

Genesis 5:1 – 6:8 History of Mankind From Adam to Noah December 9, 2007

This section has been controversial among Biblical scholars and secularists over the years. Did people really live for hundreds of years? Are the names listed only highlights among many more actual individuals in a family line? Different sources claim different ages for some individuals. For instance, the Masoretic text says Methuselah lived for 969 years, and the Samaritan Pentateuch says for 720 years. The Septuagint gives him 930 years, but says that he was 167 rather than 187 years old when he fathered Lamech.

I do not have the final word on these controversies, but I will support the ages of the patriarchs to be as stated in our Bible, with only 10 generations between Adam and Noah. The Bible is quite clear that the years are approximately 360 days. Some have postulated a different atmosphere on earth prior to the flood, with a lot of moisture in the air that precipitated *en masse* to help cause the worldwide flood. Interpretation of some archeological findings would challenge a literal reading of this section, but we usually find archeology, in the end, to support the biblical accounts, so we need to question the basis of the interpretations.

Even though the pre-flood fathers lived a long time, none reached 1000 years, which in God's sight is but as an evening gone. *For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night* (Psa 90:4).

5:1 *This is the book of the generations of Adam.* Interestingly, there are many other documents from ancient history that cover the time from creation to the flood. We are not sure where Moses got his information outside of straight divine revelation. However, there probably was a book by this name that may have been available to him. The Bible refers to other books that have been lost to us, such as *The Book of the Wars of the Lord* (Num 21:24) and *The Book of Jashar* (Josh 10:13; 2 Sam 1:18). The *Book of the Generations of Adam* may have been an original document from which other cultures got their information and then modified it to suit their needs and worldviews. We will see more of this next week when we consider the flood stories.

: 1b The creation story is repeated. This is the third repetition (1:28-30; 2:4 ff). As you recall, the Hebrew form of emphasis is repetition. The third repetition means this is very important. It is similar to the use of *Holy, Holy, Holy*, in reference to God.

: 2 (*He*) *named them Man.* The word is the same as the word Adam. It can mean either man, or Adam specifically. Here God names Adam specifically. We will all be receiving our true names from God at the end of time. By naming Adam, God asserts his authority over him, as Adam's naming of the animals gave him authority over them. Nebuchadnezzar renamed Daniel and his companions (Dan 1:7).

: 3-6 Note the standard formula for giving biographical details:

Name – years until son is born – years after son is born – total years.

Adam's son, Seth, was in Adam's own likeness, after his image. Abel had no line. Cain's line will die out in the flood. Seth's line will bear the Messiah. Adam lived 930 years. That would take him up to the days of Lamech, Noah's father, the 9th generation from Adam.

: 6-8 Seth may mean 'substitute', or 'appointed'. See 4:25-26. 912 years.

: 9-10 Enosh means 'man', like Adam. 905 years.

: 12-15 Kenan may be a variant of 'Cain'. 910 years.

: 15-17 Mahalalel means 'Praise of God', or 'Praising God', as in Hallelujah. 895 years.

: 18-20 Jared may mean 'to go down', or from the Arabic 'courageous'. 962 years.

: 21-24 Enoch (dedication) was the 7th from Adam. He lived only 365 years (a year of years), and then did not die, but was translated to heaven, (*he walked with God, and he was not, for God took him*). Elijah was the only other person in the Bible that did not die (2 Kings 2). Twice it says that Enoch walked with God, suggesting his piety stood out in the community and with God. An apochrophal book *The Book of Enoch*, speculates more on the life of Enoch.

: 25-27 Methuselah means 'man of Shelah'. But we do not know what Shelah means. He is the oldest man of the Bible at 969 years. The ancients believed that Methuselah died in the year of the flood.

: 28-31 Lamech can mean 'strong youth', or 'oppressor'. Cain had a 7th generation son named Lamech, who was the founder of music. He was a cruel murderer like Cain. He was egotistical and the first bigamist.

This Lamech is altogether different. He is pious, and looks forward to his son Noah to be the one to bring relief from the sin and oppression of his day. He lived 777 years.

: 32 Noah (rest, relief, righteous) is the son of Lamech. He was 500 years old before Shem, Ham, and Japheth were born. He arrived with the plaintiff cry: *Out of the ground that the Lord has cursed this one shall bring us relief from our work and from the painful toil of our hands.*

Noah's greater son, the Messiah, is the one to bring God's rest and righteousness to the world. Therefore the words of Lamech are prophesies of the coming of the Messiah.

6:1-4 *The sons of God saw that the daughters of man were attractive.* Some have taken this to mean that certain angels, probably the followers of Satan, inter-breed with women on earth. I think that is unlikely since angels are asexual as far as we know. We find inter-marriage between men and gods in the ancient mythological literature.

I would postulate that the 'sons of God' are the children of Seth, the godly line, and the 'daughters of man' were the children through the line of Cain. The flood would have destroyed all of these.

: 5-8 This paragraph marks the end of the first section of Genesis, and introduces the second. God has created. Now, because sin has become so virulent, he must destroy what he created as good. But hope is kept alive through righteous Noah. *But Noah found favor in the eyes of the Lord.*

For about 1600 years, since Adam appeared on earth, the condition of man has been deteriorating. Adam sinned. Cain murdered his brother. The progeny of Cain was populating the earth, and what we know of the progeny, they were not good people for the most part. Seth was born to Adam 130 years after Cain and Abel. He was to bear the Messianic line, but even his children were becoming contaminated through marriage to the daughters of Cain. By the time that Noah reaches 500 years of age, there are no more righteous (good) men to be found.

In Genesis 6:5 we find that God was not at all pleased with the wickedness of man. *Every intention of the thoughts of his (man's) heart was only evil continually.* Only one man found favor with God. Today's lesson begins the story of that man.

: 9 *These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.*

'Righteous: *Acting rightly; upright. Acting according to what is right.*

Ps 1:6 *The Lord knoweth the way of the righteous...*

Ps 37:17 *The Lord upholdeth the righteous.*

Prov 10:11 *The mouth of the righteous is a fountain of life...*

Luke 23:47 *Truly this was a righteous man.*

Blameless: *Free from blame or fault. Irreproachable. Innocent. Guiltless.*

Ps 119:1 *Blessed are those whose way is blameless, who walk in the law of the Lord.*

1 Cor 1:8 *who will sustain you to the end, blameless in the day of our Lord Jesus Christ.*

Phil 2:15 *that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world.*

Walked with God: This phrase is used of only Enoch, Abraham, Isaac, and Hezekiah.

: 10 The three sons, Shem, Ham, and Japheth. We pick them up again in 9:18.

: 11-12 *And God saw...* The indictment of vvs.5-7 is repeated. In Genesis 1 'God saw' that his creation was good. Now he seen only evil.

: 13-21 *And God said to Noah...* This is the first of God's soliloquies. He explains to Noah his plan to bring an end to 'all flesh', because of the violence that is in the earth.

In Genesis 1 the text says: "And God said," and then "and God saw". Now it says "and God saw..." and then "and God said..."

: 14-16 Noah is instructed to build an Ark. The only other time this word for 'ark' is used in the Bible is in reference to the basket in which Moses was placed in the Nile.

The Ark is to be 300 cubits (450 ft) by 50 cubits (75 feet) by 30 cubits (45 feet). It is to have a roof a cubit above, three decks, and a door in the side.

St. Augustine considered the Ark to be a picture of the church. The wood symbolizes the cross; the door is the way believers enter; the squared timbers are a symbol of the 4-square stability of a holy life. The shape is comparable to the shape of a man, 6 times as long as wide, and 10 times as long as high.

: 17 For behold I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die.

In Genesis 1 God gave the breath of life. Now he is taking it away.

In Genesis 1 the waters covered the earth and God commanded the dry land to appear.

Now the waters return to cover the earth.

God can do as he wishes, since he was the creator in the first place. However, there will be a new creation through Noah, who has the breath of life; and dry land will appear once again. Man will have a second chance.

: 18 But I will establish (confirm) my covenant with you, and you shall come into the ark...

This is the first mention of a covenant (berit) in the Bible. Yet it assumes a prior covenant and not a new covenant being created. Therefore, for the years between Adam and Noah, men knew the obligations and benefits of God's covenant from the beginning. God's relationship with man is expressed throughout the scriptures in terms of covenant. There are covenants with Noah, Abraham, Isaac, Israel, and the church. The Bible can be divided into the Old Covenant and the New Covenant. The word 'Testament' carries the same meaning as covenant.

A covenant implies a formal agreement between two parties, with a listing of the benefits of obedience, and the consequences of repudiation of the covenant. With Abraham it was formalized by dividing an animal in half, and both parties walking between the halves (Gen 15; Jer 34:18).

The covenant covers Noah, his wife, his sons and their wives. This is the basic Biblical social unit.

In chapter 9 we will see that the covenant includes the animals brought on to the ark as well.

: 19-20 Two of every animal are to be brought onto the ark. Noah did not have to go out and find them. God brought them to him. Ephrem, the Syrian, notes that even though the people around Noah saw this remarkable event, and that the wolf walked peacefully with the lamb, the bull with the lion, the sparrow with the hawk, and the dove with the eagle, yet they did not repent of their evil ways, but rather were amused by it all.

: 21 Provisions are loaded for everyone.

: 22 In spite of the mockery and taunts of his neighbors, Noah continued to do all that God commanded him.

Genesis 7:1-24

THE FLOOD

Noah, in obedience to God, has constructed the Ark. The animals are arriving from their natural habitats to enter the Ark. Seven pairs of each of the ‘clean’ animals are brought on board. This suggests that men knew the distinction between clean and unclean animals long before the instructions in the Book of Leviticus.

In this chapter parts of the creation story are reversed. In Genesis 1:9 God said, *Let the waters under the heavens be gathered together into one place, and let the dry land appear.* Now the dry land will be covered again with water. In Genesis 1 God breathed life into his creation. Now he is going to destroy *everything on the dry land in whose nostrils was the breath of life* (v22). Only Noah and his family will be spared.

: 1-4 God repeats his intention to destroy every living thing. See 6:5-7. Noah is given a final week to complete the embarkation.

I will send rain on the earth forty days and forty nights... This is a conventional expression meaning a long time (Ex 24:18). But it certainly could be true time, since the dating of the Flood is so specific (7 days – forty days – 150 days – etc.)

: 6-10 *After seven days the waters of the flood come upon the earth.* Noah and the animals are safely on the Ark.

: 11 *In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth...* This is a remarkably precise definition of the time of the flood. More on the timing of the flood will be addressed at the end of today’s study.

: 12-16 The rains begin to fall. God seals the door to the Ark.

Why do you think Noah and his family are saved? Is it because he was a good person and God had no other choice? Or is it because he of all the people of his generation responded to the voice of God in faith, and then affirmed his faith by appropriate action? Even in the Old Testament it appears that one is saved by faith and not by works. But faith without works is dead. What would have happened to Noah and his family if they had not built the Ark?

The church is likened to the Ark, in which those who respond to God in faith are ‘saved’ from the coming destruction, and are ‘sealed’ in God’s safe vessel. The opportunity to enter the church for us is entirely based on grace, as was the provision of an Ark for Noah.

: 17-24 *The waters prevailed* is stated four times in vss. 18, 19, 20, and 24. “Prevailed” is a military term expressing success in battle (e.g., Exod 17:11). The battle is between God and the Serpent. The state of mankind was the work of the Serpent. The flood destroys the work of the Devil. Later, Christ’s death will do the same.

Genesis 8:1-19

The Flood Subsides

: 1 *But God remembered Noah and all the beasts...* A new era is about to begin. The flood has done its work. A new creation is about to begin. When 'God remembers' He acts. God remembered Abraham and rescued Lot from Sodom; God remembered Rachael and opened her womb; God remembered Israel and brought them out of slavery. Here God remembers Noah and all on the Ark. He will use them to repopulate the earth.

: 1b-5 *And God made a wind (Spirit) blow over the earth...* In Gen 1:2 the Spirit (wind) hovered over the face of the waters. The waters recede and the ark comes to rest at the end of 150 days. This is the 17th day of the 7th month of Noah's 600th year. The word 'rested' is a play on Noah's name, which means 'rest'. It came to rest on the mountains of Ararat. Ararat is the Hebrew term for a kingdom north of Assyria, now comprising Armenia, Eastern Turkey, southern Russia and northwestern Iran. It must include northern Iraq as well. Great Ararat and Little Ararat are two of the mountains in this chain.

: 6-14 *At the end of forty days Nah opened the window of the ark that he had made...* Now Noah sends out a raven followed by a dove to check out the conditions. The dove returns the first time, and Noah waits another seven days before sending the dove out again.

The second time the dove returns with an olive branch. The olive branch is a traditionally a symbol of peace. It promises God's peace to Noah. It is also a symbol of Israel. In Romans 11 we gentiles are wild olive branches grafted into the olive tree that is Israel (vss. 17-24). Finally it is regarded a symbol of beauty and fertility. Its oil is used as an ingredient of sacrifice.

In the second month, on the twenty-seventh day, the earth had dried out.

: 16-19 God instructs Noah to leave the Ark, with all the living things that were preserved from the Flood. Once again, Noah faithfully obeys God's command.

A new creation has begun. *The old has past away; behold, the new has come* (2 Cor 5:17).

Unfortunately, the starting point is not as innocent as it was with Adam, but God graciously commands once again that both man and beast *be fruitful and multiple* (see Gen 1:22 and 1:28).

Next week we will study the Covenant with Noah, and The Tower of Babel

The Times and Dates of the Proto-historical Period

DATES ACCORDING TO SCRIPTURE

The table below shows a 4000-year cycle that fits into the astrological timetable above. Depending on which passage we use, it is possible to come up small variations.

According to Peter, with the Lord, a thousand years is a day. "Four" represents the four cardinal directions and a complete cycle.

⁸But do not ignore this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. (2 Peter 3:8)

This is why Methuselah lived 969 years. No mortal was to be represented as living a thousand years, the length of God's day.

²⁷Thus all the days of Methuselah were nine hundred and sixty-nine years; and he died. (Gen. 5:27)

CHRONICAL TABLE					
NAME	EVENT	YR S	CU M	BCE	SOURCE
Adam	born	0	0	4146	Gen 2:7
Adam	fathered Seth	130	130	4016	Gen. 5:3
Seth	fathered Enosh	105	235	3911	Gen. 5:6
Enosh	fathered Kenan	90	325	3821	Gen 5:9
Kenan	fathered Mahalalel	70	395	3751	Gen 5:12
Mahalalel	fathered Jared	65	460	3686	Gen 5:15
Jared	fathered Enoch	162	622	3524	Gen 5:18
Enoch	fathered Methuselah	65	687	3459	Gen 5:21
Methuselah	fathered Lamech	187	874	3272	Gen 5:25
Lamech	fathered Noah	182	1056	3090	Gen 5:28, 29
Noah	fathered Shem	500	1556	2590	Gen 5:32
Shem	fathered Arpachshad	100	1656	2490	Gen 11:10
Arpachshad	fathered Shelah	35	1691	2455	Gen 11:12
Shelah	fathered Eber	30	1721	2425	Gen 11:14
Eber	fathered Peleg	34	1755	2391	Gen 11:16
Peleg	fathered Reu	30	1785	2361	Gen 11:18
Reu	fathered Serug	32	1817	2329	Gen 11:20
Serug	fathered Nahor	30	1847	2299	Gen 11:22
Nahor	fathered Terah	29	1876	2270	Gen 11:24
Terah	Fathered Abram	70	1946	2200	Gen 11:26
Abraham	fathered Isaac	100	2046	2100	Gen 17:17, 21:15
Isaac	fathered Jacob	60	2106	2040	Gen 25:26
Jacob	entered Egypt	130	2236	1910	Gen 47:9
Exodus	Left Egypt	430	2666	1480	Ex 12:40
Solomon	Begins temple	480	3146	1000	1 Kings 6:1
Solomon	reign after temple	36	3182	964	1 Kings 6:1, 11:42
Rehoboam	reign	17	3199	947	1 Kings 14:21
Abijam	reign	3	3202	944	1 Kings 15:2
Asa	reign	41	3243	903	1 Kings 15:21
Jehoshaphat	reign	25	3268	878	1 Kings 22:42
Jehoram	reign	7	3275	871	2 Kings 8:16, 25
Ahaziah	reign	1	3276	870	2 Kings 8:25
Joash	reign	40	3316	830	2 Kings 12:1
Amaziah	reign	21	3337	809	2 Kings 14:2
Azariah	reign	52	3389	757	2 Kings 15:2
Jotham	reign	16	3405	741	2 Kings 15:33

Ahaz	reign	16	3421	725	2 Kings 16:2
Hezekiah	reign	29	3450	696	2 Kings 18:2
Manasseh	reign	55	3505	641	2 Kings 21:1
Amon	reign	2	3507	639	2 Kings 21:19
Josiah	reign	31	3538	608	2 Kings 22:1
Jehoahaz	reign	¼	3538	608	2 Kings 23:31
Jehoiakim	reign	11	3549	597	2 Kings 23:36
Jehoiachin	reign	¼	3549	597	2 Kings 24:8
Zedediah	Reign ends at beginning of exile, Temple destroyed	11	3560	586	2 Kings 24:18, & 25:8, Encyclopedia
Exile	Temple rebuilt and rededicated	0	3982	164	1 Maccabees 4:52 Encyclopedia

Comments:

1. Until the seventeenth century, no one had any idea how old earth was. By using the Bible, a certain Archbishop James Usher in 1630 announced that the world was created by God in the year 4004 BCE. This date was widely accepted for 200 years until news came of an ancient civilization in Egypt.

Here are a few flood stories from hundreds documented by Mark Isaak from around the world. These are stories that were known at the time that Moses wrote the Pentateuch. There is not a civilization on any continent that does not have its own flood story. Scholars today claim that Moses developed his flood story by amending near eastern myths, especially the Gilgamesh Epic. But I would contend that there was a true story that informed all the myths, but God in his sovereign inspiration of the Scriptures directed Moses to the true story.

<http://www.talkorigins.org/faqs/flood-myths.html>

Flood Stories from Around the World

By [Mark Isaak](#).

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Mirrored from <http://home.earthlink.net/~misaak/floods.htm>

Near East

Sumerian:

The gods had decided to destroy mankind. The god Enlil warned the priest-king Ziusudra ("Long of Life") of the coming flood by speaking to a wall while Ziusudra listened at the side. He was instructed to build a great ship and carry beasts and birds upon it. Violent winds came, and a flood of rain covered the earth for seven days and nights. Then Ziusudra opened a window in the large boat, allowing sunlight to enter, and he prostrated himself before the sun-god Utu. After landing, he sacrificed a sheep and an ox and bowed before Anu and Enlil. For protecting the animals and the seed of mankind, he was granted eternal life and taken to the country of Dilmun, where the sun rises. [[Hammerly-Dupuy](#), p. 56; [Heidel](#), pp. 102-106]

Egypt:

People have become rebellious. Atum said he will destroy all he made and return the earth to the Primordial Water which was its original state. Atum will remain, in the form of a serpent, with Osiris. [[Faulkner](#), plate 30] (Unfortunately the version of the papyrus with the flood story is damaged and unclear. See also [Budge](#), p. ccii.)

Babylonian:

Three times (every 1200 years), the gods were distressed by the disturbance from human overpopulation. The gods dealt with the problem first by plague, then by famine. Both times, the god Enki advised men to bribe the god causing the problem. The third time, Enlil advised the gods to destroy all humans with a flood, but Enki had Atrahasis build an ark and so escape. Also on the boat were cattle, wild animals and birds, and Atrahasis' family. When the storm came, Atrahasis sealed the door with bitumen and cut the boat's rope. The storm god Adad raged, turning the day black. After the seven-day flood, the gods regretted their action. Atrahasis made an offering to them, at which the gods gathered like flies, and Enki established barren women and stillbirth to avoid the problem in the future. [[Dalley](#), pp. 23-35]

Assyrian:

The gods, led by Enlil, agreed to cleanse the earth of an overpopulated humanity, but Utnapishtim was warned by the god Ea in a dream. He and some craftsmen built a large boat (one acre in area, seven decks) in a week. He then loaded it with his family, the craftsmen, and "the seed of all living creatures." The waters of the abyss rose up, and it stormed for six days. Even the gods were frightened by the flood's fury. Upon seeing all the people killed, the gods repented and wept. The waters covered everything but the top of the mountain Nisur, where the boat landed. Seven days later, Utnapishtim released a dove, but it returned finding nowhere else to land. He next returned a sparrow, which also returned, and then a raven, which did not return. Thus he knew the waters had receded enough for the people to emerge. Utnapishtim made a sacrifice to the gods. He and his wife were given immortality and lived at the end of the earth. [[Sandars](#), chpt. 5]

Sharur destroyed Asag, demon of sickness and disease, by flooding his abode. In the process, "The primeval waters of Kur rose to the surface, and as a result of their violence no fresh waters could reach the fields and gardens." [Kramer, p. 105]

Chaldean:

The god Chronos in a vision warned Xisuthrus, the tenth king of Babylon, of a flood coming on the fifteenth day of the month of Daesius. The god ordered him to write a history and bury it in Sippara, and told him to build and provision a vessel (5 stadia by 2 stadia) for himself, his friends and relations, and all kinds of animals. Xisuthrus asked where he should sail, and Chronos answered, "to the gods, but first pray for all good things to men." Xisuthrus built a ship five furlongs by two furlongs and loaded it as ordered. After the flood had come and abated somewhat, he sent out some birds, which returned. Later, he tried again, and the birds returned with mud on their feet. On the third trial, the birds didn't return. He saw that land had appeared above the waters, so he parted some seams of his ship, saw the shore, and drove his ship aground in the Corcyraean mountains in Armenia. He disembarked with his wife, daughter, and pilot, and offered sacrifices to the gods. Those four were translated to live with the gods. The others at first were grieved when they could not find the four, but they heard Xisuthrus' voice in the air telling them to be pious and to seek his writings at Sippara. Part of the ship remains to this day, and some people make charms from its bitumen. [Frazer, pp. 108-110; G. Smith, pp. 42-43]

According to accounts attributed to Berossus, the antediluvians were giants who became impious and depraved, except one among them that revered the gods and was wise and prudent. His name was Noa, and he dwelt in Syria with his three sons Sem, Japet, Chem, and their wives Tidea, Pandora, Noela, and Noegla. From the stars, he foresaw destruction, and he began building an ark. 78 years after he began building, the oceans, inland seas, and rivers burst forth from beneath, attended by many days of violent rain. The waters overflowed all the mountains, and the human race was drowned except Noa and his family who survived on his ship. The ship came to rest at last on the top of the Gendyae or Mountain. Parts of it still remain, which men take bitumen from to make charms against evil. [H. Miller, pp. 291-292]

Hebrew:

God, upset at mankind's wickedness, resolved to destroy it, but Noah was righteous and found favor with Him. God told Noah to build an ark, 450 x 75 x 45 feet, with three decks. Noah did so, and took aboard his family (8 people in all) and pairs of all kinds of animals (7 of the clean ones). For 40 days and nights, floodwaters came from the heavens and from the deeps, until the highest mountains were covered. The waters flooded the earth for 150 days; then God sent a wind and the waters receded, and the ark came to rest in Ararat. After 40 days, Noah sent out a raven, which kept flying until the waters had dried up. He next sent out a dove, which returned without finding a perch. A week later he set out the dove again, and it returned with an olive leaf. The next week, the dove didn't return. After a year and 10 days from the start of the flood, everyone and everything emerged from the ark. Noah sacrificed some clean animals and birds to God, and God, pleased with this, promised never again to destroy all living creatures with a flood, giving the rainbow as a sign of this covenant. Animals became wild and became suitable food, and Noah and his family were told to repopulate the earth. Noah planted a vineyard and one day got drunk. His son Ham saw him lying naked in his tent and told his brothers Shem and Japheth, who came and covered Noah with their faces turned. When Noah awoke, he cursed Ham and his descendants and blessed his other sons. [Genesis 6-9]

Men lived at ease before the flood; a single harvest provided for forty years, children were born after only a few days instead of nine months and could walk and talk immediately, and people could command the sun and moon. This indolence led men astray, especially to the sins of wantonness and rapacity. God determined to destroy the sinners, but in mercy he instructed Noah to warn them of the threat of a flood and to preach to them to mend their ways. Noah did this for 120 years. God gave mankind a final week of grace during which the sun reversed course, but the wicked men did not repent; they only mocked Noah for building the ark. Noah learned how to make the ark from a book, given to Adam by the angel Raziel, which contained all knowledge. This book was made of sapphires, and Noah put it in a golden casket and, during the flood, used it to tell day from night, for the sun and moon did not shine at that time. The flood was caused by male waters from the sky meeting the female waters from the ground. God made holes in the sky for the waters to issue from by removing two stars from the Pleiades. He later closed the hole by borrowing two stars from the Bear. That is why the Bear always runs after the Pleiades. The animals came to the ark in such numbers that Noah could not take them all; he had them sit by the door of the ark, and he took in the animals which lay down at the door. 365 species of reptiles and 32 species of bird were taken. Since seven pairs of each kind of clean animal were taken, the clean animals outnumbered the unclean after the flood. One creature, the *reem* was so big it had to be tethered outside the ark and follow behind. The giant Og, king of Bashan, was also too big and escaped the flood sitting atop the ark. In addition to Noah, his wife Naamah, and their sons and sons' wives, Falsehood and Misfortune also took refuge on the ark. Falsehood was initially turned away when he presented himself without a mate, so he induced Misfortune to join him and returned. When the flood began, the sinners gathered around it and rushed the door, but the

wild beasts aboard the ark guarded the door and set upon them. Those which escaped the beasts drowned in the flood. The ark, and the animals in it, were tossed around on the waters for a year, but Noah's greatest difficulty was feeding all the animals, for he had to work day and night to feed both the diurnal and nocturnal animals. When Noah once tarried in feeding the lion, the lion gave him a blow which made him lame for the rest of his life and prevented him from serving as a priest. On the tenth day of the month of Tammuz, Noah sent forth a raven, but the raven found a corpse to devour and did not return. A week later Noah sent out a dove, and on its third flight it returned with an olive leaf plucked from the Mount of Olives in Jerusalem, for the Holy Land had not suffered from the flood. Noah wept at the devastation when he left the ark, and Shem offered a thank-offering; Noah could not officiate due to his encounter with the lion. [[Ginzberg](#), pp. 319-335; see also [Frazer](#), pp. 143-145]

Apocryphal scripture tells that Adam directed that his body, together with gold, incense, and myrrh, should be taken aboard the Ark and, after the flood, should be laid in the middle of the earth. God would come from thence and save mankind. [[Platt](#), p. 66, 80 (2 Adam 8:9-18, 21:7-11)]

A woman "clothed with the sun" gave birth to a man-child who was taken up by God. The woman then lived in the wilderness, where the Devil-dragon, cast down to earth, persecuted her. At one time he cast a flood of water from his mouth trying to wash her away, but the earth helped the woman and swallowed the flood. [[Revelation 12](#)]

Islamic:

Allah sent Noah to warn the people to serve none but Allah, but most of them would not listen. They challenged Noah to make good his threats and mocked him when, under Allah's inspiration, he built a ship. Allah told Noah not to speak to Him on behalf of wrongdoers; they would be drowned. In time, water gushed from underground and fell from the sky. Noah loaded onto his ship pairs of all kinds, his household, and those few who believed. One of Noah's sons didn't believe and said he would seek safety in the mountains. He was among the drowned. The ship sailed amid great waves. Allah commanded the earth to swallow the water and the sky to clear, and the ship came to rest on Al-Judi. Noah complained to Allah for taking his son. Allah admonished that the son was an evildoer and not of Noah's household, and Noah prayed for forgiveness. Allah told Noah to go with blessings on him and on some nations that will arise from those with him. [[Koran 11:25-48](#)]

Persian:

In early times, the earth was full of malign creatures fashioned by the evil Ahriman. The angel Tistar (the star Sirius) descended three times, in the form of man, horse, and bull respectively, causing ten days and nights of rain each time. Each raindrop became as big as a bowl, and the water rose the height of a man over the whole earth. The first flood drowned the creatures, but the dead noxious creatures went into holes in the earth. Before returning to cause the second flood, Tistar, in the form of a white horse, battled the demon Apaosha, who took the form of a black horse. Ormuzd blasted the demon with lightning, making the demon give a cry which can still be heard in thunderstorms, and Tistar prevailed and caused rivers to flow. The poison washed from the land by the second flood made the seas salty. The waters were driven to the ends of the earth by a great wind and became the sea Vourukasha ("Wide-Gulfed"). [[Carnoy](#), p. 270; [Vitaliano](#), pp. 161-162; [H. Miller](#), p. 288]

Zoroastrian:

Yima, under divine superintendence, reigned over the world for 900 years. As there was no disease or death, the population increased so that it was necessary to enlarge the earth after 300 years; Yima accomplished this with the help of a gold ring and gold-inlaid dagger he had received from Ahura Mazda, the Creator. Enlargement of the earth was necessary again after 600 years. When the population became too great after 900 years, Ahura Mazda warned Yima that destruction was coming in the form of winter, frost, and subsequent melting of the snow. He instructed Yima to build a *vara*, a large square enclosure, in which to keep specimens of small and large cattle, human beings, dogs, birds, red flaming fires, plants and foodstuffs, two of every kind. The men and cattle he brought in were to be the finest on earth. Within the enclosure, men passed the happiest of lives, with each year seeming like a day. [[Frazer](#), pp. 180-182; [Dresden](#), p. 344]