

LESSON 6
"Noah...Prepared an Ark to the Saving of His House"
Moses 8:19-30; Genesis 6-9; 11:1-9

OVERVIEW:

The people reject Noah's call to repentance; Noah builds an ark. The Lord cleanses the earth with a flood. The people build the tower of Babel.

The revelation to produce and store food may be as essential to our temporal welfare today as boarding the ark was to the people in the days of Noah. Ezra Taft Benson, CR, Oct 1987, p. 61. When it starts raining, it is too late to begin building the ark... We... need to listen to the Lord's spokesman. We need to calmly continue to move ahead and prepare for what will surely come. We need not panic or fear, for if we are prepared, spiritually and temporally, we and our families will survive any flood. Our arks will float on a sea of faith if our works have been steadily and surely preparing for the future. Elder W. Don Ladd, CR, Oct 1994, p. 37.

SCRIPTURES:

SELECTIONS FROM THE
 BOOK OF MOSES
 CHAPTER 8
 (February 1831)

Methuselah prophesies-Noah and his sons preach the gospel-Great wickedness prevails-The call to repentance unheeded-God decrees destruction of all flesh by the flood.

MOSES 8	GENESIS 6
<p>13 And ^aNoah (Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. TPJS, p. 157-58. From the scriptures we learn that Noah is Gabriel and that he came to the Prophet Joseph Smith in his calling as an Elias and restored the keys of the dispensation in which the Lord made covenant with Abraham and his posterity after him to the latest generation. Summarizing the facts - Joseph Smith revealed that Gabriel is Noah; Luke declared that it was angel Gabriel who appeared to Zacharias and Mary, and the Lord has declared that Elias appeared to Zacharias and Joseph Smith. Therefore, Elias is Noah. Joseph Fielding Smith, Answers to Gospel Questions, 3:138-41.) and his sons hearkened unto the Lord, and gave heed, and they were called the ^bsons of God. (Covenant people.)</p>	<p>1 (And Noah and his sons hearkened unto the Lord, and gave heed; and they were called the sons of God.) AND it came to pass, when (these) men began to multiply on the face of the earth, and daughters were born unto them,</p>
<p>14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the ^asons of men saw that those daughters were fair, and they took them ^bwives, even as they chose. (They married outside of the covenant.)</p>	<p>2 That the ^asons of God (men) saw the daughters of men that they (that their daughters) were fair; and they ^btook them ^cwives (even as) of all which they chose. (And the Lord said unto Noah, The daughters of thy sons have sold themselves, for</p>

	<p>behold mine anger is kindled against the sons of men, for they will not hearken to my voice.)</p>
<p>15 And the Lord said unto Noah: The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not ^ahearken to my voice.</p>	<p>(These daughters and their families will die in the flood. Noah even had to let his grandchildren die in the flood.)</p>
<p>16 And it came to pass that Noah ^aprophesied, and taught the things of God, even as it was in the beginning. (Noah taught the same things that Adam taught.)</p>	
<p>17 And the Lord said unto Noah: My Spirit shall not always ^astrive with man, (The merciful kindness of the Lord, and His longsuffering, are often looked forward to by wicked men who prolong their shame in doing iniquity until "the fire of Mine indignation is kindled against them." (7:34). Just so long as there is hope for repentance, the Spirit of the Lord will strive to awaken in man a responsibility of righteousness that shall eventually if not sooner lead them back to the right path from which he may have strayed. Also man's conscience, that court of righteous and holy decisions folded up in the bosom of even the humblest, if appeal is made thereto, often renders a judgment, pure and unspotted with the sins of the world. But there is a higher Judge from Whose decision there is no appeal. If men reject the impulses of conscience and of the Holy Spirit, there comes a time when neither one nor the other will prevail; the Spirit because of the hardness of heart, and the conscience because it is inured to sin and corruption. Thus, the Lord said to Noah: "My Spirit shall not always strive with man." "For the Spirit of the Lord will not always strive with men. And when the Spirit ceaseth to strive with man then cometh speedy destruction. . . ." (2 Nephi 26:11.) "And the Brother of Jared repented of the evil which he had done, and did call upon the Name of the Lord for his brethren who were with him. And the Lord said unto him: "I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that My Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord. And. . . ." (Ether 2:15.) "And he that repents not, from him shall be taken even the light which he has received; for My Spirit shall not always strive with man, saith the Lord of Hosts." (D&C 1:33.) Commentary on the</p>	<p>3 (And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning.) And the LORD said (unto Noah), My ^aSpirit shall not always ^bstrive with man, (This is not a prophecy that deals only with the last days; it is true in any age that the Lord's Spirit will not always strive with the unrepentant. But we also know that because of the iniquity of earth's inhabitants in the last days, combined with their unwillingness to repent, the time will come when they are "ripened in iniquity" (Ether 2:9; 9:20) and the Spirit will no longer strive to bring them to repentance. The final result will be a world war that will destroy a third of mankind (Rev. 9:16-18), followed by a number of devastating plagues (Rev. 16), and culminating in the destruction of the wicked at the Lord's coming (Mal. 4:1; Rev. 18:8). "I prophesy, in the name of the Lord God of Israel," said Joseph Smith, "anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death." President Joseph Fielding Smith has given an interpretation of that scripture: "The present turmoil and contentions in the world are due to the fact that the leaders of nations are getting their inspiration from Satan, not from the Lord. His Spirit is withdrawn from them, according to his promise, in spiritual things. The Lord would be glad to direct them, but they seek not his counsel. The spirit of the evil one is placing in their minds vain and fantastic notions and leading mankind farther away from the truth as they boast in their own strength. . . .The Spirit of the Lord has not been taken away from those who are willing to keep his commandments." Even</p>

Pearl of Great Price, George Reynolds, Janne M. Sjodahl, Chapter 8. Joseph Fielding Smith: Now, the Lord has withdrawn His Spirit from the world. Now, do not let this thought become confused in your minds. The Spirit He has withdrawn from the world is not the Holy Ghost, for they never had that, but it is the light of truth, the Spirit of Christ, which is given to every man that comes into this world, as you find it so recorded in the 84th Section of the Doctrine and Covenants. Now, because of the wickedness of the world that Spirit has been withdrawn; and when the Spirit of the Lord is not striving with men, the spirit of Satan is. Therefore, we may be sure that the time has come spoken of in the first section of the Doctrine and Covenants, wherein the Lord says: For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. D&C 1:35. Signs of the Times, p. 110-111.) for he shall know that all^b flesh shall die; yet his days shall be an^c hundred and twenty years; (He is not saying that the life span of men shall be 120 years. He is saying that in 120 years the flood will come) and if men do not repent, I will send in the^d floods upon them.

though it appears that the die is cast, that mankind will continue in increasing iniquity until the end, we must not give in to fatalism, comfortable in the knowledge that we have the gospel and will be ready to meet the Lord. As long as time lasts and as long as the Lord allows it, we are to continue to share the gospel message, seeking to build up our neighbors, our communities, and our nations, seeking to somehow stem the tide of evil that surges around us. The perspective of Mormon is valuable for each of us: "And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God" (Moro. 9:6). Donald W. Parry, Jay A. Parry Understanding the Signs of the Times, Chapter 5) ~~for that he also is flesh:~~ (he shall know that all flesh shall die,) yet his days shall be an hundred and twenty years(; and if men do not repent, I will send in the floods upon them).

18 And in those days there were ^agiants on the earth, and they sought Noah to take away his ^blife; but the Lord was with Noah, and the ^cpower of the Lord was upon him.

19 And the Lord ^aordained ^bNoah ("Now, with regard to Noah and his day. God made arrangements before hand, and told Methuselah that when the people should be destroyed, that a remnant of his seed should occupy the earth and stand foremost upon it. And Methuselah was so anxious to have it done that he ordained Noah to the Priesthood when he was ten years of age. Noah then stood in his day as the representative of God." (John Taylor, in Journal of Discourses, 22:304.)) after his own ^corder, (Melchizedek Priesthood) and commanded him that he should go forth and ^ddeclare his Gospel unto the children of men, even as it was given unto Enoch.

20 And it came to pass that Noah called upon the children of men that they should ^arepent; but they hearkened not unto his words;

21 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not ^aeating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah. (A theory of why the flood had to occur is that in the spirit world, those who were coming to earth were pleading with God that they not have to go down to wicked families and thereby risk not being taught to live the gospel. The Lord then kills everyone to start over with a righteous family to teach their children the gospel.)

22 And God saw that the ^awickedness of men had become great in the earth; and every man was lifted up in the ^bimagination of the thoughts of his heart, being only evil continually.

23 And it came to pass that Noah continued his

4 (And in those days) There were ^agiants ~~in~~ (on) the earth ~~in those days~~; (and they sought Noah to take away his life; But the Lord was with Noah, and the power of the Lord was upon him; and the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch. And it came to pass that Noah called upon the children of men, that they should repent, but they hearkened not unto his words.) ~~and also after that, when the sons of God came in unto the daughters of men, and they bare children to them,~~ (And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God, have we not taken unto ourselves the daughters of men? And are we not eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and) the same ~~became~~-(are) mighty men which (are like unto them) ~~were~~-of old, men of (great) renown. (And they hearkened not unto the words of Noah.) (Another possible theory of why the Lord had to destroy all mankind was that the people were intermarrying among the descendants of Cain, and that if they had been permitted to continue, all people would have had the blood of Cain and been ineligible to hold the priesthood. Ham and his wife continued the blood of Cain after the flood. See Joseph Fielding Smith, Answers to Gospel Questions, vol. 2. The Lord was displeased and so told Noah, because quite likely for gain the daughters of his sons had entered into unholy marriage alliances with the sons of men, who were the literal descendants of Cain. In this way the women sold themselves for the things of the world, and therein put upon their children the curse wherewith Cain was cursed. To commingle the blood of believer and unbeliever was against the will of God, for His anger had been aroused against them-that is the sons of men-for they refused to hearken unto His voice, and had rejected His Holy Word. Commentary on the Pearl of Great Price George Reynolds, Janne M. Sjodahl, Chapter 8)

5 ¶ And GOD saw that the ^awickedness of man was (had become) great in the earth, and ~~that~~ ^bevery (man was lifted up in the) imagination of the ^cthoughts of his ^dheart(;) was (being) only ^eevil continually. (And it came to pass that Noah

<p>^apreaching unto the people, saying: Hearken, and give heed unto my words; 24 ^aBelieve and repent of your sins and be ^bbaptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made ^cmanifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not. (Noah preached the gospel of Jesus Christ. Faith, repentance, baptism, gift of the Holy Ghost and enduring to the end.)</p>	<p>continued his preaching unto the people, saying, Hearken, and give heed unto my words, believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as your fathers did, and ye shall receive the Holy Ghost, that ye may have all things made manifest; And if you do not this, the floods will come in upon you; nevertheless, they hearkened not.)</p>
<p>25 And it ^arepented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.</p>	<p>6 And it ^arepented (The Heb. Root means to be sorry, moved to pity, have compassion) the LORD (Noah, and his heart was pained,) that he (the Lord) had made man on the earth, and it ^bgrieved him at his heart. (God does not repent. It was Noah that repented.)</p>
<p>26 And the Lord said: I will ^adestroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his ^blife.</p>	<p>7 And the LORD said, I will ^adestroy man whom I have created(,) from the face of the earth;(,) both man, and beast, and the creeping thing(s), and the fowls of the air(,); For it repenteth me (Noah that I have created them, and) that I have made them(; and he hath called upon me, for they have sought his life).</p>
<p>27 And thus Noah found ^agrace in the eyes of the Lord; for Noah was a just man, and ^bperfect in his generation; and he ^cwalked with God, as did also his three sons, Shem, Ham, and Japheth. (All three sons of Noah held the priesthood.)</p>	<p>8 But (And thus) Noah found ^agrace in the eyes of the LORD; 9 ¶ These are the generations of Noah (for) ^bNoah was a just man <i>and</i> ^cperfect (Heb complete, whole, having integrity) in his generations, <i>and</i> Noah (he) ^dwalked with God, 10 And Noah begat (also his) three sons, Shem, Ham, and Japheth.</p>
<p>28 The ^aearth was ^bcorrupt before God, and it was filled with violence. (Sounds like our day.)</p>	<p>11 The earth also was ^acorrupt before God, and the earth (it) was filled with ^bviolence.</p>
<p>29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its ^away upon the earth.</p>	<p>12 And God looked upon the earth, and, behold, it was corrupt, for all ^aflesh had corrupted his (its) ^bway upon the earth.</p>
<p>30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will ^adestroy all flesh from off the earth.</p>	<p>13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with ^aviolence through them; and, behold, I will ^bdestroy them ewith (all flesh from off) the earth.</p>
	<p>14 ¶ Make thee (therefore) an ^aark of gopher wood (Probably cypress or cedar); ^brooms (Heb nests, compartments) shalt thou make in the ark, and (thou) shalt pitch it within and without with pitch. (Some sort of coating like wax or asphalt.)</p>
	<p>15 And this is the fashion which thou shalt make it of: The length of the ark shall be (thou shalt make) three hundred cubits (About 450 feet), the breadth</p>

	of it fifty cubits (About 75 feet), and the height of it thirty cubits (About 45 feet).
	16 A window (And windows) (Heb tsohar; some rabbis believed it was a precious stone that shone in the ark) shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories (chambers) shalt thou make (in) it. (This is where the brother of Jared gets the idea of having shining stones in the barges they build to go to America.)
	17 And, behold, I, even I, do (will) bring (in) a ^a flood of ^b waters upon the earth, to destroy all flesh, wherein is the ^c breath of life, from under heaven; and every thing that is in (liveth on) the earth shall die.
	18 But with thee will I establish ^a my ^b covenant; (, even as I have sworn unto thy father, Enoch, that of thy posterity shall come all nations.) And thou shalt come into the ark, (and) thou, and thy sons, and thy wife, and thy sons' wives with thee (them).
	19 And of every living thing of all flesh, two of every sort (kind) shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.
	20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee (kind shall thou take into the ark), to keep <i>them</i> alive.
	21 And take thou unto thee of all food that is eaten, and thou shalt gather it (fruit of every kind un)to thee (in the ark); and it shall be for ^a food for thee, and for them.
	22 Thus ^a did ^b Noah; (, according to all that God ^c commanded him, so did he .

GENESIS CHAPTER 7

Noah's family and various beasts and fowls enter the ark-The flood comes and water covers the whole earth-All other life that breathes is destroyed.

1 AND the LORD said unto ^aNoah, Come thou and all thy house into the ark; for thee (only) have I seen righteous before me(,) in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the (his) female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to ^arain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah ^adid according unto all that the LORD commanded him.

6 And Noah *was* ^asix hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. (Were there none righteous but Noah and his family? During the first 2200 or so years of the earth's history - that is, from the fall of Adam to the ministry of Melchizedek - it was a not an uncommon occurrence for faithful members of the Church to be translated and taken into the heavenly realms without tasting death. Since that time there have been occasional special instances of translation, instances in which a special work of the ministry required it. Methuselah, the son of Enoch, was not translated [with Enoch's city], that the covenants of the Lord might be fulfilled, which he made to Enoch, for he truly covenanted with Enoch that Noah should be of the fruit of his loins. (Moses 8:2) But during the nearly 700 years from the translation of Enoch to the flood of Noah, it would appear that nearly all of the faithful members of the Church were translated, for the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion. Moses 7:27. Bruce R. McConkie, MD, p. 804)

8 Of clean beasts, and of beasts that ~~are~~ (were) not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the ^aflood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, (and) the seventeenth day of the month, the same day were all the ^afountains of the great deep ^bbroken up (or burst open), and the ^cwindows of heaven were opened.

12 And the ^arain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; (Noah and his sons probably had other sons and daughters, but they were not righteous enough to be saved.)

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went ~~in~~ unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and ^ait (or it rose high above the ground) was lift(ed) up above the earth.

18 And the waters prevailed, and ~~were~~ increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the ^awaters prevailed exceedingly upon the (face of the) earth; and ^ball the high hills, ~~that were~~ under the whole heaven, were covered. (Fifteen cubits (or about 22 ½ feet) upwards did the waters

prevail; and the mountains were covered. That is, the earth was immersed. It was a period of baptism. John Taylor, JD, 26:74-75. The earth, in its present condition and situation, is not a fit habitation for the sanctified; but it abides the law of its creation, has been baptized with water, will be baptized by fire and the Holy Ghost, and by-and-by will be prepared for the faithful to dwell upon. Brigham Young, quoted by Joseph Fielding Smith, Answers to Gospel Questions, 4:20)

20 Fifteen cubits (and) upward did the waters prevail; and the mountains were covered. (The rain was upon the earth forty days and forty nights. No man is able to explain just what the Lord meant by the opening of the "windows of heaven." Was water brought for the occasion from some other place above the earth? We do not know; but the true believer in the scriptures having faith in the word of the Lord, has no doubt that sufficient water was supplied. It is an interesting study nevertheless, considering just the condition that exists with the amount of water in the oceans, lakes and in the atmosphere. We receive the information from government sources, gathered by scientific investigation of the following interesting facts: The land area of the earth is 57,510,000 square miles. The water area is 139,440,000 square miles. Circumference at the equator is 24,902 miles. The figure given for the height of Mt. Everest is 29,002 feet. To make the problem simple we will say Mt. Everest is six miles high and that the circumference of the earth is 25,000 miles at the equator. This would make Mt. Everest 6/25,000 of the earth's surface rising into the air. Charles Babage, the English scientist, said, "The highest ranges of mountains we have are relative to the circumference of the earth's crust infinitely smaller than the puckers on an orange-skin." With nearly two and one half times more water than land, I am sure the Lord with his infinite power could manipulate this immense amount of water to cover the earth. The ocean has an average depth of 13,000 feet and the average height of the land is only about 2,300 feet. The ocean varies in depth from 300 to 400 to about 31,000 feet, so it is about 5.6 times as deep as the average land is high and the ocean area is far more than two times that of the land. Then again, we have learned that the mountains were not as high in the days of Noah as they now are. There were great changes that came to the surface of the earth during the flood. We know from the dynamic force of water a flood of such proportions could not occur without making great changes in the surface of the earth. This the evolutionist does not take into account. Moreover, other great changes came in the day of Peleg when the earth was divided. (Genesis 10:25.) This was the surface of the earth, not the division in relation to the habitations of the people. One fact easily overlooked in the Lord's instruction to Noah, (see Genesis 6:13,) is as follows: And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. A deluge such as that described in the Bible, it must be admitted, would make great changes in the earth. A small flood can create enormous damage, such as we occasionally have in parts of Utah. Then to think of the terrific force of the flood that would cover the earth we must conclude that the entire face of the earth was changed, so that many of the great geological conditions ascribed by geologists to a time millions of years ago could have taken place suddenly, and evidently did. We know from the record in the Book of Mormon, that at the crucifixion of our Lord, the whole face of the land on the western hemisphere was altered. Mountains arose, others sank, and they were broken into "faults" and crags by the great earthquakes, wherein they were smooth before, and this was not millions of years ago. Another thing should be considered. There is definite evidence that at one time, and I am convinced it was in antediluvian days since the time of Adam, the climate of the earth was just as Elder Parley P. Pratt and President John Taylor have described it. Evidence is found in the Arctic that tropical, or semi-tropical plants, grew there in abundance. The frozen animals spoken of by Sir Henry H. Howorth were frozen at the time of the flood when the climatic conditions of the earth were changed. The time is drawing near when this primitive condition will be restored again. In the restitution of all things it has to be. In this dispensation we are promised by revelation coming from the prophets "since the world began," that there is to be a restoration of the earth to its primitive condition, when the promised millennium shall come. We are led to believe, then, that in the beginning the mountains were not as high as they are now, for the prophecies declare that in that day "Every valley shall be exalted, and every mountain and hill

shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." When the valleys are exalted it will be the natural result of the mountains being debased or made low. In this way the earth will be restored to its primitive condition. We are taught in the Doctrine and Covenants (Section 133:24), that the "great deep" in this day of restoration will be driven back to the north, "and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like it was in the days before it was divided." There are several passages of prophecy in the Bible where the Lord speaking through his prophets, and having reference to the restoration of all things, declared that the mountains will be lowered and the valleys raised when the Lord comes. Man, His Origin and Destiny, Joseph Fielding Smith, Chapter 21)

21 And all flesh died that moved upon the ^(face of the) earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and ^aevery man; ^(.) ^(or the whole of mankind) ^(Was the flood an act of mercy?) This people were not only very wicked themselves, but having the power to propagate their species, they transmitted their unrighteous natures and desires to their children, and brought them up to indulge in their own wicked practices. And the spirits that dwelt in the eternal worlds knew this, and they knew very well that to be born of such parentage would entail upon themselves an infinite amount of trouble, misery and sin. Is it right that a just God should sweep off so many people? Is that in accordance with mercy? Yes, it was just to those spirits that had not received their bodies, and it was just and merciful too to those people guilty of the iniquity. Why? Because by taking away their earthly existence he prevented them from entailing their sins upon their posterity and degenerating them, and also prevented them from committing further acts of wickedness. John Taylor, JD, 19:158-59.)

22 All in whose nostrils ~~was~~ ^(the Lord had breathed) the ^abreath of life, of all that ~~was in~~ ^(were on) the dry land, died.

23 And every living substance was ^adestroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ^(air); and they were destroyed from the earth: and ^bNoah only remained ^{alive}, and they that ^{were} with him in the ark.

24 And the waters prevailed upon the earth ~~an~~ ^(one) hundred and fifty days.

CHAPTER 8

The flood ceases-Noah sends forth a dove, which returns with an olive leaf-He releases all living things from the ark-He offers sacrifices-Seedtime and harvest and seasons assured.

1 AND God remembered ^aNoah, and ~~every living thing, and all the cattle that was~~ ^(all that were) with him in the ark; ^(.) And God made a wind to pass over the earth, and the waters ^basswaged; ^(or subsided)

2 The ^afountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters ^areturned from off the earth ~~continually~~; ^(.) And after the end of the hundred and fifty days the ^bwaters ^cwere abated. ^(or had decreased)

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. (It should be remembered that the Garden of Eden was in the land now known as North America. Although it is not known how far men had moved from that general location in the sixteen hundred years between the fall of Adam and the Flood, it is likely that Noah and his family lived somewhere in that general area. On Dec 5, 1891 – A Stake President relates the "incident of the Prophet Joseph telling Dimick B. Huntington.....that Noah built the Ark in the land where South Carolina is now. The Bible says that they landed on Mount Ararat when the ark finally came to rest. No location for Mount Ararat is given in the scriptures. The traditional site is a mountain found in northeastern Turkey near the border of Russia. Commenting on the distance traveled, Elder Joseph Fielding Smith said: We read that it was in the seventeenth day of the second month when the great deep was broken up, and the rain was forty days. The Ark landed at Ararat on the seventeenth day of the seventh month, therefore there were five

full months of travel when the Lord drove the Ark to its final destiny. Answers to Gospel Questions, 2:94 Old Testament Student Manual, p. 56)

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 ~~Also~~ He (also) sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters ~~were on~~ (had not receded from off) the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he ^astayed yet (or waited another) other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth ~~the~~ (a) dove; which returned not again unto him any more.

13 ¶ And it came to pass in the ^asix hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy ^awife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be ^afruitful, and ^bmultiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 (And) Every beast, every creeping thing, and every fowl, ~~and whatsoever creepeth~~ upon the earth, after their ^akinds, (Heb families) went forth out of the ark.

20 ¶ ^aAnd Noah builded an altar unto the LORD; and took of every ^bclean beast, and of every clean fowl, and offered burnt ^cofferings on the altar (and gave thanks unto the Lord, and rejoiced in his heart.).

21 And the LORD (spake unto Noah, and he blessed him. And Noah) smelled a sweet ^asavour; and ~~the LORD~~ (he) said in his heart, I will (call on the name of the Lord, that he will) not again ^bcurse the ground any more ^cfor man's sake (or because of man); for the ^dimagination of man's heart *is* ^eevil from his youth; ~~neither will I~~ (and that he will not) again ^fsmite any more every thing living, as I ~~have~~ (he hath) done.

22 While the earth remaineth; (And that) ^aseedtime and harvest, and cold and heat, and summer and winter, and day and ^bnight ~~shall~~ (may) not cease (with man).

CHAPTER 9

Noah and his sons commanded to multiply and fill the earth-They are given dominion over all forms of life-Death penalty decreed for murder-God shall not again destroy the earth by a flood-Canaan cursed; Shem and Japheth blessed.

1 AND God blessed Noah and his sons, and said unto them, ^aBe fruitful, and ^bmultiply, and ^creplenish (Heb fill) the earth.

2 And the ^afear of you and the dread of you shall be upon every beast of the earth, and upon every fowl

of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be ^ameat (Heb food) for you; even as the green herb have I given you all things.

4 ^aBut (, the blood of all the) flesh ~~with the~~ (which I have given you for meat, shall be shed upon the ground, which taketh) ^blife thereof, ~~which is~~ (and) the ^cblood thereof, shall ye (shall) not eat.

5 And surely ~~your blood~~ (or your life blood will) ~~of your lives will I require; at the hand~~ (shall not be shed, only for meat, to save your lives; and the blood) of every beast will I require (at your hands) ~~it, and at the hand of man; at the hand of every man's brother will I require the life of man.~~

6 (And) Whoso ^asheddeth man's blood, by man shall his ^bblood be shed: (for man shall not shed the blood of man. For a commandment I give, that every man's brother shall preserve the life of man,) for in the (mine own) ^cimage of God (have I) made ~~he~~ man.

7 And (a commandment I give unto) you, be ye ^afruitful, and multiply; bring forth abundantly ~~in~~ (on) the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, ^aI (will) establish my ^bcovenant with you, ~~and with~~ (which I made unto your father Enoch, concerning) your seed after you;

10 And ~~with~~ (it shall come to pass, that) every living creature that *is* with you, of the fowl, (and) of the cattle, and of every (the) beast of the earth (that is) with you; ~~from all that~~ (which shall) go out of the ark, ~~to every beast of the earth~~ (shall not altogether perish).

11 ~~And I will establish my covenant with you;~~ neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a ^aflood to ^bdestroy the ^cearth. (And I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity.)

12 And God (made a covenant with Noah, and) said, This is (shall be) the token of the covenant ~~which I~~ make between me and you and (for) every living creature ~~that is~~ with you, for perpetual generations:

13 I ~~do~~ (will) set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my ^acovenant, which ~~is~~ (I have made) between me and you ~~and~~ (for) every living creature of all flesh; and the waters shall no more become a ^cflood to destroy all flesh.

16 ^aAnd the bow shall be in the cloud; and I will look upon it, that I may remember the ^beverlasting covenant (which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy. And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. And the bow shall be in the cloud, and I will establish my covenant unto thee, which I have made) between God ~~and~~ (me and thee, for) every living creature of all flesh that is (shall be) upon the earth.

17 And God said unto Noah, This *is* the ^atoken of the covenant, which I have established between me and (thee) ~~and~~ (for) flesh that *is* (shall be) upon the earth. (The Lord set the bow in the cloud for a sign that while it shall be seen, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly. Joseph Smith, TPJS, p. 305. I have asked of the Lord concerning His coming; and while asking the Lord, he gave a sign and said, In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year; but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant. TPJS, p. 340-41)

18 ¶ And the ^asons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is (was) the father of Canaan.

19 These ~~are~~ (were) the three sons of Noah: and of them was the whole ^aearth overspread.

20 And Noah began *to be* (till the earth, and he was) 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~~ (youngest) son had done unto him.

25 And he said, ^aCursed *be* ^bCanaan; a servant of servants shall he be unto his brethren. (Why did Noah curse Canaan when it was his father Ham that did the deed? Hugh Nibley: Nimrod claimed his kingship on the ground of victory over his enemies (Genesis 10:8-10); his priesthood, however, he claimed by virtue of possessing the garment of Adam. The Talmud assures us that it was by virtue of owning this garment that Nimrod was able to claim power to rule over the whole earth, and that he sat in his tower while men came and worshipped him. The Apocryphal writers, Jewish and Christian, have a good deal to say about this garment. To quote one of them: "the garments of skin which God made for Adam and his wife when they went out of the garden and were given after the death of Adam ... to Enoch"; hence they passed to Methusaleh, and then to Noah, from whom Ham stole them as the people were leaving the ark. Ham's grandson Nimrod obtained them from his father Cush. As for the legitimate inheritance of this clothing, a very old fragment recently discovered says that Michael disrobed Enoch of his earthly garments, and put on him his angelic clothing, taking him into the presence of God. Incidentally the story of the stolen garment as told by the rabbis, including the great Eleazer, calls for an entirely different rendering of the strange story in Genesis 9 from the version in our King James Bible. They seemed to think that the 'erwath of Genesis (9:22) did not mean "nakedness" at all, but should be given its primary root meaning of "skin covering." Read thus, we are to understand that Ham took the garment of his father while he was sleeping and showed it to his brethren, Shem and Japeth, who took a pattern or copy of it (salmah) or else a woven garment like it (simlah) which they put upon their own shoulders, returning the skin garment to their father. Upon awaking, Noah recognized the priesthood of two sons but cursed the son who tried to rob him of his garment. Lehi in the Desert and the World of the Jaredites, p. 160-62. Therefore, although Ham himself had the right to the priesthood, Canaan, his son, did not. Ham had married Egyptus, a descendant of Cain and thus his sons were denied the priesthood. Old Testament Student Manual, p. 57)

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his ^aservant, (and a veil of darkness shall cover him, that he shall be known among all men.)

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAPTER 11

All men speak the same language-They build tower of Babel-The Lord confounds their language and scatters them over all the earth-The generations of Shem include Abram whose wife was Sarai-Abram leaves Ur and settles Haran.

1 AND the whole earth was of ~~one~~ (the same) ^alanguage, and of ~~one~~ (the same) speech.

2 And it came to pass, as ~~they~~ (that many) journeyed from the east, (and as they journeyed from the east,) ~~that~~ they found a plain in the land of ^aShinar; and they dwelt there (in the plain of Shinar).

3 And they said one to another, (Come) Go to, let us make brick, and burn them throughly. And they had brick for stone, and (they had) ^aslime (or bitumen) ~~had they~~ for mortar.

4 And they said, (Come,) Go to, let us build us a city and a tower, whose top ~~may reach~~ (will be high,

nigh) unto heaven; and let us make us a ^aname, lest we be scattered abroad upon the face of the whole earth. (According to some modern commentators, the building of the tower was an example of man's extreme pride in his own ability. The building became such an obsession that, according to the Midrash, when a builder fell off the tower to his death, the other builders paid no attention, but when a brick fell, they would cry: "When shall another come in its place?" According to this interpretation, every generation has its own Tower of Babel, when it begins to idolize its technology. The moral of the story is thus as applicable today as it was thousands of years ago. Encyclopedia Judaica Jr.)

5 And the LORD came down ~~to see~~ (beholding) the city and the tower, which the children of men ~~build~~ (were building).

6 And the LORD said, Behold, the people ~~is one~~ (are the same), and they (all) have ~~all one~~ (the same) language; and this (tower) they begin to ~~de:~~ (build,) and now nothing will be restrained from them, which they have imagined ~~to de:~~.

7 (Except I, the Lord,) ~~Go to, let us go down, and there~~ confound their ^alanguage, that they may not understand one another's speech.

8 So (I,) the LORD (will) scattered them abroad from thence upon (all) the face of all the ~~earth:~~ (land, and unto every quarter of the earth. And they were confounded,) and they left off to build the city (and they hearkened not unto the Lord.).

9 Therefore is the name of it called Babel; because the LORD (was displeased with their works, and) did there ^aconfound (Heb balal, mix, confound, a word play on Babel) the ^blanguage of all the earth: and from thence did the LORD ^cscatter them ^dabroad upon the face of ~~all the earth~~ (thereof). (The Book of Mormon shows that the actual confounding of the languages may not have been an instantaneous thing but may have happened over an unknown length of time. Jared asked his brother to call upon the Lord and request that their language be not confounded. This request was granted. Then Jared asked his brother to plead that the language of their friends stay the same as theirs. This request, too, was granted. These events imply that the confounding of the languages did not happen in an instant. Old Testament Student Manual, p. 58)

Additional Reading:

Hebrews 11:7 - By faith ^aNoah, being ^bwarned of God of things not seen as yet, ^cmoved with fear (being cautious, reverent), prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the ^drighteousness which is by faith.

Moses 7:32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own ^ahands, and I gave unto them their ^bknowledge, in the day I created them; and in the Garden of Eden, gave I unto man his ^cagency; 33 And unto thy brethren have I said, and also given commandment, that they should ^alove one another, and that they should choose me, their Father; but behold, they are without affection, and they ^bhate their own blood; 34 And the ^afire of mine ^bindignation is kindled against them; and in my hot displeasure will I send in the ^cfloods upon them, for my fierce anger is kindled against them. 35 Behold, I am God; ^aMan of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my ^bname, also. 36 Wherefore, I can stretch forth mine hands and hold all the ^acreations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great ^bwickedness as among thy brethren.

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