

LESSON 5
Genesis 6-11; Moses 8

OVERVIEW:

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

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

SCRIPTURES:

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

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

MOSES 8	GENESIS 6
<p>13 And ^aNoah (Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. TPJS, p. 157-58. From the scriptures we learn that Noah is Gabriel and that he came to the Prophet Joseph Smith in his calling as an Elias and restored the keys of the dispensation in which the Lord made covenant with Abraham and his posterity after him to the latest generation. Summarizing the facts - Joseph Smith revealed that Gabriel is Noah; Luke declared that it was angel Gabriel who appeared to Zacharias and Mary, and the Lord has declared that Elias appeared to Zacharias and Joseph Smith. Therefore, Elias is Noah. Joseph Fielding Smith, Answers to Gospel Questions, 3:138-41.) and his sons hearkened unto the Lord, and gave heed, and they were called the ^bsons of God. (Covenant people.)</p>	<p>1 (And Noah and his sons hearkened unto the Lord, and gave heed; and they were called the sons of God.) AND it came to pass, when (these) men began to multiply on the face of the earth, and daughters were born unto them,</p>
<p>14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the ^asons of men saw that those daughters were fair, and they took them ^bwives, even as they chose. (They married outside of the covenant.)</p>	<p>2 That the ^asons of God (men) saw the daughters of men that they (that their daughters) were fair; and they ^btook them ^cwives (even as) of all which they chose.</p>
<p>15 And the Lord said unto Noah: The daughters of</p>	<p>(And the Lord said unto Noah, The daughters of</p>

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

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

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

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

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

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

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

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

<p>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. (Elder Neal A. Maxwell of the Quorum of the Twelve Apostles explained that God intervened “when corruption had reached an agency-destroying point that spirits could not, in justice, be sent here” (We Will Prove Them Herewith [1982], 58). President John Taylor explained that “by taking away their earthly existence [God] prevented them from entailing their sins upon their posterity and degenerating [or corrupting] them, and also prevented them from committing further acts of wickedness” (“Discourse Delivered by Prest. John Taylor,” Deseret News, Jan. 16, 1878, 787).)</p>	<p>5 ¶ And GOD saw that the ^awickedness of man was (had become) great in the earth, and that ^bevery (man was lifted up in the) imagination of the ^cthoughts of his ^dheart(;) was (being) only ^eevil continually.</p>
<p>23 And it came to pass that Noah continued his ^apreaching unto the people, saying: Hearken, and give heed unto my words;</p>	<p>(And it came to pass that Noah continued his preaching unto the people, saying, Hearken, and give heed unto my words,</p>
<p>24 ^aBelieve and repent of your sins and be ^bbaptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made ^cmanifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not. (Noah preached the gospel of Jesus Christ. Faith, repentance, baptism, gift of the Holy Ghost and enduring to the end.)</p>	<p>believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as your fathers did, and ye shall receive the Holy Ghost, that ye may have all things made manifest; And if you do not this, the floods will come in upon you; nevertheless, they hearkened not.)</p>
<p>25 And it ^arepented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart.</p>	<p>6 And it ^arepented (The Heb. Root means to be sorry, moved to pity, have compassion) the LORD (Noah, and his heart was pained,) that he (the Lord) had made man on the earth, and it ^bgrieved him at his heart. (God does not repent. It was Noah that repented.)</p>
<p>26 And the Lord said: I will ^adestroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his ^blife.</p>	<p>7 And the LORD said, I will ^adestroy man whom I have created(,) from the face of the earth;(,) both man, and beast, and the creeping thing(s), and the fowls of the air(,); For it repenteth me (Noah that I have created them, and) that I have made them(,; and he hath called upon me, for they have sought his life).</p>
<p>27 And thus Noah found ^agrace in the eyes of the Lord; for Noah was a just man, and ^bperfect in his generation; and he ^cwalked with God, as did also his three sons, Shem, Ham, and Japheth. (All three sons of Noah held the priesthood.)</p>	<p>8 But (And thus) Noah found ^agrace in the eyes of the LORD; 9 ¶ These are the a-generations of Noah (for) ^bNoah was a just man and ^cperfect (Heb complete, whole, having integrity) in his generations, and Noah (he) ^dwalked with God, 10 And Noah begat (also his) three sons, Shem, Ham, and Japheth.</p>

<p>28 The ^aearth was ^bcorrupt before God, and it was filled with violence. (Sounds like our day.)</p>	<p>11 The earth also was ^acorrupt before God, and the earth (it) was filled with ^bviolence.</p>
<p>29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its ^away upon the earth.</p>	<p>12 And God looked upon the earth, and, behold, it was corrupt, for all ^aflesh had corrupted his (its) ^bway upon the earth.</p>
<p>30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will ^adestroy all flesh from off the earth.</p>	<p>13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with ^aviolence through them; and, behold, I will ^bdestroy them ewith (all flesh from off) the earth.</p>
<p>Nor was this all. Even so, "the long-suffering of God waited" for one hundred and twenty years, "while the ark was a preparing;" and during this time, especially, Noah must have acted as "a preacher of righteousness." The building of the ark commenced when Noah was four hundred and eighty years old; that is, before any of his three sons, Shem, Ham, and Japheth, had been born, - in fact, just twenty years before the birth of Shem. Thus the great faith of Noah appeared not only in building an ark in the midst of a scoffing and unbelieving generation, and that against all human probability of its ever being needed, and one hundred and twenty years before it was actually required, but in providing room for "his sons" and his "sons' wives," while as yet he himself was childless! Indeed, the more we try to realize the circumstances, the more grand appears the unshaken confidence of the patriarch. The words in which God announced His purpose were these: "The end of all flesh is come before Me," - that is, as some have explained it, the extreme limit of human depravity; - "for the earth is filled with violence through them," - that is, violence proceeding from them ("from before their faces"), - "and, behold, I will destroy them with the earth." Noah and his family were alone to be preserved, and that by means of an "ark," - an expression which only occurs once more in reference to the ark of bulrushes in which Moses was saved. (Exodus 2:3-5) Noah was to construct his ark of "gopher," most likely cypress wood, and to "pitch it within and without with pitch." The ark was to be three hundred cubits long, fifty broad, and thirty high; that is, reckoning the cubit at one foot and a half, four hundred and fifty feet long, seventy-five broad, and forty-five high.* As the wording of the</p>	<p>14 ¶ Make thee (therefore) an ^aark of gopher wood (Probably cypress or cedar); ^brooms (Heb nests, compartments) shalt thou make in the ark, and (thou) shalt pitch it within and without with pitch. (Some sort of coating like wax or asphalt.)</p>
	<p>15 And this is the fashion which thou shalt make it of: The length of the ark shall be (thou shalt make) three hundred cubits (About 450 feet), the breadth of it fifty cubits (About 75 feet), and the height of it thirty cubits (About 45 feet).</p>
	<p>16 A window (And windows) (Heb tsohar; some rabbis believed it was a precious stone that shone in the ark) shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories (chambers) shalt thou make (in) it. (This is where the brother of Jared gets the idea of having shining stones in the barges they build to go to America.)</p>
	<p>17 And, behold, I, even I, do (will) bring (in) 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 (liveth on) the earth shall die.</p>
	<p>18 But with thee will I establish ^amy ^bcovenant; (even as I have sworn unto thy father, Enoch, that of thy posterity shall come all nations.) And thou shalt come into the ark, (and) thou, and thy sons, and thy wife, and thy sons' wives with thee (them).</p>
<p>19 And of every living thing of all flesh, two of every sort (kind) shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.</p>	
<p>20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee (kind shall thou take into the ark), to keep <i>them</i> alive.</p>	

Hebrew text implies, there was all around the top, one cubit below the roof, an opening for light and for air (rendered in our version "window"), in which, it has been suggested, some translucent substance like our glass may have been inserted. Here there seems also to have been a regular "window," which is afterwards specially referred to (ch. 8:6). The door was to be in the side of the ark, which was arranged in three stories of rooms (literally "cells"), or the accommodation of all the animals in the ark, and the storage of food. For "of every living thing" Noah was to bring with him into the ark, - seven pairs, in the case of "clean beasts," and one pair of those that were not clean. Then, when the appointed time for it came, God would "bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven." But with Noah God would "establish" His "covenant," that is, carry out through him His purpose in the covenant of grace, which was to issue in the birth of the Redeemer. Accordingly, Noah, his wife - for here there is no trace of polygamy, - his sons, and his sons' wives were to go into the ark, and there to be kept alive during the general destruction of all around.

* Some have calculated the cubit at twenty-one inches, which would give a length of five hundred and twenty-five feet, a width of eighty-seven and half, and a height of fifty-two and a half. St. Augustine calculates that the proportions of the ark were the same as those of a perfect human figure, "the length of which from the sole to the crown is six times the width across the chest, and ten times the depth of the recumbent figure, measured in a right line from the ground." Smith's Dictionary of the Bible, vol. 2. p. 566, note.

It should be borne in mind that the ark was designed not for navigation, but chiefly for storage. It had neither masts, rudder, nor sails, and was probably flat at the bottom, resembling a huge floating chest. To show how suitable its proportions were for storage, we may mention that a Dutchman, Peter Jansen, built in 1604 a ship on precisely the same proportions (not, of course, the same figures), which was found to hold one-third more lading than any other vessel of the same tonnage. Edersheim, OT Vol 1. Chapter 5.

21 And take thou unto thee of all food that is eaten, and thou shalt gather ~~it~~ (fruit of every kind un)to thee (in the ark); and it shall be for ^afood for thee, and for them.

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

(It should be remembered that the Garden of Eden was in the land now known as North America. Although it is not known how far men had moved from that general location in the sixteen hundred years between the fall of Adam and the Flood, it is likely that Noah and his family lived somewhere in that general area. On Dec 5, 1891 – A Stake President relates the "incident of the Prophet Joseph telling

Dimick B. Huntington.....that Noah built the Ark in the land where South Carolina is now. The Bible says that they landed on Mount Ararat when the ark finally came to rest. No location for Mount Ararat is given in the scriptures. The traditional site is a mountain found in northeastern Turkey near the border of Russia. Commenting on the distance traveled, Elder Joseph Fielding Smith said: We read that it was in the seventeenth day of the second month when the great deep was broken up, and the rain was forty days. The Ark landed at Ararat on the seventeenth day of the seventh month, therefore there were five full months of travel when the Lord drove the Ark to its final destiny. Answers to Gospel Questions, 2:94 Old Testament Student Manual, p. 56)

GENESIS 7

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

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

2 Of every clean beast thou shalt take to thee by sevens (meaning 7 pair), the male and his female: and of beasts that *are* not clean by two, the male and his female.

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

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

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

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

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

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

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

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

11 ¶ In the six hundredth year of Noah's life, in the second month, (and) the seventeenth day of the month, the same day were all the ^afountains of the great deep ^bbroken up (or burst open), and the ^cwindows of heaven were opened. (The flood probably began around the middle or end of November. This would have given Noah and his family time to harvest crops before going into the ark.)

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

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

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that

creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

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

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

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

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

19 And the ^awaters prevailed exceedingly upon the (face of the) earth; and ^ball the high hills, ~~that were~~ under the whole heaven, were covered. (Fifteen cubits (or about 22 ½ feet) upwards did the waters prevail; and the mountains were covered. That is, the earth was immersed. It was a period of baptism. John Taylor, JD, 26:74-75. The earth, in its present condition and situation, is not a fit habitation for the sanctified; but it abides the law of its creation, has been baptized with water, will be baptized by fire and the Holy Ghost, and by-and-by will be prepared for the faithful to dwell upon. Brigham Young, quoted by Joseph Fielding Smith, Answers to Gospel Questions, 4:20)

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

and this was not millions of years ago. Another thing should be considered. There is definite evidence that at one time, and I am convinced it was in antediluvian days since the time of Adam, the climate of the earth was just as Elder Parley P. Pratt and President John Taylor have described it. Evidence is found in the Arctic that tropical, or semi-tropical plants, grew there in abundance. The frozen animals spoken of by Sir Henry H. Howorth were frozen at the time of the flood when the climatic conditions of the earth were changed. The time is drawing near when this primitive condition will be restored again. In the restitution of all things it has to be. In this dispensation we are promised by revelation coming from the prophets "since the world began," that there is to be a restoration of the earth to its primitive condition, when the promised millennium shall come. **We are led to believe, then, that in the beginning the mountains were not as high as they are now, for the prophecies declare that in that day "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." When the valleys are exalted it will be the natural result of the mountains being debased or made low. In this way the earth will be restored to its primitive condition. We are taught in the Doctrine and Covenants (Section 133:24), that the "great deep" in this day of restoration will be driven back to the north, "and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like it was in the days before it was divided."** There are several passages of prophecy in the Bible where the Lord speaking through his prophets, and having reference to the restoration of all things, declared that the mountains will be lowered and the valleys raised when the Lord comes. Man, His Origin and Destiny, Joseph Fielding Smith, Chapter 21)

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

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

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

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

CHAPTER 8

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

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

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

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

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. (It should be remembered that the Garden of Eden was in the land now known as North America. Although it is not known how far men had moved from that general location in the sixteen hundred years between the fall of Adam and the Flood, it is likely that Noah and his family lived somewhere in that general area. On Dec 5, 1891 – A Stake President relates the "incident of the Prophet Joseph telling Dimick B. Huntington....that Noah built the Ark in the land where South Carolina is now. The Bible says that they landed on Mount Ararat when the ark finally came to rest. No location for Mount Ararat is given in the scriptures. The traditional site is a mountain found in northeastern Turkey near the border of Russia. Commenting on the distance traveled, Elder Joseph Fielding Smith said: We read that it was in the seventeenth day of the second month when the great deep was broken up, and the rain was forty days. The Ark landed at Ararat on the seventeenth day of the seventh month, therefore there were five full months of travel when the Lord drove the Ark to its final destiny. Answers to Gospel Questions, 2:94 Old Testament Student Manual, p. 56)

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

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

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

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

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

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

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

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

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

14 And in the second month, on the seven and twentieth day of the month, was the earth dried. (A little over a year)

15 ¶ And God spake unto Noah, saying,

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

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

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

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

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

21 And the LORD (spake unto Noah, and he blessed him. And Noah) smelled a sweet ^asavour; and ~~the~~ LORD (he) said in his heart, I will (call on the name of the Lord, that he will) not again ^bcurse the ground any more ^cfor man's sake (or because of man); for the ^dimagination of man's heart *is* ^eevil from

his youth; ~~neither will I~~ (and that he will not) again ^fsmite any more every thing living, as I ~~have~~ (he hath) done.

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

CHAPTER 9

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

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

2 And the ^afear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. And the bow shall be in the cloud, and I will establish my covenant unto thee, which I have made) between God and (me and thee, for) every living creature of all flesh that is (shall be) upon the earth.

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

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

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

20 And Noah began *to be* (till the earth, and he was) an husbandman, and he planted a vineyard:

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

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

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

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

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

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

darkness shall cover him, that he shall be known among all men.)

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

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

29 And all the days of Noah were nine hundred and fifty years: and he died. (Noah 950 years old.)

("The narrative is vivid and forcible, though entirely wanting in that sort of description which in a modern historian or poet would have occupied the largest space. We see nothing of the death-struggle; we hear not the cry of despair; we are not called upon to witness the frantic agony of husband and wife, and parent and child, as they fled in terror before the rising waters. Nor is a word said of the sadness of the one righteous man who, safe himself, looked upon the destruction which he could not avert. But an impression is left upon the mind with peculiar vividness from the very simplicity of the narrative, and it is that of utter desolation. This is heightened by the repetition and contrast of two ideas. On the one hand, we are reminded no less than six times in the narrative (Genesis 6, 7, 8) who the tenants of the ark were, the favored and rescued few; and, on the other hand, the total and absolute blotting out of everything else is not less emphatically dwelt upon" (Genesis 6:13, 17; 7:4, 21-23).*

* Mr. Perowne, in Smith's Dictionary of the Bible, art. "Noah." Edersheim, OT, Vol 1, Chapter 7)

CHAPTER 10

The generations 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 Girgashite,

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. (Shem is most likely Melchizedek.)

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. (Eber is the person through whom Hebrews come.)

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

(Orson Pratt: The people being of one language, gathered together to build a tower to reach, as they supposed, the crystallized heavens. They thought that the City of Enoch was caught up a little ways from the earth, and that the city was within the first sphere above the earth; and that if they could get a tower high enough, they might get to heaven, where the City of Enoch and the inhabitants thereof were located. JD, 16:50. Tradition credits Joseph Smith with the statement that the "heaven" they had in view was the translated city. Cowley & Whitney on Doctrine, 307. Milton R. Hunter: "A few years ago an apostle said to me: 'It would be a discovery of great significance if one were to find an Indian book which sustained the Book of Mormon.' Such a book exists; in fact, I shall present quotations from...such Indian books produced during the American colonial period that contain materials similar to those found in the Book of Mormon. The Indian writers add their witness to the truthfulness of the Book of Mormon. Ixtlilxochitl, an Indian prince who lived in the valley of Mexico, wrote a book containing the history of his ancestors from the time of their arrival in America until the coming of the Spaniards... Ixtlilxochitl...claims that the first settlers to come to America following the flood came from 'a very high tower' or the Tower of Babel. Observe how similar the accounts are as I quote from them. '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; and according to the word of the Lord the people were scattered.' (Eth. 1:33.) Ixtlilxochitl, the Indian writer, puts it this way: 'And . . . men, multiplying made a . . . very high tower, in order to shelter themselves in it when the second world should be destroyed...When things were at their best, their language was changed and, not understanding each other, they went to different parts of the world.' (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, Ancient America and The Book of Mormon, 1950, p. 24.) In order that we might make additional comparison of the Book of Mormon and the Works of Ixtlilxochitl, we quote the Jaredite record: . . . the Lord had compassion upon Jared; therefore he did not confound the language of [Jared's

people]. . .' (Eth. 1:35, 37.) Then the Lord guided Jared's colonists over the land to the seashore and, in barges brought them to America, 'into a land which [he declared] is choice above all the lands of the earth.' (Eth. 1:42.) "The comparable story in Ixtlilxochitl states: . . . and the Tultecas, who were as many as seven companions and their wives, who understood their language among themselves, came to these parts, having first crossed lands and seas, living in caves and undergoing great hardships, until they came to this land, which they found good and fertile for their habitation.' (Ixtlilxochitl, op. cit., pp. 24-25.)" (Conference Report, Apr. 1970, pp. 100-101))

("He persuaded them not to ascribe [their prosperity] to God, as if it was through his means they were happy... He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! And that he would avenge himself on God for destroying their forefathers! Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower." (Josephus, Antiquities of the Jews, chap. IV, v. 2-3) Nibley notes that Nimrod was bent on avenging his ancestors' death by engaging God in an archery match and was building the tower high enough to shoot his arrows into heaven (*Collected Works of Hugh Nibley*, vol. 5:165). In this state of spiritual rebellion the Lord didn't send rain, but confusion, hence the meaning of the name Babel in Hebrew (Josephus, Book I, 4:3). Literally the Lord changed their language from the unity of Adam's tongue to a jumble of unintelligible speech from which our modern multiplicity of languages stems.)

SCRIPTURES:

CHAPTER 11

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

- 1 AND the whole earth was of ~~one~~ (the same) ^alanguage, and of ~~one~~ (the same) speech.
- 2 And it came to pass, as ~~they~~ (that many) journeyed from the east, (and as they journeyed from the east,) ~~that~~ they found a plain in the land of ^aShinar; and they dwelt there (in the plain of Shinar).
- 3 And they said one to another, (Come) Go to, let us make brick, and burn them throughly. And they had brick for stone, and (they had) ^aslime (or bitumen) ~~had they~~ for mortar.
- 4 And they said, (Come,) Go to, let us build us a city and a tower, whose top ~~may reach~~ (will be high, nigh) unto heaven; and let us make us a ^aname, lest we be scattered abroad upon the face of the whole earth. (According to some modern commentators, the building of the tower was an example of man's extreme pride in his own ability. The building became such an obsession that, according to the Midrash, when a builder fell off the tower to his death, the other builders paid no attention, but when a brick fell, they would cry: "When shall another come in its place?" According to this interpretation, every generation has its own Tower of Babel, when it begins to idolize its technology. The moral of the story is thus as applicable today as it was thousands of years ago. Encyclopedia Judaica Jr.)
- 5 And the LORD came down ~~to see~~ (beholding) the city and the tower, which the children of men ~~builded~~ (were building).
- 6 And the LORD said, Behold, the people ~~is one~~ (are the same), and they (all) have ~~all one~~ (the same) language; and this (tower) they begin to ~~do~~: (build,) and now nothing will be restrained from them, which they have imagined ~~to do~~.
- 7 (Except I, the Lord,) ~~Go to, let us go down, and there~~ confound their ^alanguage, that they may not understand one another's speech.
- 8 So (I,) the LORD (will) scattered them abroad from thence upon (all) the face of all the earth: (land,

and unto every quarter of the earth. And they were confounded,) and they left off to build the city (and they hearkened not unto the Lord.).

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

10 ¶ (And) These ~~are~~ (were) the generations of Shem: (And) Shem ~~was~~ (being) 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:

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~~ (were) the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

Abraham 2	Genesis 11
1 NOW the Lord God caused the ^a famine to wax sore in the land of Ur, insomuch that ^b Haran, my brother, died; but ^c Terah, my father, yet lived in the land of Ur, of the Chaldees.	28 And Haran died before his father Terah in the land of his nativity, in Ur of the ^a Chaldees.
2 And it came to pass that I, Abraham, took ^a Sarai to wife, and ^b Nahor, my brother, took Milcah to wife, who was the ^c daughter of Haran.	29 And Abram and Nahor took them wives: the name of Abram's wife <i>was</i> ^a Sarai; and the name of Nahor's wife, ^b Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
	30 But Sarai was ^a barren; she had (bear) no child.
3 Now the Lord had ^a said unto me: Abraham, get thee out of thy country, and from thy kindred, and	

from thy father's house, unto a land that I will show thee.	
4 Therefore I left the land of ^a Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my ^b father followed after me, unto the land which we denominated Haran.	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 ^a Chaldees, to go into the land of ^b Canaan; and they came unto ^c Haran, and dwelt there.
5 And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his ^a idolatry, therefore he continued in Haran.	
	32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Of the magnificence of Babel, the capital of the empire of Nimrod, "the mighty hunter," it is difficult to convey an adequate conception, without entering into details foreign to our purpose. But some idea of it may be formed from its extent, which according to the lowest computation, covered no less than one hundred square miles, or about five times the size of London; while the highest computation would make it cover two hundred square miles, or ten times the extent of London!* Such was the world-city, the first "beginning" of which at least Nimrod had founded. No wonder that the worldly pride of that age should have wished to make such a place the world-capital of a world-empire, whose tower "may reach unto heaven!" The events connected with the discomfiture of their plan took place in the days of Peleg, the grandson of Shem. (Genesis 10:25) As Peleg was born one hundred years after the flood, and lived two hundred and thirty-nine years, there must have been already a considerable population upon the earth.

If evidence were required that the flood had indeed destroyed sinners but not sin, it would be found in the bearing and language of men in the days of Nimrod and Peleg. After leaving the ark, they had "journeyed eastward" (ch. 11:2) till they reached the extensive well-watered plain of Shinar, where they settled. Being still all "of one language and of one speech," they resolved to build themselves there "a city, and a tower whose top may reach unto heaven," for the twofold purpose of making themselves "a name," and lest they "be scattered abroad upon the face of the whole earth." Such words read singularly like those which a Nimrod would employ, and they breathe the spirit of "Babylon" in all ages. Assuredly their meaning is: "Let us rebel!" - for not only would the Divine purpose of peopling the earth have thus been frustrated, but such a world-empire would in the nature of it have been a defiance to God and to the kingdom of God, even as its motive was pride and ambition. **A German critic has seen in the words "let us make us a name" - in Hebrew, sheen - a kind of counterfeit of the Shem in whom the promises of God centered, or, if one might so express it, the setting up of an anti-Christ of worldly power.** Something of this kind seems certainly indicated in what God says of the attempt (ver. 6): "And this they begin to do: and now nothing will be restrained from them which they have imagined to do." **These words seem to imply that the building of Babel was only intended as the commencement of a further course of rebellion. The gathering of all material forces into one common center would have led to universal despotism and to universal idolatry, - in short, to the full development of what as anti-Christ is reserved for the judgment of the last days.** We read, that "Jehovah came down to see the city and the tower," that is, using our human modes of expression, to take judicial cognizance of man's undertaking. In allusion to the boastful language in which the builders of Babel and of its tower

had in their self-confidence stated their purpose: "Go to, let us make brick," etc. (ver. 3), Jehovah expressed His purpose of defeating their folly, using the same words: "Go to, let us go down, and there confound their language." And by this simple means, without any outward visible interference, did the Lord arrest the grandest attempt of man's rebellion, and by confounding their language, "scattered them abroad from thence upon the face of all the earth." "Therefore is the name of it called Babel, or confusion." What a commentary does this history afford to the majestic declarations of the second Psalm!

Of the tower of Babel no certainly ascertained remains have as yet been discovered. It has commonly been identified with the ruins called Birs Nimrud, about six miles to the south-west of the site of ancient Babylon. Birs Nimrud is "a pyramidal mound, crowned apparently by the ruins of a tower, rising to the height of one hundred and fifty-five and a half feet above the level of the plain, and in circumference somewhat more than two thousand feet."* Its distance from Babylon, however, seems opposed to the idea that these are the ruins of the tower spoken of in Scripture. But even so, Birs Nimrud can only be a few centuries younger than the tower of Babel; and its construction enables us to judge what the appearance of the original tower must have been. Birs Nimrud faced north-east, and formed a sort of "oblique pyramid, built in seven receding stages. The platform on which these stages rested was of crude brick; the stages themselves of burnt brick, painted in different colors in honor of gods or planets - each stage as it was placed on the other receding, so as to be considerably nearer the back of the building, or the south-west." The first stage, painted black in honor of Saturn, was a square of two hundred and seventy-two feet, and twenty-six feet high; the second stage, orange colored, in honor of Jupiter, was a square of two hundred and thirty feet, and twenty-six high; the third stage, bright red, in honor of Mars, was a square of one hundred and eighty-eight feet, and also twenty-six high; the fourth stage, golden, for the Sun, was one hundred and forty-six feet square, and fifteen high; the fifth stage, pale yellow, for Venus, was one hundred and four feet square, and fifteen high; the sixth stage, dark blue, for Mercury, was sixty-two feet square, and fifteen high; and the seventh stage, silver, for the Moon, was twenty feet square, and fifteen high. The whole was surmounted by a chapel, which must have nearly covered the whole top. The whole height, as already stated, was one hundred and fifty-three feet; or about one-third that of the great pyramid of Egypt, which measures four hundred and eighty feet. It is also interesting to notice, how exactly what we know of early Babylonian architecture tallies with what we read in Scripture: "Let us make brick, and burn them thoroughly. And they had brick for stone, and slime (or rather, bitumen) had they for mortar." The small burnt bricks, laid in bitumen, are still there; not only in the tower, but in the still existing ruins of the ancient palace of Babel, which was coeval with the building of the city itself.

* Professor Rawlingson in Smith's Dictionary of the Bible, vol. 1.

Holy Scripture does not inform us whether "the tower" was allowed to stand after the dispersion of its builders; nor yet does it furnish any details as to the manner in which "Jehovah did there confound the language of all the earth." All this would have been beyond its purpose. But there, at the very outset, when the first attempt was made to found, in man's strength, a vast kingdom of this world, which God brought to naught by confounding the language of its builders, and by scattering them over the face of the earth, we see a typical judgment, of which the counterpart in blessing was granted on the day of Pentecost; when, by the outpouring of the Holy Spirit, another universal kingdom was to be founded, the first token of which was that gift of tongues, which pointed forward to a reunion of the nations, when the promise would be fulfilled that they should all be gathered into the tents of Shem! Edersheim, OT, Vol. 1, Ch 8.