



Come Follow Me 2022
Genesis 6-11





TE
PELEG

SHEM (600)

NOAH (950)

4 5

LAMECH (777)

METHUSELAH (969)

ENOCK (430) 3

JARED (962)

MAHALALEEL (895)

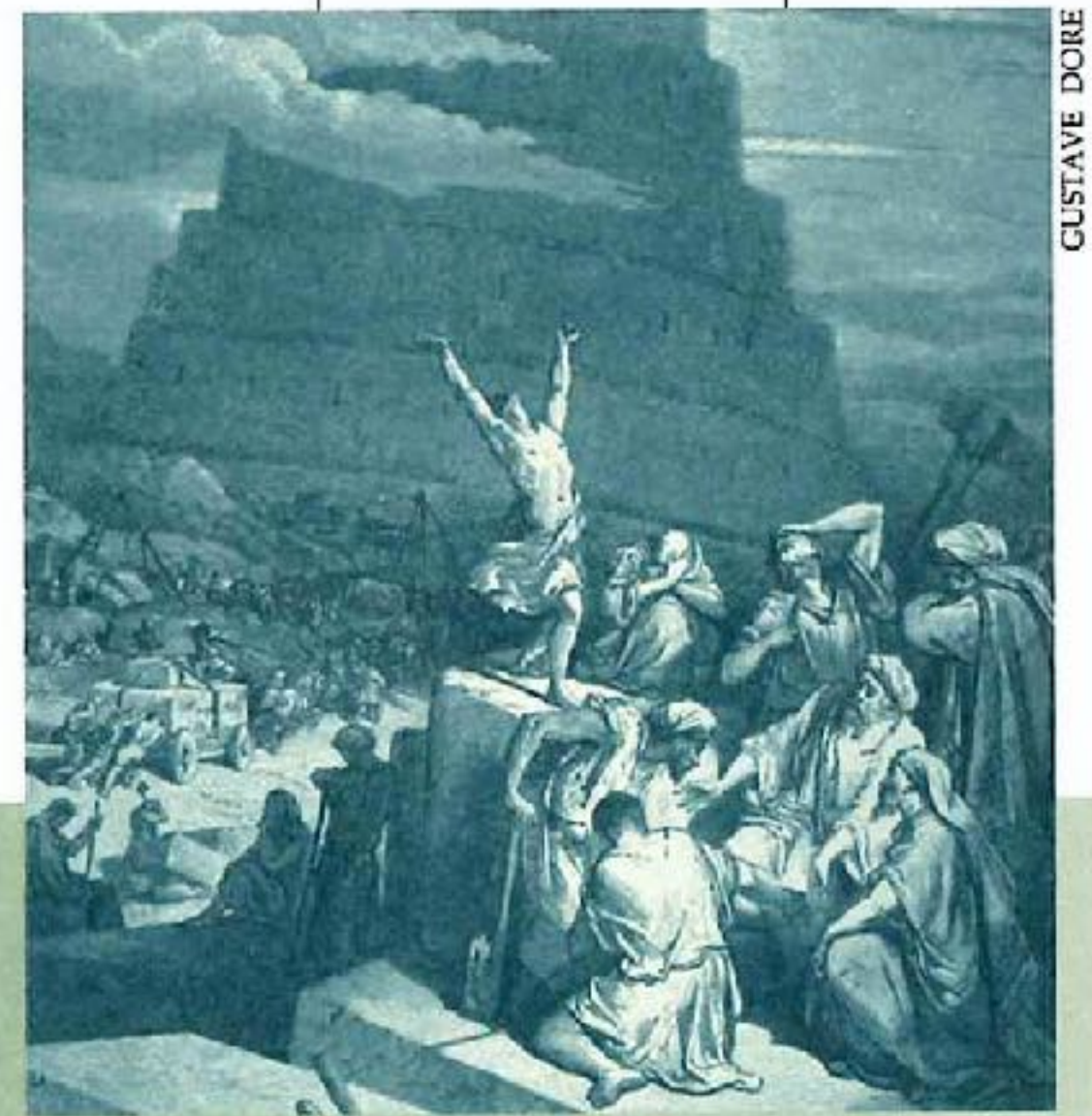
CAINAN (910)

ENOS (905)

SETH (912)

1 ADAM (930) years old 2

GENESIS



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COME FOLLOW ME: OLD TESTAMENT

A scroll of aged, yellowish parchment is unrolled, showing the text 'Moses 8' written in a dark red, stylized font. The scroll is held by two wooden handles with metal rings. The parchment has a slightly textured appearance and some minor discoloration.

Moses 8

pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

CHAPTER 8
(February 1831)

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

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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.

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29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its ^away upon the earth.

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.

18a Gen. 6:4;
Num. 13:33;
Deut. 2:20;
Josh. 17:15;
Moses 7:15 (14–15).

b Moses 8:26.
c TG Priesthood,
Power of.

19a D&C 107:52.
TG Priesthood,
Ordination

21a Matt. 24:38;
JS—M 1:41.
TG Disobedience.

22a Gen. 6:5 (5–6);
3 Ne. 9:9;
Morm. 4:12 (10–12);
D&C 112:23;
Moses 7:36 (36–37).

b Alma 12:14 (3, 7, 14);
D&C 124:99.

23a TG Preaching

Ps. 106:45.

26a TG Earth, Cleansing of.
b Moses 8:18.

27a TG Grace.
b Gen. 6:9;
D&C 129:3 (3, 6).
c TG Walking with God.

28a Rev. 6:3 (3–4);
D&C 77:7.

b Gen. 6:11 (11–13);
D&C 10:21; 112:23

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Methusaleh

#1 - Methusaleh is the oldest person recorded in the scriptures (not counting those who have been translated)

#2 - Methusaleh was born 687 after the Fall of Adam; he would have been 243 years old when Adam died

#3 - Remember that D&C 107:50 tells us that Methusaleh was ordained to the Priesthood at age 100; he was ordained by Adam

#4 - if you do the math, Methusaleh dies in the same year as the Flood; we're not told how he died, but we can be confident he wasn't on the ark; he either died in the Flood, died just before the Flood, or perhaps he was translated before the Flood; either way, it was in the same year

Methusaleh

The Old Testament Institute Student manual adds this insight: “Methuselah lived till the very year in which the flood came, of which his name is supposed to have been prophetic ... *methu*, ‘he dieth,’ and *shalach*, ‘he sendeth out’; as if God had designed to teach men that as soon as Methuselah died the flood should be sent forth to drown an ungodly world. If this were then so understood, even the name of this patriarch contained in it a gracious warning.”

(Adam Clarke, The Holy Bible ... with a Commentary and Critical Notes, 1:68.)



CLARK KELLEY PRICE

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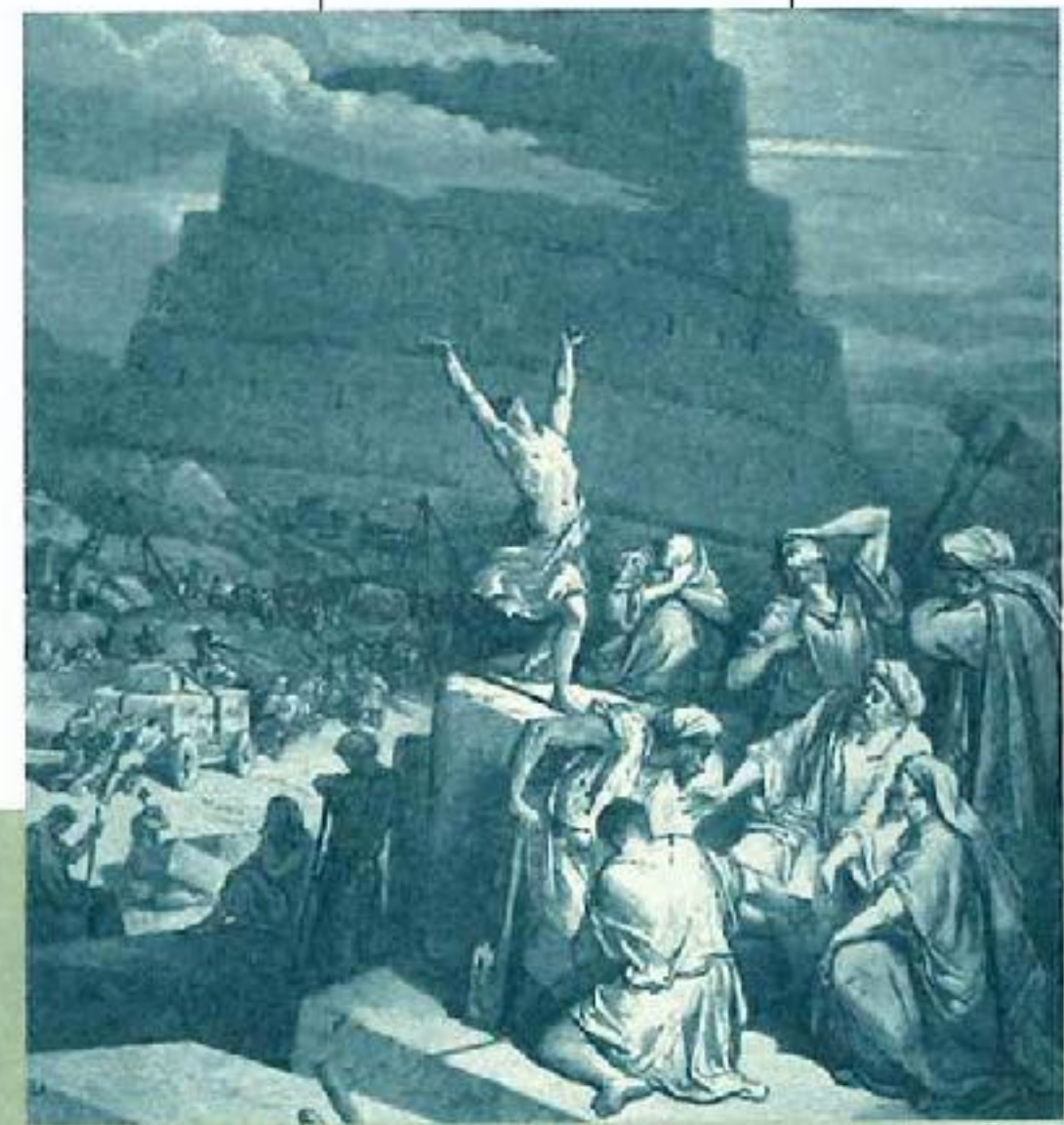
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GENESIS



CLARK KELLEY PRICE



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Joseph Fielding Smith

“Because the daughters of Noah married the sons of men contrary to the teachings of the Lord, his anger was kindled, and this offense was one cause that brought to pass the universal flood. ... The daughters who had been born, evidently under the covenant, and were the daughters of the sons of God, that is to say of those who held the priesthood, were transgressing the commandment of the Lord and were marrying out of the Church. Thus they were cutting themselves off from the blessings of the priesthood contrary to the teachings of Noah and the will of God. ...

“Today there are foolish daughters of those who hold this same priesthood who are violating this commandment and marrying the sons of men; there are also some of the sons of those who hold the priesthood who are marrying the daughters of men. All of this is contrary to the will of God just as much as it was in the days of Noah” (Answers to Gospel Questions, comp. Joseph Fielding Smith Jr. [1957], 1:136–37).

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President Ezra Taft Benson

“From the days of Father Adam to the days of the Prophet Joseph Smith and his successors, whenever the priesthood has been on the earth, a major responsibility has been the preaching of the saving, eternal principles of the gospel—the plan of salvation. Father Adam taught these things to his own children. (Moses 5:12.) Consider Noah’s long years of missionary effort and the preachings of all the ancient prophets. (Moses 8:16–20.) Each in his day was commanded to carry the gospel message to the children of men and call them to repentance as the only means of escaping the pending judgments” (“Missionary Work: A Major Responsibility,” Apr 1974 GC, Ensign, May 1974, 105).

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President Harold B. Lee

“This means the withdrawing of that vital light which all could have enjoyed if they had kept the commandments”

(Stand Ye in Holy Places [1974], 119; see also 1 Nephi 7:14; 2 Nephi 26:11; Mormon 5:16; Ether 2:15; 15:19; Moroni 8:28; 9:4; D&C 1:33).

Bible Dictionary "Giants"

"Unusually large, tall persons, apparently having great physical strength. They are mentioned both before the Flood ... and after"

Seminary Manual

The Hebrew name for "giants" in Genesis 6:4 and Moses 8:18 is *Nephilim*, which comes from the verb *naphal*, meaning "to fall." Therefore, these may have been people who had apostatized or fallen away from the true religion.

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Pearl of Great Price Institute Manual

Note that this verse is an important and inspired correction to Genesis 6:6, which reads: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." The Hebrew word used here, and translated repented in the Bible, is nacham (naw-kham), which literally means "to sigh," "to breathe strongly," "to be sorry," "to pity."

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Elder Mark E. Petersen

“Noah, who built the ark, was one of God’s greatest servants, chosen before he was born as were others of the prophets. He was no eccentric, as many have supposed. Neither was he a mythical figure created only in legend. Noah was real. ...

“Let no one downgrade the life and mission of this great prophet. Noah was so near perfect in his day that he literally walked and talked with God. ...

“Few men in any age were as great as Noah. In many respects he was like Adam, the first man. Both had served as ministering angels in the presence of God even after their mortal experience” (Noah and the Flood [1982], 1–2).

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.

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.

28 The ^aearth was ^bcorrupt before God, and it was filled with violence.

29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its ^away upon the earth.

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.

President John Taylor

“God destroyed the wicked of that generation with a flood. Why did He destroy them? He destroyed them for their benefit, if you can comprehend it” (*“Discourse,” Deseret News, Nov. 7, 1883, 658; see also “Discourse,” Deseret News, Jan. 16, 1878, 787, for President Taylor’s view of the Flood as an act of love*).

2 Nephi 26:24

He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

COME FOLLOW ME: OLD TESTAMENT



25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name ^aNoah, saying, This *same* shall ^bcomfort us concerning our work and toil of our hands, because of the ground which the LORD hath ^ccursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah ^abegat ^bShem, Ham, and Japheth.

CHAPTER 6

The sons of God marry the daughters of men—Men turn to wickedness, the earth is filled with violence, and all flesh is corrupted—The Flood is promised—God establishes His covenant with Noah, who builds an ark to save his family and various living things.

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the ^asons of God saw the daughters of men that they *were* fair; and they ^btook them ^cwives of all which they chose.

3 And the LORD said, My ^aspirit shall not always ^bstrive with man, for that he also is ^cflesh: yet his days shall be an hundred and twenty years.

4 There were ^agiants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 ¶ And GOD saw that the ^awickedness of man *was* great in the earth, and *that* ^bevery imagination of the ^cthoughts of his ^aheart *was* only ^eevil continually.

6 ^aAnd it repented the LORD that he had made man on the earth, and it ^bgrieved him at his heart.

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, and the fowls of the air; ^bfor it repenteth me that I have made them.

8 But Noah found ^agrace in the eyes of the LORD.

9 ¶ These *are* the ^agenerations of Noah: ^bNoah was a just man *and*

Increasing Corruption on Earth

Noah and the Flood

^cperfect in his generations, *and* Noah ^awalked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was ^acorrupt before God, and the earth was filled with ^bviolence.

12 And God looked upon the earth, and, behold, it was corrupt; for all ^aflesh had corrupted his ^bway upon the earth.

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 ^cwith the earth.

14 ¶ Make thee an ^aark of gopher wood; ^brooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A ^awindow 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* shalt thou make it.

17 And, behold, I, even I, do bring a ^aflood of ^bwaters upon the earth, to destroy all flesh, wherein *is* the ^cbreath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish ^amy ^bcovenant; and thou shalt come

into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* 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, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for ^afood for thee, and for them.

22 Thus ^adid ^bNoah; according to all that God ^ccommanded him, so did he.

CHAPTER 7

Noah's family and various beasts and fowl enter the ark—The Flood comes, and water covers the whole earth—All other life that breathes is destroyed.

AND the LORD said unto ^aNoah, Come thou and all thy house into the ark; for thee 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 female; to keep seed alive upon the face of all the earth.

29a IE Rest or Repose.

D&C 84:14 (14–15); 133:54.

TG Flood.

b Moses 8:20 (16–20).

c TG Curse;

Earth, Curse of.

Mosiah 15:7; Moses 8:17.

4a Gen. 14:5; Num. 13:33;

Deut. 3:11;

Moses 8:18 (18–21).

5a Ps. 14:1; 3 Ne. 9:9;

Morm. 4:12 (10–12);

D&C 10:21 (20–23); 112:23;

repented Noah, and his heart was pained, that the Lord had made man . . .

Ex. 32:12, 14; 1 Sam. 15:11;

2 Sam. 24:16; Joel 2:13;

Amos 7:3 (3, 6);

9c HEB complete, whole, having integrity.

D&C 129:3 (3, 6);

Moses 8:27.

TG Integrity; Perfection.

d TG Walking with God.

Moses 8:29.

13a TG War.

b 1 Ne. 17:31; 2 Ne. 1:17;

Mosiah 12:8; 3 Ne. 9:9;

D&C 56:3; 64:35;

Moses 8:30 (26, 30).

b TG Earth, Cleansing of.

c 2 Ne. 9:26;

Mosiah 2:21.

18a JST Gen. 8:23–24 . . . my

covenant, *even as I have*

sworn unto thy father.

^bdestroy them ^cwith the earth.

14 ¶ Make thee an ^aark of gopher wood; ^brooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

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18 But with thee will I establish ^amy ^bcovenant; and thou shalt come

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CHAPTER 7

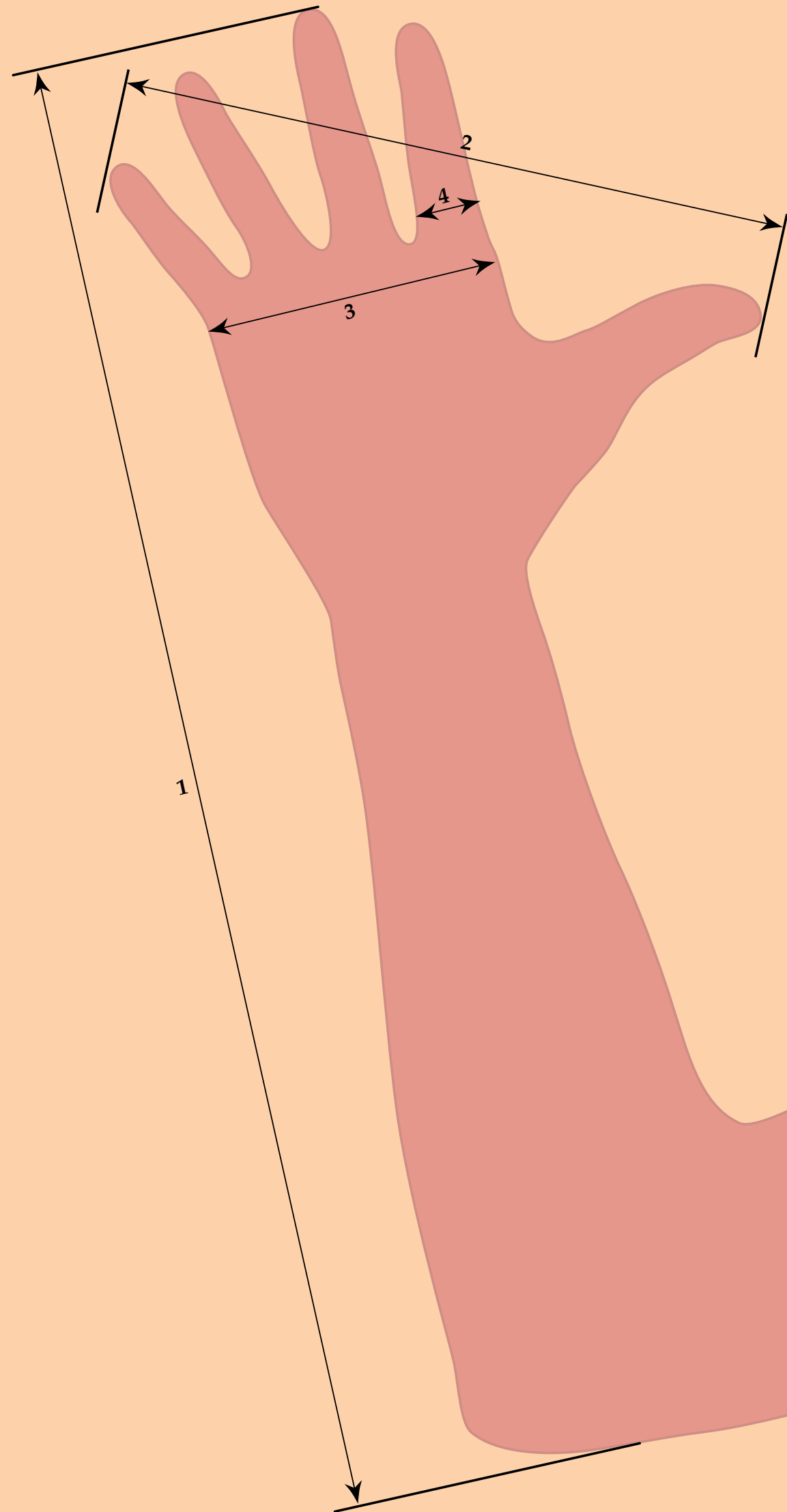
Noah's family and various beasts and fowl enter the ark—The Flood comes, and water covers the whole earth—All other life that breathes is destroyed.

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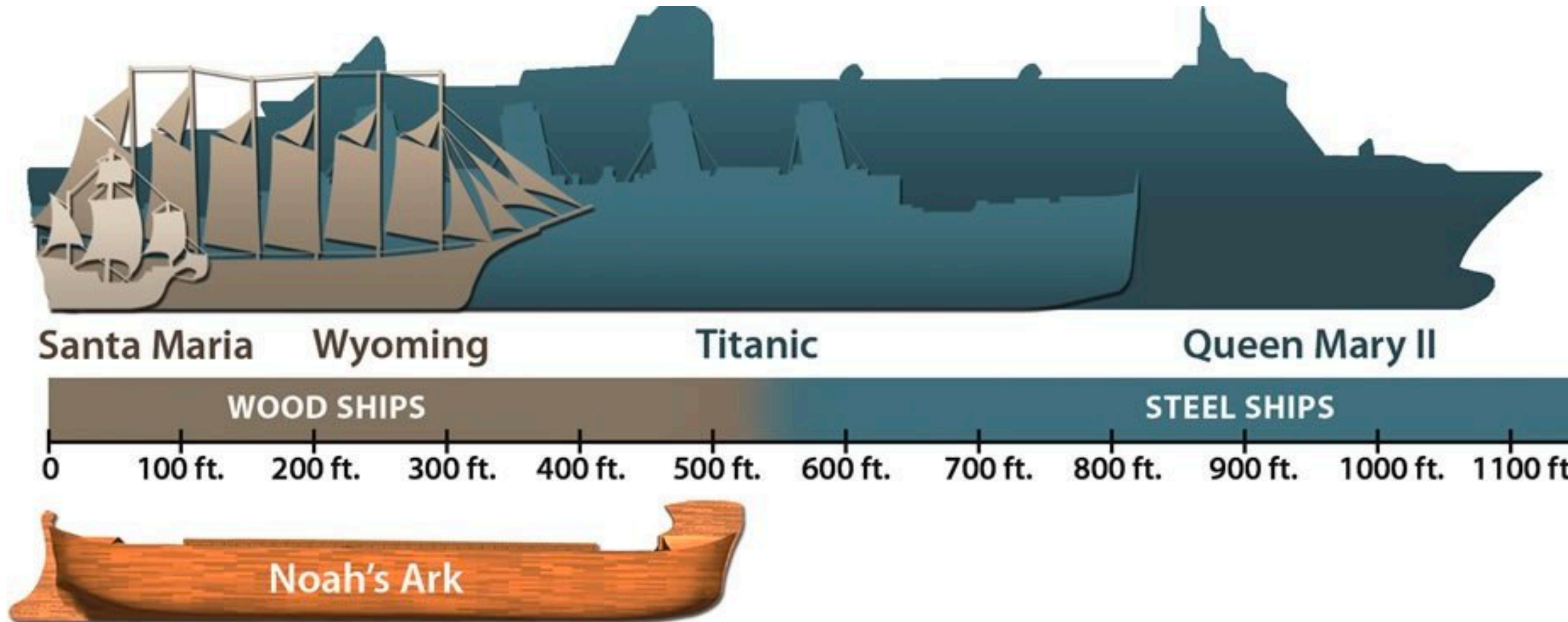
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3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Linear Measures



1. Cubit (elbow to finger-tip) 18 in. or 45 cm. The long cubit was a handbreadth longer 20.4 in. or 52 cm. 6 cubits = 1 reed.
2. Span (outstretched hand from thumb to little finger): three handbreadths or half a cubit 9 in. or 23 cm.
3. Palm or handbreadth (width of the hand at the base of the fingers) 3 in. or 76 mm.
4. Finger or digit ($\frac{1}{4}$ handbreadth) $\frac{3}{4}$ in. or 19 mm.



Santa Maria

Wyoming

Titanic

Queen Mary II

WOOD SHIPS

STEEL SHIPS

0 100 ft. 200 ft. 300 ft. 400 ft. 500 ft. 600 ft. 700 ft. 800 ft. 900 ft. 1000 ft. 1100 ft.

Noah's Ark

Old Testament Institute Manual

“The ark: the Hebrew word means ‘box’ or ‘chest.’ It is used elsewhere only for the watertight ‘basket’ in which the baby Moses floated on the Nile—an interesting parallel.

“The ark is vast, designed to float, not sail—and there were no launching problems! An 18-inch cubit gives the measurements as 450 x 76 x 45 feet or 137 x 23 x 14 metres.” (David Alexander and Pat Alexander, eds., Eerdmans’ Handbook to the Bible, p. 132.)

Old Testament Institute Manual

The footnote in v. 16 on the word “window”... The Hebrew word is “tsohar”; some rabbis believed it was a precious stone that shone in the ark.

Noah and the Flood

^bdestroy them ^cwith the earth.

14 ¶ Make thee an ^aark of gopher wood; ^brooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

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CHAPTER 7

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

9c HEB complete, whole.

Moses 8:29.

b TG Earth, Cleansing of.

into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every sort 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, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for ^afood for thee, and for them.

22 Thus ^adid ^bNoah; according to all that God ^ccommanded him, so did he.

Joseph Smith Translation

“But with thee will I establish my 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, thou, and thy sons, and thy wife, and thy sons' wives with thee.”

CHAPTER 7

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19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

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22 Thus ^adid ^bNoah; according to all that God ^ccommanded him, so did he.

“Noah had the unwavering faith to follow God’s commandments. May we ever do likewise. May we remember that the wisdom of God oftentimes appears as foolishness to men; but the greatest lesson we can learn in mortality is that when God speaks and we obey, we will always be right”

(Thomas S. Monson, “Models to Follow,” GC Oct 2002, Ensign or Liahona, Nov. 2002, 61).

CHAPTER 7

COME FOLLOW ME: OLD TESTAMENT



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Noah and the Flood

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.

8 Of clean beasts, and of beasts that *are* 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, the seventeenth day of the month, the same day were all the ^afountains of the great deep ^bbroken up, 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;

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 was lift 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 earth; and ^ball the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and ^aevery man:

22 All in whose nostrils *was* the ^abreath of life, of all that *was* in 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; and they were destroyed from the earth: and ^bNoah only remained ^calive, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an 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, harvest, and seasons are ensured.

9c HEB complete, whole, having integrity. D&C 129:3 (3, 6); Moses 8:27. TG Integrity: Perfection

Moses 8:29. 13a TG War. b 1 Ne. 17:31; 2 Ne. 1:17; Mosiah 12:8; 3 Ne. 9:9; D&C 56:3; 64:35.

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1 Ne. 12:4;

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alive upon the face of all the earth.

BD “Clean and Unclean”

- clean and unclean beasts refer to
animals considered acceptable or
unacceptable to eat and to be
sacrificed to God at that time. (Lev.
11:1-47; Deut. 14:4-20)

Moses 8:29.

TG War.

1 Ne. 17:21, 2 Ne. 1:17

^b TG Earth, Cleansing of.

^c 2 Ne. 9:26;

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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.

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COME FOLLOW ME: OLD TESTAMENT



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20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and ^aevery man:

22 All in whose nostrils *was* the ^abreath of life, of all that *was* in 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; and they were destroyed from the earth: and ^bNoah only remained ^calive, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an 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, harvest, and seasons are ensured.

The Flood Subsided

AND God remembered ^aNoah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters ^bassuaged;

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.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

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 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 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 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 plucked 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 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 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their ^akinds, 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.

21 And the LORD smelled a sweet ^asavour; and the LORD said in his heart, I will not again ^bcurse the ground any more ^cfor man's sake; for the ^aimagination of man's heart *is* ^eevil from his youth; neither will I again ^fsmite any more every thing living, as I have done.

4a TG Earth, Cleansing of.

1 Ne. 12:4;

b Ether 13:2.

8 1a Heb. 11:7;
1 Pet. 3:20 (20–21);
2 Pet. 2:5

16a Moses 7:42; 8:12.
TG Family, Patriarchal.
17a Gen. 9:7; 28:3; 35:11

Lev. 1:9;
Eph. 5:2.
b Enos 1:10;

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COME FOLLOW ME: OLD TESTAMENT



22 While the earth remaineth, ^aseedtime and harvest, and cold and heat, and summer and winter, and day and ^bnight shall not cease.

CHAPTER 9

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

AND God blessed Noah and his sons, and said unto them, ^aBe fruitful, and ^bmultiply, and ^creplenish 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 for you; even as the green herb have I given you all things.

4 ^aBut flesh with the ^blife thereof, *which is* the ^cblood thereof, shall ye not eat.

5 And surely ^ayour blood of your lives will I ^brequire; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso ^asheddeth man's blood,

by man shall his ^bblood be shed: for in the ^cimage of God made he man.

7 And you, be ye ^afruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

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

9 And I, behold, ^aI establish my ^bcovenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

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.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do 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, ^bwhich is between me and you and every living creature of all flesh; and the waters shall no more become a ^cflood to destroy all flesh.

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17 And God said unto Noah, This is the ^atoken of the covenant, which I have established between me and all flesh that is upon the earth.

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

19 These *are* the three sons of Noah: and of them was the whole ^aearth overspread.

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

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

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

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

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

25 And he said, ^aCursed *be* ^bCanaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his ^aservant.

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 10

The descendants of Noah are Japheth, whose descendants are Gentiles; Ham, whose descendants include the Canaanites; and Shem, of whom came Peleg (in whose days the earth was divided).

Now these *are* the ^agenerations of the ^bsons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; ^aGomer, and ^bMagog, and Madai, and Javan, and Tubal, and ^cMeshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and ^aTogarmah.

4 And the sons of ^aJavan; ^bElishah, and Tarshish, Kittim, and ^cDodanim.

5 ^aBy these were the ^bisles of the ^cGentiles divided in their ^alands; every one after his tongue, after their ^efamilies, in their nations.

6 ¶ And the sons of ^aHam; ^bCush, and ^cMizraim, and ^aPhut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat ^aNimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as ^aNimrod the mighty hunter before the LORD.

22a Amos 9:13 (13–15).

b Jer. 33:20 (20, 25).

9 1a Moses 5:2.

b Gen. 8:17.

TG Marriage.

b Ps. 9:12.

6a TG Blood, Shedding of; Murder.

b TG Capital Punishment; Punish.

11a TG Flood.

b TG Earth, Cleansing of.

c JST Gen. 9:16–17 . . .

earth. *And I will establish my covenant with you.*

16b TG New and

b Gen. 5:32.

e TG Family.

Shem and Japheth are blessed.

AND God blessed Noah and his sons, and said unto them, ^aBe fruitful, and ^bmultiply, and ^creplenish the earth.

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God's Covenant with Noah
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^b Ps. 9:12.
^{6a} TG Blood, Shedding of;

11 ^a TG Flood.
^b TG Earth, Cleansing of.



Let Us Reason Together

Essays in Honor of the Life's Work of Robert L. Millet

J. Spencer Fluhman and Brent L. Top, Editors

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Was Noah's Flood the Baptism of the Earth?

Paul Y. Hoskisson and Stephen O. Smoot

“I am the Earth,
Thy mother; she within whose stony veins,
To the last fibre of the loftiest tree
Whose thin leaves trembled in the frozen air,
Joy ran, as blood within a living frame,
When thou didst from her bosom, like a cloud
Of glory, arise, a spirit of keen joy!”^[1]

The people who joined the Restoration in the second quarter of the nineteenth century were not *tabulae rasae*. Most, with some exceptions, came out of a Protestant background.^[2] Therefore, it is to be expected that at least some Protestant understandings would find their way into the Restoration and remain in the Church. But the Restoration was much more than simply a rearranging of Protestant tenets or a reshuffling of contemporary ideas. In many ways, Latter-day Saint discourse ranged beyond its environment. Such is the case with Latter-day Saint understandings of the doctrinal significance of the Flood in Genesis.

This essay begins with a limited survey of traditional Protestant interpretations of the Flood. These traditional interpretations formed an

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The descendants of Noah are Japheth, whose descendants are Gentiles; Ham, whose descendants include the Canaanites; and Shem, of whom came Peleg (in whose days the earth was divided).

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2 The sons of Japheth; ^aGomer, and ^bMagog, and Madai, and Javan, and Tubal, and ^cMeshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and ^aTogarmah.

4 And the sons of ^aJavan; ^bElishah, and Tarshish, Kittim, and ^cDodanim.

5 ^aBy these were the ^bisles of the ^cGentiles divided in their ^dlands; every one after his tongue, after their ^efamilies, in their nations.

6 ¶ And the sons of ^aHam: ^bCush,

Genesis 1:2 and 8:1

HEB *ruakh* - wind or spirit

Genesis 8:21

And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake...



Genesis 8:21

HEB *nikhoakh* - sweet or pleasing; rest and tranquility.

Genesis 5:29

And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.



God gives commandments against violence against fellow humans (Gen 9:5-6) which is a specific sin mentioned that led to this restart of the creation (starting with Cain killing Abel). We saw the development of organized violence in the secret combinations of Moses 5 and culminating in Gen. 6:11-13)

Through the lens of repeated imagery of a “new creation” the event with Noah in Gen. 9:18-29 might be seen as another Fall. It includes fruit, consciousness, nakedness, shame and conflict. Noah is also clothed with a garment after his nakedness as were Adam and Eve. Eventually, this “Fall” will lead to conflict among the sons of Noah that ultimately leads to violence and division.

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A Literary Analysis of the Flood Story as a Semitic Type-Scene

Jared Pfost

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Old Testament

The Flood and the Tower of Babel

By [Donald W. Parry](#)




Because of the Prophet Joseph Smith, Latter-day Saints have additional knowledge that confirms the reality of these world-changing historical events.

The Flood

Many of us have fond memories learning about Noah and his ark during our days at home and in Primary. Perhaps our





Come Follow Me 2022: Genesis 6-11; Moses 8

Scripture Block

Come Follow Me 2022: Genesis 6-11; Moses 8

January 31–February 6. “Noah Found Grace in the Eyes of the Lord”

COME FOLLOW ME: OLD TESTAMENT



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19 These *are* the three sons of Noah: and of them was the whole ^aearth overspread.

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

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

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

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

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

25 And he said, ^aCursed *be* ^bCanaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his ^aservant.

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 10

The descendants of Noah are Japheth, whose descendants are Gentiles; Ham, whose descendants include the Canaanites; and Shem, of whom came Peleg (in whose days the earth was divided).

Now these *are* the ^agenerations of the ^bsons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; ^aGomer, and ^bMagog, and Madai, and Javan, and Tubal, and ^cMeshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and ^aTogarmah.

4 And the sons of ^aJavan; ^bElishah, and Tarshish, Kittim, and ^cDodanim.

5 ^aBy these were the ^bisles of the ^cGentiles divided in their ^alands; every one after his tongue, after their ^efamilies, in their nations.

6 ¶ And the sons of ^aHam; ^bCush, and ^cMizraim, and ^aPhut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat ^aNimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as ^aNimrod the mighty hunter before the LORD.

22a Amos 9:13 (13–15).

b Jer. 33:20 (20, 25).

9 1a Moses 5:2.

b Gen. 8:17.

TG Marriage.

b Ps. 9:12.

6a TG Blood, Shedding of; Murder.

b TG Capital Punishment; Punish.

11a TG Flood.

b TG Earth, Cleansing of.

c JST Gen. 9:16–17 . . .

earth. *And I will establish my covenant with you.*

16b TG New and

b Gen. 5:32.

e TG Family.

2 The sons of Japheth; ^aGomer, and ^bMagog, and Madai, and Javan, and Tubal, and ^cMeshech, and Tiras.

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9 He was a mighty hunter before the LORD: wherefore it is said, Even as ^aNimrod the mighty hunter before the LORD.

Nations Descended from Noah

Old Testament Institute Manual

The Joseph Smith Translation indicates, not that Nimrod was “a mighty hunter before the Lord” (Genesis 10:9), but that he was “a mighty hunter in the land” (JST, Genesis 10:5).

Old Testament Institute Manual

“Though the words are not definite, it is very likely he was a very bad man. His name Nimrod comes from ... marad, he rebelled; and the Targum [ancient Jewish translations or paraphrases of the scriptures], on 1 Chron. i. 10, says: Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord. The Jerusalem Targum says: ‘He was mighty in hunting (or in prey) and in sin before God, for he was a hunter of the children of men in their languages; and he said unto them, Depart from the religion of Shem, and cleave to the institutes of Nimrod.’ The Targum of Jonathan ben Uzziel says: ‘From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord.’ The Syriac calls him a warlike giant. The word ... tsayid, which we render hunter, signifies prey; and is applied in the Scriptures to the hunting of men by persecution, oppression, and tyranny. Hence it is likely that Nimrod, having acquired power, used it in tyranny and oppression; and by rapine and violence founded that domination which was the first distinguished by the name of a kingdom on the face of the earth.” (Clarke, Bible Commentary, 1:86.)

Old Testament Institute Manual

Thus, in the same patriarchal age, Melchizedek established a Zion after the pattern of Enoch, the prototype of the true city of God, the freest of all societies, and Nimrod established a Babylon that gave its name to the prototype of the kingdom of Satan, the antithesis of Zion (see Nibley, *Lehi in the Desert*, pp. 154–64).

10 And the beginning of his kingdom was ^aBabel, and Erech, and Accad, and Calneh, in the land of ^bShinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

13 And ^aMizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came ^aPhilistim,) and Caphtorim.

15 ¶ And ^aCanaan begat Sidon his firstborn, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the ^aCanaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to ^aGerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of ^aEber, the brother of Japheth the elder, even to him were *children* born.

22 The children of ^aShem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; ^aUz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one *was* ^aPeleg;

for in his days was the earth ^bdivided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and ^aHavilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their ^anations: and ^bby these were the ^cnations divided in the earth after the flood.

CHAPTER 11

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

AND the whole earth was of one ^alanguage, and of one speech.

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

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

4 And they said, Go to, let us build us a city and a tower, whose top *may*

Tower of Babel

reach unto heaven; and let us make us a ^aname, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their ^alanguage, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the ^acity.

9 Therefore is the name of it called Babel; because the LORD did there ^aconfound the ^blanguage of all the earth: and from thence did the LORD ^cscatter them ^aabroad upon the face of all the earth.

10 ¶ These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 And Eber lived four and thirty years, and begat ^aPeleg:

Shem's Descendants

4a TG Name.

7a Omni 1:22;

b TG Language.

c 1 Ne. 10:13 (12-13).

Abr. 1:1.

28a Job 1:17;

10a OR (later) Babylon

18a Gen 12:6; 13:7

32a TG Nations

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat ^aTerah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And ^aTerah lived seventy years, and begat ^bAbram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the ^aChaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* ^aSarai; and the name of Nahor's wife, ^bMilcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was ^abarren; she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the

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4 And they said, Go to, let us build us a city and a tower, whose top *may*

reach unto heaven; and let us make us a ^aname, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

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Tower of Babel

Helaman 6:28

Teaches us that it was Satan, “who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven.”

reach unto heaven; and let us make us a ^aname, lest we be scattered abroad upon the face of the whole earth.

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Tower of Babel

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Ensign, Jan. 1998, Donald Parry

The account of the tower of Babel, presented in Genesis 11:1–9 [Gen. 11:1–9], is another account about which many persons in the world today disbelieve. It is an account of some of Noah's descendants who set aside true temple worship and built a "pagan temple," or "counterfeit temple," in the form of a great tower. Two statements hint at an attempt to build a temple: "Let us build ... a tower, whose top may reach unto heaven" (4) recalls one of the purposes of temples: to serve as places where God and man can meet. "Let us make us a name" (Gen. 11:4) recalls another purpose of temples: to serve as holy places where individuals take upon themselves the name of Jesus Christ. But the rebellious people under the leadership of King Nimrod lacked real priesthood keys and the authority to build temples; they lacked the divine power to make sacred covenants in the Lord's name. Other parallels have been made between the tower of Babel and the Lord's temple, both in antiquity and in our times, helping Latter-day Saints, more than any other people on earth, to understand what those in Babel were vainly attempting to duplicate.

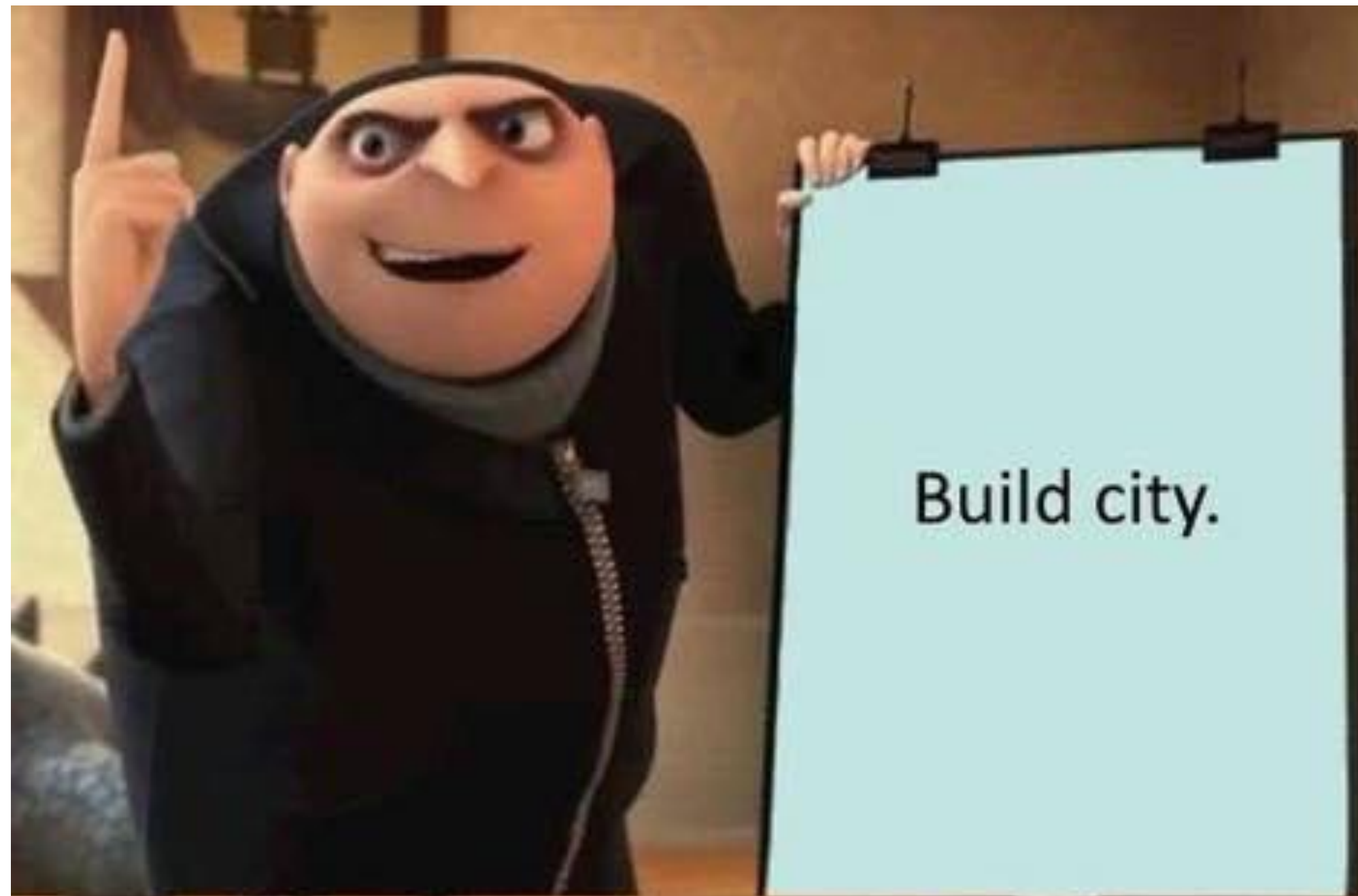
Ensign, Jan. 1998, Donald Parry

The tower of Babel had a momentous impact on the events of world history, occurring not too long after the Flood and immediately before the confusion of tongues. The confusion of tongues came as a curse from the Lord because of the wicked people's attempt to build the counterfeit temple, or tower, as Moses explained (Gen. 11:5–7). Before the tower, "the whole earth was of one language, and of one speech" (Gen. 11:1), but the building of the tower brought the Lord's decision to confuse the tongues so the people could "not understand one another's speech" (Gen. 11:7), preventing further defilement of the Lord's sacred ordinances. The curse, in addition, resulted in the scattering of the people "upon the face of the whole earth," a phrase given three different times for emphasis (see Gen. 11:4, 8, 9).

The Akkadian or Babylonian word babel means "gate of God." The word translates from Hebrew into English as "confusion" or "confound"—hence Moses' text, "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth" (Gen. 11:9).

Ensign, Jan. 1998, Donald Parry

For some in the modern world, the historicity of the tower of Babel story, as with the Flood, is often discounted. One modern school of thought considers the account to be nothing more than an “artful parable” and an “old tale.” But Latter-day Saints accept the story as it is presented in Genesis. Further, we have the second witness of the Book of Mormon. The title page of the Book of Mormon explains that the book of Ether “is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven.” The book of Ether itself then tells of when “Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth” (Ether 1:33).



build the ^acity.

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16 And Eber lived four and thirty years, and begat ^aPeleg:

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30 But Sarai was ^abarren; she *had* no child.

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^aChaldees, to go into the land of ^bCanaan; and they came unto ^cHaran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAPTER 12

Abram will become a great nation—He and his seed will bless all the families of the earth—He travels from Haran to the land of Canaan—Because of famine, he goes down into Egypt—Abram and Sarai are tested in Pharaoh's court.

Now the LORD had ^asaid unto ^bAbram, ^cGet thee out of thy ^dcountry, and from thy ^ekindred, and from thy ^ffather's house, unto a ^gland that

COME FOLLOW ME: OLD TESTAMENT



Semites

Jews or Israelites are often referred to as a “semitic” people. These would be the descendants of Shem. Perhaps think of this is a different pronunciation for “Shemites.”

***Philosemitic* - In other words, we have a great interest and respect for the Jewish people and their history. In many ways, their history is our history, as we are both covenant people to God.**

The Jewish people are also referred to as “Hebrews.” This label is so ancient that we’re not sure where it comes from, but one possibility that is popular among scholars is that it’s a term fashioned from Shem’s great-grandson, Eber.