



Genesis 9-11

University of Utah Institute

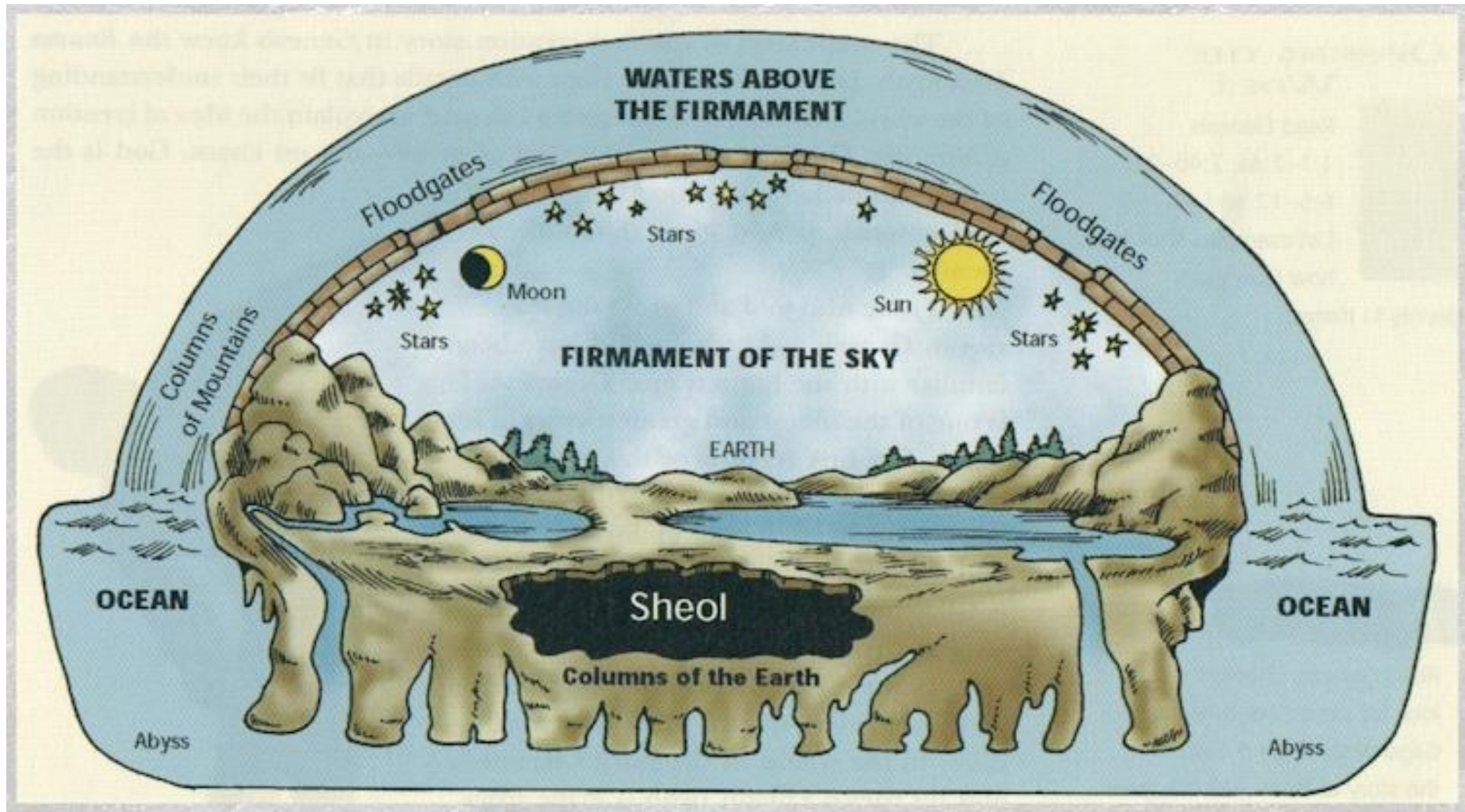
May 2020



Ararat: The Mountain of God at the End

The flood is a liturgical narrative, understood in light of cosmic mountain ideology. Approaching the cosmic mountain through an ordeal of waters will be seen to serve as a symbol for approaching God so that the idea of “gate liturgy” can be seen. (see Psalm 15 & 24)

Noah Sees the Ark in Vision. Detail of Patriarchs Window, Holy Trinity Church, Stratford-upon-Avon, England



Literal or figurative?

“I would like to know by **what known law the immersion of the globe could be accomplished**. It is explained here in a few words: ‘The windows of heaven were opened’ that is, the waters that exist throughout the space surrounding the earth from whence come these clouds from which the rain descends. That was one cause. Another cause was ‘the fountains of the great deep were broken up’—that is something beyond the oceans, something outside of the seas, some reservoirs of which we have no knowledge, were made to contribute to this event, and the waters were let loose by the hand and by the power of God; for God said He would bring a flood upon the earth and He brought it, but He had to let loose the fountains of the great deep, and pour out the waters from there, and when the flood commenced to subside, we are told ‘that the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained, and the waters returned from off the earth.’ Where did they go to? From whence they came. Now, I will show you something else on the back of that. Some people talk very philosophically about tidal waves coming along. But the question is—How could you get a tidal wave out of the Pacific ocean, say, to cover the Sierra Nevadas? But the Bible does not tell us it was a tidal wave. It simply tells that ‘all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered.’ **That is, the earth was immersed. It was a period of baptism.**”
(John Taylor, in *Journal of Discourses*, 26:74–75.)

Literal or figurative?

However, John H. Walton (whose argument is that "If we are to reach an understanding of an ancient text such as Genesis 1 and presumably also Genesis 6-9, we have to be able to think about the issues the way the ancients would have") provides an interesting alternative explanation, namely that to Noah's "an ancient Near Eastern mindset", "the mountains of Ararat" were not regarded as mountains but as **the pillars of "the heavens"**:

"Genesis 8:3-5 Tops of the mountains visible. This is the most difficult statement to explain for those arguing that the text does not require a global flood. In saying that the tops of the mountains became visible, this verse conveys that the tops, not just the flanks of the mountains, had been obscured. ... If it were not for 8:3-5, an interpreter can easily claim that the face value of the text does not demand a geographically global flood. All of the other statements are compatible with a flood of the known populated world. ... We must still consider whether 8:3-5 strikes us the way it does because we are thinking in terms of our understanding of the world. **Would this text have meant something different if we could read it with an ancient Near Eastern mindset?** ... In the Mesopotamian worldview the known world was comprised of a single continent fringed with mountains (such as the Zagros mountains in the east and the mountains of Ararat in the north) and ringed by the cosmic sea. **The fringe mountains were believed to hold up the heavens and have roots in the netherworld.** In the east, the mountain primarily associated with this role is Mount Masu. ... **What happens if we try to read the Flood narrative against the background of this sort of worldview? ...**

Literal or figurative?

Is it possible that the ancient writers did not count the mountains at the fringes of the world among the 'high mountains' that the water covered? Cosmic mountains were places of the gods and would be impervious to flood waters sent by the gods. In this scenario, the ark drifts to the edge of the known world and rests against the mountains of Ararat (or perhaps on the foothills of Ararat). Noah views this as the edge of the world, just as some before Columbus's day believed they could reach the edge of the world. There the ark sits while the water recedes and the tops of the mountains in the occupied portion of the continent become visible. This means that when the waters totally dissipate, the ark is at the foot of the Ararat chain. The logic of not including the fringe mountains is that they were believed to support the heavens, and the waters are not seen as encroaching on or encountering the heavens. This way of thinking yields a flood of the then-known world (with boundaries as described, for instance, in the Sargon Geography and in the list of Noah's descendants in Gen. 10) it covered all the elevated places that were within eyesight of the occupants of the ark. Though this would be a geographically limited flood, it could still be anthropologically universal if people had not yet spread beyond this region. One of the advantages of seeking out views such as this is that they allow us to affirm the truth of the text without getting tied up in complicated logistical and scientific discussions." (Walton J.H., "Genesis," *The NIV Application Commentary*, Zondervan: Grand Rapids MI, 2001, pp.326-328)



Noah as Priest

“In every sense Noah is defined as the one able to enter” into the presence of the Lord. As the righteous man, Noah not only passes through the [door] of the Ark sanctuary, but is able to approach the mount of Yahweh for worship.... 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... (Michael Morales, *The Tabernacle Pre-figured*, chapter 3, Mount Ararat: Mountain of God at the End, p. 121-192)

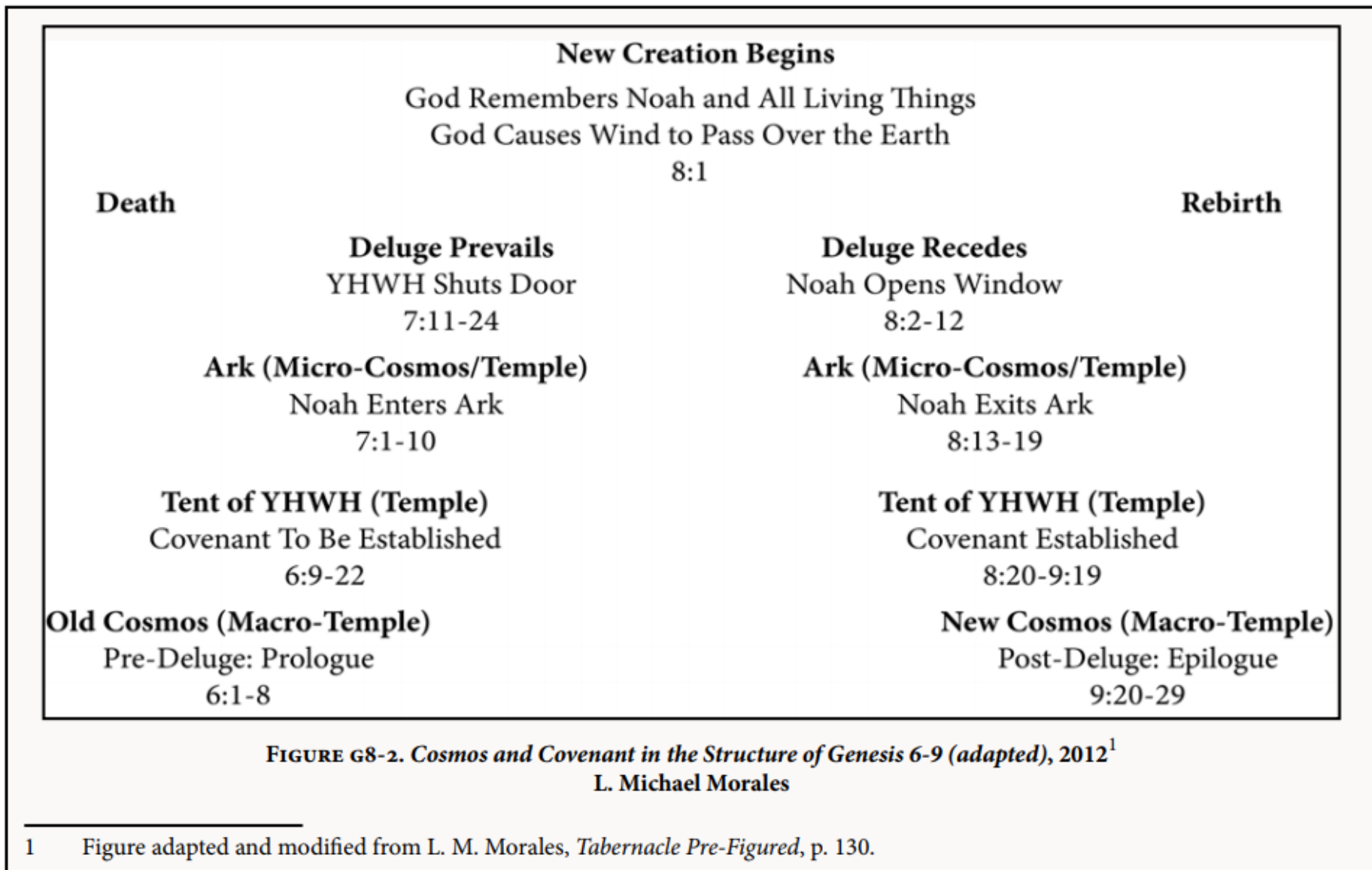


FIGURE G8-2. *Cosmos and Covenant in the Structure of Genesis 6-9 (adapted), 2012*¹
L. Michael Morales

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

	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^énê</i>) the surface of the expanse”	8.7-8	“raven,” “from the earth,” “from the surface (<i>al-p^énê</i>) of the ground”
SIXTH DAY	1.24 1.26 1.28	“creatures,” “livestock,” “creatures that move along the ground,” “wild animals” “man,” “image” “blessed,” “be fruitful,” “increase in number,” “fill the earth,” “rule...every living creature”	8.17 9.6 9.1-2	“creature,” “birds,” “animals,” “creatures that move along the ground” “image,” “man” “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^ébārek</i>)	8.21- 9.2	“YHWH breathed the restful breath” (<i>hannîhōah</i>), “shall not rest off (<i>yišbōtû</i>),” “God blessed” (<i>way^ébārek</i>)

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

¹ In L. M. Morales, *Tabernacle Pre-Figured*, p. 138-139



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

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

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

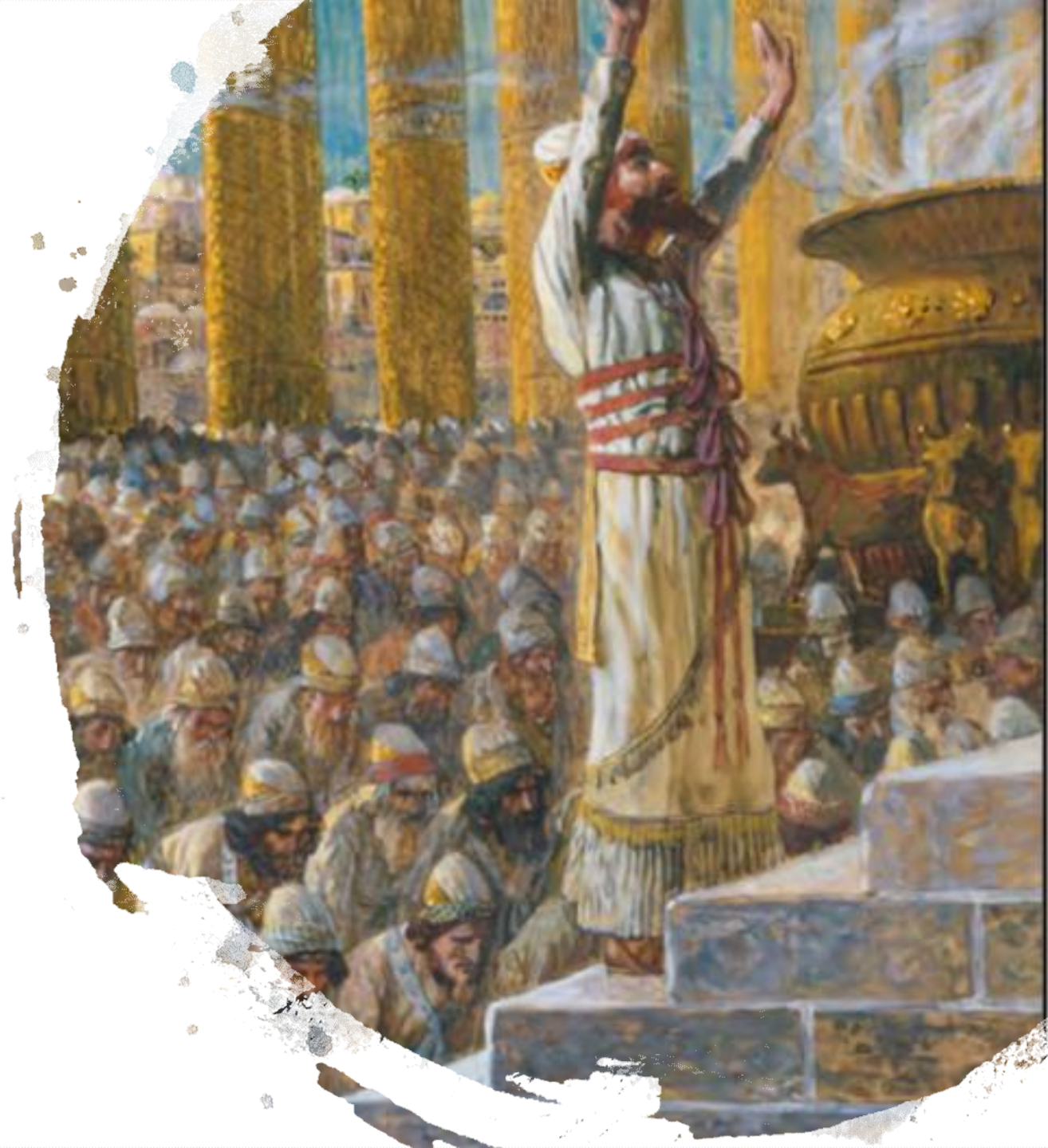
1 Genesis 22:9.

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

3 *Ibid.*

Seventh Month

Note when the Ark rests in Noah's account:
Genesis 8.4 – the same is happening in 1
Kings 8 when the Ark of the Covenant
comes to rest in the temple Solomon
builds.



The Cosmic Myth – A Chiasmus

The hero is required to leave the safety of home

The hero is given a seemingly impossible task

The hero succeeds against huge odds

The hero is victorious, peace is restored

The hero returns home triumphant, knowing that evil is put down and order is restored

ANE Motifs regarding Gods and Kings

Leaving safety - Adam/Eve, Noah, Nephi, Moses, Jesus Christ

Tasks – dress & keep it (Adam/Eve – Gen 2.15), boat building (Noah & Nephi), law writing, gathering (Moses), Atonement – Jesus Christ

Ritual Combat – Adam/Eve v. “Serpent”, Noah, Nephi, Moses v. Combat w/ “The Sea” – Jesus v. “The Serpent” ...

Sacrifice – All heroes do this as part of their story

Victory – The Fall was a “victory” in LDS teaching, Noah is victorious against the “Sea”

Enthronement – Adam & Noah are “kings” in a sense, Nephi is enthroned, Jesus = King

Temple Building on the Mount – Noah (Gen. 8.20-9.17), Nephi (2 Nephi 5.16), Moses (Ex. 19-31)

Order is Established – Noah renews peace, Nephi separates from chaos, Jesus establishes cosmic order & renewal

The Ritual Meal at the End of the Story

Sargon of Akkad – Assyrian Royal Inscription 2:172-76

Moses, Nadab & Abihu – Exodus 24.11

David, commemorating the return of the Ark – 2 Samuel 6.17-19

Jesus Christ – with the Saints @ Endtimes – D&C 27, Revelation 19.7-9

Jesus Christ – with the Nephites – first naturally, 3 Nephi 18.1-12; the second time miraculously – 3 Nephi 20.1-9

Noahide Law

Genesis 9.3-7

The 7 Noahide Laws

1. Do not deny God.
2. Do not blaspheme God.
3. Do not murder.
4. Do not engage in illicit sexual relations.
5. Do not steal.
6. Do not eat from a live animal.
7. Create legal system of justice.

A vibrant, detailed illustration of Noah's Ark. The ark is a large wooden structure built on a high, rocky mountain peak. A bright, multi-colored rainbow arches across the sky above the ark. In the foreground, a lush green valley is filled with various animals, including giraffes, zebras, lions, and deer. Several people in traditional, colorful robes are gathered around a large stone fire pit, some with their arms raised in prayer or praise. The background shows rolling hills and a winding river in the distance under a blue sky with scattered clouds and birds flying.

The Token of the Covenant

Genesis 9.12-17

The Bow קֶשֶׁת

A scene in the Mesopotamian creation account, the *Enuma Elish*, may suggest that the rainbow in Genesis is also seen as a military bow. After the warrior-god Marduk uses his mighty bow and arrows to defeat the sea-monster Tiamat, the high god Anu places the bow in heaven as a bright star:

Anu lifted it up in the divine assembly,

He kissed the bow, saying, "It is my daughter!"

With the ... name, "Bow-Star," he made it to shine in the sky,

He fixed its heavenly position along with its divine brothers.



Noah getting liquored up

Hugh Nibley associated the incident with the eleven-day “Feast of Intoxication” and other rituals related to flood motifs in the ancient world. 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.”

Hugh Nibley, *Message of the Joseph Smith Papyri*, 2005, pp. 308-309. See also: J. A. Black et al., *Literature of Ancient Sumer*, p. 330. See J. A. Black et al., *Enki’s Journey*, 104-116, p. 333.

Noah getting drunk – Joseph Smith’s teachings

Joseph Smith refrained from criticizing Noah, asserting that Noah “retained all the power of his priesthood.” (*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.”

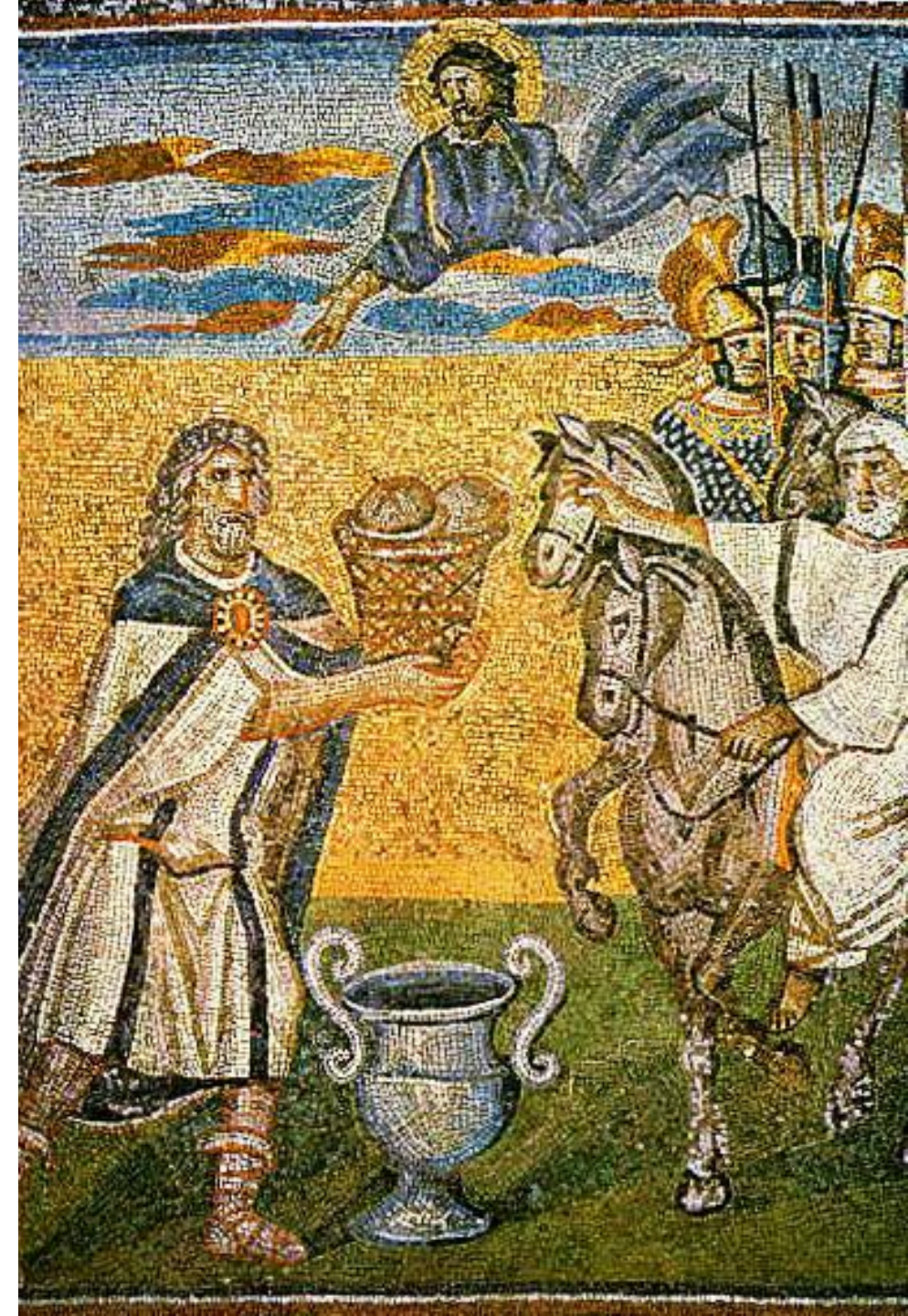
This agrees with Westermann’s argument that “Noah’s behavior was regarded as quite acceptable in biblical times” (C. Westermann, *Genesis 1-11*, p. 487 n. 9:21, as summarized by G. J. Wenham, *Genesis 1-15*, p. 198 n. 21). However, a presumed later statement attributed to Joseph Smith expressed the view 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).

The *Genesis Apocryphon* (2nd Temple document discovered at Qumran) 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.



Bread and Wine

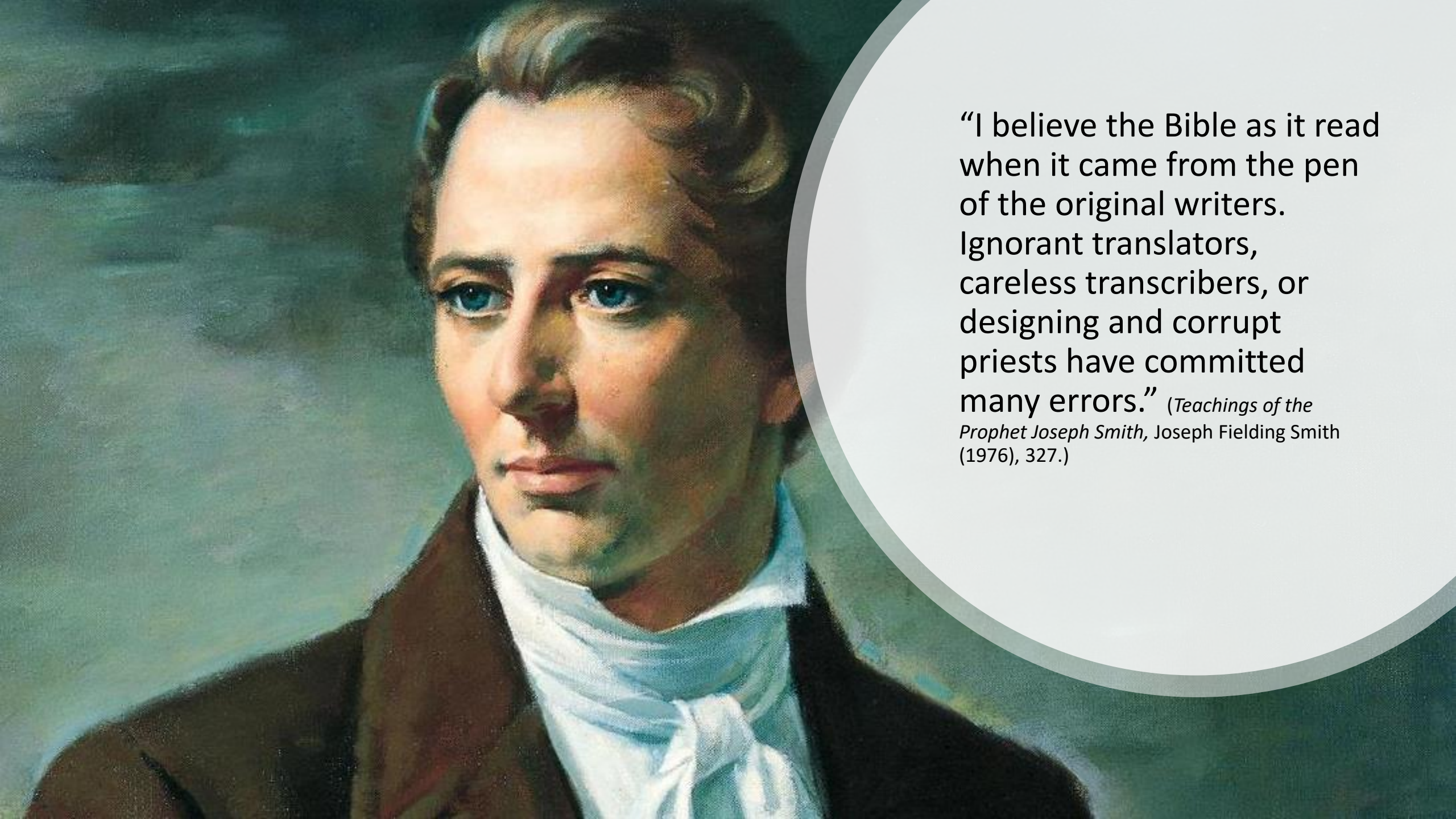
It should be remembered that a sacramental libation was an element of the highest ordinances of the priesthood as much in ancient times as it is today. For example, five chapters after the end of the Flood story, we read that Melchizedek “brought forth bread and wine”(Gen. 14.18) to Abraham as part of the ordinance that was to make the him a king and a priest after Melchizedek’s holy order. (JST Gen. 14.25-40) Just as Melchizedek then blessed the “most high God, which had delivered thine enemies into thine hand,” (Gen. 14.20) so Noah, after partaking of the wine with his family, blessed “the God Most High, who had delivered us from the destruction.” (*Genesis Apocryphon*, 12.17) 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.



The Curse

Genesis 9.22-29

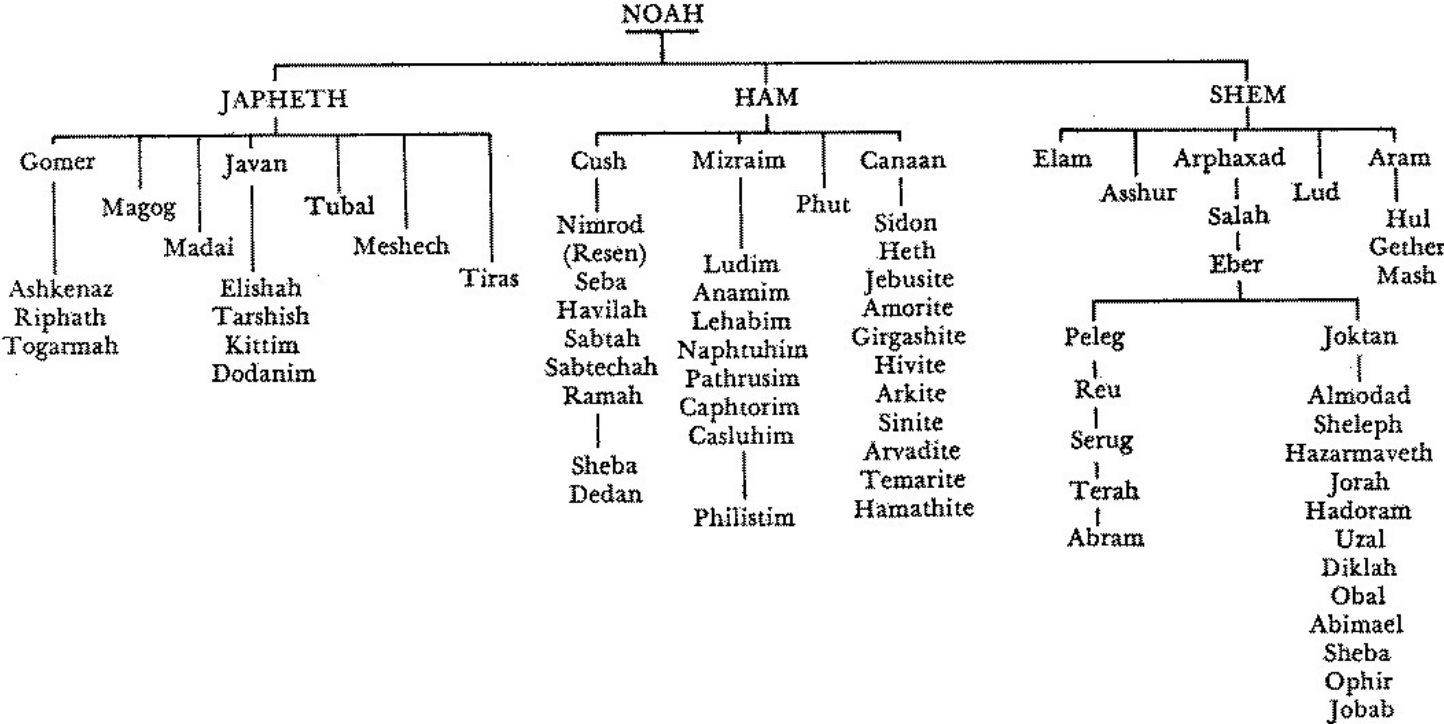
The account of Noah's "nakedness" and the role his sons played in the event is a puzzling one, especially the part in which Noah awakens and pronounces a curse upon Canaan, the son of Ham (see Genesis 10:6), who does not even seem to be present at the time.



“I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.” (*Teachings of the Prophet Joseph Smith*, Joseph Fielding Smith (1976), 327.)

The Table of Nations – Genesis 10

GENEALOGICAL TABLE OF THE DESCENDANTS OF NOAH



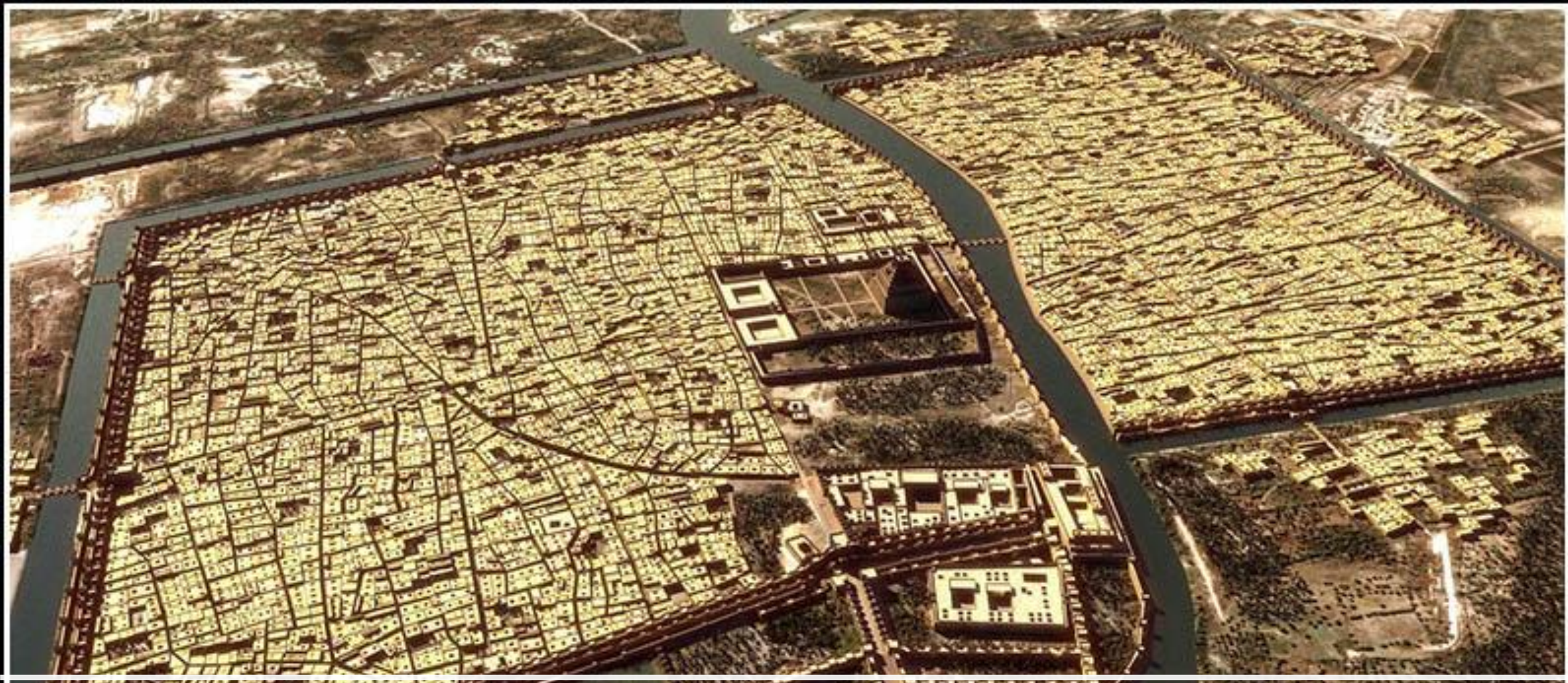


Babel – Genesis 11



The Babylonians understood Babel to mean "The Gate of God." The Hebrews changed it to mean "Mixed up, Confused!"





Reconstruction of the ancient city Babylon





The Tower is a Polemic

The temple of Marduk in Babylon was supposed to have been built by the Annunaki gods with specially prepared bricks. Its name, "house with the uplifted head," reflects its claim to have reached the heavens. But Genesis unmercifully batters these claims. (Gordon Wenham, *Genesis World Biblical Commentary*, p. 244)

Peshat: The literal level of meaning, the simple level, what the text actually says.

Remez: The allegorical level, what the text represents – ideas, philosophic truths, scientific principles, historical trends, and so forth.

Derash: The sermonic level, what the text means to people in terms of bettering their daily lives and spiritual situation.

Sod: The mystical level, what the text signifies to mystics and how it reveals God to them.

(Stephen M. Wylen, *Setting of Silver: An Introduction to Judaism*, 17.)

What do we learn? How do we apply this?