

⁹This is the line of Noah.—Noah was a righteous man; he was blameless in his age; Noah walked with God.—¹⁰Noah begot three sons: Shem, Ham, and Japheth.

¹¹The earth became corrupt before God; the earth was filled with lawlessness. ¹²When God

9 אֵלֶּה תּוֹלְדֵי נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים
הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלֵּךְ־נֹחַ׃
10 וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־
חָם וְאֶת־יָפֶת׃
11 וַתִּשְׁחָת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמָּלֵא

NOAH AND THE FLOOD (6:9–9:17)

By the 10th generation after Adam, the moral corruption of humankind is so great that the world must be cleansed. There are numerous parallels between the biblical account of the Flood and the many ancient Near Eastern flood stories. Yet the biblical account differs significantly from all the other versions, which the Commentary will show.

THE INDICTMENT (6:9–13)

9. This is the line of Noah Because this is the caption for the entire narrative in which Noah plays a central role, it is preferable to translate: “This is the story of Noah.”

righteous . . . blameless A righteous person (*tzaddik*) is one whose conduct God finds to be irreproachable. A blameless person (*tamim*) is one whose unimpeachable integrity makes the

enjoyment of God’s fellowship possible. See Pss. 15 and 101:6.

in his age In the face of universal corruption, he maintained civilized standards of behavior.

walked with God See Comment to Gen. 5:22.

11. The earth The use of such all-embracing terms as “the earth,” “man’s wickedness” (v. 5), and “all flesh” (v. 12) in the indictment of humanity serves to justify God’s actions. The totality of the evil makes inevitable the totality of the punishment.

corrupt The Hebrew stem for “corrupt” (*shachat*) occurs seven times in the narrative in various forms.

lawlessness The universal corruption is further defined as *hamas*, a term that elsewhere is

In the first *parashah* of Genesis, the world deteriorated over the course of 10 generations, from the pristine perfection of its beginning to corruption in the days of Noah. God chooses not to destroy the world totally (a *midrash* suggests God did destroy previous disappointing worlds). Instead, God continues with the same creatures, human beings, blessed with free will and cursed with the tendency to misuse that free will, who have brought matters to this point. Noah’s capacity for righteousness gives God cause for hope.

9. This is the line of Noah.—Noah The first person Noah “gave birth” to was himself. Confronting the moral corruption of his time, Noah had to decide what kind of person he really was.

in his age The Sages debate whether this is a true compliment or qualified praise. Yohanan sees Noah as righteous only relatively, in contrast to the wicked people around him. In a more respectable age, he would have been no

better than average. Resh Lakish, on the other hand, says that anyone who had the moral backbone to be a good person in an immoral society would have been an even better person in a generation that encouraged goodness (BT Sanh. 108a). One emphasizes the power of society to shape the behavior of its members; the other champions the power of the individual to withstand the pressures of society.

11. corrupt before God God deemed their behavior corrupt, but they themselves saw nothing wrong with it.

the earth was filled with lawlessness The Jerusalem Talmud understands the word translated as “lawlessness” (*hamas*) to mean that people cheated each other for such small sums that the courts could not prosecute them (JT BM 4:2). This caused people to lose faith in the power of government to provide them with a fair and livable world, and society began to slip into anarchy.

saw how corrupt the earth was, for all flesh had corrupted its ways on earth, ¹³God said to Noah, "I have decided to put an end to all flesh, for the earth is filled with lawlessness because of them: I am about to destroy them with the earth. ¹⁴Make yourself an ark of *gopher* wood; make it an ark with compartments, and cover it inside and out with pitch. ¹⁵This is how you shall make it: the length of the ark shall be three hundred cubits, its width fifty

הָאָרֶץ חָמָס: ¹²וַיֵּרָא אֱלֹהִים אֶת-הָאָרֶץ
וַהֲנִה נִשְׁחָתָה כִּי-הִשְׁחִית כָּל-בָּשָׂר אֶת-
דְּרָכָו עַל-הָאָרֶץ: ס ¹³וַיֹּאמֶר אֱלֹהִים
לִנְחָן קָץ כָּל-בָּשָׂר בָּא לִפְנֵי כִי-מָלְאָה
הָאָרֶץ חָמָס מִפְּנֵיהֶם וַהֲנִי מַשְׁחִיתָם
אֶת-הָאָרֶץ: ¹⁴עֲשֵׂה לָּךְ תֵּבַת עֲצֵי-גֹפֶר
קָנִים תַּעֲשֶׂה אֶת-הַתֵּבָה וְכִפַּרְתָּ אֹתָהּ
מִבִּיַּת וּמִחוּץ בַּכֹּפֶר: ¹⁵וְזֶה אֲשֶׁר תַּעֲשֶׂה
אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אָרְךָ הַתֵּבָה
חֲמִשִּׁים אַמָּה רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה

the synonym of "bloodshed," "falsehood," or "deceit." It parallels "no justice" in Job 19:7.

12. all flesh The corruption extended to the animal kingdom as well, through the intermingling of species (BT Sanh. 108a). In this way, the Sages confronted the disturbing question of why *all* life had to perish when only human beings were corrupt.

13. God said to Noah God speaks to him directly seven times in this narrative. In the Mesopotamian tales, the decision of the gods to destroy the world, intended to be kept secret from humankind, was revealed by one of the gods to a specific individual.

because of them They brought it on themselves. The impending catastrophe is not the result of God's caprice or nature's blind fury.

with the earth Underlying this is the fundamental biblical idea that moral corruption physically contaminates the earth, which must then be cleansed of its pollution.

INSTRUCTIONS FOR BUILDING THE ARK (vv. 14–16)

14. Make The stem meaning "make" (עָשָׂה) appears here seven times, to stress the point that Noah himself must shape the agency of his own salvation.

ark The Hebrew translated here as "ark" (*te-vah*) appears in the Torah again only in connec-

tion with the rescue of the baby Moses (Exod. 2:3–5). It refers to a boxlike vessel made to float on water. It has no rudder, sail, navigational device, or crew. In the Mesopotamian flood stories, the hero builds a regular ship and employs boatmen to navigate it.

gopher wood The term appears only here. Some scholars link it to the cypress, which was used widely in shipbuilding in ancient times because of its resistance to rot.

compartments The plural *kinnim* traditionally has been interpreted to mean "cubicles" (from the singular *ken*, "nest"). Most likely, it is related to the same word in Akkadian, meaning "reeds," from which the boat in one of the Mesopotamian flood stories was constructed.

pitch The Hebrew word for "pitch," borrowed from the Akkadian *kupru*, is the same one found in the Mesopotamian flood stories for the substance used to caulk the boats.

15. cubits The Hebrew word *ammah* literally means "forearm," the distance between the elbow and the tip of the middle finger of an average-size man. The standard biblical cubit is about 18 inches (45 cm), yielding dimensions here of about 450 feet (157 m) in length, 75 feet (23 m) in width, and 45 feet (14 m) in height and a displacement of about 43,000 tons. In a Mesopotamian flood story, the vessel has a tonnage three or four times that of Noah's.

14. Why did God command Noah to build an ark? Surely God could have saved Noah and his family by supernatural intervention. Perhaps God hoped that the project would serve as a warning, moving onlookers to contemplate

the threat of destruction and mend their ways (Tanḥ. 5). Or perhaps God wanted Noah to participate in some way in his own salvation, as the Israelites would—many centuries later—at the time of the Exodus.

cubits, and its height thirty cubits. ¹⁶Make an opening for daylight in the ark, and terminate it within a cubit of the top. Put the entrance to the ark in its side; make it with bottom, second, and third decks.

¹⁷“For My part, I am about to bring the Flood—waters upon the earth—to destroy all flesh under the sky in which there is breath of life; everything on earth shall perish. ¹⁸But I will establish My covenant with you, and you shall enter the ark, with your sons, your wife, and your sons’ wives. ¹⁹And of all that lives, of all flesh, you shall take two of each into the ark to keep alive with you; they shall be male and female. ²⁰From birds of every kind, cattle of every kind, every kind of creeping thing on earth, two of each shall come to you to stay alive. ²¹For your part, take of everything that is eaten and store it away, to serve as food for you and for them.” ²²Noah did so; just as God commanded him, so he did.

קומתה: ¹⁶ צֹהַר | תַּעֲשֶׂה לַתְּבָה וְאֶל-
אִמָּהּ תְּכַלְכְּנָה מִלְמַעְלָה וּפֶתַח הַתְּבָה
בְּצִדָּהּ תַּשִּׂים תַּחְתִּימִים שְׁנַיִם וּשְׁלִשִׁים
תַּעֲשֶׂה:

¹⁷ וְאֲנִי הֹנֵנִי מֵבִיא אֶת-הַמַּבּוּל מִיָּם עַל-
הָאָרֶץ לְשַׁחַת כָּל-בָּשָׂר אֲשֶׁר-בּוֹ רוּחַ
חַיִּים מִתַּחַת הַשָּׁמַיִם כָּל אֲשֶׁר-בָּאָרֶץ
יָגוּעַ: ¹⁸ וְהִקְמַתִּי אֶת-בְּרִיתִי אִתָּךְ וּבָאתָ
אֶל-הַתְּבָה אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וּנְשֵׁי-
בְנֶיךָ אִתָּךְ: ¹⁹ וּמִכָּל-חַיִּי מִכָּל-בָּשָׂר
שְׁנַיִם מִכָּל תָּבִיא אֶל-הַתְּבָה לְהַחֲיָהּ
אַתָּה זָכָר וּנְקֵבָה יְהִי: ²⁰ מִהָעוֹף לְמִינֵהוּ
וּמִן-הַבְּהֵמָה לְמִינֵהּ מִכָּל רֶמֶשׂ הָאֲדָמָה
לְמִינֵהוּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ לְהַחֲיָוֶה:
²¹ וְאַתָּה קַח-לְךָ מִכָּל-מֵאֵכֶל אֲשֶׁר יֵאָכֵל
וְאִסַּפְתָּ אֵלֶיךָ וְהָיָה לָּךְ וּלְהֵם לְאֹכֶלָה:
²² וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים

שני בן עשה: ס

16. an opening for daylight The Hebrew word *tzohar* refers here to a “roof,” as it does also in Akkadian, Ugaritic, and Arabic. The directive to “terminate it within a cubit of the top” (literally, “from above”) could mean that the slanting roof should project one cubit beyond the side of the ark.

THE PURPOSE OF THE ARK (vv. 17–22)

17. For My part The sense is, “When you, Noah, have built the ark, I, God, will act.”

the Flood The definite article before the Hebrew term “*mabbul*” implies some well-known entity. The phrase that follows, “waters upon the earth,” serves to indicate a celestial origin. It suggests that “Flood” (*mabbul*) probably refers to the upper part of the original cosmic ocean that is about to fall upon the earth.

18. My covenant This is the first use in the

Bible of the Hebrew term “*b’rit*” (“covenant”), one of the core concepts of biblical theology regarding the relationship between God and mortals. In this passage it can mean either that the divine blessing made to Adam in Gen. 1:28 will be fulfilled through Noah and his line (who would all survive and regenerate the world) or that a new, unconditional guarantee of salvation is now being given to Noah.

you shall enter the ark Eight persons in all, a single family, from which a renewed human-kind will emerge.

your sons The males are listed first, then the females.

21. of everything that is eaten The vegetarian diet prescribed in 1:29–30.

22. Noah did so The text emphasizes Noah’s trust in God. According to Rashi, this verse refers to the actual construction of the ark.

17. to destroy all flesh A corrupt, lawless society brings destruction on all of its citizens,

innocent and guilty alike, and on the environment around it.

7 Then the LORD said to Noah, “Go into the ark, with all your household, for you alone have I found righteous before Me in this generation. ²Of every pure animal you shall take seven pairs, males and their mates, and of every animal that is not pure, two, a male and its mate; ³of the birds of the sky also, seven pairs, male and female, to keep seed alive upon all the earth. ⁴For in seven days’ time I will make it rain upon the earth, forty days and forty nights, and I will blot out from the earth all existence that I created.” ⁵And Noah did just as the LORD commanded him.

⁶Noah was six hundred years old when the Flood came, waters upon the earth. ⁷Noah,

ז וַיֹּאמֶר יְהוָה לְנֹחַ בְּאַתָּה וּכְל־בֵּיתְךָ אֶל־הַתֶּבֶה בְּיָאֲתָךְ רְאִיתִי צְדִיק לִפְנֵי בְדֹר הַזֶּה: ²מִכָּל הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח־לָךְ שְׁבָעָה שְׁבָעָה אִישׁ וְאִשְׁתּוֹ וּמִן־הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הִוא שְׁנַיִם אִישׁ וְאִשְׁתּוֹ: ³גַּם מֵעוֹף הַשָּׁמַיִם שְׁבָעָה שְׁבָעָה זָכָר וּנְקֵבָה לְחַיּוֹת זָרַע עַל־פְּנֵי כָל־הָאָרֶץ: ⁴כִּי לְיָמִים עוֹד שְׁבָעָה אָנֹכִי מִמַּטֵּיר עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וּמָחִיתִי אֶת־כָּל־הַיְקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה: ⁵וַיַּעַשׂ נֹחַ כְּכָל אֲשֶׁר־צִוָּהוּ יְהוָה: ⁶וְנֹחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה וְהַמְּבּוּל הָיָה מִיָּם עַל־הָאָרֶץ: ⁷וַיָּבֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ

THE EMBARKATION (7:1–9)

1. Your household In the Mesopotamian stories, by contrast, the hero’s relations, craftsmen, and boatmen, enter the vessel along with him and his immediate family.

for you alone The Torah does not tell us whether Noah’s family is saved solely through his merit or whether they were individually righteous as well.

2. pure . . . impure These categories refer only to suitability for sacrifice, not for human consumption. The criteria for that were issued only after the Flood, when people were first permitted to eat the flesh of animals. See 9:2–3. Although only animals are mentioned here, 8:20 shows that the birds were similarly classified.

seven pairs There is a discrepancy between this verse and the instructions of 6:19–20, which mention one pair of each species. This has prompted modern scholars to assert that the two passages originate from diverse strands of ancient Israelite tradition. Traditional commen-

tators explain that 6:19–20 refer to the minimum number needed for the regeneration of the species, whereas 7:2–3 include the additional pure animals needed for the sacrifices after the Flood.

4. in seven days’ time Presumably, this is the period of time needed for the future occupants of the ark to get aboard and be properly accommodated. Seven-day periods are characteristic of this story.

I will make it rain The phrase resonates with the awesome power and transcendence of the one God who alone will determine the dimensions and the duration of the Flood.

forty days The number 40, a symbolic number in the Bible, is often connected with purification and the cleansing of sin and has that significance here (see Exod. 24:18, 34:28, Num. 13:25, Ezek. 4:6).

5. Noah did This refers to boarding the ark.

6. six hundred years old For Mesopotamians, the basic unit of time is 60. Their mathematics did not employ the decimal system but a system (sexagesimal) based on 60. That system

CHAPTER 7

7. The word order—which lists all the husbands first, then the wives—implies that Noah and his sons enter the ark separately from their

wives. It would have been unseemly for them to enjoy marital intimacy while the rest of humanity was drowning. Only after the Flood would they again live as husbands and wives (see Gen. 8:16; Gen. R. 31:12).

man, too, will I require a reckoning for human life, of every man for that of his fellow man!

⁶Whoever sheds the blood of man,
By man shall his blood be shed;
For in His image
Did God make man.

⁷Be fertile, then, and increase; abound on the earth and increase on it."

⁸And God said to Noah and to his sons with him, ⁹"I now establish My covenant with you and your offspring to come, ¹⁰and with every living thing that is with you—birds, cattle, and every wild beast as well—all that have come out of the ark, every living thing on earth. ¹¹I will maintain My covenant with you: never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth."

¹²God further said, "This is the sign that I set for the covenant between Me and you, and every living creature with you, for all ages to come. ¹³I have set My bow in the clouds, and it

הָאָדָם מִיַּד אִישׁ אָחִיו אֲדָרָשׁ אֶת־נַפְשׁ
הָאָדָם:

⁶שֹׁפֵךְ דָּם הָאָדָם
בְּאָדָם דָּמוֹ יִשְׁפָּק
כִּי בְצֶלֶם אֱלֹהִים
עָשָׂה אֶת־הָאָדָם:

⁷וְאַתֶּם פְּרוּ וּרְבוּ שִׂרְצוּ בָאָרֶץ וּרְבוּ
בָהּ: ס

⁸וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בָּנָיו אִתּוֹ חֲמִישִׁי
לֵאמֹר: ⁹וְאַנִּי הִנְנִי מַקִּים אֶת־בְּרִיתִי
אִתְּכֶם וְאֶת־זֶרְעֲכֶם אַחֲרֵיכֶם: ¹⁰וְאֵת
כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף
בְּבִהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל
יִצְאֵי הַתֵּבָה לְכָל חַיַּת הָאָרֶץ:
¹¹וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת
כָּל־בָּשָׂר עוֹד מִמֶּנִּי הַמַּבּוּל וְלֹא־יִהְיֶה עוֹד
מַבּוּל לְשַׁחַת הָאָרֶץ:

¹²וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־
אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה
אֲשֶׁר אִתְּכֶם לְדֹת עוֹלָם: ¹³אֶת־קִשְׁטִי

itself, like murder, constitutes the destruction of the image of God. The creature must, therefore, be put to death (see Exod. 21:28).

of his fellow man Literally, "his brother." All homicide is fratricide (see Gen. 4:9).

6. Whoever sheds the blood of man The sanctity of human life is reaffirmed here.

By man Punishment is now the responsibility of humankind. A judiciary must be established to correct the condition of lawlessness that prevailed before the Flood (6:11). Murder is a crime against society.

shall his blood be shed By capital punishment.

For in His image Murder is the ultimate

crime because the dignity and sanctity of human life derive from the fact that every human being bears the stamp of the divine maker. Murderers may be put to death because their act has effaced the divine image in the victim.

image See Gen. 1:26 and 5:3.

THE COVENANT AND THE RAINBOW (vv. 8–17)

9. I now The same Hebrew phrase (*va-ani hin'ni*) was also used in 6:17 to introduce the original pronouncement of doom. The same supreme authority who executed the judgment stands behind the message of hope.

12. the sign A distinctive, visible object.

13. My bow Ramban points out that the

6. whoever sheds the blood of man The verse not only prohibits murder. It is understood to prohibit embarrassing a person in public, causing him or her to blush or turn pale as the blood rushes to or from the face (Hafetz Hayyim, based on BT BM 58b). Another com-

mentator reads it, "Whoever sheds human blood allegedly in the name of humanity defaces the divine image in every individual." If every human life is of infinite value, we cannot calculate that it is acceptable to sacrifice some lives for the good of others.

shall serve as a sign of the covenant between Me and the earth. ¹⁴When I bring clouds over the earth, and the bow appears in the clouds, ¹⁵I will remember My covenant between Me and you and every living creature among all flesh, so that the waters shall never again become a flood to destroy all flesh. ¹⁶When the bow is in the clouds, I will see it and remember the everlasting covenant between God and all living creatures, all flesh that is on earth. ¹⁷That," God said to Noah, "shall be the sign of the covenant that I have established between Me and all flesh that is on earth."

¹⁸The sons of Noah who came out of the ark were Shem, Ham, and Japheth—Ham being the father of Canaan. ¹⁹These three were the sons of Noah, and from these the whole world branched out.

²⁰Noah, the tiller of the soil, was the first to plant a vineyard. ²¹He drank of the wine and

נָתַתִּי בָעָנָן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין
הָאָרֶץ: ¹⁴וְהָיָה בָעָנָנִי עָנָן עַל־הָאָרֶץ
וְנִרְאָתָה הַקֶּשֶׁת בָּעָנָן: ¹⁵וְזָכַרְתִּי אֶת־
בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ
חַיָּה בְּכָל־בָּשָׂר וְלֹא־יְהִיָּה עוֹד הַמַּיִם
לְמַבּוּל לְשַׁחַת כָּל־בָּשָׂר: ¹⁶וְהָיְתָה
הַקֶּשֶׁת בָּעָנָן וְרֵאִיתִיהָ לְזִכֹּר בְּרִית עוֹלָם
בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר
אֲשֶׁר עַל־הָאָרֶץ: ¹⁷וַיֹּאמֶר אֱלֹהִים אֶל־
נֹחַ זֹאת אוֹת־הַבְּרִית אֲשֶׁר הִקְמַתִּי בֵּינִי
וּבֵין כָּל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ: פ
¹⁸וַיְהִיּוּ בְנֵי־נֹחַ הַיִּצְחָאִים מִן־הַתֵּבָה שֵׁם
וְחָם וַיִּפֶּת וְחָם הוּא אָבִי כְנָעַן:
¹⁹שְׁלֹשָׁה אֵלֶּה בְנֵי־נֹחַ וּמֵאֵלֶּה נִפְצָה
כָּל־הָאָרֶץ:
²⁰וַיַּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטֵּעַ כֶּרֶם:
²¹וַיִּשְׁתֶּה מִן־הַיַּיִן וַיִּשְׁכַּר וַיִּתְּגַל בְּתוֹךְ

rainbow, a phenomenon that already exists, is now invested with new symbolic significance as an eternal testimony to God's constancy and mercy. No other celestial body is similarly endowed in biblical literature. The bow, widespread in ancient Near Eastern mythology as the weapon favored by the gods, is here transformed into a symbol of reconciliation between God and humankind.

THE DEPRAVITY OF CANAAN (vv. 18–29)

Much time has elapsed since the Flood. Noah now has a grown grandson. The events depicted here are given in the barest outline. Apparently

the original incidents, in all their detail, were well known to the biblical audience but for reasons of delicate sensibility were not preserved.

20. the tiller of the soil This phrase implies something well known about Noah (see 5:29).

was the first to plant a vineyard He was the initiator of orchard husbandry.

21. He drank of the wine Noah was involved not only in viticulture (the science and art of grape growing) but also in viniculture (the specific cultivation of grapes for wine making). (It is interesting to note that many historians believe that viniculture first began in the vicinity of Ararat.) Here again, as in 4:17–22, advances in the arts of civilization are human achieve-

13. The rainbow is the sign of God's covenant not to destroy the world again. The rainbow is a sign of peace in at least three ways: It represents the inverted bow, the weapon turned away so that it does not threaten (Maimonides). It represents all shades and colors joined side by side in a single entity, calling on different races and nations to do the same. And it represents the promise that, no matter how hard it may rain, the rain eventually will stop—and the

sun will come out again. Therefore, the Sages teach us to recite a blessing whenever we see a rainbow: "Praised are You, LORD our God, Sovereign of the universe who remembers the Covenant, is faithful to it, and keeps promises" (BT Ber. 59a).

20–1. Overwhelmed by the task of rebuilding a destroyed world, finding himself virtually alone and friendless in a nearly empty world, or perhaps burdened by a sense of guilt at having