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# GENESIS 6-11; MOSES 8:13-30

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## OUTLINE

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- I. Prior to the Flood (Genesis 6:1-8; Moses 8:13-27a)
- II. Noah and the Flood (Genesis 6:9 – 9:12; Moses 8:27b-30)
  - a. Before the Flood (Genesis 6:9-22; Moses 8:27b-30)
  - b. The Flood (Genesis 7:1 – 8:22)
- III. Seventy nations (10:1-32)
- IV. Tower of Babel (11:1-9)
- V. Shem's genealogy (11:10-31)
- c. The covenant (Genesis 9:1-17)
- d. Noah after the Flood (Genesis 9:18-28)

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## PRIOR TO THE FLOOD (GENESIS 6:1-8; MOSES 8:13-27A)

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### INTRODUCTION

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In Genesis and especially in Moses, we have been introduced to the decline of society, with murder, secret combinations, and more wickedness. By Noah's day, the Lord declares that never has there

been greater wickedness and that a clean slate is in order. In the middle of this, though, are a few faithful people, especially Noah, who experience the love and grace of God, giving us all hope.

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### COMMENTARY

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Genesis has an enigmatic section here about "**sons of God**" and "**daughters of men**" that scholars and commentaries labor over. The JST/Moses explains it very simply. The daughters are the offspring of Noah's sons—Noah's granddaughters. The men are actually "sons of men," meaning people outside of the covenant of the line of Seth who do not hearken to the Lord, while the "sons of God" are those who hearken and give heed to the Lord (Moses 8:13). When these wicked sons of men take Noah's granddaughters to wife, the Lord declares that the women have "sold themselves" (Moses 8:15).

Noah was both obedient and bold in that age of wickedness; he "taught the things of God, even as it was in the beginning" (Moses 8:16).

The Lord's message to the people is clear: "all flesh shall die...and if men do not repent, I will **send in the floods** upon them" (Moses 8:17).

Next came the "**giants**" that in Genesis 6:4 are simply mentioned in passing. But in Moses 8:18, these *nephilim* (the Hebrew term, only used elsewhere in Numbers 13:33, has an uncertain meaning; BDB 658) seek to kill Noah, but the Lord protects his prophet.

Noah was **ordained** “after his [the Lord’s] own order” (Moses 8:19; compare D&C 107:52, which says he was 10 years old when he was ordained by his grandfather). The Lord commanded him to “**declare the gospel**...even as it was given unto Enoch” (Moses 8:19). He did so, calling all to repentance, but had no success getting others to listen to this words. Instead, they wicked declared that they were, in fact, “the sons of God” who were eating and drinking, getting married and having children, and generally being “mighty men, which are like unto them of old” (Moses 8:21). Thus in their self-satisfied state of ego, they happily ignored Noah’s message.

Noah continued to **preach** and called on them to repent, be baptized, and receive the Holy Ghost, and warn that if they did not, “the **floods will come**” (Moses 8:24).

One change consistently made in the Joseph Smith Translation (that we’ll revisit in Exodus at least) is

reflected in Moses 8:25. In Genesis, the **Lord repents** of creating man. Other translations capture the sense of the Hebrew better:

- The Lord was grieved (NIV)
- And the Lord regretted (JSB)
- The Lord was sorry (NASB)

In the JST, it is always man that does the repenting. Thus in this passage (Moses 8:25), it is Noah that repents (is sorry) that God made man on earth. The Lord says he will destroy man because of Noah’s feelings and because they have tried to kill Noah (though remember the message of the coming flood was already being preached; these reasons are more like the proverbial straw that broke the camel’s back). Thus did Noah find “**grace** [or favor, which is Noah backwards] in the eyes of the Lord” (Moses 8:27a).

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## NOAH AND THE FLOOD (GENESIS 6:9 – 8:28; MOSES 8:27B-30)

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### INTRODUCTION

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The story of Noah and the Flood is a key **transitional section** in the early chapters of Genesis. The record is clear that it is ten generations from Adam to Noah and ten more to Abraham. The story thus serves as a mid-point marker. More importantly, Noah becomes the ‘new Adam’ with the destruction of the earth—creation undone—and the re-creation of the world and the re-establishment of the covenant with Noah and his family.

Like the two creation stories in Genesis 1 and 2, however, the Flood story is not one story, but two. The difference is that the redactor (editor) combined the **two Flood stories** into a single narrative. See the Appendix to see the two versions compared.

**Textual Criticism.** The two creation accounts and the two flood accounts along with other doublets and triplets of stories in the Old Testament (including the covenant with Abraham; the naming of Isaac; Abraham and Sarah interacting

with foreign kings, claiming Sarah is his sister; Jacob’s journey to Mesopotamia; Jacob’s encounter at Beth-El; Jacob’s name being changed to Israel; Moses getting water from the rock; and more) led scholars to look carefully at these passages. Ultimately, they concluded that there were two separate texts that had been brought together to form our books of Moses, easily identified by the names of God used—**Elohim** in one version, **Yahweh**/Jehovah in another, thus giving them the names **E** and **J**. Further analysis over the years led to the thought that two more sources could be identified—**P** for a priestly source mainly concerned with worship, sacrifice, and ritual, and **D** for the source that created Deuteronomy (which is unique among the five books of Moses—more about that when we study that book). P is usually part of the E texts, thus a sub-set. (For more details about these discoveries and theories, see Friedman’s very approachable work).

Not all scholars support this **documentary hypothesis** or **source criticism**, as it is called. The conclusions are anything but settled. But as Latter-day Saints, we should be open-minded in the discussion. With our own scriptures being prime examples of redaction (Mormon and Moroni took great pains to compile the many records of their people into a single account, no doubt harmonizing different or even conflicting versions of single events; the Joseph Smith papers show clearly the editing that took place in the sections of the Doctrine and Covenants; and the JST manuscripts demonstrate the effort over several years that went into the Book of Moses), we should not be surprised that the Bible went through editing over the years—“We believe the Bible to be the word of God as far as it is translated correctly” (AoF 8). It is clear from many statements by Joseph Smith that when he said “translated,” he included a variety of activities, including textual editing and transmission. “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” (TPJS 327). It is possible that Moses, for example, had multiple accounts at his disposal, and like Mormon, built his text of Genesis using them all. It could also be that Moses’ text was combined with other writings from sources unknown to us by editors just as unknown to create the text that we have before us today. Regardless of how it finally happened, we are the beneficiaries because we can examine multiple perspectives in the same book—just like we benefit greatly because of the four gospels giving different accounts of Jesus’ life.

**Other Flood Accounts.** The story of the Flood is not at all unique to Genesis. A number of ancient civilizations have similar accounts of the earth being flooded (such as the Epic of **Gilgamesh** with the flood account of **Utnapishtim**; the account of Berossus [the tale of **Xisuthros** or **Ziusudra**], the Babylonian historian during the Persian era; and the Epic of **Atramhasis**). In his excellent essay on the topic, Jewish scholar Nahum Sarna notes a number of similarities with these accounts and Noah’s story:

- Words used in the account are not found in other parts of the Bible, such as the wood used to build the ark, the “pitch” used to seal it, the “window,” and even the word for “flood.” But similar words are used in the Mesopotamian accounts.
- The decision to have a flood is made divinely and deliberately.
- A man is warned by divine power to build a ship and escape the flood.
- Instructions are given about how to build the vessel.
- The man’s family is also saved, along with animals that are taken into the ship.
- The flood exterminates all living creatures.
- After the waters subside, birds are sent out to determine if it is safe to leave the ship.
- A burnt offering is made to God after the family exits the ship. God smells the sacrifice and is pleased.

But more important than the similarities are the significant contrasts; the Bible story is unique among all other flood accounts:

- Other gods are limited in scope and power, even to the point of being frightened by the power of the flood they have unleashed. In Genesis, God is all-powerful, independent of nature, and absolute in control. He acts alone and without the need to consult with or get permission from any other.
- Other gods’ reason for having a flood is selfish and often based on mankind annoying the gods with their din. In Genesis, the destruction is brought on by man’s unrighteousness.
- God determines to preserve Noah because of his personal righteousness (and because of the covenant with Enoch, we learn from the JST). In the Mesopotamian versions, the person is preserved by chance or because one of the many gods causing the flood happens to favor him in some way. The warning comes in a deceptive way so that other gods will not find out.

- Noah's sacrifice at the end of the experience is a worshipful expression of gratitude. In the other accounts, it is done to appease the gods and even feed them; after all, they have been months without food because they destroyed all their mankind-slaves who gave them food and drink. When the flood survivor finally offers them something, they gather like

flies and push and shove to get to the food and wine.

So though other accounts might have some similarities, Genesis 6-8 presents a flood story that is completely unique in the ancient and modern world.

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## COMMENTARY

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### BEFORE THE FLOOD (GENESIS 6:9-22; MOSES 8:27B-30)

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The beginning of a new story is signaled with the Hebrew words *ʿēleh tōlēdōt*, meaning 'these [are the] accounts' but often translated 'These are the generations' in the KJV. The alert is that this section starts the account of Noah and his sons. We are informed that Noah is righteous, "just and perfect in his generation" (Moses 8:27) and that he walked with God, like Enoch. Joseph Smith further taught that Noah was the angel Gabriel, standing "next in authority to Adam in the Priesthood" (Institute Manual 54).

In contrast, the earth was "corrupt before God, and...filled with violence" (Genesis 6:11, repeated in v. 13). The term for "violence" is key—*hāmās*, which means harsh treatment, rudeness, wildness, and ruthlessness (BDB 329). "This is the same sin for which the heathen city of Ninevah was to be destroyed and for which 'sulphurous fire' rained down upon Sodom and Gomorrah. In the latter case, the prophet Ezekiel tells us explicitly that the cause of the destruction of Sodom was her callous disregard of the existence of poverty amidst an economy of plenty [see Ezekiel 16:49]....The story of the Flood, therefore, as recounted in the Book of Genesis, is of profound importance as a landmark in the history of religion. The idea that human sinfulness finds its expression in the state of society, and that God holds men accountable for their misdeeds, is revolutionary in the ancient world" (Sarna 52-53).

Given this state of complete wickedness, God had no choice but to destroy them all. With the

pronouncement, the account in the book of Moses ends because that is all the published material that Franklin D. Richards had available to him in England when he first published his little booklet called *The Pearl of Great Price*. The changes in the Joseph Smith Translation continue all through the Bible and will be brought into the commentary as is helpful to the understanding of the text.

***Building the ark (Genesis 6:14-22)*** The Lord's instructions to Noah were quite **specific** in terms of size, materials, and construction. Assuming a cubit being about 18 inches (not certain), the ark would be roughly the size of an icebreaker or half the size of a large cruise ship (see the chart in Institute Manual 55).

The **JST** makes two changes that are interesting relative to the construction. First, the ark contains "windows" (plural), unlike Genesis which only has one. Second, "stories" is changed to "chambers"; 'stories' is italicized in the KJV because there is no Hebrew word there in the text. Many scholars believe 'compartments' or 'decks' is a good expression of the thought there, which in an enclosed vessel would be chambers.

The Lord promises to "**establish my covenant**" with Noah by saving him in the ark. The JST reminds us that this covenant was first "sworn unto thy father, Enoch," (v. 18), where Enoch was promised that "all nations" should come from his posterity (see Moses 7:51-52).

This section concludes with a statement about Noah's perfect obedience: "all that God had commanded him, so did he" (v. 22).

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## THE FLOOD (GENESIS 7:1 – 8:22)

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See the Appendix below for a comparison of the two intermixed flood stories in these verses.

The Institute Manual (pp. 54-56) contains some statements about the universal nature of the flood. There is controversy among scholars and believers on this idea. Was the flood a local event or a global one? Did it really happen? Where did all the water come from? Both sides gather evidence to support their positions, as any Internet search will show. As Latter-day Saints, most tend to accept the global nature of the flood, citing many Church leaders (e.g., Ludlow 120-121).

But many of the issues fall away when we understand the language of Genesis in the way that the ancients did—in the context of their world view. The water came from two sources: the waters above the firmament and the waters below the earth. In their understanding of the creation (Genesis 1), those primordial waters were divided and held apart by the firmament—a hard, dome-like covering over the earth. The land held back the waters below. The symbolism of the flood is that God un-created the earth by opening up the firmament (the “windows of heaven”) to pour down the water held back above the earth and let loose the waters under the earth (“the fountains of the great deep broken up”; both Genesis 7:11), returning the earth to its pre-creation state of chaotic water everywhere. Once again, the world was without form and empty, except for Noah and his family floating on the great deep. After all flesh was dead, God made his spirit/breath/wind (the same word as in Genesis 1:2) pass over the waters, plugged up the fountains of the great deep and the windows of heaven, and allowed the earth to dry and return to its post-creation state—he fashioned order from chaos. It is a fresh start, a new beginning, and Noah was the new Adam. Noah’s dove brought back the olive leaf on the seventh day, and seven days later it left and did not return, reminiscent of God’s rest in Genesis 2. Finally, as God commanded Noah and his family to leave the safety of the ark—which for them had functioned as a sanctuary of sorts—for the newly cleansed

world, he repeated the commandments given to Adam and Eve to “Be fruitful, and multiply, and replenish the earth” (Genesis 9:1, 7).

In other words, like the creation accounts, we should not try to apply our understanding of the world and science to the details of the story. It is not as much a history as a message. Man continues to reject God’s plan for his happiness. Wickedness undermines the very plans of God on a societal level: “The pillars, upon which rests the permanence of all earthly relationship, totter and collapse, bringing ruin and disaster to mankind” (Sarna 55). Therefore, justice must come with its self-imposed and inevitable condemnation and destruction. But God exhibits mercy and grace at every opportunity, and always remembers and honors his covenants. Noah’s story is the story of every person who must reject the evil of the world, walk with God, and trust in his eternal care and salvation.

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## THE COVENANT (GENESIS 9:1-17)

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The JST adds substantially to our understanding of this covenant, with the changes mostly captured in the Appendix in the back of the LDS Bible (KJV verse numbers used for convenience). It begins with Noah offering “thanks unto the Lord” and rejoicing (8:20). It is Noah, not God, that smelled the “sweet savour” of the sacrifice, and it prompted him to call upon God that he will never again flood the earth in the same way. In chapter 9, God willingly made that very covenant, explaining to Noah that it is the **same covenant** “which I made unto your father, **Enoch**” (9:9) “concerning the remnants of your posterity” (9:11). The full nature of the covenant is explained next: “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 I will establish with you, 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 Firstborn 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” (9:16). God then went on to explain that the symbol of the bow (which means both a bow for hunting and a rainbow) was a reminder of the renewal of this Enochian covenant—it was not just a symbol of no more flooding but a reminder to **look up** and **embrace truth**, hoping for the return of Zion again on the earth.

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#### NOAH AFTER THE FLOOD (GENESIS 9:18-28)

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After the verses about the covenant, there is what is to us an odd passage about Noah getting drunk

and his son, Ham, who “saw the nakedness of his father” (9:22). The Institute Manual (57) quotes Hugh Nibley with some interesting ties to **sacred garments** and **authority**. Jewish scholars point out that the phrases in verses 21-23 are **euphemisms** for sexual acts, either with Noah or with his wife. In other words, Ham may have committed incest with Noah’s wife (not necessarily his own mother—see Moses 8:12) or even a homosexual act with his own father, then bragged about it to his brothers. Thus Ham’s curse, which extended to his fourth son, Canaan, was appropriate to his acts.

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### SEVENTY NATIONS (10:1-32)

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#### COMMENTARY

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Genesis 10 carefully records the lines of descent from Noah through this three sons—Japheth, Ham, and Shem. Seventy nations are listed, reflecting names that existed well after the time of Noah or even Abraham—in fact, in the time of Moses. This is an example of a later editor (such as Moses) making sense of the text and applying it to his own day. The spread of Noah’s descendants can be explained briefly: Japheth settled at the north end of

Mesopotamia, in present day Turkey, Iraq, and Iran. Ham went south to Egypt and Africa, including Canaan (later the lands of Israel and Judah). Shem settled the heartlands of Mesopotamia, his descendants being the Semites of Babylon, Assyria, Midian, etc. Several maps portray this division of the land, such as JPS 27, MacArthur 28, and Zondervan 1:56-57.

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### TOWER OF BABEL (11:1-9)

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#### COMMENTARY

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The tower of Babel is a **transition** story that moves us from a universal language to the diversity that is evident in the world from the earliest historical records we have. It takes place chronologically before the seventy nations information in chapter 10 (which ends by explaining that Noah’s posterity spoken many languages and were spread over many lands). But the story sets us up for the most important character in the founding of the people later called Israel—Abraham.

People journeyed to the east (relative to Noah’s original landing place), arriving at the “land of Shinar” and the “plain of Shinar” (11:2). Determining

to do everything they could to avoid another flood, they built a huge tower of baked bricks. Seeing their vain attempts, the Lord confounded their language so they could no longer freely communicate, causing them to scatter broadly, which is what God had commanded them to do after the Flood (9:1).

The story reflects an excellent knowledge of **Mesopotamian architectural practices** of the time. Small buildings were made of mud bricks dried in the sun, but large buildings used a technology of kiln-baked bricks, which greatly hardened them so they could withstand the weight of multiple stories (Sarna 71).



More importantly, the story reflects man's continued resistance to God's will and a focus on worldly achievements ("let us make us a name," 11:4). It demonstrates the great gap between God and man; man built the tower as high as he could, but still the Lord "came down" from his heavenly abode just to see it. It reflects a disdain for all things Babylonian, for Babel (meaning 'the gate of God' but which is tied in a pun to the Hebrew *bll*, meaning 'to confound'; BDB 93) is mocked for believing it could be greater than God or overcome his plans.

The story has added interest for Latter-day Saints because of the additional understanding gained from a first-hand account of these events in the Book of Mormon (Ether 1), demonstrating that there were righteous people there (**Jared's brother** was "highly favored of the Lord," Ether 1:34) and initiating migrations to the promised land of the Americas by a select group of those at least near the tower scene.

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## SHEM'S GENEALOGY (11:10-31)

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The final section in the lesson traces a single line from **Shem** to **Abraham** (or Abram, as he is called at the beginning). There are ten generations from Shem to Abram, just as there were ten from Adam to Noah. This symmetry is a manifestation of the hand of God in the history of the nation of Israel.

Genesis 11 also concludes the 'early history' section of Genesis; starting with Abram, we can more accurately place the characters in historical times, places, and events. The shift is prominently from the whole world down to a single family—who receives promises that their message and posterity will one day fill that whole world.

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## APPENDIX

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*The Two Flood Stories (Genesis 6:5 – 8:22): "J" in regular type and "E"/"P" in SMALL CAPS AND SEGOE FONT (division of verses taken from Friedman 54-59). Read them together and then separately (just read everything in one font) and see what you think.*

5 ¶ And GOD [Hebrew says YHWH] saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy 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; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ THESE ARE THE GENERATIONS OF NOAH: NOAH WAS A JUST MAN AND PERFECT IN HIS GENERATIONS, AND NOAH WALKED WITH GOD.

10 AND NOAH BEGAT THREE SONS, SHEM, HAM, AND JAPHETH.

11 THE EARTH ALSO WAS CORRUPT BEFORE GOD, AND THE EARTH WAS FILLED WITH VIOLENCE.

12 AND GOD LOOKED UPON THE EARTH, AND, BEHOLD, IT WAS CORRUPT; FOR ALL FLESH HAD CORRUPTED HIS WAY UPON THE EARTH.

13 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.

14 ¶ MAKE THEE AN ARK OF GOPHER WOOD; ROOMS 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 WINDOW 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 FLOOD OF WATERS UPON THE EARTH, TO DESTROY ALL FLESH, WHEREIN IS THE BREATH OF LIFE, FROM UNDER HEAVEN; AND EVERY THING THAT IS IN THE EARTH SHALL DIE.

18 BUT WITH THEE WILL I ESTABLISH MY COVENANT; 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 FOOD FOR THEE, AND FOR THEM.

22 THUS DID NOAH; ACCORDING TO ALL THAT GOD COMMANDED HIM, SO DID HE.

### **CHAPTER 7**

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 Noah only remained alive, and they that were with him in the ark.

24 AND THE WATERS PREVAILED UPON THE EARTH AN HUNDRED AND FIFTY DAYS.

### **CHAPTER 8**

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 ASSWAGED;

2 THE FOUNTAINS ALSO OF THE DEEP AND THE WINDOWS OF HEAVEN WERE STOPPED, AND THE RAIN FROM HEAVEN WAS RESTRAINED;

3 AND THE WATERS RETURNED FROM OFF THE EARTH CONTINUALLY: AND AFTER THE END OF THE HUNDRED AND FIFTY DAYS THE WATERS WERE 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 stayed 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 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 dove; which returned not again unto him any more.

13 ¶ AND IT CAME TO PASS IN THE SIX 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 WIFE, 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 FRUITFUL, AND MULTIPLY 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 KINDS, WENT FORTH OUT OF THE ARK.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

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