

Come Follow Me January 31–February 6

Genesis 6–11; Moses 8

“Noah Found Grace in the Eyes of the Lord”

Stories in the scriptures can often teach us multiple spiritual lessons. As you read about the Great Flood and the Tower of Babel, seek inspiration about how these accounts apply to you.

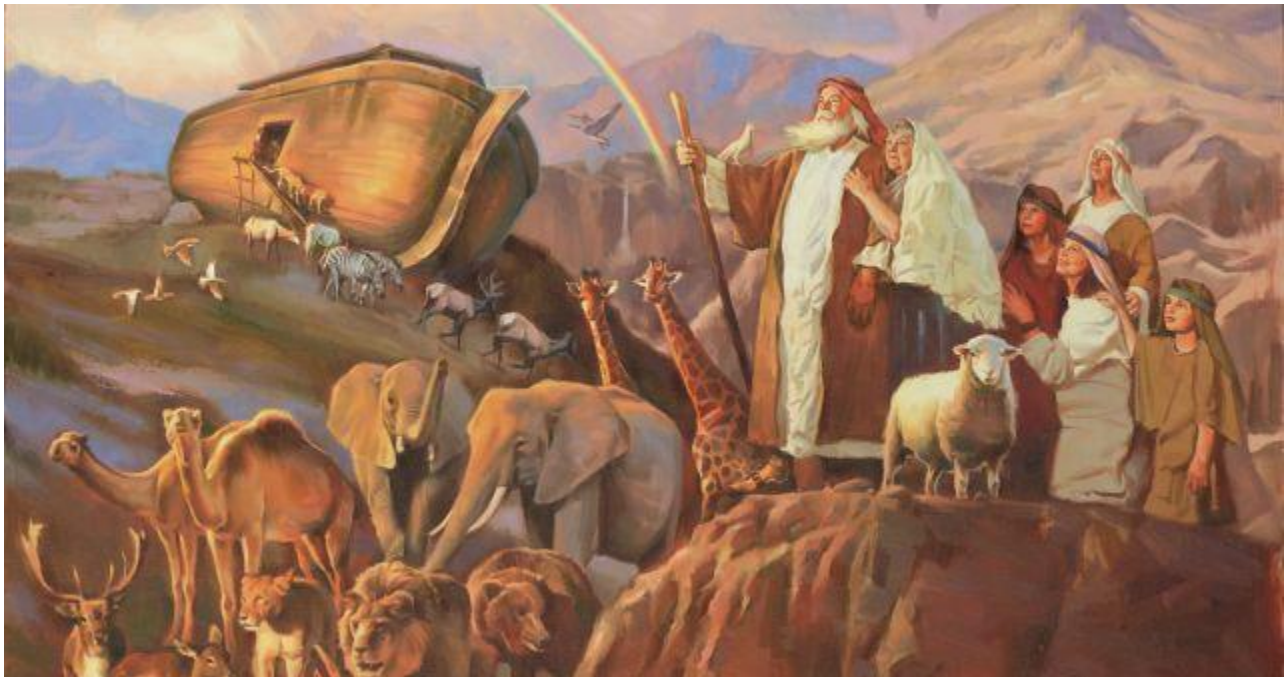


Illustration of Noah leaving the ark, by Sam Lawlor

Generations of Bible readers have been inspired by the story of Noah and the Flood. But we who live in the latter days have special reason to pay attention to it. When Jesus Christ taught how we should watch for His Second Coming, He said, “As it was in the days of Noah, so it shall be also at the coming of the Son of Man” ([Joseph Smith—Matthew 1:41](#)). In addition, phrases that describe Noah’s day, like “corrupt” and “filled with violence,” could just as easily be describing our time ([Genesis 6:12–13](#); [Moses 8:28](#)). The story of the Tower of Babel also

feels applicable to our day, with its description of pride followed by confusion and division among God’s children.

These ancient accounts are valuable not just because they show us that wickedness repeats itself throughout history. More important, they teach us what to do about it. Noah “found grace in the eyes of the Lord” ([Moses 8:27](#)) despite the wickedness around him. And the families of Jared and his brother turned to the Lord and were led away from the wickedness in Babel (see [Ether 1:33–43](#)). If we wonder how to keep ourselves and our families safe during our own time of corruption and violence, the familiar stories in these chapters have much to teach us.

Ideas for Personal Scripture Study

GENESIS 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.

1 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 ^dheart *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* ^cperfect in his generations, *and* Noah ^dwalked 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 ^abreath 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.

MOSES 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.

1 And all the days of ^aEnoch were four hundred and thirty years.

2 And it came to pass that Methuselah, the son of Enoch, was ^anot taken, 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.

3 And it came to pass that Methuselah ^aprophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself.

4 And there came forth a great ^afamine into the land, and the Lord ^bcursed the earth with a sore curse, and many of the inhabitants thereof died.

5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;

6 And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters;

7 And all the days of Methuselah were nine hundred and sixty-nine years, and he died.

8 And Lamech lived one hundred and eighty-two years, and begat a son,

9 And he called his name Noah, saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath ^acursed.

10 And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters;

11 And all the days of Lamech were seven hundred and seventy-seven years, and he died.

12 And Noah was four hundred and fifty years old, and ^abegat Japheth; and forty-two years afterward he begat ^bShem of her who was the mother of Japheth, and when he was five hundred years old he begat ^cHam.

13 And ^aNoah and his sons hearkened unto the Lord, and gave heed, and they were called the ^bsons of God.

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.

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.

16 And it came to pass that Noah ^aprophesied, and taught the things of God, even as it was in the beginning.

17 And the Lord said unto Noah: My Spirit shall not always ^astrive with man, for he shall know that all ^bflesh shall die; yet his days shall be an ^chundred and twenty years; and if men do not repent, I will send in the ^dfloods 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 after his own ^corder, 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.

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 ^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.

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.

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.

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.

There is spiritual safety in following the Lord's prophet.

Thanks to the restored gospel, we know a lot more about Noah than what is found in the Old Testament. Joseph Smith's inspired translation of [Genesis 6](#), found in [Moses 8](#), reveals that Noah was one of God's great prophets. He was ordained and sent forth to preach the gospel of Jesus Christ, he walked and talked with God, and he was chosen to reestablish God's children on the earth after the Flood (see also *Teachings of Presidents of the Church: Joseph Smith* [2007], [104](#), [201](#)). What do you learn about prophets from Noah's experiences?

As you read about Noah's day, you might notice similarities to our day. For example:

- [Moses 8:18, 20–21, 23–24](#) (rejection of God's servants)
- [Moses 8:21](#) (complacency and worldliness)
- [Moses 8:22](#) (evil imaginations and thoughts)
- [Moses 8:28](#) (corruption and violence)

What are prophets teaching today about the gospel of Jesus Christ that could keep you safe in today's world? As you read about Noah's experiences, what inspires you to follow the Lord's prophets today?

See also [Mosiah 13:33](#); [Doctrine and Covenants 21:4–7](#).

[Moses 8:17](#).

What does it mean for the Lord's Spirit to "strive" with us? (see [1 Nephi 7:14](#); [Doctrine and Covenants 1:33](#)). When have we experienced the Spirit striving with us?

(4-8) [Genesis 6:1–2, 21](#). What Is Meant by the "Sons of God" and the "Daughters of Men"?

[Moses 8:13–16](#) further clarifies what is meant here and why this intermarriage is condemned. Commenting on the same verses, Elder Joseph Fielding Smith wrote: "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. You will see that the condition appears reversed in the Book of Moses. It was the daughters of the sons of God who were marrying the sons of men, which was displeasing unto the Lord. The fact was, as we see it revealed, that 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." (*Answers to Gospel Questions*, 1:136–37.)

President Spencer W. Kimball warned Latter-day Saints today of the dangers of marrying outside of the covenant:

“Paul told the Corinthians, ‘Be ye not unequally yoked together. ...’ Perhaps Paul wanted them to see that religious differences are fundamental differences. Religious differences imply wider areas of conflict. Church loyalties and family loyalties clash. Children’s lives are often frustrated. The nonmember may be equally brilliant, well trained and attractive, and he or she may have the most pleasing personality, but without a common faith, trouble lies ahead for the marriage. There are some exceptions but the rule is a harsh and unhappy one. “There is no bias nor prejudice in this doctrine. It is a matter of following a certain program to reach a definite goal.” (*Miracle of Forgiveness*, p. 240.)

(4-9) Genesis 6:3. What Is the Significance of the Promise of 120 Years?

Many scholars, who have only Genesis to study, believe that this statement prophesied the shortened life expectancy that would take place after the Flood. In the book of Moses, however, it is clear that the 120 years referred to the time when Noah would preach repentance and try to save the world before the Flood was sent (see Moses 8:17). This period would be the time referred to by Peter as the time when “the longsuffering of God waited” (1 Peter 3:20). Because the people rejected the principles and ordinances of the gospel, preached to them by Noah, they were destroyed in the Flood. The Lord gave them more than adequate time to repent.

(4-10) Genesis 6:6–7. How Could the Lord, Being Perfect, Repent?

See Moses 8:25–26. The Prophet Joseph Smith stated: “I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors. As it read [Genesis 6:6], ‘It repented the Lord that he had made man on the earth’; also [Numbers 23:19], ‘God is not a man, that he should lie; neither the Son of man, that he should repent’; which I do not believe. But it ought to read, ‘It repented *Noah* that God made man.’” (*Teachings*, p. 327.)

(4-11) Genesis 6:9. The Man Noah

“The Lord revealed to the Prophet Joseph Smith many things in relation to the ancient prophets and the keys which they held. In a discourse on the Priesthood July 2, 1839, the Prophet made known what the Lord had revealed to him in relation to the missions of the ancient prophets and seers. In the course of his remarks he said this:

“... Noah, who is 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. ...’

[Smith, *Teachings*, pp. 157–58.]

“Luke reveals the coming of the angel Gabriel to Zacharias to inform him that his wife would bear a son. He also appeared to Mary and announced the birth of our Lord and Savior.

“Gabriel then is Noah according to this revelation.” (Smith, *Answers to Gospel Questions*, 3:138–41.)

“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. Adam was Michael, the archangel, but Noah was Gabriel, one of those nearest to God. Of all the hosts of heaven, he was chosen to open the Christian era by announcing to Mary that she would become the mother of the Savior, Jesus Christ. He even designated the name by which the Redeemer should be known here on earth, saying He would be the Son of God. ...

“... The Lord decreed that [the earth would be cleansed] by water, a worldwide deluge. Therefore, from among his premortal spirit children, God chose another great individual—His third in line, Gabriel—to resume the propagation of mankind following the flood.” (Mark E. Petersen, *Noah and the Flood* [1982], 1–4.)

(4-12) Genesis 6:10

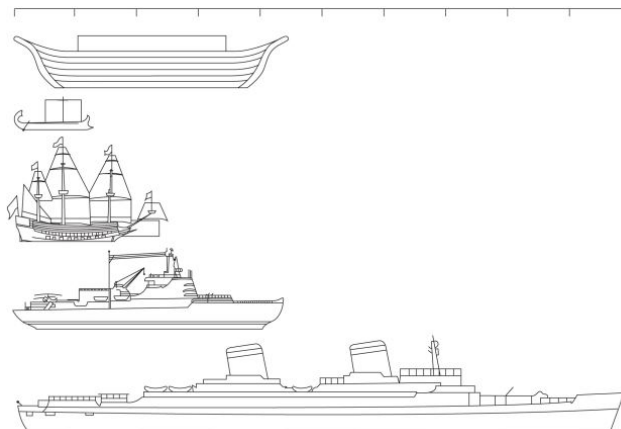
The typical way of referring to Noah’s sons is in the order given in Genesis, that is, Shem, Ham, and Japheth. The book of Moses, however, records that Japheth was the first one of the three sons born, Shem the second, and Ham the last (see Moses 8:12).

(4-13) Genesis 6:14–16. What Was the Ark Like?

“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.”

(Alexander and Alexander, eds., *Eerdmans’ Handbook to the Bible*, p. 132.)



GENESIS 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.

1 And the LORD said unto “Noah, 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.

4 For yet seven days, and I will cause it to “rain 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 “did according unto all that the LORD commanded him.

6 And Noah *was* “six 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 “flood 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 “fountains of the great deep “broken up, and the “windows of heaven were opened.

12 And the “rain 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 “it 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 “waters prevailed exceedingly upon the earth; and “all 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 “every man:

22 All in whose nostrils *was* the “breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was “destroyed 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.

(4-14) Genesis 7:7. Were Any Saved by Means Other Than the Ark?

“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 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.)” (McConkie, *Mormon Doctrine*, p. 804.)

(4-15) Genesis 7:19. How Could the Flood Cover the Entire Earth, Including Mountains? What Was the Significance of This Immersion?

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

Orson Pratt declared:

“The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of the earth

were washed away. As it came forth from the ocean floor, like the new-born child, it was innocent; it rose to newness of life. It was its second birth from the womb of mighty waters—a new world issuing from the ruins of the old, clothed with all the innocence of this first creation.” (In Smith, *Answers to Gospel Questions*, 4:20.)

“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, in Smith, *Answers to Gospel Questions*, 4:20).

(4-16) The Flood Was an Act of Love

“Now I will go back to show you how the Lord operates. He destroyed a whole world at one time save a few, whom he preserved for his own special purpose. And why? He had more than one reason for doing so. This antediluvian 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. And supposing ourselves to be of the number of unborn spirits, would it not be fair to presume that we would appeal to the Lord, crying, ‘Father, do you not behold the condition of this people, how corrupt and wicked they are?’ ‘Yes.’ ‘Is it then just that we who are now pure should take of such bodies and thus subject ourselves to most bitter experiences before we can be redeemed, according to the plan of salvation?’ ‘No,’ the Father would say, ‘it is not in keeping with my justice.’ ‘Well, what will you do in the matter; man has his free agency and cannot be coerced, and while he lives he has the power of perpetuating his species?’ ‘I will first send them my word, offering them deliverance from sin, and warning them of my justice, which shall certainly overtake them if they reject it, and I will destroy them from off the face of the earth, thus preventing their increase, and I will raise up another seed.’ Well, they did reject the preaching of Noah, the servant of God, who was sent to them, and consequently the Lord caused the rains of heaven to descend incessantly for forty days and nights, which flooded the land, and there being no means of escape, save for the eight souls who were obedient to the message, all the others were drowned. But, says the caviller, 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, in *Journal of Discourses*, 19:158–59.)

GENESIS 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.

1 And God remembered “Noah, 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 ^dimagination of man's heart *is* ^eevil from his youth; neither will I again ^fsmite any more every thing living, as I have done.

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

(4-17) Genesis 8:4. Where Did Noah Land When the Ark Came to Rest?

It should be remembered that the Garden of Eden was in the land now known as North America (see [Reading 2-17](#)). 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 the general area. 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. Without any question a considerable distance separated the point where the Ark commenced the journey and where it landed. There can be no question to contradict the fact that during the flood great changes were made on the face of the earth. The land surface was in the process of division into continents. The rivers mentioned in Genesis were rivers that existed in the garden of Eden long before the land was divided into continents and islands. [[Genesis 2:11](#).]” (*Answers to Gospel Questions*, 2:94.)

Genesis 6–8.

How might you use the story of Noah’s ark to teach your family how following the prophet can keep us spiritually safe? (see “[Noah and His Family](#)” in *Old Testament Stories*). Maybe your family could work together to build a simple toy boat out of paper or blocks. As you read [Genesis 6–7](#), you could compare the safety provided by the boat to the safety we find in following the prophet. You may want to discuss recent counsel from the prophet and write his words of counsel on your boat.

What else has God given us that might be compared to the ark that saved Noah’s family? These resources suggest some answers, though there are many others: [2 Nephi 9:7–13](#); [Doctrine and Covenants 115:5–6](#); and President Russell M. Nelson’s message “[Becoming Exemplary Latter-day Saints](#)” (*Ensign* or *Liahona*, Nov. 2018, 113–14).

GENESIS 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.

1 And God blessed Noah and his sons, and said unto them, “Be fruitful, and multiply, and replenish the earth.

2 And the fear 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.

16 ^aAnd the bow shall be in the cloud; and I will look upon it, that I may remember the ^beverlasting covenant between God and every living creature of all flesh that *is* upon the earth.

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.

(4-18) Genesis 9:2–6. What Is the Law of God Regarding the Shedding of Blood?

In the Joseph Smith Translation of this passage is a significant addition that clarifies the Lord's commandment to Noah:

"But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat.

"And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands.

"And whoso sheddeth man's blood, by man shall his blood 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 mine own image have I made man." (JST, Genesis 9:10–13.)

This expansion concerning the shedding of the blood of animals is supported by Doctrine and Covenants 49:18–21, which says that the animals are to be used for food, but concludes with this warning:

"And wo be unto man that sheddeth blood or that wasteth flesh and hath no need."

President Spencer W. Kimball spoke at some length in a general priesthood meeting on the practice of killing animals simply for sport (see "Fundamental Principles to Live and Ponder," *Ensign*, Nov. 1978, pp. 44–45.)

Genesis 9:8–17

Tokens or symbols help us remember our covenants with the Lord.

Gospel covenants can be represented by a sign, symbol, or "token" (Genesis 9:12). For example, think about how the bread and water of the sacrament or the waters of baptism bring to mind sacred truths related to your covenants.

According to Genesis 9:8–17, what can a rainbow bring to your mind? What does Joseph Smith Translation, Genesis 9:21–25 (in the Bible appendix) add to your understanding? Why does the Lord want you to remember Him and the covenants you have made?

See also Gerrit W. Gong, "Always Remember Him," *Ensign* or *Liahona*, May 2016, 108–11.

Genesis 9:8–17.

Young children might enjoy drawing or coloring a rainbow while you talk about what it represents (see also Joseph Smith Translation, Genesis 9:21–25 [in the Bible appendix]). You might also discuss things that help us remember our

covenants, such as the sacrament, which helps us remember our baptismal covenant to follow Jesus Christ (see [Doctrine and Covenants 20:75–79](#)).

(4-19) The Rainbow as a Token of the Covenant

The following sources shed additional light on the rainbow and the covenant it is meant to signify.

“And I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity.

“And God made a covenant with Noah, and said, This shall be the token of the covenant I make between me and you, and for every living creature with you, for perpetual generations;

“I will set my bow in the cloud; and it shall be for a token of a covenant between me and the earth.

“And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh.

“And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting 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 me and thee, for every living creature of all flesh that shall be upon the earth.

“And God said unto Noah, This is the token of the covenant which I have established between me and thee; for all flesh that shall be upon the earth.” ([JST, Genesis 9:17–25](#).)

“The Lord hath 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” (Smith, *Teachings*, 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’” (Smith, *Teachings*, pp. 340–41).

GENESIS 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).

1 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 ^dlands; every one after his tongue, after their ^efamilies, in their nations.

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

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 “Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of “Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; “Uz, 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* “Peleg; 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 “Havilah, 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 “nations: and ^bby these were the ^cnations divided in the earth after the flood.

(4-21) Genesis 10:8–9. What Sort of Man Was the Founder of Babylon?

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).

One scholar said the following of Nimrod:

“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.)

Thus, in the same patriarchal age, Melchizedek (see Reading 5-9) 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).

(4-22) Genesis 10:25. Was the Earth Divided in the Days of Peleg?

“The dividing of the earth was not an act of division by the inhabitants of the earth by tribes and peoples, but a breaking asunder of the continents, thus dividing the land surface and creating the Eastern Hemisphere and Western Hemisphere. By looking at a wall map of the world, you will discover how the land surface along the northern and southern coast of the American Hemisphere and Europe and Africa has the appearance of having been together at one time. Of course, there have been many changes on the earth’s surface since the beginning. We are informed by revelation that the time will come when this condition will be changed and that the land surface of the earth will come back again as it was in the beginning and all be in one place. This is definitely stated in the Doctrine and Covenants. [D&C 133:18–20 is then cited.]” (Smith, *Answers to Gospel Questions*, 5:73–74.)

GENESIS 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.

- 1 And the whole earth was of one “language, 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 “Shinar; 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 “slime had they for mortar.
- 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 “name, 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 “language, 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 “city.
- 9 Therefore is the name of it called Babel; because the LORD did there “confound the “language of all the earth: and from thence did the LORD “scatter them “abroad 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 “Peleg:
- 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 ^cChaldees.
29 And Abram and Nahor took them wives: the name of Abram's wife *was* ^dSarai; and the name of Nahor's wife, ^eMilcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
30 But Sarai was ^fbarren; 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 ^cChaldees, to go into the land of ^gCanaan; and they came unto ^hHaran, and dwelt there.
32 And the days of Terah were two hundred and five years: and Terah died in Haran.

[Genesis 11:1-9](#)

The only way to reach heaven is by following Jesus Christ.

Ancient Babel, or Babylon, has long been used as a symbol for wickedness and worldliness (see [Revelation 18:1-10](#); [Doctrine and Covenants 133:14](#)). As you study [Genesis 11:1-9](#), ponder the insights provided by the prophet Mormon, who wrote 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” ([Helaman 6:28](#); see also [verses 26-27](#)). What warnings does the story of the Tower of Babel have for you? See also [Psalm 127:1](#).



Illustration of the Tower of Babel, by David Green

(4-23) Genesis 11:1–9. The Tower of Babel

In addition to providing an explanation for the numerous languages now found on the earth, this account of the tower of Babel shows how quickly man forgot the lessons of the Flood and turned again from the Lord. 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 not be 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. (See [Ether 1:33–38](#).) These events imply that the confounding of the languages did not happen in an instant. (For more information on the tower of Babel, see Bible Dictionary, s.v. “Babel.”)

Genesis 11:1–9.

It might be helpful to read [Ether 1:33–43](#) as your family studies [Genesis 11](#) and learns about the Tower of Babel. What do we learn from the families of Jared and his brother that can help our family find spiritual safety despite the wickedness in the world? What additional lessons do we learn from Noah and his family as they faced a similar challenge? (see [Moses 8:13, 16–30](#)).

(4-24) Genesis 11:10–26

This chronology of the patriarchs teaches several things. (Compare the scripture account with the chart given in Maps and Charts.) For example, Shem lived long enough that he was contemporary with the next ten generations. In other words, he was still alive when Abraham, Isaac, and Jacob were born. This circumstance is one of the reasons why some

have wondered if Shem was also Melchizedek. (See [Reading 5-9](#) for a discussion of Shem and Melchizedek.)

Many scholars believe that Eber's name was used to designate his descendants, called the Hebrews, just as Shem's descendants were called Shemites (Semite peoples), and Canaan's descendants were called the Canaanites.

(4-25) [Genesis 11:31](#)

[Genesis 11:31](#) makes it appear that Terah directed his entire family to leave Ur and go to Canaan by way of Haran. [Abraham 2:3-5](#), however, makes it clear that Abraham, under the Lord's direction, was the leader of the group. (See [the map on page 65](#) for additional help.)

For more ideas for teaching children, see [this week's outline](#) in *Come, Follow Me—For Primary*.

Suggested song: "[Follow the Prophet](#)," *Children's Songbook*, 110-11 (verse 3).



Depiction of Noah's ark, by Adam Klint Day