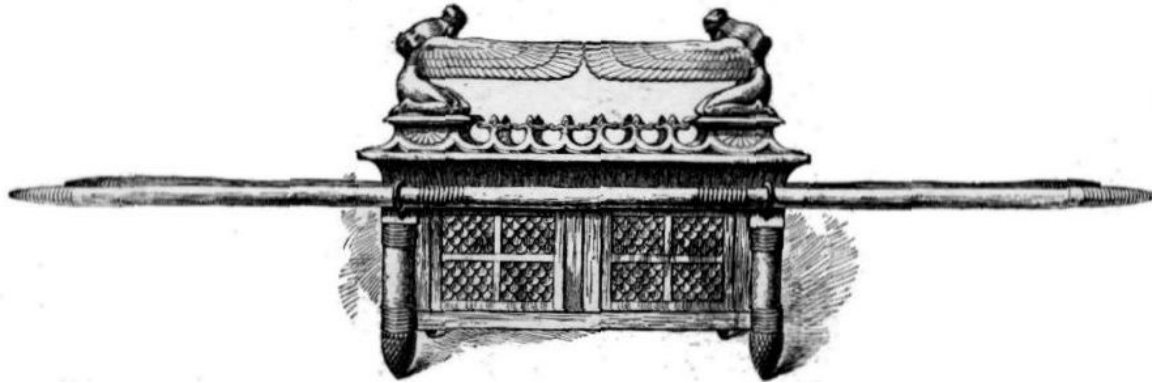


Figure 18. J. James Tissot, 1836-1902: *The Ark of the Covenant*, ca. 1896-1902.¹³⁶

Further strengthening the association between the Ark and the Tabernacle is the fact that the Hebrew term for Noah's Ark, *tevah*, later became the standard word for the Ark of the Covenant in Mishnaic Hebrew.¹³⁷ In addition, the *Septuagint* used the same Greek term, *kibotos*, for both Noah's Ark and the Ark of the Covenant.¹³⁸ The ratio of the width to the height of both of these arks is 3:5.¹³⁹ John Tvedtnes takes *tevah* as a borrowing from an Egyptian term that can have the meaning of "shrine":¹⁴⁰

As such, it is the small "house" in which the statue of the god is placed and in which it can be carried in procession on the festivals.

The shrine in such processions would have functioned similarly to the Ark of the Covenant in corresponding Jerusalem temple rites that celebrated the "conquering power over the primeval waters."¹⁴¹

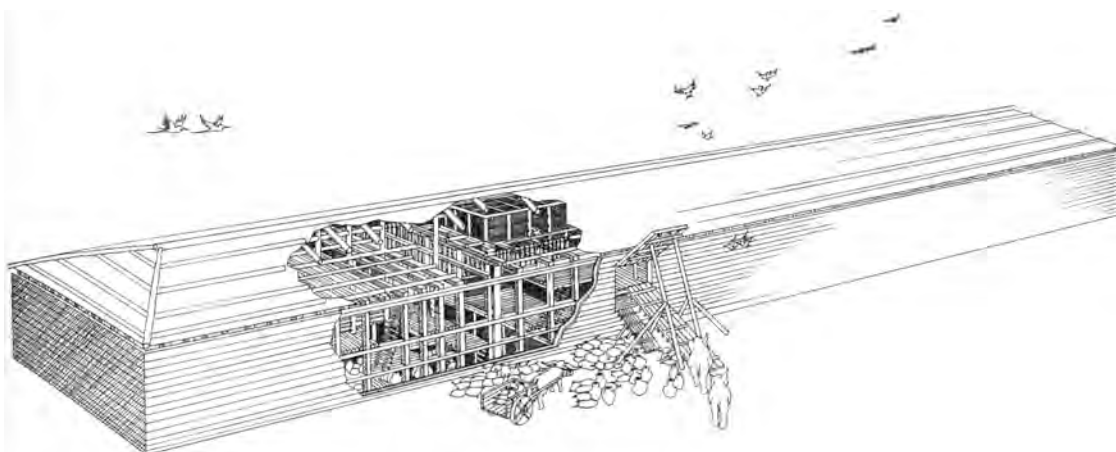


Figure 19. A Modern Depiction of the Ark¹⁴²

Marking the similarities between the shape of the Ark of the Covenant and the chest-like form of Noah's Ark, Westermann describes Noah's Ark as "a huge, rectangular box, with a roof."¹⁴³ Unlike the drawing shown here, the roof was probably flat along the whole length of the vessel.¹⁴⁴ The biblical account makes it clear that the Ark "was not shaped like a ship and it had no oars," "accentuating the fact that Noah's deliverance was not dependent on navigating skills, [but rather happened] entirely by God's will,"¹⁴⁵ its movement solely determined by "the thrust of the water and wind."¹⁴⁶ Likewise, in the Mesopotamian story of *Gilgamesh*,¹⁴⁷ whether we see in the dimensions of the seven-storied ark that is in one instance called a "temple"¹⁴⁸ the shape of "a sea-going ziggurat"¹⁴⁹ or instead a "floating *microcosm*"¹⁵⁰ in the form of a gigantic cube, the nautical improbability of such a vessel serves to affirm the miraculous nature of the rescue.



Figure 20. The Ark of Moses¹⁵¹

Consistent with the emphasis on deliverance by God rather than through human navigation, the Hebrew word used in Genesis for ark (*tevah*) reappears for the only time in the Bible in the story of the infant Moses, whose deliverance from death was also made possible by a free-floating watercraft—specifically, in this case, a reed basket.¹⁵² Below we will discuss the likelihood that reeds were also used as part of the construction materials for Noah's ark.



Figure 21. Jan Brueghel the Elder, 1568-1625: *The Entry of the Animals Into Noah's Ark*, 1613¹⁵³

Besides the resemblances in form between the Ark and the Tabernacle, there are other similarities. For example, according to Tvedtnes, Jewish texts indicate that God commanded Noah and his family to refrain from sexual activity while in the Ark,¹⁵⁴ “just as under the Mosaic code, it was forbidden for three days prior to going to the Tabernacle or temple and before approaching Mount Horeb [Sinai].”¹⁵⁵ In addition, it has been noted by scholars that, in the Mesopotamian story of *Gilgamesh*, there is a similarity of the loading of the ship to the loading of goods into a temple.¹⁵⁶ Likewise, Sailhamer observes that the account of the entering of the animals into the Ark seems to have been shaped so as to highlight parallels with the Tabernacle:¹⁵⁷

Both narratives... emphasize that entry into the Ark/Tabernacle is to be accompanied by an animal offering. At the close of the description of the building of the Tabernacle,¹⁵⁸ when the completion of the Tabernacle has been recorded,¹⁵⁹ the command is given for it to be set up and readied for use.¹⁶⁰ When it is readied and the glory of the Lord has filled the Tabernacle,¹⁶¹ provisions are made for “drawing near” to the Tabernacle.¹⁶² One may “draw near” only by bringing an animal offering that is “unblemished” (*tamim*).¹⁶³ Thus just as the completed Tabernacle can be entered only with the “unblemished animals” as an offering, so Noah’s entry into the Ark is tied to his taking with him “seven pairs” of every clean animal.¹⁶⁴

More generally, Morales discusses the centrality of the theme of entering and leaving the Ark as reason “to suspect an entrance liturgy ideal at work,”¹⁶⁵ with all “‘entries’ as being via Noah,”¹⁶⁶ the righteous and unblemished priestly prototype.¹⁶⁷ When, at last, “the Lord shut him in”¹⁶⁸ the Ark, both the day “of salvation of the righteous (by entrance)” and “the judgment of the wicked (by barred entrance)” had come.¹⁶⁹



Figure 22. Eugene Francis Savage, 1883-1978: *Cypress Trail*, 1945¹⁷⁰

With respect to the material out of which Noah's Ark was constructed, Genesis 6:14 reads:

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

The referent for the term "gopher wood"—unique in the Bible to Genesis 6:14—is uncertain.¹⁷¹ Most modern exegetes envisage a resinous timber and some take the Hebrew term *gopher* specifically to mean cypress wood.¹⁷² Because it is resistant to rot, the cypress tree was the main wood used in ancient times for the building of ships¹⁷³ and the construction of coffins.¹⁷⁴



Figure 23. Adam and Eve Enthroned in Paradise, 16th-century¹⁷⁵

There is an extensive mythology about the cypress tree in cultures throughout the world. It is known for its fragrance and longevity¹⁷⁶—qualities that have naturally linked it with ancient literature describing the Garden of Eden.¹⁷⁷ A cypress tree is pictured directly behind Adam and Eve in the center of this 16th-century Islamic depiction. Consistent with this association, cypress trees were used to make temple doors—gateways to Paradise.¹⁷⁸

The possibility of conscious rhyming wordplay in the juxtaposition of *gopher* and *kopher* (“pitch”) within the same verse cannot be ruled out. As Harper notes, the word *kopher* might have evoked, for the ancient reader, “the rich cultic overtones of *kaphar* ‘ransom’ with its half-shekel temple atonement price,¹⁷⁹ *kapporeth* ‘mercy seat’ over the Ark of the Covenant,¹⁸⁰ and the verb *kipper* ‘to atone’ associated with so many priestly rituals.”¹⁸¹ Some of these rituals involve the action of smearing or wiping, the same movements by which pitch is applied.¹⁸² Noting the cultic correspondences among these descriptive terms for the Ark and the Tabernacle, Harper observes:¹⁸³ “The [Ark] becomes the place of mercy and ransom when the waters cover over and atone for the violence of the world.” Just as God’s presence in the Tabernacle preserves the life of His people, so Noah’s Ark preserves a righteous remnant of humanity along with representatives of all its creatures. Thus, Westermann concludes:¹⁸⁴ “The parallel between the Ark and the Tabernacle has a profound meaning.”



Figure 24. "Marsh Arabs" in Southern Iraq Make Reed-Huts¹⁸⁵

In the Mesopotamian flood stories of *Atrahasis*¹⁸⁶ and *Gilgamesh*,¹⁸⁷ the construction materials for the building of a boat were obtained by tearing down a reed-hut. The basic construction idea of such huts is that poles of resinous wood would have framed and supported woven reed mats.¹⁸⁸ The reed mats would be stitched to the hull and covered with pitch to make them waterproof.¹⁸⁹ As seen in this photograph, these building techniques are still in use today.¹⁹⁰



Figure 25. Enki Seated In His Abzu Sanctuary¹⁹¹

Although reed-huts may sometimes serve as secular enclosures, references to them in *Atrahasis*,¹⁹² *Gilgamesh*,¹⁹³ and *Enuma Elish*¹⁹⁴ clearly point to their ancient use as sanctuaries. Oppenheim notes that these structures, which have been used since the fourth millennium BC, “left sundry traces in the ritual practices, the sacred furniture of the later [Mesopotamian] temples, as well as in the material features of their architecture.”¹⁹⁵ Further connecting these sanctuaries to the themes of the flood story, Oppenheim ties the origins of reed-huts in Mesopotamia to those of early boats and naval processions that paraded from one temple to another,¹⁹⁶ while McCann argues for archaeological connections to Egyptian New Kingdom ritual boats, where the reed shrine actually “encases the hull; that is, only stern and sternpost appear.”¹⁹⁷ Drawing from the early discussions of Hilprecht on the *magur*- or *makurru*-boat of Mesopotamia that was “especially effective during the [times of] deluge, when its exclusive purpose was... to protect men and beasts against the waters from below and the pouring rain from above,”¹⁹⁸ Nibley discussed parallels with watercraft described in Mesopotamian and biblical flood stories, as well as the ships of the Jaredites.¹⁹⁹ From a variety of ancient sources, he also documented traditions of “shining stones,” including those said to have been found both in the Jaredite boats and also in the Ark of Noah.²⁰⁰

In this figure we see Enki seated in his rectangular sanctuary, made of reeds. He presided both as the god of wisdom and of the freshwater ocean that existed under the land, called the *Abzu* or *Engur*.²⁰¹ In some parts of the ancient Near East, mortal kings and priests would enter into reed sanctuaries in order to commune with the gods, in a manner that was analogous to the entry of Israelite high priests into the Holy of Holies in Israelite temples.



*Figure 26. The Nkoya King Mwene Kabulwebulwe at the Kazanga Festival, Kaoma District, Zambia, 2003*²⁰²

In this photograph, we see the Nkoya king seated at the ceremonial architecture built of reeds during the Kazanga festival. Van Binsbergen,²⁰³ who has documented “myth diffusion from the ancient Near East into central Africa... draws ...close comparison between the oral traditions of the Nkoya in the *Likota lya Bankoya*²⁰⁴ and... Mesopotamian mythic accounts of the theophany at the reed-hut temple.”²⁰⁵ In further explanation of the king’s role in the ancient Near East, Thorkild Jacobsen writes that this form of communication with the gods:²⁰⁶

... is intimately connected with the king’s role as diviner, seer, and prophet. This side of kingship was very important in older times; the king was, as priest-king, mediator between the people and the gods, and by discovering the gods’ will and obeying it he ensured peace and prosperity.

In a Sumerian account commonly called the *Eridu Genesis*, Ziusudra, one of the names used for the Mesopotamian flood hero, enters into the “reed-hut... temple,”²⁰⁷ where he stands “day after day” listening to the “conversation” of the divine assembly.²⁰⁸ Eventually, Ziusudra hears the deadly oaths of the council of the gods following their decision to destroy mankind by a devastating flood. Regretting the decision of the divine assembly, the god Enki contrives a plan to warn Ziusudra and to instruct him on how to build a boat that will save him and his family. Evoking ancient Near East parallels where the gods whisper their secrets to mortals standing on the other side of temple screens or partitions separating the divine and human realms,²⁰⁹ Enki conveys his warning message privately through the thin wall of Ziusudra’s reed sanctuary:²¹⁰

And as Ziusudra stood there beside it he went on hearing:
 “Step up to the wall to my left and listen!
 Let me speak a word to you at the wall and may you grasp what I say,
 May you heed my advice!

Related accounts tell us that Enki instructed Ziusudra to tear down the reed-hut temple and to use the materials to build a boat.²¹¹



Figure 27. Ron Bowles: *Long Hut of the Marsh Arabs*²¹²

Three kinds of boat-building materials are listed within the Mesopotamian flood stories—wood timbers, reeds, and pitch.²¹³ The biblical list is identical, except that the second item is given as “rooms” rather than “reeds.” Concluding “that the apparent lack of the reed-hut or primeval shrine in the Genesis flood account demands closer inspection,”²¹⁴ Jason McCann observes,²¹⁵ as does Elizabeth Harper,²¹⁶ that re-pointing the vowels in the corresponding Hebrew term in the Bible, which was originally unmarked, would lead to an alternate translation signifying an ark that was “woven-of-reeds.” Lexical findings from elsewhere in the Bible, along with the earlier conclusions of Godfrey Rolles Driver,²¹⁷ argue in defense of the following *New Jerusalem Bible* translation of Genesis 6:14:²¹⁸

Make yourself an ark out of resinous wood. Make it with *reeds* and caulk it with pitch inside and out.

Thus, by a translation that recognizes “reeds,” not “rooms,” as the second element in the building materials for Noah’s Ark, a puzzling inconsistency with the Mesopotamian accounts is resolved, while, at the same time, further connecting the Ark with the temple.

Let’s now turn our attention to Creation and temple themes in the story of the Flood, where we will find temple parallels not only to the *structure* of the Ark, but also in its *function*.



Figure 28. Joseph Mallord William Turner, 1775-1851: *Shade and Darkness: The Evening Before the Deluge*, 1843

Creation

The Ark and the Tabernacle as Mobile Sanctuaries. In considering the role of Noah's Ark in the flood story, it should be noted that it was, specifically, a *mobile* sanctuary,²¹⁹ as were, of course, the Tabernacle and the ark made of reeds that saved the baby Moses. Arguably, each of these structures can be described as a traveling vehicle of rescue that was designed to parallel in function God's portable pavilion or chariot.

Scripture makes a clear distinction between the fixed heavenly temple and its portable counterparts. For example, in Psalm 18²²⁰ and D&C 121:1, the "pavilion" (i.e., booth or canopy; Hebrew *sukkah*) of "God's hiding place" should not be equated with the celestial "temple" (i.e., palace; Hebrew *hekal*) to which the prayers of the oppressed go up,²²¹ but rather as a representation of a movable "conveyance"²²² in which God could swiftly descend to rescue His people from mortal danger.²²³ The sense of the action is succinctly captured by Robert Alter: "The outcry of the beleaguered warrior ascends all the way to the highest heavens, thus launching a downward vertical movement"²²⁴ of God's own chariot.



Figure 29. William Blake, 1757-1827: *The Primaeval Giants Sunk in the Soil*, 1824-1827

Such a “downward vertical movement” had already been urgently undertaken in response to the sorry state of humanity not long before the Flood. In a vision figuratively foreshadowing this event, Enoch is said to have seen “many stars descend” from heaven.²²⁵ These were the Watchers or “sons of God”²²⁶—described variously as angels or mortals who were given a charge to rescue mankind,²²⁷ having been commissioned to “teach the sons of man, and perform judgment and uprightness upon the earth.”²²⁸ Tragically, however, they “corrupted their way and their ordinances,” the discharge of their missions thus serving to accelerate, rather than halt, the increase of “injustice... upon the earth.”²²⁹ It was in view of the utter failure of this attempt to save humanity at large that God purposed to rescue Noah and his family.



Figure 30. Terrible Winds and Titanic Seas²³⁰

Noah's mission was not one that any of us would envy. As Nibley writes:²³¹

If we fancy Noah riding the sunny seas high, dry, and snug in the Ark, we have not read the record—the long, hopeless struggle against entrenched mass resistance to his preaching, the deepening gloom and desperation of the years leading up to the final debacle, then the unleashed forces of nature with the family absolutely terrified, weeping and praying “because they were at the gates of death,”²³² as the Ark was thrown about with the greatest violence by terrible winds and titanic seas. Albright's suggestion that the flood story goes back to “the tremendous floods which must have accompanied the successive retreats of the glaciers”²³³ is supported by the tradition that the family suffered terribly because of the cold, and that Noah on the waters “coughed blood on account of the cold.”²³⁴ The Jaredites had only to pass through the tail end of the vast storm cycle of Noah's day, yet for 344 days they had to cope with “mountain waves” and a wind that “did never cease to blow.”²³⁵ Finally, Noah went forth into a world of utter desolation, as Adam did, to build his altar, call upon God, and try to make a go of it all over again, only to see some of his progeny on short order prefer Satan to God and lose all the rewards that his toil and sufferings had put in their reach.



Figure 31. Joseph Turner, 1775-1851: *Light and Colour: The Morning After the Deluge*, 1843

Despite its ungainly shape as a buoyant temple, the Ark is portrayed as floating confidently above the chaos of the great deep. Significantly, the motion of the Ark “upon the face of the waters”²³⁶ paralleled the movement of the Spirit of God “upon the face of the waters”²³⁷ at the original creation of heaven and earth. The deliberate nature of this parallel is made clear when we consider that these are the only two verses in the Bible that contain the phrase “the face of the waters.” In short, we are made to understand that in the presence of the Ark there has been a return of the same spirit of God that had hovered over the waters at Creation—the spirit whose previous withdrawal had been presaged in Genesis 6:3.²³⁸ “Where [that spirit] is withdrawn, chaos flourishes unchecked.” “Where it hovers, there is order, and chaos is restrained.”²³⁹

Keys to understanding the symbolism of the movement of Noah’s ark on the water can be found the creation story. In Moses 2:2, God says: “I *caused* darkness to come up upon the face of the deep.”²⁴⁰ Unlike Genesis 1:2 where the origin of the darkness is left obscure, Joseph Smith’s translation of the verse tells us that it was God who purposefully introduced the darkness. A corresponding statement in the book of Abraham asserts that the “darkness *reigned* upon the face of the deep,”²⁴¹ recalling ancient creation accounts that portray darkness not merely as the absence of light, but as an active entity in its own right.²⁴²



Figure 32. M. C. Escher, 1898-1972: *First Day of Creation*, 1925

Far from representing the stirrings of evil and opposition, as one might initially suppose, the darkness upon the waters of creation was actually meant to represent a vital manifestation of the God's goodness. Indeed, Nicolas Wyatt's careful analysis of Genesis 1:2 concludes that the element of darkness was nothing less than a description of "the veil for the divine glory"²⁴³ surrounding the Lord as He descended from heaven to earth to begin the work of Creation.²⁴⁴ This is the same kind of imagery we encounter in Psalm 18, where God is portrayed as riding on the cherub throne of His chariot²⁴⁵ with "darkness under his feet."²⁴⁶ As in the moment immediately preceding the Creation, when God descended and "his pavilion round about him were dark waters and thick clouds of the skies,"²⁴⁷ so Noah now rode in his glorious Ark over the stormy deep as a prelude to the remaking of the world.²⁴⁸ Nibley notes that in such accounts, where torrential waters and thick darkness above and beneath occlude the horizon, "the distinction between earth-travel and sky-travel often disappears."²⁴⁹

In the story of the Ark's motions upon the waters, however, we are witnessing something more grave than a blurring of the distinction between earth-travel and sky-travel. Rather, we are made to understand that, figuratively speaking, the very sky has fallen and the "habitable and culture-orientated world lying between the heavens above and the underworld below, and separating them"²⁵⁰ has utterly disappeared.²⁵¹ In the words of *1 Enoch*, "heaven... fell down upon the earth. And when it fell upon the earth, ... the earth was swallowed up in the great abyss."²⁵² After that violent crash, all that remained was a jumbled watery confusion—with one exception.



*Figure 33. A Mini Replica of Creation*²⁵³

The motion of the Ark “upon the face of the waters,”²⁵⁴ like the Spirit of God “upon the face of the waters”²⁵⁵ at Creation, was a portent of the appearance of light and life. Within the Ark, a “mini replica of Creation,”²⁵⁶ were the last vestiges of the *original* Creation, “an alternative earth for all living creatures,”²⁵⁷ “a colony of heaven”²⁵⁸ containing seedlings for the planting of a second Garden of Eden,²⁵⁹ the nucleus of a new world—all hidden within a vessel of rescue described in scripture, like the Tabernacle, as a likeness of God’s own traveling pavilion.

Just as the Spirit of God patiently brooded²⁶⁰ over the great deep at Creation, and just as “the longsuffering of God waited... while the ark was a preparing,”²⁶¹ so the indefatigable Noah endured the long brooding of the Ark over the slowly receding waters of the Deluge.²⁶²



Figure 34. Thomas Cole, 1801-1848: The Subsiding Waters of the Deluge, 1829

At last, the dry land appeared.²⁶³ Note that the Hebrew describes the final parking of the Ark in terms of “rest,”²⁶⁴ reminding us again of the verb that underlies Noah’s name.²⁶⁵

There are 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, and the temple. In ancient Israel, the holiest spot on earth was believed to be the Foundation Stone in front of the Ark of the Covenant within the temple at Jerusalem:²⁶⁶ “it was the first solid material to emerge from the waters of Creation,²⁶⁷ 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.

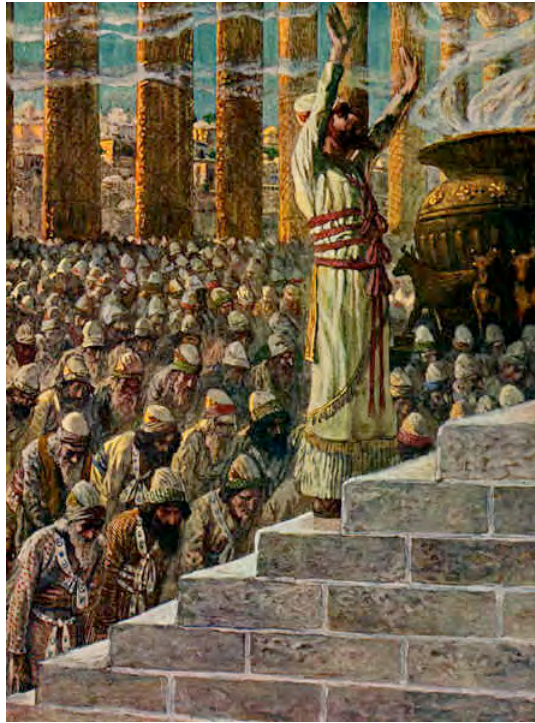


Figure 35. James Tissot, 1836–1902, *Dedication of the Temple*, ca. 1896-1902

Spotlighting the theme of a new beginning, the number “one” plays a key role in the description of the process of re-creation after the Flood. For example, note that it was “on the *first* day of the [tenth] month” when “the tops of the mountains [were] seen,”²⁶⁸ and that it was “in the six hundred and *first* year [of Noah’s life] in the *first* month, the *first* day of the month” that “the waters were dried up.”²⁶⁹ “There can be no mistaking the emphasis on the number *one*,”²⁷⁰ writes Claus Westermann. Moreover, both of these verses, like their counterpart in the story of the original creation, use the more rare Hebrew term *yom ehad*, corresponding to the English cardinal term “day one,” rather than the common ordinal term “first day.” This would have been a hint to the ancient reader that there was special ritual significance to the date.²⁷¹ Consider that it was also the “first day of the first month”²⁷² when the Tabernacle was dedicated, “while Solomon’s temple was dedicated at the New Year festival in the autumn (the month of Ethanim...).”²⁷³ 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.”²⁷⁴ More explicitly, Westermann concludes that:²⁷⁵

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.

	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?) ⁸⁷
FIFTH DAY	1.20	“birds,” “above the earth,” “across (<i>al-p‘nê</i>) the surface of the expanse”	8.7-8	“raven,” “from the earth,” “from the surface (<i>al-p‘nê</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 36. Michael Morales: *Days of Creation and Re-Creation*, 2012²⁷⁶

Emphasizing “the stability of this re-creation,”²⁷⁷ God’s promises to Noah articulate the reestablishment 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 study²⁷⁸ reveals that “the majority of the created works of the first five days are completely disregarded” in the story of the Flood, “while 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 the scene of a garden.



Figure 37. James Tissot, 1836-1902: *Noah's Sacrifice*, ca. 1896-1902

Garden

Nothing in the story of Adam and Eve in the Garden of Eden can be understood without reference to the temple. 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,²⁷⁹ Genesis describes Noah's first action on the renewed earth as being the building of an altar for what Morales²⁸⁰ aptly calls "'restful'²⁸¹-smelling" burnt offerings.²⁸² Likewise, in each account, God's blessing is followed by a commandment to multiply and replenish the earth.²⁸³ Both stories contain instructions about what the protagonists are and are not to eat.²⁸⁴ Notably, in each case, a covenant is established in a context of ordinances and signs or tokens.²⁸⁵ More specifically, according to Pseudo-Philo,²⁸⁶ the rainbow as a sign or token of a covenant of higher priesthood blessings was said by God to be an analogue of Moses' staff, a symbol of kingship.²⁸⁷ Both the story of Adam and Eve and the story of Noah prominently feature the theme of nakedness being covered by a garment.²⁸⁸ Noah, like Adam, is called the "lord of the whole earth."²⁸⁹ 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.²⁹⁰



Figure 38. Dreux Jeun, fl. 1448-1467: *The Dove Returns to the Ark*, 1450-1460²⁹¹

And what about Noah's garden itself? Though no analogues to the Tree of Life and the Tree of Knowledge are explicitly mentioned, an olive tree is implied in the story of the dove who 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.”²⁹² Recalling the story of the dove that returned to Noah's ark with the olive branch in its mouth, one rabbinical opinion gives it that the “gates of the garden of Eden opened for the dove, and from there she brought it.”²⁹³ 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.”²⁹⁴

As a side note, a “phonetic affinity”²⁹⁵ can be found between Noah (*noach*) and the term for dove (*hayyonah*) who, on her first sortie from the Ark, found “no rest [*manoa*h] for the sole of her foot.”²⁹⁶ The dove “is white, a clean animal often used in sacrifice.”²⁹⁷ Like other sacrificial animals, it is sometimes seen as a symbol of Israel,²⁹⁸ and therefore within this story it is an ideal representative of Noah himself.”²⁹⁹



*Figure 39. Agri Dagi in Eastern Turkey, Identified by Christian Tradition as Mount Ararat*³⁰⁰

Although no parallel to the four rivers of Eden is explicitly mentioned in the description of Noah's garden, it should not be forgotten that the sources of two of these rivers, the Tigris and Euphrates, lie in the region of the "mountains of Ararat."³⁰¹ In addition, most of the other significant elements of the Garden of Eden are present in Noah's garden: a prominent mountain,³⁰² fruit whose eating leads to important consequences,³⁰³ and a place of holiness where unauthorized entry is forbidden.³⁰⁴

But there are also important differences 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 in nature, located on the earth as we know it. It is Noah, not God, who plants it. And the earmarks of telestial law are evident in the details of the commandments given to Noah. Man's dominion in Noah's garden is to be experienced by the beasts with fear and dread,³⁰⁵ for they are to become the meat of man.³⁰⁶ Anticipation of conflict and bloodshed among Noah's descendants is implicit in the description given of the punishment to be meted out for murder,³⁰⁷ recalling the tragic precedent set in the slaying of Abel by Cain.³⁰⁸ Clearly, Noah's garden scenes do not take place in an Eden paradise, but instead are set in a fallen world.

We now leave the discussion of Noah's garden, and come to the scene of a "fall" and consequent judgment. To make this passage understandable, it will need to be laid out sequentially, piece by piece.



Figure 40. Noah in His Vineyard, Holkham Bible

Fall and Judgment

In Genesis, the fall and judgment scenes are straightforwardly recited as follows:³⁰⁹

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

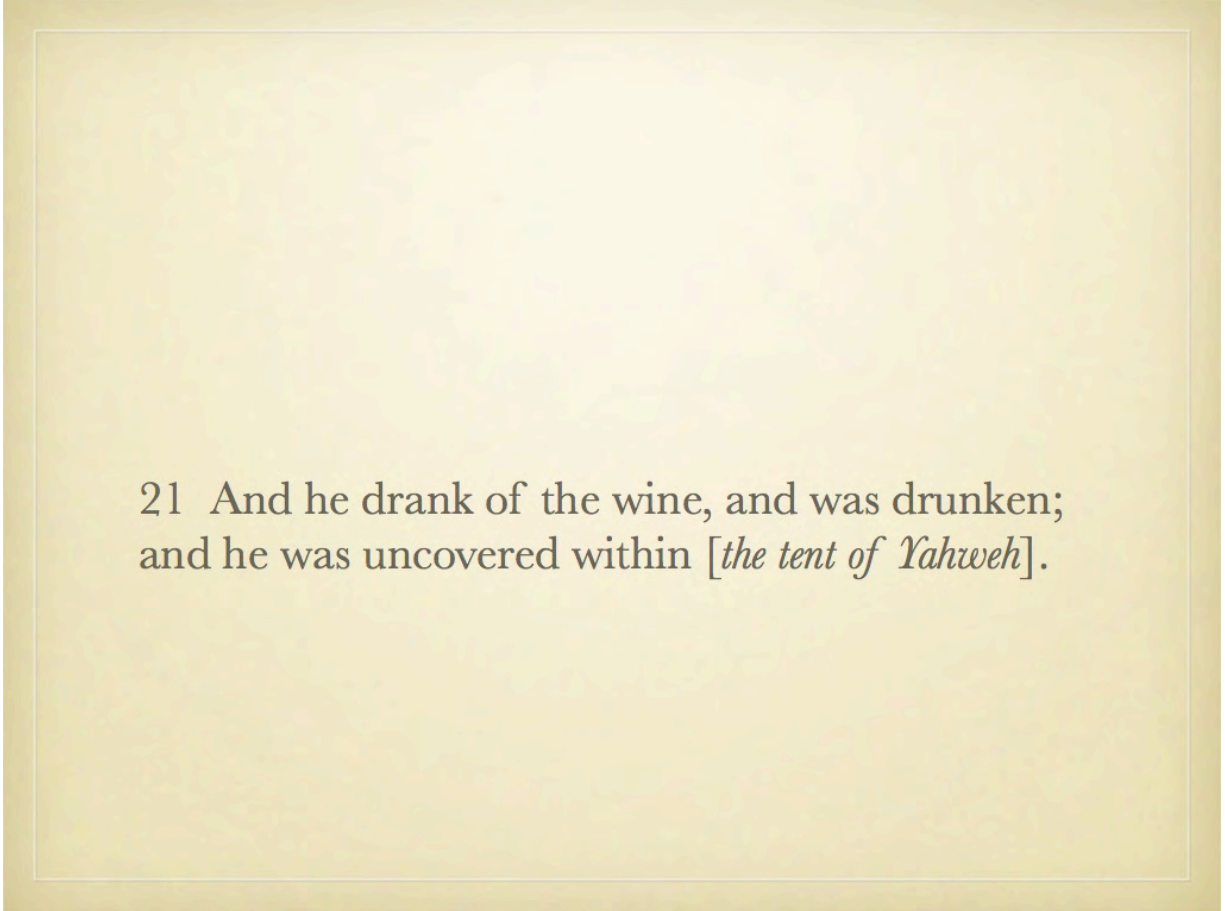
22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

Looking at the passage more closely, however, raises several questions. To begin with, what tent did Noah enter? Although the English translation says “*his* tent,” the Hebrew text features a feminine possessive that would normally mean “*her* tent.”³¹⁰ The *Midrash Rabbah* explains this as a reference to the tent of Noah’s wife,³¹¹ and commentators, ancient and modern, have often seized upon this detail to infer that Ham intruded upon his father and mother during a moment of intimacy.³¹²



21 And he drank of the wine, and was drunken;
and he was uncovered within [*the tent of Yahweh*].

Figure 41. The Tent of Yahweh

A very intriguing alternative explanation, however, is offered by Rabbi Shim'on in the *Zohar*, who takes the *he* of the feminine possessive to mean “‘the tent of that vineyard,’ namely, the tent of *Shekhinah*,”³¹³ the term for “the divine feminine”³¹⁴ that was equated to the presence of Yahweh in Israelite temples. The idea of Noah having erected a sacred tent of meeting is perfectly consistent with the previous report that he built an altar³¹⁵ and established a covenant with the Lord.³¹⁶ Indeed, in a variant of the same theme, at least one set of modern commentators take the *he* as referring to *Yahweh*, hence reading the term as the “Tent of *Yahweh*,”³¹⁷ the divine sanctuary.



Figure 42. Tabernacle at the Foot of Mount Sinai³¹⁸

In view of the pervasive theme in ancient literature where the climax of the flood story is the founding of a temple over the source of the floodwaters, Blenkinsopp³¹⁹ finds it “safe to assume” that the biblical account of “the deluge served not just as a paradigm of judgment but also as the Israelite version of the cosmogonic victory of the deity resulting in the building of a sanctuary for him.” It is significant that in the old Mesopotamian deluge myth which, according to Blenkinsopp, “could and did function as a creation myth in its own right,” this sanctuary is not located at the top of the mountain, but at the edge of a swamp, an *abzu*.³²⁰ Similarly, Lucian reports that “the temple of Hierapolis on the Euphrates was founded over the flood waters by Deucalion, counterpart of Ziusudra, Utnapishtim, and Noah.”³²¹ Consistent with this theme, Psalm 29:10 “speaks of Yahweh enthroned over the abyss.”³²²

Given the many allusions in the story of Noah to the Tabernacle of Moses, it would have been natural for the ancient reader to have seen in Noah’s tent at the foot of the mount where the Ark-Temple rested, a parallel with the sacred “Tent of Meeting” at the foot of Mount Sinai, at whose top God’s heavenly tent had been spread. Clifford explains this recurrent phenomenon with respect to the “ancient religious principle, ‘like is like’”: “The similarity in form between the earthly dwelling of the god and its heavenly prototype brings about the presence of the deity.”³²³



*Figure 43. Grapes*³²⁴

How are we to understand the mention that Noah “was drunken”? Nibley associated the incident with the eleven-day “Feast of Intoxication”³²⁵ and other rituals related to flood motifs.³²⁶ Given the Mesopotamian context of the Flood story, an even closer connection might be found in the beer-and-liquor-filled celebration that accompanied the completion of Enki’s journey by water to Nibru to visit the god Enlil in which “there is no food—only alcohol is consumed.”³²⁷

Most rabbinical sources, however, make no attempt at explanation or justification but instead roundly criticize Noah’s actions.³²⁸ In light of such condemnation, should we take the incident simply as an etiological statement, an anticipatory explanation of the reason why priests were later forbidden drink before officiating in the sanctuary?³²⁹ The difficulty with that explanation is the fact that the Scriptures offer no iota of condemnation for Noah’s supposed drunkenness. Nor is there any hint of an accusation of hypocrisy or false self-righteousness in scripture when Noah pronounces judgment upon his grandson Canaan. Joseph Smith likewise refrained from any criticism of Noah—indeed, he asserted unequivocally that Noah “retained all the power of his priesthood”³³⁰ after the incident.



Figure 44. James Tissot, 1836-1902: *Noah in Vision*, ca. 1896-1902

Is there a better explanation for Noah's unexpected behavior?³³¹ Yes. According to a statement attributed to Joseph Smith, Noah "was not drunk, but in a vision."³³² This agrees with the *Genesis Apocryphon* which, immediately after describing a ritual drinking of wine by Noah and his family, devotes nearly three columns to a divine dream vision that revealed the fate of Noah's posterity.³³³ From their study of Genesis, Koler and Greenspahn³³⁴ concur that Noah was enwrapped in a vision while in the tent, commenting that "This explains why Shem and [Japheth] refrained from looking at Noah even after they had covered him, significantly '*ahorannit* [Heb. "backward"] occurs elsewhere with regard to avoidance of looking directly at God in the course of revelation."

Noah's fitness to enjoy the presence of God is explored in detail by Morales.³³⁵ Though not applying the concept to Noah's tent, he argues the point convincingly with respect to his qualifications to enter the Ark "sanctuary." Following Wenham,³³⁶ Morales discusses scriptural assertions about the "righteousness"³³⁷ and "blamelessness"³³⁸ of Noah and:³³⁹

... its correspondence with Psalm 15:1-2, considered by Koch the clearest example of a temple entrance liturgy:

Yahweh, who may dwell in Your tent, who may tabernacle on Your holy mount?
Whoever's walk is blameless, whoever's deeds are righteous.

Wenham³⁴⁰ further argues that the phrase that Noah "walked with God":³⁴¹

... puts Noah on a par with Enoch³⁴²... It thus appears that there is a progressive build-up in Noah's characterization: he was a good man (righteous, like the majority of Israelites). More than that, he was blameless, the goal of all but achieved by few. Finally, he walked with God like Enoch, the only man in Genesis to have been translated to heaven. Utnapishtim went to dwell with the gods after the Flood, but Noah enjoyed God's close presence beforehand.

"In every sense," writes Morales, "Noah is defined as the one able 'to enter'"³⁴³ into the presence of the Lord. He concludes:³⁴⁴

As the righteous man, Noah not only passes through the [door] of the Ark sanctuary,³⁴⁵ but is able to approach the mount of Yahweh.... As the priestly figure able to ascend the mountain of Yahweh..., Noah stands as a new Adam, the primordial man who dwells in the divine Presence—*homo liturgicus*. As such, he foreshadows the high priest of the Tabernacle cultus who alone will enter the paradisiacal holy of holies...

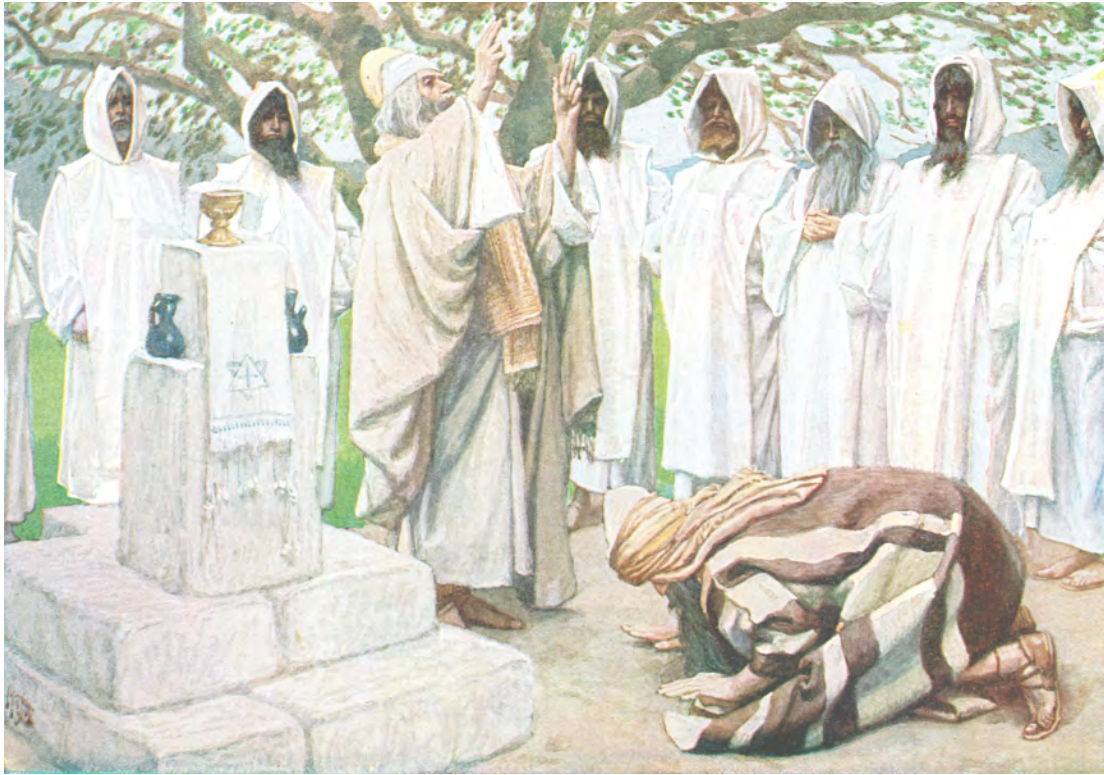
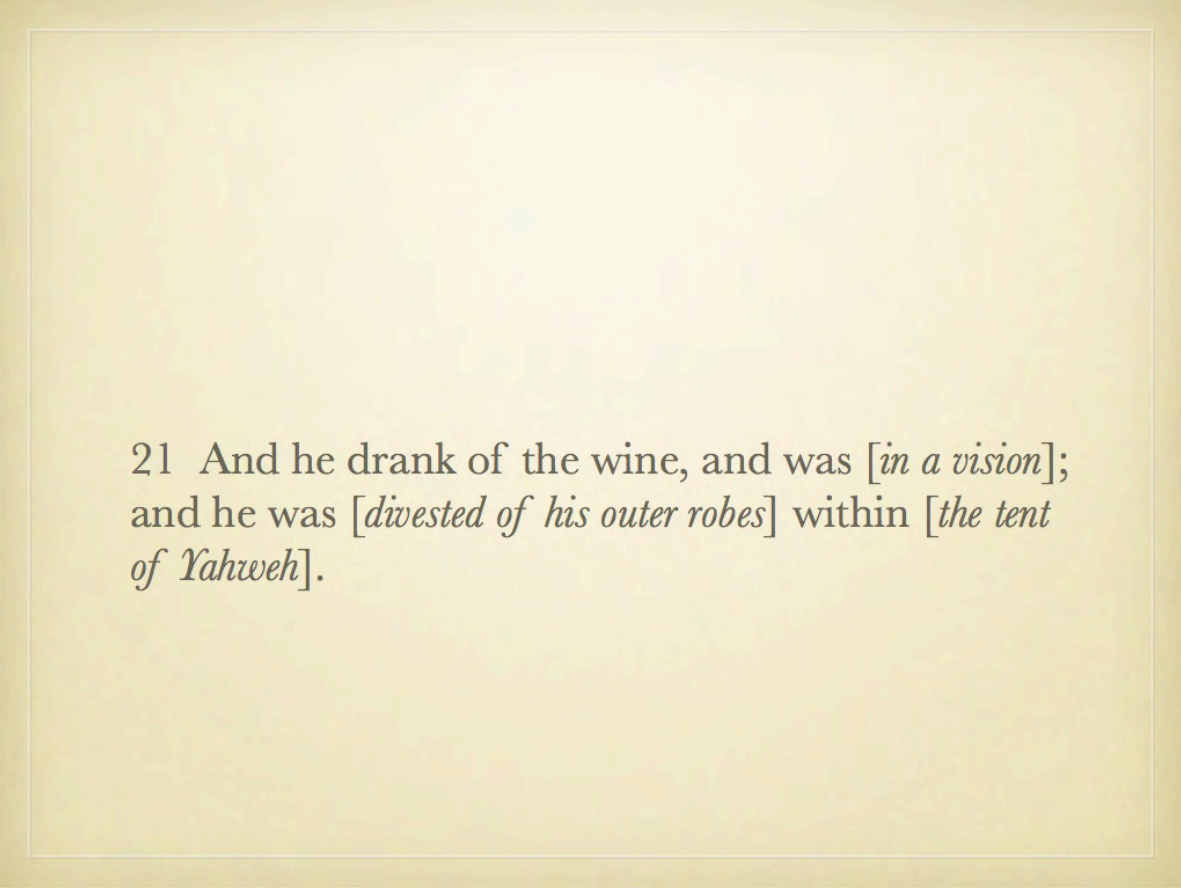


Figure 45. J. James Tissot, 1836-1902: *The Offerings of Melchizedek*, ca. 1896-1902³⁴⁶

How does wine play into the picture? It should be remembered that a sacramental libation was an element of the highest ordinances of the priesthood as much in ancient times as it is today. For example, five chapters after the end of the Flood story, we read that Melchizedek “brought forth bread and wine”³⁴⁷ to Abraham as part of the ordinance that was to make the him a king and a priest after Melchizedek’s holy order.³⁴⁸ Just as Melchizedek then blessed the “most high God, which had delivered thine enemies into thine hand,”³⁴⁹ so Noah, after partaking of the wine with his family, blessed “the God Most High, who had delivered us from the destruction.”³⁵⁰ The book of *Jubilees* further confirms that Noah’s drinking of the wine should be seen in a ritual context, and not merely as a spontaneous indulgence that occurred at the end of a particularly wearying day. Indeed, we are specifically told that Noah “guarded” the wine until the time of the fifth New Year festival, the “first day on the first of the first month,” when he “made a feast with rejoicing. And he made a burnt offering to the Lord.”³⁵¹

We find greater detail about an analogous event within the *Testament of Levi*.³⁵² There we read that as Levi was being made a king and a priest, he was anointed, washed, and given “bread and holy wine” prior to his being arrayed in a “holy and glorious vestment.” Note also that the themes of anointing,³⁵³ the removal of outer clothing,³⁵⁴ the washing of the feet,³⁵⁵ and the ritual partaking of bread and wine³⁵⁶ were prominent in the events surrounding the Last Supper of Jesus Christ with the Apostles. Indeed, we are told all the righteous may joyfully anticipate participation in a similar event when the Lord returns: “for the hour cometh that I will drink of the fruit of the vine with you on the earth.”³⁵⁷



21 And he drank of the wine, and was [*in a vision*];
and he was [*divested of his outer robes*] within [*the tent
of Yahweh*].

Figure 46. Divested of His Outer Robes

How do we make sense of Noah's being "uncovered" during his vision? Perhaps the closest Old Testament parallel to this practice is when Saul, like the prophets who were with him, "stripped off his clothes... and prophesied before Samuel... and lay down naked all that day and all that night."³⁵⁸ Jamieson³⁵⁹ clarifies that "lay down naked" in this instance meant only that he was "divested of his armor and outer robes." In a similar sense, when we read in John 21:7 that Peter "was naked" as he was fishing, it simply meant that "he had laid off his outer garment, and had on only his inner garment or tunic."³⁶⁰

21 And he drank of the wine, and was [*in a vision*];
and he was [*divested of his outer robes*] within [*the tent
of Yahweh*].

22 And Ham, the father of Canaan, saw the
nakedness of his father...

Figure 47. Saw the Nakedness of His Father

Now to verse 22. How do we understand the statement that Ham “saw the nakedness of his father”? Reluctant to attribute the apparent gravity of Ham’s misdeed to the mere act of *seeing*, readers have often concluded that Ham, in addition, must have *done* something.³⁶¹ For example, a popular proposal is that Ham committed unspeakable crimes against his mother³⁶² or his father.³⁶³



Figure 48. James Tissot, 1836-1902: *Noah's Drunkenness* (detail), ca. 1896-1902

Wenham, however, wisely observes that “these and other suggestions are disproved by the next verse” that recounts how Shem and Japheth covered their father: ³⁶⁴

As Cassuto³⁶⁵ points out: “If the covering was an adequate remedy, it follows that the misdemeanor was confined to seeing.” The elaborate efforts Shem and Japheth made to avoid looking at their father demonstrate that this was all Ham did in the tent.³⁶⁶

All this is consistent with the proposal that the misdeed of Ham was in that he intrusively entered within the Tent of Yahweh and saw Noah in the presence of God while the latter was “in the course of revelation.”³⁶⁷ This idea also fits well with what Hendel, Carr, Mettinger, Oden, and others have identified as an underlying theme throughout Genesis 1-11, namely “transgressions of boundaries”³⁶⁸ that had been set up in the beginning to separate the general run of mankind from the dwelling place of Divinity. While Noah, the righteous and blameless, as an exception to those in his generation,³⁶⁹ was in a position to speak with God face-to-face, Ham was neither qualified nor authorized to see, let alone enter into, a place of divine glory.

A parallel to this incident might be seen by reading the story of the transgression of Adam and Eve in the context of its many temple allusions. Consistent with recent scholarship that sees the Garden as a temple prototype,³⁷⁰ Ephrem the Syrian, a fourth-century Christian, called the Tree of Knowledge “the veil for the sanctuary.”³⁷¹ By way of summary of a discussion that is provided in greater detail elsewhere,³⁷² a Jewish tradition about the two special trees in the Garden of Eden holds that the foliage of the Tree of Knowledge, as an analogue to the temple veil, hid the Tree of Life from direct view: “God did not specifically prohibit eating from the Tree of Life because the Tree of Knowledge formed a hedge around it; only after one had partaken of the latter and cleared a path for himself could one come close to the Tree of Life.”³⁷³

Temple	Eden	Ark	Sinai
Holy of Holies	Summit/Heights - God-Tree of Life - The Victorious	Upper Deck - Deity - Noah	Summit/Heights - The Glorious One - Moses
Veil	Tree of Knowledge		
Holy Place	Slopes - Adam and Eve - The Righteous	Middle Part - Birds	Halfway Up - Aaron Round About - Priests
Outer Courtyard	Lower Slopes - Animals - Penitent Sinners	Lower Part - Animals	Below - People

*Figure 49. Ephrem the Syrian's Concept of Eden, the Ark, and Sinai*³⁷⁴

In describing his concept of Eden, Ephrem cited parallels with the division of the animals on Noah's Ark and the demarcations on Sinai separating Moses, Aaron, the priests, and the people, as shown here.³⁷⁵ In ancient thought, movement inward toward the sacred center is symbolically equivalent to moving upward toward the top of the sacred mountain.³⁷⁶ Recall that on Sinai, Israel was gathered in three groups: "the masses at the foot of the mountain, where they viewed God's 'Presence' from afar; the Seventy part way up; and Moses at the very top, where he entered directly into God's presence."³⁷⁷ Likewise, Ephrem described the "lower, second, and third stories"³⁷⁸ of the temple-like Ark so as to highlight the righteousness of Noah and to distinguish him from the animals and the birds.³⁷⁹ Finally, Ephrem pictured Paradise as a great mountain, with the Tree of Knowledge providing a boundary partway up the slopes. The Tree of Knowledge, Ephrem concluded, "acts as a sanctuary curtain [i.e., veil] hiding the Holy of Holies which is the Tree of Life higher up."³⁸⁰

Recurring throughout the Old Testament are echoes of such a layout of sacred spaces and the accounts of dire consequences for those who attempt unauthorized entry through the veil into the innermost sanctuary. By way of analogy to the situation of Adam and Eve and its setting in the temple-like layout of the Garden of Eden, recall that service in Israelite temples under conditions of worthiness was intended to sanctify the participants. However, as taught in Levitical laws of purity, doing the same "while defiled by sin, was to court unnecessary danger, perhaps even death."³⁸¹

Careful analysis of the narrative features of the Genesis account provides support for these ancient perspectives about the nature of Adam and Eve's actions. The subtle conflation of the location of two trees "in the midst"³⁸² (literally, "in the center"³⁸³) of the Garden of Eden prepares readers for the confusion that later ensues in the dialogue with the serpent, and set the stage for the transgression of Adam and Eve.



Figure 50. James Tissot, 1836-1902: *The Brazen Serpent*, ca. 1896-1902

Of great importance in understanding the story of that transgression is the fact that the serpent is a frequently-used representation of the Messiah and his life-giving power.³⁸⁴ Moreover, with specific relevance to the location of his appearance to Eve, evidence suggests that the form of the Seraphim, whose function it was to guard the Divine Throne, was that of a fiery winged serpent.³⁸⁵



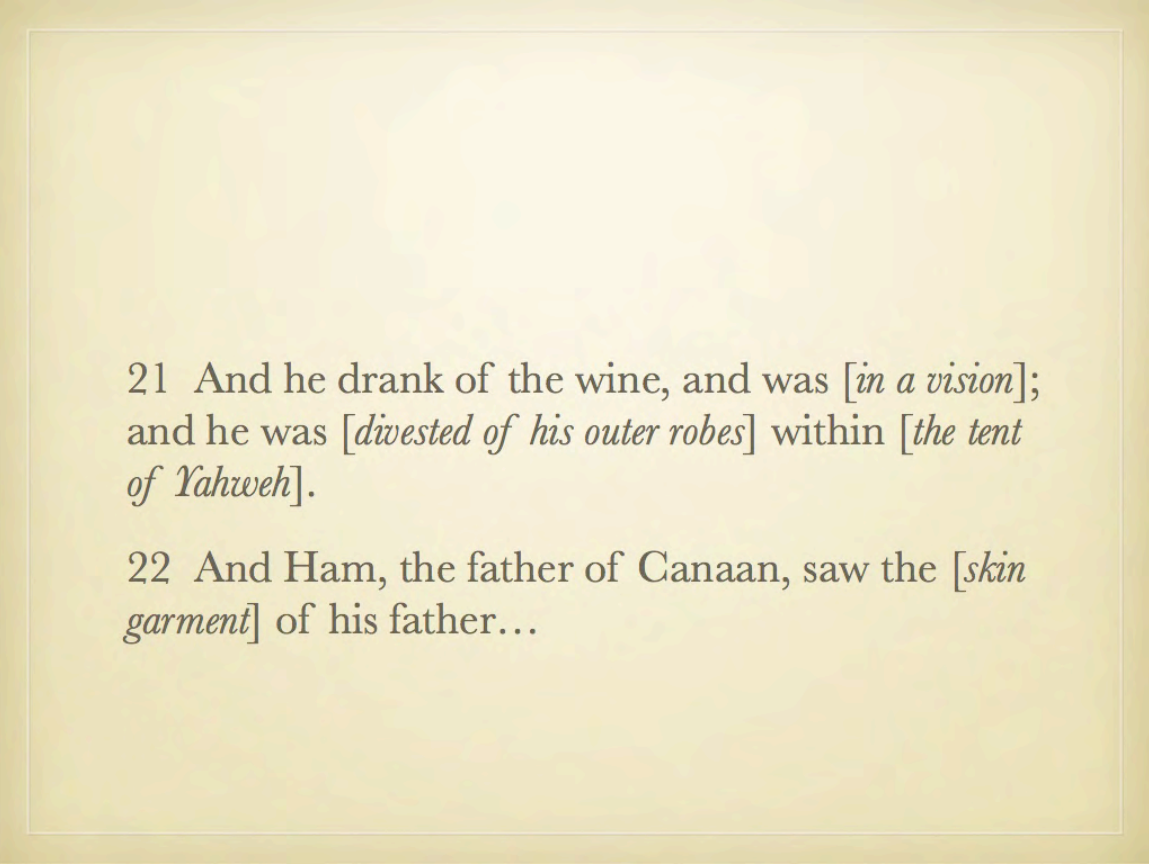
Figure 51. Giuliano Bugiardini, 1475-1554: *Adam, Eve (detail)*, ca. 1510

If it is true, as Ephrem the Syrian believed, that the Tree of Knowledge was a figure for “the veil for the sanctuary,”³⁸⁶ then the serpent in the Garden of Eden positioned itself, in the extreme of sacrilegious effrontery, as the very “keeper of the gate.”³⁸⁷ Simply put, the gift of fruit from the Tree of Life, by which Adam and Eve would someday “become divine,”³⁸⁸ and for which the Tree of Knowledge constituted a part of the approach, was, as yet, “an unattainable thing [t]hat was *not in its time*.”³⁸⁹

If this understanding of the situation in Eden is correct, the sin of Ham would be a striking parallel to the transgression of Adam and Eve.³⁹⁰ Noah was positioned directly in front of, or perhaps even seated upon, a representation of the throne of God.³⁹¹ Without proper invitation, Ham approached the curtains of the “tent of Yaweh,”³⁹² and looked at the glory of God that was “uncovered within”³⁹³—literally, “in the midst of”³⁹⁴—the tent, just as Eve, “cleared a path” for herself so she could “come close to the Tree of Life”³⁹⁵ that was located “in the midst of”³⁹⁶ the Garden. Emerging from the tent, Noah cursed Canaan,³⁹⁷ who is likened in the *Zohar* to the “primordial serpent”³⁹⁸ that was cursed by God in Eden. Elaborating on rabbinic commentary about similarities in the nature of the curse itself, Daniel Matt notes that:³⁹⁹

The curse uttered against Canaan parallels the curse pronounced upon the serpent in the Garden. As the serpent is more cursed than all other animals, who are themselves enslaved to humanity, so Canaan is doomed to be a “slave of slaves.”⁴⁰⁰

By way of contrast to Ham and Canaan, *Targum Neofiti*, asserts that the specific blessing given by Noah to his birthright son Shem is to have the immediate presence of the Lord with him and with his posterity:⁴⁰¹ “[M]ay the Glory of his *Shekhinah* dwell in the midst of the tents of Shem.”



21 And he drank of the wine, and was [*in a vision*];
and he was [*divested of his outer robes*] within [*the tent
of Yahweh*].

22 And Ham, the father of Canaan, saw the [*skin
garment*] of his father...

Figure 52. Skin Garment

Continuing, we encounter the question of what is meant by the “nakedness” of Noah. As with Noah’s drinking of the wine, some readers see his “nakedness” as shameful and interpret this verse etiologically, as an explanation for later guidelines in the Mosaic code that were designed to prevent anyone from seeing the nakedness of the temple priests.⁴⁰² However, as an alternative, what has just been outlined about Ham’s having intrusively looked at the divine Presence might be sufficient explanation for the description.

Going further, however, Nibley⁴⁰³ argued from the interpretations of some ancient readers⁴⁰⁴ that the Hebrew term for “nakedness” in this verse, *’erwat*, might be better rendered as “skins,” *’orot*—in other words, an animal skin garment corresponding, in this instance, to the “coats of skins”⁴⁰⁵ [*kuttonet ’or*] given to Adam and Eve for their protection after the Fall. The two Hebrew words *’erwat* and *’orot* would have looked nearly identical in their original unpointed form. After tracing the traditions concerning the “coat of skins” that Adam wore, Louis Ginzberg asserts that they “served to the former generations [i.e., to those who lived before the time of Moses] as priestly garments.”⁴⁰⁶ Indeed, *Midrash Rabbah* specifically asserts that the garment of Adam had been handed down to Noah, who wore it when he offered sacrifice.⁴⁰⁷



Figure 53. Tabernacle Coverings and Curtains

In the current context, the possibility signaled by Morales⁴⁰⁸ that “the ‘covering [*mikseh*] of the Ark’⁴⁰⁹ establishes a link to the [skin] ‘covering of the Tabernacle’”⁴¹⁰ is significant.⁴¹¹ The idea that not only the Ark and the Tabernacle, but also Noah himself might have been covered in a priestly garment of skins is intriguing when we consider Philonenko’s observation that “the temple is [itself] considered as a person and the veil of the temple as a garment that is worn, as a personification of the sanctuary itself.”⁴¹² Could it be that just as it is specifically pointed out in scripture that Noah “removed the [skin] covering of the Ark” in Genesis 8:13, he subsequently removed his own ritual covering of skins, the “garment of repentance”⁴¹³ that was at that time worn as outer clothing, in preparation for being “clothed upon with glory”?⁴¹⁴

21 And he drank of the wine, and was [*in a vision*];
and he was [*divested of his outer robes*] within [*the tent
of Yahweh*].

22 And Ham, the father of Canaan, [*took*] the [*skin
garment*] of his father...

Figure 54. Took the Skin Garment

Some ancient readers went further, stating that Ham not only *saw* but also *took* the “skin garment” of his father, intending to usurp his priesthood authority. Though the tradition may be older, the prime extant sources for this idea are the *Babylonian Talmud Pesahim* 44b and *Pirke de Rabbi Eliezer*, in which Rabbi Judah said:⁴¹⁵

The tunic that the Holy One, blessed be His Name, made for Adam and his wife was with Noah in the Ark; when they left the Ark, Ham, the son of Noah, took it, and left with it, then passed it on to Nimrod.

The fact that this account is embedded in the story of Nimrod rather than appearing in the expected place within the story of Noah strengthens the argument that it is an independent tradition. In a statement made prior to the English publication of any sources that mention the stolen garment, Heber C. Kimball, a member of Brigham Young’s First Presidency, gave his view that Ham was cursed because he “pulled the clothing off from his father Noah.”⁴¹⁶

Rabbi Eliezer, among others, continues the intrigues of the stolen garment forward to the time of Esau, who murdered Nimrod for it, and to Jacob, who wore it in order to obtain Isaac’s blessing.⁴¹⁷ In turn, Nibley traces the theme backward to traditions telling of how Satan conspired to get the garment from Adam and Eve,⁴¹⁸ and to premortal accounts of the fight for the possession of the garment of light in heaven.⁴¹⁹

The rabbis, by the way, disagreed over the nature of Noah’s garment:⁴²⁰ “‘It’s a mantle,’ according to Rabbi Yudan; ‘An undergarment,’ according to Rabbi Huna.” In either case, our translator is quick to point out that it served as a protection⁴²¹ for the body of its wearer—

and that, as a result of Shem's obedience, his descendants would merit the safety that the garment afforded, while the posterity of Canaan would be deprived of it.⁴²² While Shem received the reward of the "fringed cloak [*tallit*],"⁴²³ Japheth received the *pallium*, "a cloak with clasps and buttons on the shoulder."⁴²⁴ Tvednes observes that "Ham's descendants, by this account, were left naked."⁴²⁵ Nibley explains the rabbinic confusion about whether Noah's garment was an outergarment or an undergarment as being due to the fact that there were two articles of clothing involved in the episode: while it was a "coat of skins" that Ham reportedly took, it was a woven mantle that Shem and Japheth afterward used to cover Noah.⁴²⁶



Figure 55. Stephen T. Whitlock, 1951-: *Noah Sees the Ark in Vision* (detail)⁴²⁷

Summary and Conclusions

In this paper, I have tried to demonstrate that the story of Noah not only recapitulates the stories of the Creation,⁴²⁸ the Garden,⁴²⁹ and the Fall of Adam and Eve,⁴³⁰ but also replays the temple themes in these accounts, including the significant theme of *rest*. Noah's name means "rest," the noisy clamor of the wicked prevented rest, Noah's labors provided rest, and Noah eventually entered into the rest of the Lord, meaning the fulness of His presence.

Apart from the Tabernacle of Moses⁴³¹ and the Temple of Solomon,⁴³² Noah's Ark is the only structure mentioned in the Bible whose design was directly revealed by God.⁴³³ I have argued that, like these other sacred structures, Noah's Ark "was designed as a temple"⁴³⁴—specifically, a *mobile* sanctuary, as were the Tabernacle and the ark of bulrushes that saved the baby Moses.⁴³⁵ Each of these structures can be plausibly described as a traveling vehicle of rescue that was designed to parallel in function God's portable pavilion or chariot.⁴³⁶ I have shown how this theme plays out in both the original creation and the Noachic re-creation accounts. I have also explored 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.

As the book of Moses highlights Adam's diligence in offering sacrifice when he entered the fallen world,⁴³⁷ so the book of Genesis describes Noah's first action on the renewed earth as being the building of an altar for burnt offerings.⁴³⁸ Most of the significant elements in the Garden of Eden are present in Noah's garden: a prominent mountain, fruit whose eating leads to important consequences, and a place of holiness where unauthorized entry is forbidden.⁴³⁹ This holy place becomes the scene of a "Fall" and consequent judgment.⁴⁴⁰ Often, the instigator of this "Fall" is wrongfully seen to be Noah who, it is reported, succumbed to the intoxicating influence of wine from his vineyard. However, the scriptures omit any hint of wrongdoing by Noah, and instead reserve all condemnation for his grandson Canaan,⁴⁴¹ who is likened in the *Zohar* to the "primordial serpent"⁴⁴² who was cursed by God in the Garden of Eden.⁴⁴³ And what was the sin? If we have understood the situation in Eden correctly, it is a perfect parallel to the transgression of Adam and Eve. Without proper invitation, Ham approached the curtains of the "tent of Yaweh,"⁴⁴⁴ and looked at the glory of God that was "uncovered within"⁴⁴⁵—literally, "in the midst of"⁴⁴⁶—the tent, in what might have been part of an effort to steal Noah's priesthood garment and usurp his authority.⁴⁴⁷

The Prophet Joseph Smith asserted that Noah "was not drunk, but in a vision."⁴⁴⁸ According to Koler and Greenspahn: "This explains why Shem and [Japheth] refrained from looking at Noah even after they had covered him, significantly *'ahorannît* [Heb. "backward"] occurs elsewhere with regard to avoidance of looking directly at God in the course of revelation."⁴⁴⁹

In closing, I must admit that while the evidence I have presented about temple symbolism in the story of Noah is surely suggestive, unequivocal confirming evidence of certain points remains elusive. Specifically, there are parts of the story of the tent as a sanctuary where I still feel all at sea. As to the resemblances of the Tabernacle to the Ark, however, I'm confident we're on solid ground.

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Endnotes

- 1 R. S. Hendel, *Demigods*, p. 23. Cf. discussion by Hendel of Genesis 6:1-4 in H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 13, where he specifically includes the eating of the forbidden fruit in the Garden of Eden, the mating of the sons of God with the daughters of men, and the building of the Tower of Babel as examples of such transgressions in Genesis 1-11.
- 2 D. M. Carr, *Reading*, p. 239.
- 3 T. N. D. Mettinger, *Eden*, p. 127.
- 4 R. A. Oden, Jr., *Divine aspirations in Atrahasis and in Genesis 1-11*, pp. 211, 215.
- 5 S. T. Whitlock, August 16 2012 observed that the historical conflation in the term “cleave” of two closely related word forms with nearly opposite meanings (to divide/to unite; see discussion of the confusion in D. Harper, *Dictionary*, cleave (1), cleave (2); J. A. Simpson *et al.*, *OED*, s.v. cleave (2), 305, p. 267) is a happenstance that has left English speakers with a useful way to conceive of the ambivalent nature of the human-divine boundary: “... the difference between whether a boundary is used to divide or unite... man and God is completely dependent on the orientation of man (see, e.g., D&C 52:5-6, 93:1), in that returning to God’s presence requires that we be like Him (see, e.g., Leviticus 19:2; 2 Corinthians 3:18; Ephesians 4:13; 1 John 3:2; 3 Nephi 27:27; D&C 88:40, 107; J. M. Bradshaw, *God’s Image 1*, p. 77 n. 1-14). To the extent that we are not like God we are separated (see, e.g., D&C 1:14, 50:8, 56:3, 63:63, 64:35, 85:11, 101:90, 133:63), and the separation is for our benefit (not God’s) because it gives us ‘space’ to repent (see Alma 12:24).” For a discussion of how the theme of the “two ways” structures chapters 5-8 of the book of Moses, see *ibid.*, pp. 342-351.
- 6 Regarding the application of this phrase to Enoch and his people, see Moses 6:39, 7:69. Regarding Noah and his sons, see Moses 8:27. In addition, Abraham is commanded by the Lord to “walk before me” in Genesis 17:1, and Isaac speaks of “The Lord, before whom I walk” in Genesis 24:40. About possible reasons for the overlap and confusion between the characters of Noah, Enoch, and other patriarchs in the ancient literature, see H. W. Nibley, *Enoch*, pp. 22-55. Note that the figures of Enoch (see, e.g., J. C. Reeves, *Heralds*, pp. 185) and Noah (see, e.g., A. A. Orlov, *Enoch-Metatron*, pp. 306-320) were sometimes deprecated in the later rabbinical literature.
- 7 See, e.g., the discussion in J. M. Bradshaw, *God’s Image 1*, pp. 234-240.
- 8 For a preliminary discussion of these contrasting themes, see *ibid.*, pp. 342-351. On the Flood in the context of purification, see E. A. Harper, *It’s a Washout*; L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), pp. 135-136.
- 9 Sailhamer has commented on the relationship between the accounts of the Creation, the covenant at Mount Sinai, and the Flood as follows (J. H. Sailhamer, *Genesis*, p. 94 n. 8:20-9:17):

One of the clearest indications [that the Creation account of Genesis 1 has been composed to foreshadow the giving of the covenant at Mount Sinai] is the pattern of

“ten words.” Just as the whole of the covenant could be stated in “ten words” [i.e., the Ten Commandments—see Exodus 34:28], so the whole of the universe could be created in “ten words” [i.e., “And God said” occurs ten times in Genesis 1: vv. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29]. The same pattern lies behind the account of the Flood. Through the whole of the account there is the same tenfold repetition of “and God/the Lord said” [Genesis 6:7a, 6:13a, 7:1a, 8:15 (twice), 8:21a, 9:1a, 9:8a, 9:12a, 9:17]... Such patterns are a part of the whole of the compositional scheme of the book. Within the structure of Genesis, the number ten is unusually dominant, e.g., ten individuals in the lists of names in chapter 5 and chapter 11, and the tenfold reiteration of the promised blessing throughout the book.

10 See, e.g., A. J. Tomasino, *History*, p. 129.

11 See, e.g., J. H. Sailhamer, *Genesis*, p. 80; A. J. Tomasino, *History*, pp. 129-130.

12 See, e.g., J. M. Bradshaw, *The tree of knowledge as the veil of the sanctuary*.

13 I am collaborating with David Larsen on a more extensive discussion of these and related matters as part of a detailed commentary that will include Moses 6:12-8:30 and Genesis 5:6-11:32 in J. M. Bradshaw *et al.*, *God's Image 2*.

14 E.g., A. Cotterell, *Dictionary*, p. 285.

15 References to Nuh are scattered in dozens of references throughout the Qur'an (for a list, see *Islamic View of Noah*, *Islamic View of Noah*).

16 E.g., J. M. Bradshaw, *God's Image 1*, pp. 654-657; E. M. Thury *et al.*, *Introduction*, pp. 116-117, 122-124.

17 E.g., S. Dalley, *Atrahasis*.

18 E.g., A. George, *Gilgamesh*.

19 E.g., T. Jacobsen, *Eridu*.

20 E.g., D. Leeming, *World Mythology*, p. 99, s.v. Deucalion and Pyrrha; Ovid, *Ovid's Flood Story*; Pseudo-Lucian, *De Dea Syria*, 11-13, pp. 33-34, see also p. 81 n. 98.

21 E.g., A. Cotterell, *Dictionary*, pp. 79-80.

22 J. H. Walton, *Lost World*; J. H. Walton, *Genesis 1*.

23 M. S. Smith, *Priestly Vision*.

24 Though there is no evidence of the story of Flood being used in connection with Israelite temple ritual, it lived on as part of the sacred rites of other diverse cultures. See, e.g., J. M. Bradshaw, *God's Image 1*, pp. 655-656; C. Westermann, *Genesis 1-11*, p. 405.

25 From the Disney film *Fantasia 2000*.

26 J. E. Seaich, *Ancient Texts 1995*, p. vii.

27 M. Barker, *Hidden*, p. 34.

28 LaCocque observes: “To consider [such stories as tales] for children is only possible when the story is vaguely known, when it is considered from a distance, and with a

preconceived feeling that nothing can be learned from so 'naïve' a tale" (A. LaCocque, *Trial*, pp. 10-11).

- 29 H. W. Nibley, *Before Adam*, p. 63. Commenting further on simplistic assumptions that believers too often apply to the story of Noah, Nibley wrote (*ibid.*, p. 66):

From where he was, "the whole earth" (Genesis 8:9) 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 mountaintops. 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. "He sent forth a dove from him, to see if the waters were abated from off the face of the ground" (Genesis 8:8). Couldn't he see for himself? Not where the dove went. It was not until seven days later that he sent it out again; and after flying all day, the bird came back with a green leaf fetched from afar; "so Noah knew that the waters were abated from off the earth" (Genesis 8:11). Still he waited another seven days. When the dove did not return, Noah had his answer. In some distant place, trees were bearing and there was birdfood to be found. But not where Noah was. All that time he had not dared to open up.

Note that the author does not fall into the literary trap of telling where the birds went and what they saw. That became a standard theme of early Oriental literature, faithfully reflected in the classical stories of the sea-eagle and the hoopoe. All Noah tells us is what *he* saw of the birds and the flood. The rain continued at least in spots, for there was that magnificent rainbow. Why do Christians insist on calling it the first rainbow, just because it is the first mentioned? Who says that water drops did not refract light until that day? Well, my old Sunday School teacher, for one, used to say it. The rainbow, like the sunrise, is strictly the product of a point of view, for which the beholder must stand in a particular place while it is raining in another particular place and the sun is in a third particular place, if he is to see it at all. It is a lesson in relativity.

Of course, Nibley also took issue with skeptics who believed that there was no historical antecedent for the kinds of events reported in the Bible. As Parley P. Pratt wrote about such views in his day (P. P. Pratt, *Voice*, p. 4):

It was well for Noah that he was not well-versed in the spiritualizing systems of modern divinity; for under their benighted influence he would never have believed that so marvelous a prophecy would have had a literal meaning and fulfillment. No, he would have been told that the Flood meant a spiritual flood, and the Ark a spiritual ark, and the moment he thought otherwise he would have been set down as a fanatic, knave, or fool. But it was so—that he believed the prophecy literally. Here then is a fair sample of foreknowledge, for all the world who did not possess it perished by the Flood.

See D. E. Jeffery, *Noah's Flood* and C. M. White *et al.*, *Noachian Flood Story* for considered LDS perspectives on reconciling current scientific findings with the Genesis flood story. See also M. S. Petersen, *Earth*, p. 432; J. A. Widtsoe, *Flood*.

30 1 Corinthians 13:11.

31 <http://www.movieposter.com/posters/archive/main/34/MPW-17383>, 16 July 2012.

32 N. Wyatt, *Water*, p. 219.

33 S. Lessin, *Galzu*.

34 *Ibid.*

35 *Photos with Russell Crowe*, *Photos with Russell Crowe*.

36 P. Hall, *Just How Much*.

37 *Ibid.*

38 *Noah* (film), *Noah* (Film).

39 P. Hall, *Just How Much*.

40 *Ibid.*

41 J. Smith, Jr., *Teachings*, 25 March 1839, p. 137.

42 J. Smith, Jr., *Words*, 29 January 1843, p. 161.

43 J. E. Faulconer, *Incarnation*, p. 44.

44 *Ibid.*, p. 44, emphasis mine.

45 In response to a request in 1831 by his brother Hyrum to explain the translation process more fully, Joseph Smith said that “it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon; and...it was not expedient for him to relate these things” (J. Smith, Jr., *Documentary History*, 1:220).

46 *Ibid.*, 1:315; see also D&C 1:29, 20:8.

47 *Ibid.*, 1:315; see also D&C 1:29, 20:8.

48 J. E. Faulconer, *Dorrien*, p. 426.

49 J. E. Faulconer, *Incarnation*, pp. 44-45, emphasis mine. Cf. J. E. Faulconer, *Study*, pp. 124-128.

50 A. G. Zornberg, *Genesis*, pp 31-32.

51 http://everyonesteablogspot.com/2012_03_01_archive.html, 26 June 2012.

52 <http://www.icr.org/article/467/>, 26 June 2012.

53 N. Wyatt, *Water*, pp. 224-225.

54 J. Smith, Jr., *Words*, 29 January 1843, p. 161.

55 See R. S. Hendel, *Tangled Plots*.

56 That much of the shaping of *Genesis* to highlight the interconnections with subsequent biblical stories was done, as seems likely, by authors who lived after the time of Moses should not be a foreign concept to readers of the Book of Mormon, who are familiar with the history of how its inspired editors wove separate overlapping records from earlier times into the finished scriptural narrative. The authors and editors of the Book of

Mormon knew that the account was not preserved primarily for the people of their own times, but rather for later generations (e.g., 2 Nephi 25:31; Jacob 1:3; Enos 1:15-16; Jarom 1:2; Mormon 7:1, 8:34-35). More specifically, President Ezra Taft Benson testified: "It was meant for us. Mormon wrote near the end of the Nephite civilization. Under the inspiration of God, who sees all things from the beginning, he abridged centuries of records, choosing the stories, speeches, and events that would be most helpful to us" (E. T. Benson, *Book of Mormon—Keystone*).

Neither should the idea be disturbing to modern readers that the story of the Flood, as we have it today, might "be read as a kind of parable" (J. Blenkinsopp, *The structure of P*, p. 284)—its account crafted with specific pedagogical purposes in mind. "If this is so," writes Blenkinsopp, "it would be only one of several examples in P [one of the presumed redactors of the Genesis account] of a paradigmatic interpretation of events recorded in the earlier sources with reference to the contemporary situation" (*ibid.*, p. 284). More simply put, Nephi himself admitted: "I did liken all scriptures unto us, that it might be for our profit and learning" (1 Nephi 19:23). Nephi left us with significant examples where he deliberately shaped his explanation of Bible stories and teachings in order to help his hearers understand how they applied to their own situations (e.g., 1 Nephi 4:2, 17:23-44).

57 N. Wyatt, *Water*, pp. 224-225.

58 *Ibid.*, p. 224.

59 Examples of ancient parallels to the book of Moses story of Enoch include the following, taken from *Book of Moses*, *Book of Moses*:

Moses 6: ... As one example of such parallels, Moses 6:31 calls the 65 year-old Enoch a "lad" (the only use of this term in LDS scripture), corresponding to the somewhat puzzling use of this term to describe Enoch/Metatron in, e.g., 2 Enoch 10:4 and 3 Enoch 3:2, 4:2, and 4:10. Other examples of parallels with pseudepigraphic Enoch literature unknown to Joseph Smith include the following: Mahijah/Mahujah enquires of Enoch; (Moses 6:39-40; cf. Dead Sea Scrolls 4QEnGiants 1:20); Enoch speaks of the existence of the souls of men before they were born (Moses 6:51; cf. 2 Enoch 23:4-5).

Moses 7: This chapter continues the story of Enoch's preaching, including a vision of the "Son of Man"—a favorite motif in pseudepigraphal book of 1 Enoch. While the identity of the "Son of Man" in 1 *Enoch* has been a matter of debate, in Moses 7 the title is clearly understood to refer to Jesus Christ. Moses 7 concludes with the story of how Enoch gathered the righteous into a city he called Zion. The city became so righteous that "God received it up into his own bosom." Other specific parallels with the Enoch literature include the following: Enoch sees all generations (Moses 7:4; cf. 3 Enoch 45); Enoch sees all of men's deeds (Moses 7:41; cf. 2 Enoch 53:2); the ark protected by the hands of God (Moses 7:43; cf. 1 Enoch 67:2); Enoch weeps over mankind (Moses 7:44; cf. 2 Enoch 41:1); the earth complains of men's wickedness (Moses 7:48; cf. 1 Enoch 7:6); Enoch is given a right to the divine throne (Moses 7:59; cf. 3 Enoch 10:1-3); the Lord's house/tabernacle shall be called Jerusalem

(Moses 7:62; cf. Testament of Levi 10:4, citing an otherwise unknown Enoch source); Enoch sees all things (Moses 7:67; cf. 2 Enoch 40:1).

Wikipedia editors have been asking for negative opinions on the book of Moses since June 2010, with no takers so far:

Reading this article gives the impression that no criticisms have been made of this book. I find this a bit hard to believe, there must be other opinions that should be included in this article.

60 Cf. Jeremiah's vision of the return of primal desolation to the tribe of Judah (Jeremiah 4:23-27). Of course, to say that God "unmakes" creation is an exaggeration. For example E. A. Harper, *The Flood: Re-creation sees the Deluge as a "nuanced de-creation" that preserves a remnant of every facet of the old creation and preserves its original separations and divisions. As will be discussed further below, God's "re-creation" is also nuanced in the sense that His instructions to Noah both recapitulate His commandments to Adam and also modify them in significant ways.*

61 J. D. Levenson, *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence*, p. 101. For an extensive discussion of the different contexts in which rest occurs in ancient Near Eastern cosmogonies, see J. H. Walton, *Genesis 1*, pp. 110-118.

62 J. D. Levenson, *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence*, p. 101.

63 In V. Montejo, *Popol Vuh*, p. 33.

64 N. Wyatt, *Water*, pp. 218-219.

65 *Ibid.*, p. 221.

66 Westermann finds the theme of the flood being "due to a revolt of humankind" in about one-third of the hundreds of worldwide flood accounts surveyed (C. Westermann, *Genesis 1-11*, p. 402). For a brief but dense survey of ancient flood narratives from around the world, see *ibid.*, pp. 398-405.

67 E.g., "I am losing sleep [to their uproar]" (B. R. Foster, *Atrahasis*, 1:359, p. 239). See *ibid.*, 1:355-359, p. 239. See also E. A. Speiser, *Creation Epic*, 1:21-50, p. 61.

68 A. J. Christenson, *Sacred Tree*, p. 3. See A. J. Christenson, *Popol Vuh 2004*, lines 1803-1822, pp. 65-66.

69 (A. J. Christenson, *Popol Vuh 2003*, p. 115.

70 T. N. D. Mettinger, *Eden*, pp. 126-127. In *Enuma Elish*, the noisy ways of the lesser gods that disturbed Ti'amat are described as being "mutinous" in the translation of Speiser (E. A. Speiser, *Creation Epic*, 1:49, p. 61, see also 1:21-50, p. 61), though Dalley renders the term more neutrally as "troublesome" (S. Dalley, *Epic*, p. 234). For a general discussion of the idea of revolt against the gods in the related story of *Atrahasis*, see R. A. Oden, Jr., *Divine aspirations in Atrahasis and in Genesis 1-11*.

It is important to note that there is much more complexity to the use of the motif of noise in related Mesopotamian literature than we have presented here. See Chen for a

thorough discussion of how the theme of noise is also used strategically in other ways in *Atrahasis* (Y. S. Chen, *Traditions*, pp. 391-392):

... to create a logical connection and progression among different episodes of the flood epic, more obvious in the [Old Babylonian] version than in the late recensions. Here it is important to recapitulate the story line more concisely: the hard toil the senior gods imposed on the junior gods led to the latter group's noise of groaning and grumbling, which in turn led the labour gang to make the noise of defiance and rebellion outside the door of Enlil's residence. To resolve the crisis, human beings were created and the task of labour was transferred on to them, so was the noise, which foreshadows the coming crisis. As the growing human population make too much noise, Enlil was disturbed in his repose. To put down that noise, Enlil sent plague to stem rapid and boisterous human growth. Human beings on the other hand, under the instructions given by Enki to Atra-hasīs, countered Enlil's attack by making a louder noise. They also shifted their devotion from their patron deities to the deities responsible for the plague in order to ward off the attack. As the attack was lifted, human beings recovered, and so did their disturbing noise to Enlil. Such confrontation was repeated two more times in the epic, until at last the frustrated Enlil decided to send the Flood to wipe out the entire human race once for all. The noises of the destructive agents, Adad, Anzu, and the Flood, even frightening the gods, smothered the human noise of vitality and replaced it with the human noise of groaning and the noise of the mother goddess' cry (even that died away because of the excess of the goddess' grief), an indication of the human race's destruction.

The use of the motif of noise in the flood epic seems to be its author's ingenious (re)interpretation of the cause of destruction and reorganization of the sequence of events in the Sumerian compositions dealing with catastrophe.

71 J. J. Tissot, *Old Testament*, 1:236. In the public domain.

72 Exodus 32:17-19.

73 J. C. Reeves, *al-Yaqubi*. See also W. L. Lipscomb, *Seth*, 18-23, pp. 193-196.

74 Genesis 18:20-21. Cf. R. A. Oden, Jr., *Divine aspirations in Atrahasis and in Genesis 1-11*, p. 210, who explicitly compares the Hebrew word for the "cry" of Sodom (*ze'aqa*) to the Akkadian *rigmu* in the *Atrahasis* epic.

75 Moses 8:30.

76 Moses 7:48 (emphasis added). See also vv. 54, 58, 61, 64. Cf. Pseudo-Philo, *Biblical Antiquities*, 1:20, p. 77: "This child [Noah] will give rest to us *and to the earth from those [wicked] who are therein*" (emphasis added); G. W. E. Nickelsburg, *1 Enoch* 1, 106:17, p. 536: "And he will cleanse [or calm (see *ibid.*, pp. 547-548 n. [106:]16-18)] the earth from the corruption that is on it."

77 Image from J. V. Canby, *Ur-Nammu*, frontispiece.

78 B. R. Foster, *Atrahasis*, 1:191, p. 235. See also S. Dalley, *Epic*, p. 261; E. A. Speiser, *Creation Epic*, 6:8, p. 68.

79 See B. R. Foster, *Atrahasis*, 1:21-26, p. 230.

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- 80 See T. Jacobsen, *Eridu*, pp. 145-146.
- 81 Longing for the return of mankind from their nomadic wanderings, Nintur expressed her hopes as follows: "May they come and build cities and cult places, that I may cool myself in their shade" (*ibid.*, p. 145).
- 82 G. K. Beale, *Temple*, pp. 66-80; J. M. Bradshaw, *God's Image 1*, pp. 146-49; R. N. Holzapfel *et al.*, *Father's House*, pp. 17-19; J. M. Lundquist, *Reality*; J. Morrow, *Creation*; D. W. Parry, *Garden*; D. W. Parry, *Cherubim*; J. A. Parry *et al.*, *Temple in Heaven*; T. Stordalen, *Echoes*, pp. 112-116, 308-309; G. J. Wenham, *Sanctuary Symbolism*.
- 83 The Hebrew terms in Genesis for "to dress" (*'ābad*) and "to keep" (*šāmar*) respectively connote "to work, serve, till" (F. Brown *et al.*, *Lexicon*, 712b-713c) and "keep, watch (guard), preserve" (*ibid.*, 1036b).
- 84 See, e.g., Numbers 3:8, where it says that the Levites "shall keep (*šāmar*) all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service (*'ābad*) of the tabernacle."
- 85 See J. M. Bradshaw, *Moses Temple Themes*, pp. 173-183.
- 86 See C. Westermann, *Genesis 1-11*, p. 414 n. 6:9.
- 87 The Qur'an likewise sees Noah as a *caliph* or viceregent successor to Adam (see I. Zilio-Grandi, *Paradise*, p. 83).
- 88 G. Weil, *Legends*, p. 83.
- 89 al-Tabari, *Creation, Creation*, 1:132-133, p. 303; A. I. A. I. M. I. I. al-Tha'labi, *Lives*, p. 61.
- 90 *Ether* 3:4.
- 91 For ancient traditions about shining stones within Noah's Ark and parallels with the sixteen shining stones of the Brother of Jared in the Book of Mormon (*Ether* 2:22-25, 3:1-6), see H. W. Nibley, *Lehi* 1988, pp. 364-379; H. W. Nibley, *Approach*, pp. 340-358; H. W. Nibley, *Howlers*, p. 244. Nibley also points out connections between such stones and the biblical Urim and Thummim, as explicitly described in *Ether* 3:23-28. See C. Van Dam, *Urim and Thummim* for a detailed study of the Urim and Thummim. See N. Read *et al.*, *New Light* for a brief discussion of the scientific studies of radioluminescent light.
- 92 J. Smith, Jr., *Teachings*, 2 July 1839, p. 157.
- 93 Moreover, Noah was said to have "taught the things of God, even as it was in the beginning" (*Moses* 8:16), i.e., as it was in the days of Adam.
- 94 See, e.g., N. Wyatt, *Water*, pp. 206-207. J. R. Davila, *Flood Hero* finds the evidence for Noah's kingship more ambivalent than does Wyatt. The Old Babylonian versions of the *Sumerian King List* (M. W. Chavalas, *Ancient Near East*, p. 82) say that kingship descended from heaven to earth exactly twice: once "right at the beginning of civilized life and again after the flood" (W. G. Lambert, *Babylonian Wisdom*, p. 154). However, Davila concludes that the inclusion of a flood hero in this list was a late addition.
- Note that Yima, the hero of the Zoroastrian flood story, is explicitly called a king (D. Leeming, *World Mythology*, s. v. Zoroastrian Mythology, p. 412). In some of these accounts

accounts, Yima is said to have ruled over a golden age of humanity that came to an end because he sinned and, in likeness of the result of the transgression of Adam and Eve, human beings lost their immortality (see A. Ferdowsi, *Shahnama*, pp. 7-8; F. M. Müller, *Yasts*, 19:(7):35-36, 38, pp. 293-295).

95 Wyatt argues that the “ritual preparation of priests, with elaborate unction procedures..., was undoubtedly modeled on royal conventions,” and that the duties of priests were, strictly speaking, certain duties of the king that he had delegated to them because he could not perform the ongoing volume of required rituals personally. In Egypt, Ugarit, and Israel “only the king had, *ex officio*, direct access to the gods. All other priest were strictly deputies” (N. Wyatt, *Degrees*, p. 220).

96 Image in Cohn, p. 27.

97 See, e.g., B. Embry, *Naked Narrative*, p. 426 n. 22. See more on this below.

98 E. A. Harper, *You Shall Make*, pp. 53-54.

99 Genesis 7:18.

100 Although KJV Genesis 9:21 translates the relevant phrase as “within his tent,” the Hebrew is identical to the phrase describing the Tree of Life “in the midst of” the Garden of Eden (Genesis 2:9).

101 G. W. E. Nickelsburg, 1 Enoch 1, 106:2, p. 536. For a more extensive discussion of accounts of Noah’s “angelomorphic” appearance in pseudepigrapha, see C. H. T. Fletcher-Louis, *Glory*, pp. 33-55.

102 Moses 8:13.

103 Regarding the application of this phrase to Enoch and his people, see Moses 6:39, 7:69. Regarding Noah and his sons, see Moses 8:27. In addition, Abraham is commanded by the Lord to “walk before me” in Genesis 17:1, and Isaac speaks of “The Lord, before whom I walk” in Genesis 24:40.

104 See Kraeling and Bailey, cited in E. A. Harper, *Glad Tidings* 1, p. 14 n. 19.

105 M. D. Litwa, *We Are Being*, p. 104. Cf. C. Westermann, *Genesis* 1-11, p. 358 links the concept of walking with God to 1 Samuel 25:15f., “where [the phrase] describes friendly everyday conduct with regard to one’s neighbors. The old tradition understood the words in the sense that Enoch stood in a direct and immediate relationship to God..., and so was entrusted with God’s plans and intensions.” By extension, this idea may be applied to Noah, of whom the same scriptural phrase is used. See also J. C. VanderKam, *Enoch*, pp. 12-13.

106 M. D. Litwa, *We Are Being*, p. 105.

107 See C. Westermann, *Genesis* 1-11, p. 359. Berossus, *History* writes:

Xisuthrus then paid his adoration to the earth: and having constructed an altar, offered sacrifices to the gods, and, with those who had come out of the vessel with him, disappeared.

They, who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise informed them that it was upon account of his piety that he was translated to live with the gods; that his wife and daughter, and the pilot, had obtained the same honor. To this he added, that they should return to Babylonia; and, as it was ordained, search for the writings at Sippara, which they were to make known to all mankind: moreover that the place, wherein they then were, was the land of Armenia. The rest having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia.

Similarly, in *Gilgamesh*, Utnapishtim and his wife were rewarded with immortality: "In the past Uta-napishti was a mortal man, but now he and his wife shall become like us gods" (A. George, *Gilgamesh*, 11:203-204, p. 95).

108 Moses 8:2, Moses 8:19, and JST Genesis 9:21-24.

109 J. H. Sailhamer, *Genesis*, p. 71. In the case of Noah, however, his death is later noted in Genesis 9:29.

110 *Ibid.*, p. 74.

111 *Ibid.*, p. 75.

112 Enoch in establishing a city so righteous that it could be received into God's "own bosom" (Moses 7:69), and Noah in making an ark that saved all living creatures and a remnant of mankind from the Flood.

113 R. S. Hess, *Studies*, p. 28. Hess mentions related West Semitic name vocalizations from as early as the third millennium BC. He also cites the Hurrian version of the *Gilgamesh* epic, where the initial element of the personal name *na-ah-ma-zu-le-el* "invites comparison with the biblical Noah" (*ibid.*, p. 29).

Additional wordplay is associated with the name of Noah in the biblical text. See Genesis 6:8, where Noah (Hebrew *nch*) is said to have found "favor" (Hebrew *chn*) with the Lord, "indicating that God's favor (graciousness) will counterbalance his sorrow [Genesis 6:6]" (Hendel in H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 14).

While the meaning of Noah's name seems clear as it stands, the explanation for it provided by Lamech in Genesis 5:29 is problematic. *Genesis Rabbah* explains (J. Neusner, *Genesis Rabbah* 1, 25:2:1, p. 272):

R. Yohanan said, "The name has no bearing on the interpretation that is given to it, and the interpretation has no bearing on the name. [The explanation does not fit the name that is explained.]

"Either the Scripture should have said, 'This one will give us rest' [using the root NH, corresponding to the name Noah], or the text should have said, 'He called his name Nahman,' for 'this one will give us relief.' [The explanation given in the Scripture is for the name Nahman, not the name Noah.] But is it possible that the name Noah corresponds to the explanation, 'give us relief'? [Surely not.]

See E. A. Harper, *Glad Tidings* 1, pp. 11-46 for an extended discussion of problems of interpretation in Genesis 5:29. See also G. W. E. Nickelsburg, *1 Enoch* 1, p. 548 n. [106:]16-18.

114 Moses 8:8-9. Of course, Lamech did not know that the most significant relief from work and toil eventually would come not from Noah's labors on the land but rather from the personal part his son would play in God's provisional lifting of the curse itself. Morales writes (L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), pp. 197-198):

Noah's name... plays on God's "repenting" the making of *ha-Adam*. While Yahweh had declared in Genesis 6:7, "I will blot out *ha-Adam*," yet the deluge narrative indicates no quelling of his wrath by the destruction of mankind—the waters relent only because, 8:1, "But God remembered Noah." Salvation via the ark does not fulfill Noah's etiology. Rather, Noah is saved in order to worship, to offer *the* sacrifice that causes God another "repenting" (*nichamti*)... that is a "rest/comforting" (*hannichoach*), that turns cursing into blessing. Noah's priestly mediation is the means by which relief from the toil of the cursed ground became a reality. "For God as well as for humanity, Noah is consolation for the fall of Adam."

115 E. A. Speiser, *Creation Epic*, 1:75, p. 61.

116 See V. Hurowitz, *I Have Built*, pp. 95, 330–31.

117 J. H. Walton, *Lost World*, pp. 84, 88; J. H. Walton, *Genesis* 1, pp. 116-118.

118 J. H. Walton, *Genesis* 1, p. 115.

119 In his descriptions of the process of creation, the Prophet Joseph Smith favored the verb "organize" to translate the Hebrew term *bārā* (J. Smith, Jr., *Teachings*, 5 January 1841, p. 181, 7 April 1844, pp. 350-351). See also Abraham 4:1. Consistent with this biblical perspective, Teppo describes the "central theme" of *Enuma Elish* as being "organizing, putting things in their correct places" (S. Teppo, *Sacred Marriage*, p. 90).

120 J. M. Bradshaw, *God's Image* 1, p. 538.

121 *Ibid.*, Moses 2:1–2, pp. 94–95.

122 J. H. Walton, *Lost World*, pp. 72–73, 75; J. H. Walton, *Genesis* 1, pp. 116-117, 178-184.

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http://yoramraanan.com/z/index.php?main_page=product_info&cPath=6_28&products_id=97, 26 June 2012.

124 J. M. Lundquist, *Temple, Covenant, and Law*, p. 302.

125 T. Jacobsen, *Cylinders of Gudea*, Cylinder A, 5:1ff., p. 393, 6:3ff., p. 395.

126 D. N. Freedman, *Temple Without Hands*, p. 26.

127 Photograph IMGP1821, 24 April 2009, © Stephen T. Whitlock. Detail of Patriarchs Window, Holy Trinity Church, Stratford-upon-Avon, England.

128 Exodus 25:8-40.

129 1 Chronicles 28:11-12, 19.

130 Genesis 6:14-16. Cf. E. A. Harper, *You Shall Make*, pp. 55-56; L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), pp. 155-156.

131 In N. Cohn, *Noah's Flood*, p. 39.

132 C. H. T. Fletcher-Louis, *Glory*, p. 41. See also Wyatt's discussion of the arks of Noah and Moses, the ark of the covenant, and the story of Utnapishtim in *Gilgamesh* (N. Wyatt, *Water*, pp. 214-216).

133 J. M. Bradshaw, *Moses Temple Themes*, pp. 77-87. Cf. Ephrem the Syrian, *Paradise*, p. 53; A. S.-M. Ri, *Caverne Syriaque*, p. 208. See the discussion in E. A. Harper, *You Shall Make*, p. 50 of readings of Genesis 6:16 in the Targums and the Septuagint, and for a description of parallels in 1 Kings 6:6 and Ezekiel 41:7.

134 J. D. G. Dunn *et al.*, *Commentary*, p. 44. Following B. Jacob, Wenham further explains:

... that if each deck were further subdivided into three sections (cf. *Gilgamesh's* nine sections (A. George, *Gilgamesh*, 11:62, p. 90), the Ark would have had three decks the same height as the Tabernacle and three sections on each deck the same size as the Tabernacle courtyard.

Regarding similarities in the Genesis 1 account of Creation, the Exodus 25ff. account of the building of the Tabernacle, and the account of the building of the ark, Sailhamer writes (J. H. Sailhamer, *Genesis*, p. 82, see also table on p. 84):

Each account has a discernible pattern: God speaks (*wayyo'mer/wayedabber*), an action is commanded (imperative/jussive), and the command is carried out (*wayya'as*) according to God's will (*wayehi ken/kaaser siwwah 'elohim*). The key to these similarities lies in the observation that each narrative concludes with a divine blessing (*wayebarek*, Genesis 1:28, 9:1; Exodus 39:43) and, in the case of the Tabernacle and Noah's Ark, a divinely ordained *covenant* (Genesis 6:8; Exodus 34:27; in this regard it is of some importance that later biblical tradition also associated the events of Genesis 1-3 with the making of a divine covenant; cf. Hosea 6:7). Noah, like Moses, followed closely the commands of God and in so doing found salvation and blessing in his *covenant*.

135 G. J. Wenham, *Genesis 1-15*, p. 187.

136 J. J. Tissot, *Old Testament*, 1:229. In the public domain.

137 V. P. Hamilton, *Genesis 1-17*, p. 280. See Exodus 27. Cf. J. W. Wevers, *Notes*, Genesis 6:14, p. 83. In other words, the dimensions of the Tabernacle courtyard "has the same width [as the Ark] but one-third the length and height" (Hendel in H. W. Attridge *et al.*, *HarperCollins Study Bible*, p. 14 n. 6:14-16).

138 C. Dogniez *et al.*, *Pentateuque*, p. 150 n. Genesis 6:14, pp. 314-315 n. Exodus 2:3.

139 See Genesis 6:15 and Exodus 25:10.

140 Letter to Douglas Clark on 4 January 1989, attached to J. A. Tvedtnes, August 2 2012. The full statement of Tvedtnes reads:

F. Brown *et al.*, *Lexicon*, 1061 indicates that the real meaning of *tēbāh* is “box, chest,” and that it is probably a borrowing from Egyptian *tbt*, “chest, coffin.” But more needs to be said about the Egyptian word.

The Egyptian word is *db3.t* (var. *dbt*, *tbi*, *tb.t*, Greco-Roman *tbt*, Coptic *taibe* & *tēēbe*), which means not only “chest” or “coffin,” but also “shrine” (*tḥ* means “crate”). As such, it is the small “house” in which the statue of the god is placed and in which it can be carried in procession on the festivals.

141 J. H. Eaton, *Psalms Commentary*, pp. 125-126. Cf. S. Mowinckel, *Psalms*, 1:177-180. The full statement from Eaton describes how Psalm 24 convincingly depicts:

... a procession that ascended the sacred hill and entered the gates of the Lord’s house. Moreover, it all signified the procession and entry of God Himself, and so probably involved the transporting of the ark, symbol of the divine presence and glory (cf. [Psalms] 47, 68, and 132). From the opening and closing themes it may be deduced that this grand procession was part of the ceremonies of the chief festival, at the turn of the year in autumn. With conquering power over the primeval waters, the Creator has secured the living world.

See also J. M. Bradshaw *et al.*, *Investiture Panel*.

142 Figure from B. T. Arnold, *Genesis*, p. 59.

143 C. Westermann, *Genesis 1-11*, p. 418. Cassuto further observes (U. Cassuto, *Noah to Abraham*, p. 60):

The sentence “and the ark went on the face of the waters” (Genesis 8:18) is not suited to a boat, which is navigated by its mariners, but to something that floats on the surface of the waters and moves in accordance with the thrust of the water and wind. Similarly, the subsequent statement (Genesis 8:4) “the ark came to rest... upon the mountains of Ararat” implies an object that can *rest* upon the ground; this is easy for an ark to do, since its bottom is straight and horizontal, but not for a ship.

144 E. A. Harper, *You Shall Make*, p. 46.

145 R. M. Zlotowitz *et al.*, *Bereishis*, p. 230; cf. U. Cassuto, *Noah to Abraham*, pp. 60-61; L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 155.

146 U. Cassuto, *Noah to Abraham*, p. 60. This recalls the ancient Sumerian story of *Enki’s Journey to Nibru*, where the boat’s movement is not directed by its captain, but rather it “departs of its own accord” (J. A. Black *et al.*, *Enki’s Journey*, 83-92, p. 332).

147 A. George, *Gilgamesh*, Standard Version 11:57-62, p. 90.

148 I.e., *ekallu* (11:96). See Mallowan, cited in N. Wyatt, *Water*, p. 215.

149 S. W. Holloway, *What Ship*, p. 346. Holloway’s new proposal for the shape of Utnapishtim’s ark met with opposition by Hendel (R. S. Hendel, *Shape*), to which Holloway published a rejoinder (S. W. Holloway, *Shape*). As Wyatt concludes, “Hendel’s objection was on a matter of a technicality, and he readily conceded the overall significance of the ark” (N. Wyatt, *Water*, p. 216).

150 Jean Bottéro, cited in R. S. Hendel, *Shape*, p. 129.

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- 151 From the Turner movie, *Moses*.
- 152 Exodus 2:3, 5. See U. Cassuto, Noah to Abraham, p. 59. Note, however, that the Greek *Septuagint* translates the Hebrew word (*tevah*) differently in Genesis 6:14 (*kibotos*) and Exodus 2:3 (*thibis*) (C. Dogniez *et al.*, Pentateuque, pp. 314-315 n. Exodus 2:3). See C. Cohen, Hebrew *TBH* for a discussion of the difficulties in explaining why the same Hebrew term *tevah* was used in the story of Noah's Ark and the ark of Moses.
- 153 <http://en.wikipedia.org/wiki/File:Janbrueghelark.jpg>, 26 August 2012.
- 154 While it was said that Noah "live[d] apart from [his] own wife in the Ark" (L. Ginzberg, *Legends*, 1:164), Ham was accused of having had sexual relations with a dog (J. Neusner, *Genesis Rabbah* 2, 26:7:5, p. 33).
- 155 J. A. Tvedtnes, August 2 2012. See Exodus 19:15. Cf. 1 Samuel 21:5
- 156 N. Wyatt, *Water*, p. 215. Cf. S. W. Holloway, *What Ship*, p. 346. See A. George, *Gilgamesh*, 11:81-85, p. 91.
- 157 J. H. Sailhamer, *Genesis*, p. 85.
- 158 Exodus 35-39.
- 159 Exodus 39:43.
- 160 Exodus 40:1-33.
- 161 Exodus 40:34-48.
- 162 E.g., Leviticus 9:5.
- 163 Leviticus 1:3.
- 164 Though in the case of Noah it seems that he did not offer sacrifice until after the ship ran aground at Mount Ararat, R. Patai, *Children of Noah*, p. 99 documents the practice of ritual slaughter of animals on board ships during long sea voyages.
- 165 L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 181.
- 166 *Ibid.*, p. 185.
- 167 *Ibid.*, pp. 191-203.
- 168 Genesis 7:16.
- 169 L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 189. See a related discussion of this motif in J. M. Bradshaw, *Standing*.
- 170 <http://www.hamiltonauctiongalleries.com/6-CypressTrail13x21.JPG>, 26 June 2012.
- 171 See, e.g., U. Cassuto, Noah to Abraham, p. 61.
- 172 R. Alter, *Five Books*, Genesis 6:14, p. 41; K. L. Barker, *Zondervan*, Genesis 6:14, p. 14. Cf. A. Chouraqui, *Bible*, Genesis 6:14, p. 27: "Fais-toi une caisse en bois de cyprès [Make a coffer of cypress wood]." See also A. Kaplan, *La Torah Vivante*, p. 17 n. 6.14 cyprès.
- 173 J. Feliks, *Cypress*.
- 174 K. Kyriakou, *Tree*, p. 2. Cf. H. A'lam, *Cypress*.

175 Photographic Services and Permissions, New York Public Library, Spencer, Pers. Ms. 46. In R. Milstein *et al.*, *Stories*, Plate 13.

176 For example, a 4500-year-old Cypress tree stands on the grounds of the Grand Mosque of Abarqu, near the village Shiraz in Iran's southeastern province of Yazd (Abarqu's cypress tree: After 4000 years still gracefully standing, Abarqu's cypress). This was formerly the site of a Zoroastrian temple. Indeed, Zoroaster himself is said to have planted a cypress at the temple of Khorasan (M. Boyce, *Zoroastrians*, p. 158). Cf. A. V. W. Jackson, *Cypress of Kashmar*.

177 See, e.g., J. M. Bradshaw, *God's Image 1*, Figure E25-2, p. 593, Endnote E-111, p. 729.

178 E.g., 1 Kings 6:34 (KJV mistranslates the wood as "fir").

179 Exodus 30:11-13.

180 Exodus 25:17-22.

181 Exodus 29-30; Leviticus and Numbers *passim*.

182 See J. M. Bradshaw, *God's Image 1*, Endnote 3-57, p. 211; E. A. Harper, *You Shall Make*, pp. 3-4. Of the meaning of *kpr*, Margaret Barker writes (M. Barker, *Atonement*):

Atonement translates the Hebrew *kpr*, but the meaning of *kpr* in a ritual context is not known. Investigations have uncovered only what actions were used in the rites of atonement, not what that action was believed to effect. The possibilities for its meaning are "cover" or "smear" or "wipe," but these reveal no more than the exact meaning of "breaking bread" reveals about the Christian Eucharist.... I should like to quote here from an article by Mary Douglas published... in *Jewish Studies Quarterly* (M. Douglas, *Atonement*, p. 117. See also M. Douglas, *Leviticus*, p. 234: "Leviticus actually says less about the need to wash or purge than it says about 'covering.'"):

Terms derived from cleansing, washing and purging have imported into biblical scholarship distractions which have occluded Leviticus' own very specific and clear description of atonement. According to the illustrative cases from Leviticus, to atone means to cover or recover, cover again, to repair a hole, cure a sickness, mend a rift, make good a torn or broken covering. As a noun, what is translated atonement, expiation or purgation means integument made good; conversely, the examples in the book indicate that defilement means integument torn.

Atonement does not mean covering a sin so as to hide it from the sight of God; it means making good an outer layer which has rotted or been pierced.

This sounds very like the cosmic covenant with its system of bonds maintaining the created order, broken by sin and repaired by "atonement."

Nibley gives the following analysis (H. W. Nibley, *Teachings of the Book of Mormon*, 16, p. 198):

The word... *kpr*, *kippur*... [is] cognate with our word cover; it's pronounced *kfr*. So we have cover, but that is just the beginning of this very interesting word. It's the same in Aramaic; it's "to cover over your sins." This is the way Jastrow's big two-volume lexicon explains it: It means "to arch over; to bend over; to cover; to pass

over with the hand, especially the palm of the hand." The word for palm of the hand in all Semitic languages is *kap*. It means "to cover, hence to grasp by the hand; to wipe over, hence to cleanse, to expiate, to forgive, to renounce, to deny, to be found, to encircle." All these in one word.

183 E. A. Harper, *You Shall Make*, p. 56. In context, Harper's statement reads:

... we have further cultic and temple resonances in the vocabulary found in Genesis 6:14-16. While it is possible that *kopher* ("cover/pitch") would alert a well-educated reader to an Akkadian loan word, it might equally evoke the rich cultic overtones of *kaphar* "ransom" with its half-shekel temple atonement price (Exodus 30:11-13), *kapporeth* "mercy seat" over the Ark of the Covenant (Exodus 25:17-22), and the verb *kipper* "to atone" associated with so many priestly rituals (Exodus 29-30; Leviticus and Numbers *passim*). The *tevah* becomes the place of mercy and ransom when the waters cover over and atone for the violence of the world.

Cf. *Ibid.*, p. 4:

The Hebrew-speaking reader might wonder if this *tevah* will, in some mysterious way, cover over, and atone for the violence of the earth (Genesis 6:5, 11-12) or even for the curse upon the *adamah* [Hebrew "ground"] and its causes (Genesis 5:29). Will the *tevah* provide a ransom for its contents, the preservation of lives?

184 C. Westermann, *Genesis 1-11*, p. 421.

185 <http://www.washingtonpost.com/wp-dyn/content/gallery/2009/07/23/GA2009072303612.html?sid=ST2009072303928>, 1 July 2012.

186 S. Dalley, *Atrahasis*, 3:21-22, p. 29.

187 A. George, *Gilgamesh*, 11:22-24, p. 89.

188 See discussion of the hypothesis that analogous structures in First Dynasty Egypt were adopted from Mesopotamian temple architecture in J. M. McCann, *Woven*, p. 3.

189 Cf. R. A. Carter, *Watercraft*, p. 364:

These boats are... best understood as composite wooden-framed vessels with reed-bundle hulls. Such a boat would have been cheaper to build than one with a fully planked hull and stronger than one without a wooden frame... The use of wooden frames with reed-bundle hulls conforms to the archaeological evidence...

Both wooden and composite boats were covered with bitumen. The RJ-2 slabs also suggest that matting was stitched onto the reed hull prior to coating.

See also D. T. Potts, *Mesopotamian Civilization*, pp. 122-137.

190 See R. Stewart, Prince for a documentary on the tribal interactions and values during the early years of the US war in Iraq. It describes the marsh culture in southern Iraq, around al-Amarah in the Maysan province and near al-Nasiriyah in Dhi Qar province. Thanks to Chris Miasnik for this reference.

191 <http://www.bibleorigins.net/ReedHutShrinesMesopotamian.html>, 1 July 2012.

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- 192 S. Dalley, *Atrahasis*, 3:21-22, p. 29.
- 193 A. George, *Gilgamesh*, 11:22-24, p. 89.
- 194 E. A. Speiser, *Creation Epic*, 1:71-79, pp. 59-60.
- 195 A. L. Oppenheim, *Mesopotamian Temple*, p. 158.
- 196 See also, e.g., J. A. Black *et al.*, *Enki's Journey*; J. A. Black *et al.*, *Nanna-Suen's Journey*; J. A. Black *et al.*, *Ninurta's Return*; J. A. Black *et al.*, *Sulgi and Ninlil's Barge*.
- 197 Pearce Paul Creasman and Noreen Doyle, cited in J. M. McCann, *Woven*, p. 4.
- 198 H. V. Hilprecht, *Earliest Version*, p. 53.
- 199 See H. W. Nibley, *Babylonian Background*, pp. 359-364; H. W. Nibley, *Approach*, pp. 336-337, 343-348; H. W. Nibley, *Teachings of the Book of Mormon*, 4:285-288.
- 200 See H. W. Nibley, *Babylonian Background*, pp. 364-379; H. W. Nibley, *Approach*, pp. 337-339, 348-358; H. W. Nibley, *Teachings of the Book of Mormon*, 4:288-289. Cf., e.g., M. i. A. A. al-Kisa'i, *Tales*, p. 102; Y. i. Chaviv, *Ein Yaakov*, p. 690; M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 23, pp. 139-140.
- 201 J. A. Black *et al.*, *Literature of Ancient Sumer*, p. 330. Continuing, Black, *et al.* write that Enki's:
- ... primary temple was... at Eridug deep in the marshes in the far south of Mesopotamia. Eridug was considered to be the oldest city, the first to be inhabited before the Flood... Excavations at Eridug have confirmed that ancient belief—and a small temple with burned offerings and fish bones was found in the lowest levels, dating to some time in the early fifth millennium BCE.”
- Eridug or Eridu, now Tell abu Shahrain in southern Mesopotamia, is associated by some scholars (e.g., N. M. Sarna, *Genesis*, p. 36) with the name of the biblical character “Irad” (*Genesis* 4:18), and the city built by his father Enoch, son of Cain (*Genesis* 4:17).
- 202 In W. van Binsbergen, *The continuity of African and Eurasian mythologies as seen from the perspective of the Nkoya people of Zambia, South Central Africa*, p. 3.
- 203 *Ibid.*
- 204 J. M. McCann, *Woven*, p. 6 n. 22 writes: “These oral traditions were first collected and written down by the first Christian missionaries among the Nkoya. They were edited into their present format by Win van Binsbergen in 1988.”
- 205 *Ibid.*, p. 6.
- 206 T. Jacobsen, *Eridu Genesis*, p. 136.
- 207 J. M. McCann, *Woven*, p. 1.
- 208 T. Jacobsen, *Eridu*, 89-92, p. 158.
- 209 Cf. H. W. Nibley, *Babylonian Background*, p. 362: “The manner in which [Utnapishtim] received the revelation is interesting: the will of father Anu, the Lord of Heaven, was transmitted to the hero through a screen or partition made of matting, a *kikkisu*, such as

was ritually used in temples.” See also J. M. Bradshaw, *The tree of knowledge as the veil of the sanctuary*.

210 T. Jacobsen, *Eridu*, 93-96, p. 158.

211 E.g., S. Dalley, *Atrahasis*, 3:21-22, p. 29; A. George, *Gilgamesh*, 11:22-24, p. 89.

212 <http://fineartamerica.com/featured/long-hut-of-the-marsh-arabs-ron-bowles.html>, 1 July 2012.

213 S. Dalley, *Atrahasis*, 3:2, p. 30:

The carpenter [brought his axe,
The reed worker [brought his stone,
[A child brought] bitumen.

A. George, *Gilgamesh*, 11:53-55, p. 90:

The young men were ...,
the old men bearing ropes of palm-fibre
the rich man was carrying the pitch

214 J. M. McCann, *Woven*, p. 8.

215 See *ibid.*, pp. 9-17 for an extended discussion of this translation issue.

216 E. A. Harper, *You Shall Make*, pp. 7-8.

217 Godfrey Rolles Driver, cited in J. M. McCann, *Woven*, p. 13.

218 R. De Vaux, *Bible*, Genesis 6:14, p. 25:

Fais-toi une arche en bois résineux, tu la feras en roseaux et tu l'enduiras de bitume
en dedans et en dehors.

219 Recognizing that even the most seemingly permanent temple complexes are best viewed only as way stations, Nibley generalized the concept of mobile sanctuaries to include all current earthly structures (H. W. Nibley, *Tenting*, pp. 42-43):

The most wonderful thing about Jerusalem the Holy City is its mobility: at one time it is taken up to heaven and at another it descends to earth or even makes a rendezvous with the earthly Jerusalem at some point in space halfway between. In this respect both the city and the temple are best thought of in terms of a tent, ... at least until the time comes when the saints “will no longer have to use a movable tent” [Origen, *John*, 10:23, p. 404. “The pitching of the tent outside the camp represents God’s remoteness from the impure world” (H. W. Nibley, *Tenting*, p. 79 n. 40)] according to the early Fathers, who get the idea from the New Testament... [E.g., “John 1:14 reads literally, ‘the *logos* was made flesh and pitched his tent [*eskenosen*] among us’; and after the Resurrection the Lord ‘camps’ with his disciples, *Acts* 1:4. At the Transfiguration Peter prematurely proposed setting up three tents for taking possession (*Matthew* 17:4; *Mark* 9:5; *Luke* 9:33)” (*ibid.*, p. 80 n. 41)] It is now fairly certain, moreover, that the great temples of the ancients were not designed to be dwelling-houses of deity but rather stations or landing-places, fitted with inclined ramps, stairways, passageways, waiting-rooms, elaborate

systems of gates, and so forth, for the convenience of traveling divinities, whose sacred boats and wagons stood ever ready to take them on their endless junkets from shrine to shrine and from festival to festival through the cosmic spaces. The Great Pyramid itself, we are now assured, is the symbol not of immovable stability but of constant migration and movement between the worlds; and the ziggurats of Mesopotamia, far from being immovable, are reproduced in the seven-stepped throne of the thundering sky-wagon.

220 Cf. 2 Samuel 22.

221 Psalm 18:6; D&C 121:2. J. F. McConkie *et al.*, Revelations, p. 945 mistakenly identifies the “pavilion” of D&C 121:1 as God’s heavenly residence, while S. E. Robinson *et al.*, D&C Commentary, 4:151 correctly identifies the “pavilion” as a “movable tent.”

222 Appropriately translated from the Greek as “Tabernacle” (J. N. Sparks *et al.*, Orthodox Study Bible, Psalm 17(18):12, p. 691). Eden surmises: “No doubt the historical model closest to this is the *apadâna* of the Persian sovereign, the pavilion of the royal palace in which the King of kings sat in his throne to receive his subjects. In some texts of the Jewish tradition, the link which ties the description of the divine audience room to the earthly royal one is clearly shown. For instance, in the *Pirkei De Rebbe Eliezer*, an early medieval Midrash, we can read (G. B. Eden, *Mystical Architecture*, p. 22; cf. M.-A. Ouaknin *et al.*, Rabbi Éliézer, 12, p. 82): ‘[God] let Adam into his *apadâna*, as it is written: And put him into the Garden of Eden to cultivate it and to keep it’ (Genesis 2:15).”

223 K. L. Barker, Zondervan, p. 803 n. 18:7-15. Some Christians also came to view this Psalm as foreshadowing the Incarnation (J. N. Sparks *et al.*, Orthodox Study Bible, p. 691 n. 17). Noah’s Ark was sometimes seen in a similar fashion: “The ark was a type of the Mother of God with Christ and the Church in her womb (Akath). The flood-waters were a type of baptism, in which we are saved (1 Peter 3:18-22)” (*ibid.*, Genesis 6:14-21, p. 12).

224 R. Alter, Psalms, p. 53 n. 8.

225 G. W. E. Nickelsburg, 1 Enoch 1, 86:3, p. 364. Cf. Moses 7:26.

226 I.e., covenantal “sons of God” in the patriarchal line of Seth and Noah. See Genesis 6:1-3.

227 J. L. Kugel, Traditions, pp. 179-185, 194-216; H. Schwartz, Tree, pp. 457-458. See also J. M. Bradshaw, God's Image 1, pp. 585-590.

228 O. S. Wintermute, Jubilees, 4:15, p. 62.

229 *Ibid.*, 5:2, p. 62.

230 <http://endtimesrevelations.files.wordpress.com/2011/12/noahs-flood2.jpg>

231 H. W. Nibley, Abraham 2000, pp. 164-165.

232 M. J. bin Gorion (Berdichevsky), Von der Urzeit, 1:186; M. J. bin Gorion (Berdichevsky), Die Sagen, p. 146: “*Auch Noah und seine Söhne schrien und weinten in ihrer Angst und hatten grosse Furcht, denn sie waren der Pforte des Todes nahe*” [Noah and his sons cried and wept in anxiety and had great fear, for they were near the gate of death].

233 W. F. Albright, *Yahweh and the Gods*, p. 99.

234 H. Freedman *et al.*, *Midrash*, 32:11, 1:256. Cf. J. Neusner, *Genesis Rabbah* 1, 32:10:5, p. 338.

235 Ether 6:6, 8.

236 Genesis 7:18.

237 Genesis 1:2. The singular rather than the plural term for “water” appears in JST OT2, the source of Moses 2:2 (S. H. Faulring *et al.*, *Original Manuscripts*, p. 595). However “waters” (Hebrew *mayim*) the original term in Genesis, is used in JST OT1 as well as in the later translation of the book of Abraham. This raises the possibility that the change in OT2 was made erroneously or on John Whitmer’s initiative rather than the Prophet’s (see K. P. Jackson, *Book of Moses*, p. 10).

238 V. P. Hamilton, *Genesis 1-17*, p. 267. Though differing in detail, a number of Jewish sources describe the similar process of the removal of the *Shekhinah*—representing God’s presence—in various stages, and its return at the dedication of the Tabernacle. See, e.g., H. Schwartz, *Tree*, p. 51, see also pp. 55-56.

239 V. P. Hamilton, *Genesis 1-17*, p. 267.

240 Although Walton credited Joseph Smith’s explicit use of the Hiphil-like term “caused” in the book of Abraham (e.g., Abraham 4:4, 4:17) to the influence of the Prophet’s Hebrew teacher (M. T. Walton, *Professor Seixas*, p. 42), Moses 2:2 provides a clear instance where a similar construction involving the same verb was explicitly added in the Joseph Smith Translation in 1830 (S. H. Faulring *et al.*, *Original Manuscripts*, OT1, p. 86), five years before Hebrew study began in Kirtland.

241 Abraham 4:2.

242 Cf. Isaiah 45:7 and N. M. Sarna, *Genesis*, p. 6.

243 N. Wyatt, *Darkness*, p. 96.

244 M. Barker, *Gate*, p. 120. Among the sources cited by Barker in defense of this conclusion are such widespread themes as Philo’s idea of the *Logos* as the “shadow of God” (Philo, *Interpretation* 3, 3, 96, p. 61) and a version of the creation story that passed through the hands of the Gnostics (R. A. Bullard *et al.*, *Archons*, 95, p. 168).

245 Psalm 18:10.

246 Psalm 18:9. Cf. Exodus 24:15-18.

247 Psalm 18:11.

248 Cf. M. Meyer, *Secret Book of John*, 29:135-136, p. 130:

It did not happen the way that Moses said, “They hid in an ark” [Genesis 7:7]. Rather, they hid in a particular place, not only Noah, but also many other people from the unshakable generation. They entered that place and hid in a bright cloud. Noah knew about his supremacy [“he (Noah) recognized his authority” (F. Wisse, *Apocryphon of John*, 29:12, p. 121); “Noah was aware of his divine calling” (H. W.

Nibley, Enoch, p. 268)]. With him was the enlightened one who had enlightened them, since the first ruler had brought darkness upon the whole earth.

- 249 H. W. Nibley, *Tenting*, p. 41. Cf. W. Shakespeare, *Winter's Tale*, 3:3:84-86: "I am not to say it is a sea, for it is now the sky, betwixt the firmament and it you cannot thrust a bodkin's point." A hymn of self-praise by the Sumerian king Sulgi of the Ur III Dynasty speaks of sky-travel via the royal *magur*-boat, e.g.: "The king, the [pure] *magur*-boat, [which traverses the sky]" (J. Klein, *Three Sulgi Hymns*, Sulgi D, 48, p. 75); "His shining royal *magur*-boat... Which... was shining in the midst of the sky" (ibid., Sulgi D, 355-356, p. 87). *Magur*-boats were also used for divine travel (e.g., the *magur*-boat of Enki) (ibid., p. 118 n. 354-361). See also P. Artzi *et al.*, *Bar-Ilan Studies in Assyriology: Dedicated to Pinhas Artzi*, pp. 65-136, esp. pp. 96, 105-107.
- 250 N. Wyatt, *Darkness*, p. 93.
- 251 Cf. 2 Peter 3:6: "... the world that then was, being overflowed with water, perished."
- 252 G. W. E. Nickelsburg, 1 Enoch 1, 83:3-4, p. 345. Compare with Nickelsburg's paraphrase of this reversion to "primordial chaos": "Heaven's canopy—stretched out at creation to separate the waters above from the deep—is torn off and hurled onto the earth, which collapses and sinks back into the abyss" (ibid., p. 349 n. 3-4).
- 253 <http://www.creation-answers.com/flood.htm>, 27 June 2012.
- 254 Genesis 7:18.
- 255 Genesis 1:2.
- 256 E. A. Harper, *You Shall Make*, p. 54. Cf. L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), pp. 160-162. Morales argues that the "building and filling of the Ark... exhibit a correspondence with the 'building' and filling of the cosmos" at the time of Creation (ibid., p. 161).
- 257 E. A. Harper, *You Shall Make*, p. 54.
- 258 L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 163.
- 259 Cf. H. W. Nibley, *Treasures*, p. 185, where he argues from Mandaean and Gnostic sources describing the process of creating new worlds through a "colonizing process called 'planting.'" "[T]hose spirits that bring their treasures to a new world are called 'Plants,' more rarely 'seeds,' of their father or 'Planter' in another world [cf. Adam's "planting" (E. S. Drower, *Prayerbook*, #378, pp. 283, 286, 290)]. Every planting goes out from a Treasure House, either as the essential material elements or as the colonizers themselves, who come from a sort of mustering-area called the "Treasure-house of Souls."
- 260 The word describing the agent of divine movement is expressed in the beginning of the story of Creation and in the story of the Flood using the same Hebrew term, *ruach* (in Genesis 1:2, the KJV translates this as "spirit," while in Genesis 8:1 it is rendered as "wind"). In the former, the *ruach* is described as "moving" using the Hebrew verb *merahepet*, which literally "denotes a physical activity of flight over water" (M. S. Smith, *Priestly Vision*, p. 55), however Walton has argued that the wider connotation in both

the Creation and Flood accounts expresses “a state of preparedness” (J. H. Walton, Genesis 1, p. 149): “*ruach* is related to the presence of the deity, preparing to participate in Creation” (ibid., p. 149).

Consistent with this reading that understands this verse as a period of divine preparation, the creation story in the Joseph Smith’s book of Abraham employs the term “brooding” rather than “moving” as we find in the King James Version. Note that this change is consistent with the English translation given Hebrew grammar book that was studied by Joseph Smith in Kirtland (see J. Seixas, Manual, p. 31). John Milton (H. J. Hodges, Dove; J. Milton, *Paradise Lost*, 1:19-22, p. 16; cf. Augustine, *Literal*, 18:36; E. A. W. Budge, *Cave*, p. 44) interpreted the passage similarly in *Paradise Lost*, drawing from images such as the dove sent out by Noah (Genesis 8:6-12), the dove at Jesus’ baptism (John 1:32), and a hen protectively covering her young with her wing (Luke 13:34):

[T]hou from the first
Wast present, and with mighty wings outspread
Dovelike satst brooding on the vast abyss
And mad’st it pregnant.”

“Brooding” enjoys rich connotations, including, as Nibley observes (H. W. Nibley, *Before Adam*, p. 69), not only “to sit or incubate [eggs] for the purpose of hatching” but also:

... “to dwell continuously on a subject.” Brooding is just the right word—a quite long quiet period of preparation in which apparently nothing was happening. Something was to come out of the water, incubating, waiting—a long, long time.

Some commentators emphatically deny any connection of the Hebrew term with the concept of brooding (e.g., U. Cassuto, *Adam to Noah*, pp. 24-25). However, the “brooding” interpretation is not only attested by a Syriac cognate (F. Brown *et al.*, *Lexicon*, 7363, p. 934b) but also has a venerable history, going back at least to Rashi who spoke specifically of the relationship between the dove and its nest. In doing so, he referred to the Old French term *acoveter*, related both to the modern French *couver* (from Latin *cubare*—to brood and protect) and *couvrir* (from Latin *cooperire*—to cover completely). Intriguingly, this latter sense is related to the Hebrew term for the atonement, *kipper* (M. Barker, *Atonement*; A. Rey, *Dictionnaire*, 1:555).

Going further, Barker admits the possibility of a subtle wordplay in examining the reversal of consonantal sounds between “brood/hover” and “atone”: “The verb for ‘hover’ is *rchp*, the middle letter is *cheth*, and the verb for ‘atone’ is *kpr*, the initial letter being a *kaph*, which had a similar sound. The same three consonantal sounds could have been word play, *rchp/kpr*” (M. Barker, June 11 2007). “There is sound play like this in the temple style” (ibid.; see M. Barker, *Hidden*, pp. 15-17). In this admittedly speculative interpretation, one might see an image of God, prior to the first day of Creation, figuratively “hovering/atoning” [*rchp/kpr*] over the singularity of the inchoate universe, just as the Ark smeared with pitch [*kaphar*] later moved over the face of the waters “when the waters cover[ed] over and atone[d] for the violence of the world” (E. A. Harper, *You Shall Make*, p. 4).

126 M. Barker, 11 June 2007.

127 See M. Barker, Hidden, pp. 15-17.

128 M. Barker, 11 June 2007.

129 See H. J. Hodges, Dove for a cogent analysis of Milton's sources and of general Hebrew-to-English translation

issues. See also Commentary 1:1-b, p. 42 and 4:5-b, p. 246.

130 JST Genesis 8:47 and Exodus 14:21. See N. M. Sarna, Genesis

261 1 Peter 3:20.

262 In the following chiastic structuring of the account, Wenham demonstrates the pattern of "waiting" throughout the story, as well as the centrality of the theme of Genesis 8:1: "But God remembered Noah" (G. J. Wenham, Genesis 1-15, p. 157):

7 days of waiting for flood (7:4)
 7 days of waiting for flood (7:10)
 40 days of flood (7:17a)
 150 days of water triumphing (7:24)
 150 days of water waning (8:3)
 40 days of waiting (8:6)
 7 days of waiting (8:10)
7 days of waiting (8:12)

263 J. H. Sailhamer, Genesis, p. 89 observes:

The description of God's rescue of Noah foreshadows God's deliverance of Israel in the Exodus. Just as later "God remembered his covenant" (Exodus 2:24) 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" (Exodus 14:22), so also in the story of the Flood we read that "God remembered" those in the ark and sent a "wind" over the waters (Genesis 8:1) so that his people might come out on "dry ground" (Genesis 8:14).

264 See Genesis 8:4.

265 B. T. Arnold, Genesis 2009, p. 104.

266 J. M. Lundquist, Meeting Place, p. 7. Ancient temples found in other cultures throughout the world also represent—and are often built upon—elevations that emulate the holy mountain at the starting point of Creation (see, e.g., E. A. S. Butterworth, Tree; R. J. Clifford, Cosmic Mountain; R. J. Clifford, Temple). Nibley writes that the temple is (H. W. Nibley, Return, p. 48):

... the "hierocentric point," the place where all time, space, and humanity come together. The word *templum* not only designates the template, the point of cutting between the *cardo* and *decumanus* from which the observer of the heavens makes his viewing, it is also the diminutive of the word *tempus*, denoting that it measures the divisions of time and space in a single pattern. There, all the records of the past are kept and all of the prophecies for the future are divined."

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- 267 E.g., Psalm 104:5-9.
- 268 Genesis 8:5.
- 269 Genesis 8:13.
- 270 C. Westermann, Genesis 1-11, p. 450.
- 271 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.
- 272 Exodus 40:1.
- 273 N. Wyatt, Water, pp. 215-216. See 1 Kings 8:2. Wyatt remarks that the expression about the New Year festival comes from S. W. Holloway, What Ship, noting 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).
- 274 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.
- 275 C. Westermann, Genesis 1-11, p. 450. Emphasis added.
- 276 In L. M. Morales, The Tabernacle Pre-Figured (pre-publication draft), p. 146.
- 277 J. H. Walton, Genesis 1, p. 165. Cf. J. H. Walton, Ancient, pp. 190-191.
- 278 E. A. Harper, In the Beginning, p. 19.
- 279 Moses 5:5-8.
- 280 L. M. Morales, The Tabernacle Pre-Figured (pre-publication draft), p. 171.
- 281 The adjective *nichoach*, used to describe the sweet smell of the sacrifice, is a deliberate pun on the name of Noah (G. J. Wenham, Genesis 1-15, p. 189).
- 282 Genesis 8:20.
- 283 See Moses 2:28; Genesis 9:1, 7.
- 284 See Moses 2:28-30, 3:9, 16-17; Genesis 9:2-4.
- 285 See Moses 5:5, 59; Genesis 9:9-17.
- 286 See Pseudo-Philo, Biblical Antiquities, 19:11, pp. 129-130.
- 287 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. Just prior to his equating of the rainbow and the staff as a "witness between me and my people," Pseudo-Philo, Biblical Antiquities, 19:12, pp. 130 has the Lord showing 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" (cf. JST Exodus 34:1-2).
- 288 See Moses 4:27; Genesis 9:21-22.

289 G. J. Wenham, Genesis 1-15, p. 198.

290 L. M. Morales, The Tabernacle Pre-Figured (pre-publication draft), 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." See also F. G. Martinez, Genesis Apocryphon, 10:13, p. 231: "I atoned for the whole earth."

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http://biblicalgenealogy.kavonrueter.com/NoahSendsOffDoveFromArk_JeanDreux_1450-60.jpg.

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

293 J. Neusner, Genesis Rabbah 1, 33:6, p. 351.

294 J. Smith, Jr., Teachings, 14 January 1833, p. 18.

295 G. J. Wenham, Genesis 1-15, p. 186.

296 Genesis 8:9.

297 E.g., Leviticus 1:14, 12:6.

298 Hosea 7:11, 11:11.

299 G. J. Wenham, Genesis 1-15, p. 186.

300 In R. N. Holzapfel *et al.*, Jehovah, p. 27. Art Resource.

301 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, The Tabernacle Pre-Figured (pre-publication draft), 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 *Urzet—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.

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

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

304 See discussion later in this article.

305 See Genesis 9:2.

306 See Genesis 9:3.

307 See Genesis 9:5-6.

308 Genesis 4:8.

309 Genesis 9:20-25.

310 I.e.: "In the biblical text the final letter of *oholoh*, his tent, is a *he*, rather than the normal masculine possessive suffix (*vav*). The suffix *he* usually denotes the feminine possessive, *her*" (D. C. Matt, *Zohar* 1, 1:73a-b, p. 434 n. 700).

311 J. Neusner, *Genesis Rabbah* 2, 36:3, p. 30: "The word for 'his tent' is written as if it were to be read 'in her tent,' namely, in the tent of his wife."

312 For example, Cohen, having explored the "symbolic meaning of wine in ancient cultures," concludes that Noah's actions in this regard have been completely misunderstood, the result of "biblical scholarship's failure" in explaining the meaning of the enigmatic incident. Summarizing Cohen's view, Haynes writes (S. R. Haynes, *Curse*, pp. 188-189; see H. H. Cohen, *Drunkenness*, pp. 8, 12):

Cohen explores Israelite and other traditions to elucidate a complex relationship between alcohol, fire, and sexuality. Drawing on this connection, he surmises that Noah's drunkenness is indicative not of a deficiency in character but of a good-faith attempt to replenish the earth following the Flood. Indeed, Noah's "determination to maintain his procreative ability at full strength resulted in drinking himself into a state of helpless intoxication." How ironic, Cohen notes, that in acceding to the divine command to renew the earth's population, Noah suffered the opprobrium of drunkenness. In Cohen's view, he "deserves not censure but acclaim for having played so well the role of God's devoted servant."

313 D. C. Matt, *Zohar* 1, 1:73a-b, p. 434 n. 700. Cf. related references in the *Zohar* to the same concept in the story of Abraham (*ibid.*, 1:80a, p. 18, 184a, p. 34).

314 D. C. Matt, *Zohar* 2, 1:84a, p. 34.

315 Genesis 8:20.

316 See Genesis 9:9-17.

317 Koler and Greenspahn, as discussed in W. Vogels, *Cham Découvre*, pp. 566-567. Cf., e.g., D. C. Matt, *Zohar* 2, 1:80a, p. 18 n. 128: "Rabbi Shim'on interprets the final *he*... as an allusion to the divine, because *Shekhinah* is symbolized by the final *he* of the name *YHVH*, or because the letter *he* stands for *ha-shem*, 'the [divine] name.'" See also *ibid.*, 1:84a, p. 34.

318 <http://revelationclock.org/images/Picture1.png>.

319 J. Blenkinsopp, *The structure of P*, p. 285.

320 E.g., E. A. Speiser, *Creation Epic*, 1:69-79, pp. 61-62.

321 J. Blenkinsopp, *The structure of P*, p. 285. See Pseudo-Lucian, *De Dea Syria*, 13, p. 34.

322 J. Blenkinsopp, *The structure of P*, p. 285. See also S. W. Holloway, *What Ship*, p. 334-335, which cites Patai's account of related rabbinic legends about the capping of the Deep with the foundation stone of the temple, on which was written the forty-two letters of the ineffable Name of God.

323 R. J. Clifford, *Cosmic Mountain*, p. 123. See also p. 191.

324 http://thewinehub.blogspot.com/2011_01_01_archive.html, 26 June 2012.

325 H. W. Nibley, *Leiden*, 3:10, p. 1.

326 H. W. Nibley, *Message* 2005, pp. 308-309. H. W. Nibley, *Abraham* 2000, p. 475 cites an account by Pindar as evidence of a Greek version of this celebration:

The festival of Deucalion (Noah) was celebrated in wine with songs about the great storms and the destruction of the world by the force of the black waters, and about how Zeus suddenly dried up the waters and the race of Japetus (Japheth) came forth to repeople the earth.

327 J. A. Black *et al.*, *Literature of Ancient Sumer*, p. 330. See J. A. Black *et al.*, *Enki's Journey*, 104-116, p. 333.

328 E.g., M. J. B. bin Gorion *et al.*, *Mimekor*, 1:24; J. Neusner, *Genesis Rabbah* 1, 36:3, pp. 28-29.

329 *Leviticus* 10:9. See G. J. Wenham, *Genesis 1-15*, p. 199.

330 J. Smith, Jr., *Teachings*, 7 November 1841, p. 193. At the time he made the statement, in the context of a talk where he urged the Saints to give up petty faultfinding, the Prophet seems to have believed that “Noah was a righteous man, and yet he drank wine and became intoxicated; the Lord did not forsake him in consequence thereof, for he retained all the power of his priesthood.” This agrees with Westermann’s argument that “Noah’s behavior was regarded as quite acceptable in biblical times” (C. Westermann, *Genesis 1-11*, p. 487 n. 9:21, as summarized by G. J. Wenham, *Genesis 1-15*, p. 198 n. 21). However, a presumed later statement attributed to Joseph Smith expressed the view that he “was not drunk, but in a vision” (Joseph Smith, Jr., as reported by William Allen to Charles Lowell Walker (C. L. Walker, *Diary*, 12 May 1881, 2:554).

331 Remarking on the odd inconsistency implied by the common understanding of Noah’s actions, G. J. Wenham, *Genesis 1-15*, p. 198 n. 21 writes:

So striking is the contrast between Noah the saint who survived the Flood and Noah the inebriated vintner that many commentators argue that the two traditions are completely incompatible and must be of independent origin.

Scholars have elsewhere described instances of deliberate efforts to denigrate or minimize the character of Noah in Jewish tradition (see, e.g., A. A. Orlov, *Enoch-Metatron*, pp. 306-320).

332 Joseph Smith, Jr., as reported by William Allen to Charles Lowell Walker (C. L. Walker, *Diary*, 12 May 1881, 2:554).

333 J. A. Fitzmyer, *Genesis Apocryphon*, 13:8-15:20, pp. 89-93.

334 Koler and Greenspahn, quoted in W. Vogels, *Cham Découvre*, p. 567 n. 31.

335 L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), pp. 171-203.

336 G. J. Wenham, *Genesis 1-15*, p. 170.

337 Corresponding to the term “just” in the KJV translation of *Genesis* 6:9.

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- 338 Corresponding to the term “perfect” in the KJV translation of Genesis 6:9.
- 339 L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), pp. 183-184.
- 340 G. J. Wenham, *Genesis 1-15*, p. 170.
- 341 Genesis 6:10. Cf. Moses 8:27, where Noah’s three sons are also said to have walked with God.
- 342 Genesis 5:22, 24; cf. Moses 6:39, 7:69.
- 343 L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 185.
- 344 *Ibid.*, pp. 171, 203.
- 345 *Ibid.*, p. 185 writes:
- Given the analogy between the Garden [of Eden] and the Holy of Holies of the Tabernacle/temple, and that between the Ark and the Tabernacle/temple, Noah’s entrance may be understood as that of a high priest... ascending the cosmic mountain of Yahweh—an idea “fleshed out,” as it were, when Noah walks the summit of the Ararat mount. The veil separating off the Holy of Holies served as an “objective and material witness to the conceptual boundary drawn between the area behind it and all other areas,” a manifest function of the Ark door.
- 346 J. J. Tissot, *Old Testament*, 1:47. The Jewish Museum, No. 52-94. In the public domain. See Genesis 14:18-20.
- 347 Genesis 14:18.
- 348 JST Genesis 14:25-40. Cf. Genesis 14:17-24. See J. M. Bradshaw, *Temple Themes in the Oath*, pp. 53-58.
- 349 Genesis 14:20.
- 350 J. A. Fitzmyer, *Genesis Apocryphon*, 12:17, p. 87.
- 351 O. S. Wintermute, *Jubilees*, 7:2, p. 69. Cf. J. A. Fitzmyer, *Genesis Apocryphon*, 12:13-17, p. 87. In the same scene, the *Genesis Apocryphon* has Noah saying: “I blessed the Lord of Heaven, God Most High, the Great Holy One, who had delivered us from the destruction” (*ibid.*, 12:17, p. 87). Ostensibly, Noah is referring to his preservation in the Flood (cf. O. S. Wintermute, *Jubilees*, 7:34, p. 71), but J. A. Fitzmyer, *Genesis Apocryphon*, p. 163 notes that there are multiple OT connotations to the Hebrew term used for “destruction.”
- 352 H. C. Kee, *Testaments*, Levi 8:4-6, p. 791.
- 353 John 12:3-7.
- 354 John 13:4.
- 355 John 13:4-17. See also John 12:3.
- 356 Matthew 26:26-29; Mark 14:22-24; Luke 22:14-20.
- 357 D&C 27:5.
- 358 1 Samuel 19:24.
- 359 R. Jamieson *et al.*, *Commentary*, pp. 219-220 n. 24. Cf. D. T. Tsumura, 1 Samuel, p. 499.

360 E. Robinson, Dictionary, p. 302 s.v. Naked.

361 Cf. G. J. Wenham, Genesis 1-15, p. 200: "Westerners who are strangers to a world where discretion and filial loyalty are supreme virtues have often felt that there must be something more to Ham's offense than appears on the surface."

362 I.e., maternal incest, drawing on the prohibition in Leviticus 18:7-8 that equates the act of uncovering "the nakedness of [one's] mother" with the idea of having uncovered the nakedness of one's father. See, e.g., J. S. Bergsma *et al.*, Noah's Nakedness. For related precedents for such actions, see the incident of Reuben with his father's concubine (Genesis 35:22, 49:3-4), and Absalom's attempt "to secure his hold on the kingdom by going in to his father's concubines (2 Samuel 16:20-23)" (G. J. Wenham, Genesis 1-15, p. 200).

363 I.e., castration or homosexual relations. On the former, see, e.g., M.-A. Ouaknin *et al.*, Rabbi Éliézer, 23, p. 142. On the latter, see, e.g., J. L. Kugel, Traditions, p. 222; D. Steinmetz, Vineyard, pp. 198-199.

364 G. J. Wenham, Genesis 1-15, p. 200.

365 U. Cassuto, Noah to Abraham, p. 151. Cf. C. Westermann, Genesis 1-11, p. 488 n. 9:22: "All... conjectures [of a more grave sin] have missed the point. They have not seen that Ham's outrage consists in not covering his father."

366 After having reviewed the evidence for the various views, Embry vigorously argues against proponents of the idea that Ham committed a "sexually deviant act" and produces evidence for the assertion that the "voyeuristic position is the likely explanation for Noah's reaction against Ham: it was simply the act of seeing Noah uncovered that warranted the cursing from Noah" (B. Embry, Naked Narrative, p. 417). W. Vogels, Cham Découvre, p. 568 likewise concludes that there is "nothing in the statement that Ham 'saw the nakedness of his father' that hints at a sexual act."

367 Koler and Greenspahn, quoted in W. Vogels, Cham Découvre, p. 567 n. 31.

368 R. S. Hendel, Demigods, p. 23.

369 See Genesis 7:1.

370 See, e.g., G. K. Beale, Temple, pp. 66-80; J. M. Bradshaw, God's Image 1, pp. 146-49; R. N. Holzapfel *et al.*, Father's House, pp. 17-19; J. M. Lundquist, Reality; J. Morrow, Creation; D. W. Parry, Garden; D. W. Parry, Cherubim; J. A. Parry *et al.*, Temple in Heaven; T. Stordalen, Echoes, pp. 112-116, 308-309; G. J. Wenham, Sanctuary Symbolism.

371 Ephrem the Syrian, Paradise, 3:5, p. 92.

372 J. M. Bradshaw *et al.*, Mormonism's Satan, pp. 18-19; J. M. Bradshaw, The tree of knowledge as the veil of the sanctuary.

373 R. M. Zlotowitz *et al.*, Bereishis, p. 101, cf. p. 96. See also L. Ginzberg, Legends, 1:70, 5:91 n. 50.

374 Brock in Ephrem the Syrian, Paradise, p. 53.

375 Brock in *ibid.*, p. 53. See Ephrem the Syrian, *Paradise*, 2:9-13, pp. 88-89, 3:1-5, pp. 90-92. See also C. Buck, *Paradise*, pp. 259-288; A. S.-M. Ri, *Commentaire de la Caverne*, p. 208.

376 See, e.g., N. Wyatt, *Hollow Crown*, p. 40.

377 J. E. Seaich, *Ancient Texts* 1995, p. 660, see also 568-77, 661, 807-09. For a summary of parallels in the imagery of merkavah mysticism and the experience of Israel at Sinai, see J. Magness, *Heaven*, p. 35 n. 238.

378 Genesis 6:16.

379 Ephrem's distinction between "animals," "birds," and "men" seems to have a symbolic significance here. As a key to this idea, note that the *Animal Apocalypse* in 1 Enoch 85-89 is written in a code that represents key individuals (and their righteous and wicked descendants) as "animals" of different colors (G. W. E. Nickelsburg, 1 Enoch 1, 85-89, pp. 364-367). Some "animals" (notably Noah and Moses) are eventually transformed into "men" which, according to M. Barker, *Hidden*, p. 45, represents the acquiring of "angelic" status after having been taught a "mystery" (see 1 Enoch 89:1). Likewise, according to Ephrem and various pseudepigraphal accounts, while humankind (Adam and Eve) lived inside the Garden of Eden, the "animals" (including the serpent) lived just outside its walls in the "telestial world" (see G. A. Anderson, *Perfection*, p. 80).

The angel Yahoel is described as both man and bird in the *Apocalypse of Abraham* (A. A. Orlov, *Angelology*. See also A. Kulik, *Retroverting*, p. 83; B. Lourié, *Review*). For other references to angels as birds, see, e.g., Ezekiel 1:10; Book of Abraham Facsimile 1, figure 1; P. Alexander, 3 Enoch, 2:1, p. 257, 22:9, p. 278, 26:3, p. 280, 44:5, p. 295, 47:4, p. 300.

380 Brock in Ephrem the Syrian, *Paradise*, p. 52.

381 G. A. Anderson, *Perfection*, p. 129; cf. C. R. A. Morray-Jones, *Divine Names*, pp. 372-373. Morray-Jones, following Chernus, notes however that, at least in some cases, "underlying these traditions is a theme of 'initiatory death,' ... leading to rebirth" (C. R. A. Morray-Jones, *Transformational*, p. 23).

382 Genesis 2:9.

383 J. M. Bradshaw, *God's Image* 1, 3:9h, p. 167; S. K. Brown, *Voices*, p. 175; D. W. Parry, *Cherubim*, pp. 10-11.

384 Numbers 21:8-9; John 3:14-15; 2 Nephi 25:20; Alma 33:19; Helaman 8:14-15. See also J. M. Bradshaw, *God's Image* 1, pp. 247-248. For a comprehensive study of the ambivalent symbolism of the serpent, see J. H. Charlesworth, *Serpent*.

385 J. H. Charlesworth, *Serpent*, pp. 444-445, see also pp. 30, 87, 220, 258, 332, 426; K. R. Joines, *Winged Serpents*.

386 Ephrem the Syrian, *Paradise*, 3:5, p. 92.

387 2 Nephi 9:41.

388 M. E. Stone, *Adamgirk*, 1:3:71, p. 101.

389 Ibid., 1:3:27, p. 96, emphasis added. Nibley succinctly sums up the situation: "Satan disobeyed orders when he revealed certain secrets to Adam and Eve, not because they were not known and done in other worlds, but because he was not authorized in that time and place to convey them" (H. W. Nibley, *Return*, p. 63). Although Satan had "given the fruit to Adam and Eve, it was not his prerogative to do so—regardless of what had been done in other worlds. (When the time comes for such fruit, it will be given us legitimately)" (H. W. Nibley, *Gifts*, p. 92).

390 J. M. Bradshaw *et al.*, *Mormonism's Satan*, pp. 18-19.

391 By analogy to the layout of the Garden of Eden. For those who take the Tree of Life to be a representation within the Holy of Holies, it is natural to see the tree itself as the locus of God's throne (Revelation 22:1-3, G. A. Anderson *et al.*, *Synopsis*, Greek 22:4, p. 62E). "[T]he Garden, at the center of which stands the throne of glory, is the royal audience room, which only those admitted to the sovereign's presence can enter" (G. B. Eden, *Mystical Architecture*, p. 22).

392 Koler and Greenspahn, as discussed in W. Vogels, *Cham Découvre*, pp. 566-567. Cf., e.g., D. C. Matt, *Zohar* 1, 1:73a-b, p. 434 n. 700: "the tent of the vineyard,' namely the tent of *Shekhinah*."

393 Genesis 9:21.

394 Compare Moses 3:9; 4:9, 14.

395 R. M. Zlotowitz *et al.*, *Bereishis*, p. 101, cf. p. 96. See also L. Ginzberg, *Legends*, 1:70, 5:91 n. 50.

396 Genesis 3:9.

397 T. L. Brodie, *Dialogue*, p. 192.

398 D. C. Matt, *Zohar* 1, 1:73a, p. 431. A. J. Tomasino, *History*, p. 130 elaborates on the role of the "serpent" in the Garden of Eden and in Noah's garden:

When he saw his father's nakedness, Ham went and told (*wayyagged*) his brothers about it (Genesis 9:22). When Adam and Eve told Yahweh God that they had hidden because they were naked, God asked, "Who told (*higgid*) you that you were naked?" (Genesis 3:1). The source of this information turned out to be the serpent. Furthermore, when Ham told his brothers about their father's nudity, he was undoubtedly tempting them with forbidden knowledge (the opportunity to see their father's nakedness). Finally, for his part in the Fall, the serpent was cursed (*'arur*) more than any of the other creatures (Genesis 3:14). His offspring were doomed to be subject to the woman's offspring (Genesis 3:15). Ham's offspring, too, became cursed (*'arur*), doomed to subjugation to the offspring of his brothers (Genesis 9:25).

399 D. C. Matt, *Zohar* 1, 1:73b, p. 435 n. 708. For more discussion on the curse of slavery, see D. M. Goldenberg, *Curse*, pp. 157-167; D. M. Goldenberg, *What Did Ham*. For a broad survey of the way in which Genesis 9:25 and other biblical texts were appropriated to justify the practice of American slavery, see S. R. Haynes, *Curse*.

400 See Genesis 9:25.

401 M. McNamara, Targum Neofiti, 9:27, pp. 80-81.

402 See Exodus 20:26, 28:72. Cf., e.g., B. Embry, *Naked Narrative*, pp. 431-432.

403 H. W. Nibley, *Twilight World*, pp. 169-170.

404 E.g., M.-A. Ouaknin *et al.*, Rabbi Éliézer, 24, pp. 145-146.

405 Genesis 3:21.

406 H. Freedman *et al.*, *Midrash*, 4:8 (Numbers 3:45), pp. 101-103; L. Ginzberg, *Legends*, 5:199 n. 79; J. T. Townsend, *Tanhuma*, 1:24, pp. 16-17. See H. W. Nibley, *Vestments*, pp. 100-102, 124-126; S. D. Ricks, *Garment*, pp. 710-714; J. A. Tvedtnes, *Clothing*, pp. 649-662 for discussions of Egyptian, Jewish, Greek, and Christian traditions surrounding the leather garment.

Ginzberg draws on Jewish tradition to further explain that, in the case of Joseph, the popular understanding that the garment had “many colors” is incorrect, and that the description is meant to convey “an upper garment in which figures are woven” (L. Ginzberg, *Legends*, 5:329 n. 43, citing Mishanic understandings). The notion of “figures” that were woven into the garment of Joseph recalls the account in the *Book of Adam and Eve*, where in making the skin garment they placed palm-thorns through the skins and prayed that the thorns would “be hidden, so as to be, as it were, sewn with one thread” (S. C. Malan, *Adam and Eve*, 1:52, pp. 56-57).

407 H. Freedman *et al.*, *Midrash*, 4:8 (Numbers 3:45), pp. 101-102. The Mandaean *Book of John* asserts that the garment of Adam was passed down to Noah, and eventually came down to John the Baptist so that he might make his ascent (M. Lidzbarski, *Johannesbuch*, John-Jonah, p. 83).

408 L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 157.

409 Genesis 8:13.

410 Exodus 40:19.

411 L. M. Morales, *The Tabernacle Pre-Figured* (pre-publication draft), p. 157 notes that “the Ark [is] the only exception to the term’s otherwise exclusive usage in reference to the tent of meeting.”

412 Quoted in H. W. Nibley, *Return*, p. 81. Drawing on a retrospective interview of Joseph Smith, Sr. by Fayette Lapham (F. Lapham, *Interview*, p. 466), D. Bradley, Piercing has explored a purported Book of Mormon account of revelation through the use of divine interpreters whereby their possessor would, put them on as spectacles and then put their face inside a “skin.” The conversation that revealed this manner of receiving knowledge is said to have occurred through an exchange of human and divine voices inside a Nephite “Tabernacle,” recalling the account of the brother of Jared at the “veil” in Ether 3 and the conversation of Moses with the Lord in Exodus 4. For a good summary, see B. Haymond, *Earliest*.

The danger of looking beyond the veil for someone who is unready and unauthorized is described by a petitioner in the Islamic mystical text, *The Mother of Books*, who is

warned by God that if someone were to move “the curtain and the veil the slightest bit [to] make the high king visible... their spirit would leave their body” (W. Barnstone *et al.*, *Mother*, p. 672). By way of contrast, the Armenian *Descendants of Adam* (M. E. Stone, *Descendants*, 14-22, p. 85) says that the righteous Enoch refrained from looking at the heavens—which is equated to the fact that he did not eat of the:

... tree of meat [i.e., the tree of knowledge] ... And he drew linen over his face, and did not look at the heavens, on account of the sin of Adam. And he said, “When of the servant, there is trouble, the servant does not to look at the crown. And he quickly becomes sweet. And I, on account of the sin of Adam, I dare not look at the heavens, that God may have mercy upon Adam.” And God had mercy upon Enoch and transferred him to immortality.

In some texts Enoch is seen as having reversed the Fall of Adam (A. A. Orlov, *Enoch-Metatron*, p. 248). For a discussion of a wider redemptive role attributed to Enoch, see A. A. Orlov, *Polemical Nature*; A. A. Orlov, *Redeeming Role*.

In some respects, the fall of Satan, who said, aspiringly, “I will ascend into heaven... I will be like the most High” (Isaiah 14:13-14_ and “sought that [God] should give unto him [His] own power” (Moses 4:3), parallels the Fall of Adam. The fifteenth-century *Adamgirk* text has Satan saying: “I fell, exiled from the heavens, Without fruit [from the Tree of Life], like Eve” (M. E. Stone, *Adamgirk*, 3:7:3, p. 65). Nibley remarks that “dire consequences” may result from transgression of divinely-set bounds: “Pistis Sophia went beyond her ‘degree’ and, becoming ambitious, ‘looked behind the veil’ [and] fell from glory” (H. W. Nibley, *Message* 2005, p. 443. See G. R. S. Mead, *Pistis*, 1:29-30, pp. 33-36; C. Schmidt, *Pistis*, 1:29-30, pp. 83-91. For a general discussion of such dangers, see J. Dan, *Mysticism*, 1:261-309).

413 H. W. Nibley, *Return*, p. 126.

414 Moses 7:3. Cf. H. W. Nibley, *Vestments*, pp. 118-119:

Why the insistence on [the idea of being “clothed upon with glory”]? Enoch says, “I was clothed upon with glory. Therefore I could stand in the presence of God” (cf. Moses 1:2, 31). Otherwise he could not. It is the garment that gives confidence in the presence of God; one does not feel too exposed (2 Nephi 9:14). That garment is the garment... of divinity. So as Enoch says, “I was clothed upon with glory, and I saw the Lord” (Moses 7:3-4), just as Moses saw Him “face to face, ... and the glory of God was upon Moses; therefore Moses could endure his presence (Moses 1:2). In *2 Enoch*, discovered in 1892, we read, “The Lord spoke to me with his own mouth: ... ‘Take Enoch and remove his earthly garments and anoint him with holy oil and clothe him in his garment of glory.’ ... And I looked at myself, and I looked like one of the glorious ones” (see F. I. Andersen, *2 Enoch*, 22:5, 8, 10, pp. 137, 139). Being no different from him in appearance, he is qualified now, in the manner of initiation. He can go back and join them because he has received a particular garment of glory.

It appears that the ritual garment of skins was needed only for a protection during one’s probation on earth. Ephrem the Syrian asserted that when Adam “returned to his former glory, ... [he] no longer had any need of [fig] leaves or garments of skin”

(*Commentary on the Diatessaron*, cited in M. Barker, *Hidden*, p. 34). Note also Joseph Smith's careful description of the angel Moroni (JS-H 1:31): "I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom." We infer that Moroni had forever laid aside his "garment of repentance," since he was now permanently clothed with glory. The protection provided by the garment was accompanied by a promise of heavenly assistance. In this connection, Nibley paraphrases a passage from the Mandaean *Ginza*: "... when Adam stood praying for light and knowledge a helper came to him, gave him a garment, and told him, 'Those men who gave you the garment will assist you throughout your life until you are ready to leave earth'" (H. W. Nibley, *Apocryphal*, p. 299. The German reads: "*Wie Adam dasteht und sich aufzuklären sucht, kam der Mann, sein Helfer. Der hohe Helfer kam zu ihm, der ihn in ein Stück reichen Glanzes hineinrug. Er sprach zu ihm: 'Ziehe dein Gewand an... Die Männer, die dein Gewand geschaffen, dienen dir, bis du abscheidest'*" (M. Lidzbarski, *Ginza*, GL 2:19, p. 488)).

When this time of probation ended, the garment of light or glory that was previously had in the heavenly realms was to be returned to the righteous. As Nibley explained (H. W. Nibley, *Message* 2005, p. 489. See also E. Hennecke *et al.*, *Acts of Thomas*, 108.9-15, pp. 498-499; B. T. Ostler, *Clothed*, p. 4):

The garment [of light] represents the preexistent glory of the candidate... When he leaves on his earthly mission, it is laid up for him in heaven to await his return. It thus serves as security and lends urgency and weight to the need for following righteous ways on earth. For if one fails here, one loses not only one's glorious future in the eternities to come, but also the whole accumulation of past deeds and accomplishments in the long ages of preexistence.

While Noah had not yet finished his probation when he spoke with Deity in the tent, he and others of the prophets experienced a temporary transfiguration that clothed them with glory and allowed them to endure God's presence (see, e.g., Moses 1:12-14, 31; 7:3). A conjecture consistent with this view is that Ham took the garment of skins that Noah had laid temporarily aside during his transfiguration.

415 M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 24, pp. 145-146. Cf. M. M. Noah, *Jasher*, 7:27, p. 15, which, according to Ginzberg, derived its version of the story from Rabbi Eliezer (L. Ginzberg, *Legends*, 5:199 n. 78). See also M. J. bin Gorion (Berdichevsky), *Die Sagen*, p. 211: "*Doch in der Zeit, da er die Arche verliess, stahl Ham seinem Vater jenes Kleid weg und verwahrte es vor seinen Brüdern* [After he left the Ark, Ham stole his father's garment and hid it from his brothers]."

416 H. C. Kimball, 11 January 1857, p. 172. Like the previously cited statement by Joseph Smith (J. Smith, Jr., *Teachings*, 7 November 1841, p. 193), President Kimball's comments were made in the context of a talk where he urged the Saints to give up finding fault on petty matters, as in the case of Noah who, in this instance, "drank a little too much wine."

417 M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 24, p. 148. See J. A. Tvedtnes, *Clothing*, pp. 654-659 for a discussion of Jewish traditions relating to the stolen garment. *Midrash Rabbah*, on the other hand, says that Noah's garment was passed on to Shem and then eventually to

Abraham, Isaac, and Jacob (H. Freedman *et al.*, Midrash, 4:8 (Numbers 3:45), pp. 102-103). Al-Tha'labi tells of how when (A. I. A. I. M. I. I. al-Tha'labi, *Lives*, p. 190):

Abraham was stripped of his clothes and thrown into the fire naked, Gabriel brought him a shirt made from the silk of the Garden [of Eden] and clothed him in it. That shirt remained with Abraham, and when he died, Isaac inherited it. When Isaac died, Jacob inherited it from him, and when Joseph grew up, Jacob put that shirt in an amulet and placed it on Joseph's neck to protect him from the evil eye. He never parted with it. When he was thrown into the pit naked, the angel came to him with the amulet. He took out the shirt, dressed Joseph in it, and kept him company by day.

Later, when Joseph learned that his aged father had lost his eyesight (*ibid.*, p. 228):

... he gave them his shirt. Al-Dahhak said that that shirt was woven in Paradise, and it had the smell of Paradise. When it only touched an afflicted or ailing man, that man would be restored to health and be cured... [Joseph] said to them, "Take this shirt of mine and cast it on my father's face, he will again be able to see" (*Qur'an* 12:93)...

418 S. C. Malan, *Adam and Eve*, 1:50-51, pp. 55-56, cf. 2:17, p. 128.

419 G. R. S. Mead, *Pistis*, 1:55:18-24, p. 89. Cf. *Psalms of Thomas* 2; cf. C. R. C. A. Allberry, *Psalm-Book*, 2:205, quoted in H. W. Nibley, *Vestments*, p. 128.

420 B. Maruani *et al.*, *Midrach Rabba*, Genèse 1, 36:6, p. 275.

421 For ancient traditions respecting protection and wisdom afforded by the garment, see J. A. Tvedtnes, *Clothing*, pp. 659-662.

422 B. Maruani *et al.*, *Midrach Rabba*, Genèse 1, p. 375 n. 21.

423 J. Neusner, *Genesis Rabbah* 2, 36:6:1, p. 31.

424 H. W. Nibley, *Vestments*, p. 129.

425 J. A. Tvedtnes, *Clothing*, p. 659. Cf. sources cited in L. Ginzberg, *Legends*, 5:192 n. 61.

426 H. W. Nibley, *Twilight World*, pp. 169-170 observed that Hebrew term for the clothing used by Shem and Japheth, *simlah*, "means only a woven garment and can hardly refer to the original skin article" that was stolen by Ham.

427 Photograph IMGP1821, 24 April 2009, © Stephen T. Whitlock. Detail of Patriarchs Window, Holy Trinity Church, Stratford-upon-Avon, England.

428 See, e.g., J. H. Sailhamer, *Genesis*, p. 94 n. 8:20-9:17.

429 See, e.g., A. J. Tomasino, *History*, p. 129.

430 See, e.g., J. H. Sailhamer, *Genesis*, p. 80; A. J. Tomasino, *History*, pp. 129-130.

431 Exodus 25:8-40.

432 1 Chronicles 28:11-12, 19.

433 Genesis 6:14-16. Cf. E. A. Harper, *You Shall Make*, pp. 55-56

434 C. H. T. Fletcher-Louis, *Glory*, p. 41.

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- 435 Exodus 2:3-5.
- 436 Cf. N. Wyatt, *Darkness*, p. 96.
- 437 Moses 5:5-8.
- 438 Genesis 8:20.
- 439 E.g., J. M. Bradshaw, *God's Image* 1, p. 248.
- 440 Genesis 9:21-27.
- 441 T. L. Brodie, *Dialogue*, p. 192.
- 442 D. C. Matt, *Zohar* 1, 1:73a, p. 431.
- 443 *Ibid.*, 1:73b, p. 435, n. 708.
- 444 Koler and Greenspahn, as discussed in W. Vogels, *Cham Découvre*, pp. 566-567. Cf., e.g., D. C. Matt, *Zohar* 1, 1:73a-b, p. 434 n. 700.
- 445 Genesis 9:21.
- 446 Compare Moses 3:9; 4:9, 14.
- 447 H. W. Nibley, *Lehi* 1988, pp. 168-170; H. W. Nibley, *What*, p. 366; H. W. Nibley, *Vestments*, pp. 128-131; H. W. Nibley, *Message* 2005, pp. 309-311; H. W. Nibley, *Teachings of the Book of Mormon*, 3:63-65. Cf., e.g., A. I. A. I. M. I. I. al-Tha'labi, *Lives*, pp. 190-193, 228-229; L. Ginzberg, *Legends*, 1:177, 5:199 nn. 78-80; M. M. Noah, *Jasher*, 7:24-30, p. 15, 27:10-12, p. 72; M.-A. Ouaknin *et al.*, *Rabbi Éliézer*, 24, pp. 145-146.
- 448 Joseph Smith, Jr., as reported by William Allen to Charles Lowell Walker (C. L. Walker, *Diary*, 12 May 1881, 2:554). Cf. J. A. Fitzmyer, *Genesis Apocryphon*, 13:8-15:20, pp. 89-93.
- 449 Koler and Greenspahn, quoted in W. Vogels, *Cham Découvre*, p. 567 n. 31.