



“Noah Found Grace in the Eyes of the Lord”
Show Notes & Transcripts

Podcast General Description:

followHIM: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

Podcast Episode Descriptions

Part 1:

Was the Flood about destruction or mercy? Dr. Michael Cottle reframes Noah's story from Moses 8 and Genesis 6 as a powerful microcosm of the plan of salvation, highlighting God's repeated calls to repentance and the ark as a powerful symbol of Christ's atoning protection.

Part 2:

Dr. Michael Cottle continues the discussion of Noah's Ark as a temple-centered symbol of the salvation in Jesus Christ, contrasting the ark with the Tower of Babel and testifying that true safety, peace, and healing, amid profound loss, are found only in and through Jesus Christ.

Timecodes:

Part 1 -

- 00:00 Part 1 - Dr. Michael Cottle

- 1:26 Episode teaser
- 3:12 Bio
- 6:58 *Come, Follow Me Manual*
- 8:20 The Lord's plan to connect
- 10:29 Everyone but Methuselah
- 13:28 The merciful Lord of the OT
- 15:19 The sons of God vs sons of men
- 18:32 Enoch weeps and giants
- 21:39 Electronic scriptures
- 23:48 What is an order?
- 26:08 Not hearkening
- 29:11 Outright rebellion
- 34:41 Parents teaching wickedness
- 37:55 Repentance, repentance, everyone gets repentance
- 40:12 The value of repetition
- 44:43 "It repented Noah"
- 48:00 Perfection's meaning
- 49:49 An unpopular sentiment
- 52:40 Parental responsibility to teach and prepare for eternity
- 56:37 What has President Oaks recently said?
- 58:40 Jesus in the Old Testament
- 1:01:52 Object lessons
- 1:05:40 God gives us a name
- 1:09:09 Public vs private spirituality
- 1:13:04 End of Part 1 - Dr. Michael Cottle

Part 2 -

- 00:00 Part 2 - Dr. Michael Cottle
- 2:52 Not about a boat
- 5:50 Ascension parallels
- 7:45 Hidden in plain sight
- 10:40 40 days and nights
- 12:59 Extreme losses in this life
- 18:07 Temple reunions with Jacob
- 21:13 Book of Mormon parallels
- 22:58 President Oaks on our "family-centered" church
- 25:17 The ark and the temple save families
- 27:57 Invitation to come to the Lord's temple
- 34:22 How the temple changes us
- 36:00 Stones, windows, and light
- 39:44 Healing and consecrating suffering
- 41:08 Deliverance and coming home

- 45:31 Pleading for relief
- 49:00 Seeking the blessings of the fathers
- 52:11 Needing the same lessons
- 54:00 Learning about the nature of God
- 58:32 The temple can be our own ark
- 1:05:23 End of Part 2 - Dr. Michael Cottle

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Michael Cottle grew up in Blaine, MN and then attended Rick's college. After serving a mission in California Fresno, Brother Cottle attended BYU where he obtained a B.A. degree in History and Family Sciences and an M.Ed. in Educational Leadership Foundation. He then earned an Ed.D in Education Curriculum and Instruction from Utah State University. He has been a Seminary instructor in Kamas, Park City, and Heber City and a Curriculum Writer for S&I curriculum at the Church Office Building in SLC, UT. Currently, he is the Washington DC Metro coordinator for S&I, and Institute instructor. He also served as the NANE South Region Director for S&I. He loves spending time with family. He loves all sports-especially basketball. Loves riding horses. Loves history- especially western American since the Revolutionary War.

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Noah Found
Grace in the Eyes
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PART 1

GUEST: BROTHER MICHAEL COTTLE

Hank Smith: 00:00:00 Coming up in this episode on followHIM

Bro. Michael Cottle: 00:00:02 There is no mincing words with that. This is a message that if you want to be with me, you've gotta listen to my prophets, my chosen vessels, whom I've called to preach the word. That doesn't mean they're perfect, that doesn't mean that we just have blind faith, but we've gotta trust their words and I'm persuaded from my experience that we can trust him.

Hank Smith: 00:00:33 Hello everyone. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my co-host John Bytheway, who has three sons, Andrew, Matthew, and Timothy. John. Did you know that Noah had three sons, Japheth, Shem, and Ham. You should have gone with those three names John, Japheth, Shem and Ham.

John Bytheway: 00:01:00 Bytheway is wacky enough if I had a Japheth Bytheway. Oh boy.

Hank Smith: 00:01:05 Yeah. We'll call Timothy Ham. Ham Bytheway. Hey John, we are privileged today to have with us, Dr. Mike Cottle, Brother Cottle. I'm just gonna call you Mike if that's okay. Thank you for being here.

Bro. Michael Cottle: 00:01:19 It's my pleasure. I am delighted to be with you. Good friends, and it's nice to reacquaint and be connected here.

Hank Smith: 00:01:26 Yeah, you make my heart happy. I'm gonna talk about that a little bit during our show today. I wanna talk about Mike and all he's done for me. John, we're talking about Noah and a little bit about the Tower of Babel. What are you thinking today, is when you think Noah, what do you think of?

John Bytheway: 00:01:44 Do you know what, Hank, to be honest, four years ago our recording about these chapters was so good. We learned so many insights about Noah. One of them that I remember was, it was like the earth being born again. It was like a new chance, a

rebirth for the whole earth, which was kind of a cool way to think of it.

Hank Smith: 00:02:06 Yeah, I remember that too. I remember our guest, I think it was [Krystal Pierce](#) who talked about the tears in the story of Enoch turning into the flood of Noah. It connected in a way I'd never seen. Mike we've been talking about this for a couple months. What are you looking forward to today? What do you wanna do?

Bro. Michael Cottle: 00:02:24 There are so many principles, but overarching, I think this story is a microcosm of the plan of salvation, the immediacy of Jesus Christ in our life, to save all of us, and that he has power to save everything that he touches. To me, there's power with that. There's beauty in it, and the relevance for us today, we're not dealing with floods necessarily of water, but flood of wickedness and how do we navigate and get through that? Well, we need Jesus Christ and that's what the story of Noah really is teaching, I think.

Hank Smith: 00:02:58 Wow, that's exciting. Now John, when I think the name Mike Cottle, a lot happens in my heart. Our listeners probably, there's quite a few who don't know who Mike is. Could you do a little introduction for him?

John Bytheway: 00:03:12 Yeah, I will. Mike Cottle grew up in Blaine, Minnesota, attended Rick's College back when it was Rick's after serving a mission in Fresno, California. He attended BYU, obtained a bachelor's in history and family sciences a master's in educational leadership and a doctorate in education curriculum and instruction from Utah State, and he's been a seminary instructor in Kamas, Park City and Heber City. Now where were you, Hank during one of those?

Hank Smith: 00:03:38 We were at Park City together. Yep, at Park City.

John Bytheway: 00:03:42 Kamas, Park City, and Heber City. He's been a curriculum writer for seminaries and institutes down at the church office building right now he's a Washington DC metro coordinator for seminaries and institutes and an institute instructor and Hank why does Washington DC make you take notice when you hear that?

Hank Smith: 00:04:02 Oh man. Well, it makes me feel good to have my good friend Mike Cottle, just in case there's a certain Elder Smith out there who might need something. I could call on my friend Mike

Cottle and he would come to the rescue. So I have a son who's a missionary in the same place that Michael works.

John Bytheway: 00:04:19 That's so awesome. Mike Cottle loves spending time with family. He loves all sports, especially basketball. Your bio does not say how tall you are, but you look tall even from where you're sitting. How tall are you?

Bro. Michael Cottle: 00:04:32 I am six four and seven eights, but it's probably shrinking and I always wanted to be six six or six eight. None of us get what we really want.

John Bytheway: 00:04:42 You can say that again brother. Okay. Basketball. He loves riding horses. Loves history. I like this part. He and his wife, Jennifer Abegg are the parents of five children. One girl and four boys. And I bet when those boys and Mike are together, that's a formidable basketball opponent. You five guys I bet.

Bro. Michael Cottle: 00:05:03 It's really fun now all of my children have played, my daughter actually scored more points in her high school career than any of my sons.

John Bytheway: 00:05:11 That is the coolest. That's awesome.

Bro. Michael Cottle: 00:05:14 She's quite a motivator for her brothers to be competitive.

John Bytheway: 00:05:18 She probably reminds them of that from time to time too.

Bro. Michael Cottle: 00:05:21 Yeah.

Hank Smith: 00:05:23 John, you might have to stop me if I gush a little too much. I actually don't want to get emotional here. I love all of our guests. I love every single one. Mike to me is very special because I met Mike very early in my seminary career. It was pretty rough. Things had not gone the way I'd planned. I was about ready to be done with church education. Mike literally saved me, literally saved my career. Came in, we taught together for just one year at Park City Seminary. He was so uplifting, so edifying. Mike is a builder, John, in every way. If you interact with Mike, he wants you to feel better about yourself when you walk away. Like I said, I don't wanna get, I don't wanna get too emotional over this, but Mike has seen dark, dark days. When you see this smile on his face and you hear his optimism, it's not because he has not seen the greatest pains that life can give us. Here he is a testimony to who the Lord is and what the Lord can do with a family who turned themselves over to him. Anyway, I will stop before I weep.

Bro. Michael Cottle: 00:06:36 It was such a fun time working with you. Even though it was just a year, it felt like it was a lot more than that. My only lament is that we didn't get to teach longer together, but I learned so much from you working with students how to help scriptures come alive to students. We were both young, new teachers. It just felt like we could do anything there at Park City.

Hank Smith: 00:06:58 I don't know if there's any Park City-ites out there listening. If there are, we still love you, Brother Smith and Brother Cottle still love you. Still think of you. John, let's talk Come, Follow Me. The lesson this week is called Noah Found Grace in the Eyes of the Lord. I'm gonna read from the [Come, Follow Me manual](#) and then Mike, John and I are ready to learn from you. John has wonderful things to share. I'm ready to learn from both of you. It starts like this, living in the latter days, we have special reason to pay attention to the story of the [flood](#). When Jesus Christ taught how we should watch for his second coming he said, as it was in the days of [Noah](#), so shall it be at the coming of the Son of man. In addition, words that describe Noah's day like corrupt and filled with violence could just as easily describe our time.

00:07:50 The story of the [Tower of Babel](#) also feels applicable to our day with its description of pride followed by confusion and then division. These ancient accounts are valuable, not just because they show us that wickedness repeats itself throughout history, more important, they teach us what to do about it. Noah found grace in the eyes of the Lord and the families of Jared and his brother turned to the Lord and were protected from the confusion and division in Babel. If we wonder how to keep ourselves and our families safe during corruption and violence, the stories in these chapters have much to teach us. What a great introduction. Mike, what do you wanna do? How do you wanna start?

Bro. Michael Cottle: 00:08:29 I'd like to start in Moses chapter eight. I like Moses eight 'cause it gives us a little bit more than what Genesis six gives us. We'll talk about the context, the people, the reaction to a prophet. Then we'll move over into Genesis and see how this develops into this plan of our Father in heaven. This beautiful plan, the plan of happiness. He is trying in every way to help his children to be saved, to come back to him, to reconnect with him. John, would you start for us, let's in chapter two to kind of get a little bit of background behind Noah. This is one of those verses that makes me laugh a little bit. I think of the fear of missing out, the fomo and to me, this is the ultimate right here.

John Bytheway: 00:09:16 Verse two, Moses 8:2, and it came to pass that [Methuselah](#), the son of Enoch, was not taken. That the covenants of the Lord

might be fulfilled which he made to Enoch, for he truly covenanted with [Enoch](#) that Noah should be the fruit of his loins.

Bro. Michael Cottle: 00:09:34 What would it have been like to be Methuselah. All of your family taken, all the righteous are taken and you are left behind. That's the ultimate fear of missing out on something. And I wonder how they viewed that. I don't know. Was it viewed as I'm left behind? Is it viewed as maybe even a death that they felt like that there's that separation? We don't know how long. That could have been pretty traumatic or it's just recognition that my family line has gotta be saved. Jared Halverson's made the idea that this is the family occupation of being a preacher of righteousness and they needed to have family to be able to have the Noah coming through that line that maybe they had a great vision of what their family's gonna do. That to me is one of those interesting verses and that it intrigues me. I don't like to miss out.

John Bytheway: 00:10:31 When it says Methuselah son of Enoch was not taken that means 'cause the city of Enoch was taken. Everybody except for you, Methuselah. You stay.

Bro. Michael Cottle: 00:10:41 All the righteous. Yeah, this is Enoch's city Zion taken into heaven. When I think of the Savior come again, I don't wanna miss that. I wanna be part of that if at all possible. I wanna be there to experience that. And I feel for Methuselah a little bit.

Hank Smith: 00:10:57 Yeah, me too. Feels like a little bit of a Moroni type story to just be alone for a long time or ether maybe who's just all right, I guess I just get a stick around and write about it.

Bro. Michael Cottle: 00:11:13 Yeah. So I'm sure that there's some moments that pull on us hard. We need a family line that stays so that we can, and thank goodness for all of us because Noah becomes that Adam figure. Again, thank goodness we have someone that was willing to stay behind and go through this life and not enjoy the blessings of Zion and being a translated being what you know, no pain, no sorrow, but he was willing. Whatever that looked like, I don't know. But it is interesting to me.

Hank Smith: 00:11:41 Kind of a Jeremiah, you get to stay here and watch.

Bro. Michael Cottle: 00:11:43 Yeah. Yeah, not so fun sometimes. Then you move it on down and there's kind of an interesting verse, verse four, in preparation for the flood, the Lord is not just all of a sudden throwing a flood on, he's been working, trying hard to help his

children. There's a famine in the land. Famine's generally associated with no rain. So you see this, I'm gonna try to affect this by not allowing it to rain, causing a famine. People, you know, hot, maybe scorching heat that dries up everything. So people are gonna suffer. It'll draw them closer to him. He is trying to maximize their success. If that doesn't work, which we know it doesn't, then he is gonna do the flood. So you got these two opposites. Each of them, the Lord is trying to help his children come home trying to help them to return to him, connect with him.

Hank Smith: 00:12:39 There's a verse in the Book of Mormon where you can hear Mormon's frustration. It's in Helaman 12, just as human beings are the worst. In Helaman 12 Mormon kinda lays down his historical pen for a minute and just writes what he thinks. This is Helaman 12:3. Thus we see that except the Lord chastens people with many afflictions, unless he visits them with death, with terror and with famine and with all manner of pestilence, they will not remember him. Then he goes on, foolish, vain, crazy humans. Why do they do that?

Bro. Michael Cottle: 00:13:18 The other verse that talks about people, humans being less than the dust of the earth and the earth responds when God commands it, it responds. But we kinda hem and haw and say, oh, I don't know if I wanna do that. And uh, it's so frustrating.

Hank Smith: 00:13:34 I'm sure it's frustrating for the Lord too. Right? He's like, tell me about it.

Bro. Michael Cottle: 00:13:38 Yeah. And yet he deals with it and works with this and he has patience. Sometimes I think in the Old Testament, people get the image that God is this vengeful hard God. And I hope that today we're gonna see that he is so merciful, so loving and trying so many ways to help his children to understand and learn and grow. It's just mercy all over the place as I look through these lessons. I love it. Alright, jumping over. Go down to verse nine. Here's where we pick up the name of Noah. He called his name Noah. This son shall comfort us. The word Noah means rest. It's sometimes translated as comfort to console. There's something about rest. I don't know what your thoughts are with rest and how Noah brings rest, but a world I can see the chaos of the flood and the storms, the wickedness that's so rampant. Noah comes in as this rest, that there's some peace that comes with Noah. I think the Lord's trying to teach that there is peace, there is rest for the weary. The downtrodden that put their trust in him and that's Noah and his message.

Hank Smith: 00:14:57 And a prophet can bring that. Listen to the general conference and hearing a prophet speak, it does feel like that. Like, oh, I am okay, things are gonna work out.

Bro. Michael Cottle: 00:15:05 Well, let's pick it up now down to verse 13 and 14. This gives us a little different view than what the Old T- the Bible Genesis account says it. So it helps clarify this. So I love 13 and 14, Hank you wanna start reading there?

Hank Smith: 00:15:19 And Noah and his sons hearkened unto the Lord and gave heed and they were called the sons of God. And when these men began to multiply in the face of the earth and daughters were born unto them, the sons of men saw that those daughters were fair and they took them wives even as they chose.

Bro. Michael Cottle: 00:15:36 In the Genesis account, it inverts it a little bit. It sounds like it's the daughters of God. I think this clarifies or these sons of God are Noah and his sons and these men began to multiply and they're having children, then it's their daughters or the granddaughters and great-granddaughters of Noah that are struggling. So you got sons of God by choice as sometimes some people have viewed it as they're by choice, they're choosing God and then others, sons of man is that they're by creation. They're rejecting the divinity of God in that relationship. It's highlighting this covenant. We're gonna, you see that even more in verse 15. Let's pick it up in verse 15. And the Lord said unto Noah, the daughters of thy sons have sold themselves. For behold mine anger is kindled against the sons of men for they will not hearken to my voice. There's that first inclination, really the struggle, the problem here, God is pleading, trying everything he can to help them hear and listen and they're rejecting it. They won't listen. To sell themselves, they're using their agency here. These women, they're selling themselves or selling what they could have for something that spiritually is not worth anything. Selling covenants, powerful depiction of what's happening there.

John Bytheway: 00:17:09 That's deliberately calling them sons of God in 13. But then they start acting like sons of men in those verses that come after. Is that what you're noticing?

Bro. Michael Cottle: 00:17:20 Yeah. The sons of men are people that are rejecting that divinity and they're rejecting covenant. Really. They're using their agency to choose other than God. These men are marrying the women, but it's outside of the covenant. I think that's the message that's trying to be portrayed here. Why we would highlight that one. But it's rejecting the covenants with their father.

John Bytheway:	00:17:40	That's subtle, but that's interesting. First, they're sons of God and then they become described as sons of men. That's interesting.
Hank Smith:	00:17:49	Mike, that verse, verse 15, the daughters of thy sons have sold themselves. Listen to President Uchtdorf 2013. Satan tempts us to exchange the priceless pearls of true happiness and eternal values for a fake plastic trinket that is merely an illusion and a counterfeit of happiness and joy.
Bro. Michael Cottle:	00:18:11	They're selling themselves to those that have nothing covenant-wise to offer. To me that kind of sums up what that idea is the trinket. Nothing to offer.
Hank Smith:	00:18:25	Nothing to offer, nothing of value. And you can see why the Lord would say, I'm frustrated. I'm heartbroken.
Bro. Michael Cottle:	00:18:32	Yeah, Enoch, you see that clearly that he's weeping over these children that won't listen to him, won't respond to what he's trying to help them see. And so we'll continue to see this element and all that he does to try to help them. Verse 17, my spirit will not strive with man. If men do not repent down towards the very end, I will send the flood. So here we're getting that alright, I'm gonna have to do something to help. There's mercy in this. I do think it's an interesting insight. This is from the report Lorenzo, President Lorenzo Snow made this in a journal entry comparing Joseph Smith to Noah. He, Joseph Smith replied, Noah came before the flood, I have come before the fire. There's some connections there that Joseph was making with Noah. How his place fits in this pattern, this plan of our father in heaven, to save the earth, to save humankind.
	00:19:31	There's some things there that I think are kind of fun. Now, let's go to verse 18. In those days, there were giants on the earth and they sought Noah to take away his life. So at first they're not hearkening and now they're seeking his life. It's getting more serious, more wicked if you will. I love the new scripture helps that they've got in the, they're tagged right in your scriptures. Now you can also find it other places in the gospel library, but that word giant, you know, what does it mean? There were giants, giants mentioned in both the Enoch account and in the Noah account, they both indicate that they were enemies of God and his prophets. The word giant, you always think of Goliath, but it's somebody that's large in stature. But the word in Hebrew is translated as, I don't know how to pronounce, I'm not a Hebrew linguist, but nephilim , it can also mean fallen ones.

00:20:31 And so it may not really have reverence to their size and stature, but it just that they have fallen from grace. They've fallen, they've chose other paths other than the path of God. It may be that they're too full of themselves. They're called giants because they think they can do it all on their own. There's an idea out there that maybe they were just so prideful that Samson like that I can do this. I can knock this, these pillars down on my own. I don't need God's help. I can destroy the Philistines because of my own strength. And so there's an element of that that could be part of it that leads to some of the wickedness that's happening there.

Hank Smith: 00:21:14 Mike, you might be converting John Bytheway to technology here because that's not available in his scriptures. He can't tap on his scriptures and bring that. So you were talking about right here on my scripture app, there's a little icon next to verse 18. I tap on that and I've got a help of what does it mean that there were giants in the earth. There's plenty to learn there.

Bro. Michael Cottle: 00:21:38 There are so many neat scripture helps like that. It's all throughout the Old Testament. They're just kind of new coming on. So yeah, make sure you see those. Utilize 'em. It really helps. And as you're studying the Old Testament.

Hank Smith: 00:21:50 Yeah, John, what are you thinking? You thinking you get rid of that paper copy. You ready to? You're ready to put that aside yet?

John Bytheway: 00:21:57 No. I love my paper copy because I see what my dad thought of it 'cause his comments are all over.

Hank Smith: 00:22:02 You inherited your dad's scriptures. Now you're gonna make me feel bad.

John Bytheway: 00:22:05 Yeah. I love them both. But Hank, I wanna add too that if you're using the Come, Follow Me manual from your computer, boy, you'd touch on those links and they'll come right up. And I've been doing that the last few weeks. You can say, oh it's gonna gimme some more about this. We are super blessed with how quickly we can connect to all this stuff.

Hank Smith: 00:22:27 If you were born in the 19 hundreds, you might have to find someone to help you navigate all this.

John Bytheway: 00:22:32 Grandson, will you push that? Tell me

Hank Smith: 00:22:34 There's some pretty good stuff in here.

Bro. Michael Cottle: 00:22:36 Well, I used to be, I had my scriptures. They were so covered with notes and it got so bad I couldn't read the notes anymore. I was trying to write so small to get it all in there. And now it's so nice electronically that you can put as much as you want. Put as many quotes as you want.

Hank Smith: 00:22:50 And you can't lose them. Look at all those Post-it notes.

Bro. Michael Cottle: 00:22:55 Look at that. That's,

John Bytheway: 00:22:56 These are all my dad's post-its, you know.

Bro. Michael Cottle: 00:22:59 Those are awesome. Those are awesome.

Hank Smith: 00:23:01 Hey, that was the technology of the day. Post-it notes.

John Bytheway: 00:23:04 Post-its were huge when those babies came out, this is awesome. They stick but they come right off.

Bro. Michael Cottle: 00:23:11 3M on the map there. Those are great.

Hank Smith: 00:23:13 Mike it sounds like things are getting worse and worse. We're going from sexual sin, we're trading eternal things. Now we're gonna kill the prophet.

Bro. Michael Cottle: 00:23:24 Yeah. And this is a process of time. It's not done in a day, but they're just getting progressively worse. That's the same principle. Where were they? They started off not listening to the prophet, not hearkening to the Lord's words. That's where they started drifting and following. Verse 19 is really interesting to me. I love this John, why don't you pick it back up and read verse 19 and looking for this idea of the order.

John Bytheway: 00:23:48 Okay, verse 19. 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.

Bro. Michael Cottle: 00:24:03 Thank you. We've often talked about priesthood. We know the definition. Section 107 is the holy priesthood after the order of the Son of God. I've always struggled with what that really means. Recently I've come to appreciate better just other great teachers that are out there that are helping me learn. And that order is like a, it's a group. When I was young in elementary school and then in junior high we had the Cub Scout program and then we had the Boy Scout and we were part of this order of the arrow. We wanted to be part of that group. And then we

got into the scouting program and it was that group of the Eagle Scout wanted be part of that Eagle Scout nest. But it was an order of the Eagle Scouts. That order is a group, it's like a club.

00:24:52 Although I, that sounds really casual for this type of an order, but it's a group. Anybody that enters into this order is part of this order of the Son of God, his group that have power and priesthood and promises that allow them to receive the help. Noah is being invited into this order, this order of the priesthood after the order of the Son of God. This is the family business. This is what the family is all about, helping us all. And it's not just for men. This order is not just a male centered, this is male and female. Anybody that enters into this order of Melchizedek priests, which we do in temples, is part of this order of Melchizedek.

Hank Smith: 00:25:38 This doesn't seem like the Lord is being exclusive. He wants everybody, anybody can join.

Bro. Michael Cottle: 00:25:44 Yeah yeah. This, he wants everyone in it. He's sad when they don't, when they don't want his order be part of his group. If you're a Harry Potter fan, it's that order of the phoenix. That was the order. But here it's the order of the Son of God. We wanna be part of that. Now down to verse 20 and 21. Hank, why don't you pick it up in 20 and 21?

Hank Smith: 00:26:09 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 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 are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah.

Bro. Michael Cottle: 00:26:40 Okay you're seeing that repeated three times. They're hearkening not to Noah. On a side note in the Old Testament in the Genesis account, we don't ever see that Noah's out preaching teaching. But here in Moses we do, we see that he is preaching, he's testifying, he's trying to help them and the people rejecting it in the Bible account, some people could read that and think that Noah doesn't do anything to help the rest of the human race. He's just got his family builds his ark and then they're saved in the flood. But Moses helps us see that he is out preaching, testifying, trying to help them. They're not hearkening, they're not listening. They don't wanna hear three

different times. You're hearing that right here, that element, there's some principles there about being saved.

John Bytheway: 00:27:31 What jumped out to me again, Mike, is what you showed us. First, they were sons of God and then they started acting like sons of men. But verse 21, they still think they're sons of God but they're not hearkening. They've got the title down but not the behavior I guess.

Bro. Michael Cottle: 00:27:45 Yeah, in verse 21, their claim is, Hey, haven't we done good things? You know, we're marrying, we're doing good things and there's no bad consequences. Nothing bad's happening to us. We're all right, we're eating and drinking and marrying and God hasn't come down and done. You know the irony of all ironies that God is sending someone to tell them but they're not listening to him. They think, oh, we're just fine. Nothing bad's happening to us. Sometimes when we excuse or we don't look at. It's not really agency issue. It's an accountability issue that causes people the struggle. We are not being real honest with ourselves in what's happening. And I think that's what's happening to these people and part of the downfall.

Hank Smith: 00:28:34 That's interesting, this word hearken comes up quite a bit. I've noticed someone might read this and go, oh, the Lord's not being very merciful. He's not even asking them to obey saying, listen, gimme some attention here. This isn't about weakness, this is about rebellion.

Bro. Michael Cottle: 00:28:53 On that highlights in verse 22, Hank why don't you read verse 22. It highlights that even more.

Hank Smith: 00:28:58 God saw that the wickedness of men had become great in the earth and every man was lifted up in the imagination of the thoughts of his heart being only evil continually. Oof.

Bro. Michael Cottle: 00:29:11 In Micah 2:1, a cross reference, it says, woe to them that devise iniquity and work evil upon their beds. When the morning is light they practice it because it is in the power of their hand. They're devising iniquity. They're thinking of ways to be. So this is outright rebellion against God. Some people ask, what's the mercy in this? Where's mercy found in the flood in your scriptures on verse 22, you got the scripture help again that I think is really good. Well, there's a couple statements there. First one is from [President John Taylor](#) and he explained that by taking away the earthly existence, God prevented them from entailing their sins upon their posterity and degenerating or corrupting them. [Elder Maxwell](#) also taught that the corruption had reached such an agency destroying point that the spirits

could not in justice be sent there. Those are helpful just to recognize that God is merciful and even in this story, even though it looks on the surface, the flood is catastrophic and hard. I think also Nephi in chapter 26, he does not do, he doeth not anything save it be for the benefit of his children. That's a great thing to remember when we're reading stories in the Old Testament in general, but all scripture stories that everything he's doing, he's trying to help and benefit and bless his children. When we get bent outta shape on something that how come God's doing this, we ought to have some humility to stop and say, okay, now how's this helping?

Hank Smith: 00:30:53 Young people I've noticed can get really caught up on this because they are so charitable and they're so kind and they think, well this doesn't seem very Christ-like. And you're like, well by definition it's Christ-like 'cause it's him doing it. But I think you're right on there. How merciful is he being to the unborn who he's not sending into that situation? Help me out here, Mike. Isn't it a conversation between the Lord and Abraham where he says, look, find me one righteous person and I won't destroy it. Find me some something. I would think that this same thing is is here. There's not one, there's not a single person besides Noah and his family who are willing to listen to the Lord. You guys tell me if I'm going too far with this. I don't know if the Lord experiences death the same way you and I do. To him it might be, well you're just moving classrooms, right? I'm moving you from this classroom to this classroom. I know to us, of course, it's devastating and I think he does understand that, he's gotta have a different perspective on moving us from mortality to the spirit world.

Bro. Michael Cottle: 00:31:58 Yeah, absolutely. He's got a perspective that's so different. For him it's that blink of an eye transferring our state into another room really. But it's existence is still happening. God is still there watching over us, but we mourn 'cause we miss them. We don't see them and that's where it's painful.

Hank Smith: 00:32:17 When you read a story like this, at least try to take on the Lord's perspective.

Bro. Michael Cottle: 00:32:23 Yeah. See the mercy

John Bytheway: 00:32:25 If you go slow in 22, don't read that too fast. This sounds like, what would you call it other than a fullness of wickedness? The wickedness had become great. Every man, that's a high percentage, lifted up in the imagination of the thoughts of his heart being only evil continually. I mean this is a fullness. Boy, I loved what you quoted there in the study help of Elder Maxwell.

It was an agency robbing type. You couldn't send kids into that. They'd have no agency. That's a fascinating thought.

Bro. Michael Cottle: 00:33:00 Well, can you imagine if you were, I don't remember so I can't remember what I was saying up there, but I can imagine saying, you know God saying, I'm gonna send you down during this time. I might say, hold on. I don't, the only way I'll go is if you put me in Noah's family and I gotta be one of those three sons. Otherwise don't send me. That's not fair.

Hank Smith: 00:33:22 Yeah. I have no chance. There's not a parent on the earth who is willing to help a child draw closer to God. They're gonna teach their children to be evil and that's gonna perpetuate, it's gonna get even worse. Yeah.

John Bytheway: 00:33:36 Teaching only evil continually means those are, it's like 100%. There's no good in there.

Bro. Michael Cottle: 00:33:44 God is a God of new beginnings. That's [Elder Kearon](#) in the last conference talk. He loves it when we change, when we repent daily. That's a new beginning. Every day he's giving us chance. Here, it's a literal experience. He's saying, okay, we're gonna have a new beginning, a new start. And that washing of the earth is that new beginning. I love it. You know another way to highlight that mercy is that in verse 23, Noah continues his preaching. He is preaching, testifying, exhorting, pleading with his friends and neighbors to repent and change and they're just not having any part of it. The tragic point of no return. It's their agency, they're choosing that. It's not God imposing it on them.

John Bytheway: 00:34:33 And I love that verse 24, look at those first principles and ordinances. Boom, boom, boom.

Hank Smith: 00:34:40 I've read in studies that in self-reporting between a quarter and half of teens who have alcohol, it was provided by their parents. Parents introduced them to alcohol.

Bro. Michael Cottle: 00:34:57 Living out where we live here, I see that in high school it's the kids are having the parties and I think the parents are trying to, it's the attitude, well there's nothing I can do to stop 'em from taking it. So maybe if I do it, it's in my own house, it'll be controlled and I'll be able to oversee it. Most of them are being introduced. They've, it's a rite of passage almost for them. So they don't know any different. They go off to colleges and they think that's what you have to do. That's all they see. Sadly, sometimes some of our own Latter-day Saints get caught up. It's

kind of becoming the culture that you have to drink. You got the happy hour, but it's being taught.

Hank Smith: 00:35:35 Being taught and muddled. I have written above verse 24, would you like water or would you like water? You can be baptized or you can have a flood.

John Bytheway: 00:35:46 Oh Hank, thanks for saying that. That reminds me of Isaiah. Do you want the waters that come softly? Waters of Shiloh or Siloam or would you like an Assyrian tsunami? The way Isaiah puts it, you can have the waters that go softly or you can have a tsunami of Assyrians who are gonna wipe you out.

Hank Smith: 00:36:06 There is no door number three. Right? These are your choices.

Bro. Michael Cottle: 00:36:10 Yeah, it's that choice, that agency you get to choose. I love the connections. That's beautiful. Coming back, John, to your thought there in verse 24, these principles, first principles and ordinances of the gospel. There it's highlighting this is the plan of salvation our father, it's not really the baptism that's saving us, it's Jesus Christ. It's him that's gonna be saving us. He's trying to teach us, this is what's important. I'm gonna save you. I have power to save. You can have a new beginning, but you've gotta follow my plan.

Hank Smith: 00:36:41 Yeah. And this man, John, I know we've said this a thousand times. The Lord is the one doing it. This is what it always comes back to. He seems to say those are good questions. Can we talk about four things? I really like to talk about 'em, right? Faith, repentance, baptism, and the Holy Ghost. It frustrates my students. I bet for both of you it does. They'll say, Hey, what do you think about? And it's something really out there. When I read the scriptures, the Lord generally says, great question. I'll answer that someday. I really would like you to focus on faith or repentance, baptism and the Holy Ghost. I mean it just keeps coming up over and over and over as if the Lord is trying to reset us again back to what matters.

John Bytheway: 00:37:31 Corianton, you marvel about this, you marvel about this, you worry about this and you think this is unjust. Let these things trouble you no more. Let your sins trouble you. Come to Jesus Christ. Repent, have faith in him. Alma just says good questions, however, come to Christ and repent. He is the savior.

Bro. Michael Cottle: 00:37:55 When I was writing on the curriculum team, I received an assignment to go through our past curriculum in seminary and just see where we taught lessons of repentance in that process.

As I reviewed the lessons, I started to see it is everywhere, almost every lesson in those seminary lessons. It was a lesson, especially in the Book of Mormon, was a lesson on repentance with [President Nelson](#) and how he helped us to see this repent daily. And then [Elder Andersen's](#) book on the divine gift of forgiveness and how important this is. And it's not a negative. This is beautiful. This is the plan. We can repent. We don't have to stay in this state. We can change and be better than I can become a better person. It doesn't happen overnight. It takes lots of practice and time after time, I still stumble and fall over the same thing over and over and over again.

00:38:54 But God is merciful. He says, you keep trying. I'm trying. To me that's the difference between, I was asking my students the other day, what's the difference between repenting of a sin and repenting of sinning? That's an idea that Elder Andersen put forth. I've wrestled with that 'cause I've tried to figure out what does that mean? Repenting of a sin is this checklist of I just gotta feel remorse. I've just gotta make restitution. And then you go through the checklist and you get to pass it off. But rather than repenting of sinning is recognizing my weakness before God and not wanting to do anything that would not make me worthy to be in his presence. It's an attitude. In Mosiah you see the people, they all, after listening to King Benjamin in chapter four, they all cried aloud. They viewed themselves in their own carnal state and then they said, oh, have mercy and apply the atoning blood. And they had no more desire to sin. That doesn't mean they didn't make mistakes, but their heart was, we don't want to like these things that we've been doing. I want to change and it still is gonna be a process. And I think that's where we need to get, we need to be loving celestial things that's part of that growth. I think the pattern of repentance.

Hank Smith: 00:40:12 Wouldn't you both say that these four principles and the source of the power, the Savior Jesus Christ, you can never tire of these as a teacher. Never say, well we talked about repentance last time. That was, that's all the Lord seems to do. The Lord never says, oh, we talked about repentance last verse. No, I wanna cover it again and I wanna cover it again. As a teacher, Mike, you've worked with teachers seminary and institute teachers, church teachers. Wouldn't you say it's okay? It's okay to talk about these things over and over and over. In fact, it's preferred.

Bro. Michael Cottle: 00:40:52 I think [Elder Bruce R. McConkie](#), this is seminary training 101. We got, you know, that we wanted to teach the scriptures in the way the Lord laid it out. And if there's a topic that comes up

often, then you should teach it often. Repentance and faith, that's the [topic](#) that comes up all the time that ought to be. It's divine [repetition](#), the Lord, and most of us struggle after four or five times, six, seven times we hear the same message and maybe the really good ones hear it. . . But I need to hear it more than that. Just to let it sink in and change and God's merciful in that. That's his loving nature. It gives us time and time if we'll just keep trying. Keep hearkening, keep listening, keep trying.

Hank Smith: 00:41:40 Yeah. And the fact that there's no repentance happening, zero repentance happening that tells you how serious the Lord takes this.

John Bytheway: 00:41:49 I like what Mike said about repenting for sins and repenting of sinning and I'm reminded of could be the first temple recommend, who shall ascend unto the hill of the Lord? Who shall stand in his holy place? He that hath clean hands and a pure heart. Clean hands could be seen as being stained by sin, but then sinfullness, purify my heart. Clean hands and a pure heart, help me lose desire for sin. And that's a process that's over time because it's a process we keep coming back to repentance. Repent every day. We repent relentlessly, sorry to always bring up this analogy, but I love airplanes and an airliner's off course most of the time, but it just keeps turning back onto course. Turn is a synonym for repent. So it is a process and it has to be daily.

Hank Smith: 00:42:43 I remember [President Oaks](#) saying that his favorite messages, his favorite talks are those in which someone helps him see one of these principles. Faith, repentance, baptism, the Holy Ghost, the Savior in just a different light. Those are his favorite messages. Help me see this same thing in a different way.

John Bytheway: 00:43:08 I love that Hank, because yeah, we're going to hear first principles a lot. How wonderful to hear them in a new way or to get a new insight when you hear them.

Bro. Michael Cottle: 00:43:17 One last thought on repentance, one of my favorite talks is by [Lynn G. Robbins](#) and he talked about the definition of success is going from failure to failure without any loss of enthusiasm. And he said the same principle applies with repentance. So we go from mistake from mistake without any loss of enthusiasm, but that is the plan. There's others that believe that Adam and Eve messed up and so God had to revamp and make an adjustment to his plan. But that was the plan all along that we come down, we have to learn how to repent and change so that we can become like him. It's beautiful.

Hank Smith:	00:43:54	Alma 42:17. How can a man repent except he should sin? If God wants us to repent, I think he has the expectation of us making mistakes and sinning.
John Bytheway:	00:44:06	Or a couple of chapters ago, Moses 6:55, they taste the bitter that they may know to prize the good. We're gonna taste the bitter. It almost sounds like we're supposed to taste it and remember it so that we prize the good.
Hank Smith:	00:44:22	I just don't want anyone else to be disobedient. It doesn't hurt me. I can be disobedient, but man, when someone hurts me with their disobedience.
John Bytheway:	00:44:29	We're gonna call 'em on it.
Hank Smith:	00:44:30	That's not okay. Alright Mike, what should we do next?
Bro. Michael Cottle:	00:44:37	Just maybe one last thing here in verse 25, this idea that it repented God and I'm trying to find my statement.
Hank Smith:	00:44:45	That it repented Noah.
Bro. Michael Cottle:	00:44:48	Yeah. That it repented Noah. So in verse 25, it repented Noah and his heart was pained. That idea a repented Noah really is, it's that coming back to his name, Noah, it's he's pained, he's sorrowing and it's, that's what it is. It isn't that Noah's necessarily repenting or even in the Genesis account that God is repenting that he made man, that's not it at all. It's just that there's a pain, there's a sorrow. And Enoch in Moses 7 you see that he's weeping tears over these children that don't hearken, that won't hearken. That again is highlighting the mercy of God and not, he is pained that we, he loves his children but he's just pained that they won't listen, won't hearken to him.
Hank Smith:	00:45:37	Mike, when I'm teaching young people, then maybe this is just a subtle difference. The question isn't if you're going to sin, the question is are you gonna repent? God's not as upset at sin as he is as hurt by not repenting.
Bro. Michael Cottle:	00:45:54	Yeah, that reminds me of the verse in Alma 33:16. For behold he said, thou art angry oh Lord, with this people because they will not understand thy mercies, which thou hast bestowed upon them because of thy Son. Absolutely.
John Bytheway:	00:46:10	For years I read that in the context of oh Alma, showing them that God will have a Son because he heard their prayer on the Rameumptom and I missed the beautiful message in there

about how merciful God is. It says they will not understand his mercies. It's like they refuse to understand how merciful, you ever met somebody that can't seem to forgive themselves. That's a good verse.

Bro. Michael Cottle: 00:46:34 That causes him pain, that makes him sorrowful. When they're not receiving that grace and mercy that he wants to give, he delights to give. It makes him angry when they don't receive it, it's paining him.

Hank Smith: 00:46:50 Mike, I noticed in other versions of the Bible, when you see it repented Noah or God repented, the word in most versions is actually regret or grieved or heartbroken. What you're saying there is we're not seeing God go, oh no, I made a mistake. You're seeing God saying, oh this is heartbreaking.

Bro. Michael Cottle: 00:47:11 Yeah, you're breaking my heart. You know the Savior, it even says [James Talmage](#) says that he broke, he died of a broken heart that his heart ruptured. I think that's the image with our father in heaven, that he's heartbroken that his children won't listen. That's the parable of the prodigal son. He sees his son leaving and doing these terrible things, but then he's watching, waiting patiently for that son to come back and as soon as he sees him way off from the mountainside, he sees and he is running to him 'cause he's so excited to see his son. Our father in heaven's got that same love for us and just wants us to come back, pains him when we don't.

Hank Smith: 00:47:49 That's good because yeah, I can see someone asking, wait God repented, wait, Noah, repented of being a prophet. No, that's a different use of that word.

Bro. Michael Cottle: 00:48:00 In verse 27, Noah found grace in the eyes of the Lord for Noah was a just man and perfect in his generation and he walked with God as did also his three sons, Shem, Ham, and Japheth. Now the word perfect, we've heard the definition. President Nelson has highlighted that it doesn't mean without sin, it just means complete, whole, finished, that idea that he's on track to be able to come back home. He is doing what the Lord wants him to do. There's a principle in all of this as I look at that whole context now in Moses chapter eight, this principle of God sends a prophet, a chosen vessel, if you will, to speak to his children that they can repent, that they can learn and change and come back. And that to me really is the message of Moses chapter eight is that there's safety in following the prophet.

00:48:58 We're gonna see the result here as we get into Genesis, the flood is coming, the chaos, the safety is found in following a

prophet. And that message is to me one of the most important messages for our day, our culture today, the world we live in right now, I think is gonna be one of the main issues, are we gonna follow a prophet? Are we gonna listen to him? God's been waiting for 2000 years to speak to His church for the first time. Here's the very first day, the first message he gives Hank, if you'll read verse four and five of section 21 of the Doctrine and Covenants.

Hank Smith: 00:49:37 You got it. Here it is. Wherefore meaning the church thou shalt give heed unto all his words and commandments, this is Joseph Smith, which he shall give unto you as he receiveth them, walking in all holiness before me; For his word ye shall receive, as if from mine own mouth, in all patience and faith.

Bro. Michael Cottle: 00:49:59 Thank you. I love that message. God, I can see him being so excited here I am getting to speak to my my church. And the message is you need to follow the prophet, you need to listen. And he highlights that same message in section 28, verse two and three. He highlights again in section 43 verse three through five. It's a hard thing to learn that we've gotta follow the prophet. Now we've had almost 200 years of practice with that principle, yet I think it's still really relevant today. We live in a day that it's sometimes not popular or public sentiment says this is the words of the prophets, you know, is not cool or in the norm or it's not the majority view and so we don't listen. But he's still teaching that same message. In fact, go maybe one more 3 Nephi 21. 3 Nephi chapter 21 verse 11.

00:51:01 I was in a meeting with Joseph Fielding McConkie and maybe John you had a master's degree and he was one of your teachers. He may have said this to you as well, but he told us in the curriculum team that he thought this was one of the most important verses in all the scripture, which kind of floored me. I'm learning that I really love it. This is Jesus Christ teaching the Nephites and he's really talking about our day and he's been speaking about prophets in the last days verse 11. Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him, referring to Joseph Smith here, to bring forth unto the Gentiles and shall give unto him power that he shall bring them forth unto the Gentiles and it shall be done even as Moses said, they shall be cut off from among my people who are of the covenant.

00:51:57 There is no mincing words with that. This is a message that if you want to be with me, you've gotta listen to my prophets, my chosen vessels whom I've called to preach the word. That doesn't mean they're perfect, that doesn't mean that we just

have blind faith, but we've gotta trust their words. And I'm persuaded from my experience that we can trust them and they're gonna help us get back to our father and they're gonna give us the words we need to get back to our father in heaven.

Hank Smith: 00:52:30 Looking up October, 2025, our most recent general conference, you can go to the talk from [President Oaks](#), the Family Centered Gospel of Jesus Christ. And I thought to myself, do I? Do I know what he said recently and since I believe in what you're teaching us here, Mike, do I know what he said? He says, as parental influences diminish, Latter-day Saints still have a God-given responsibility to teach their children to prepare for our family destiny in eternity. He goes on, our doctrine and our belief in eternal families strengthen and bond us. He says, many church members have beloved family members who do not embrace gospel values and expectations. Such members need our love and patience. He says, in relating to one another, we should remember that the perfection we seek is not limited to the stressful circumstances of mortality. Our Savior, Jesus Christ is our ultimate role model. We will be blessed if we model our lives after his teachings and self sacrifice. And he goes on, Mike, I need to put my money where my mouth is. If I really believe that there's a prophet on the earth today and that you told me from Moses eight, the main takeaway, listen to the prophet. It might be a good idea to go listen to the prophet this week right? To go and reread, re-listen to his message from the last general conference.

Bro. Michael Cottle: 00:54:04 Yeah. I started to learn this principle with President Nelson and how often the other general authorities and other apostles and other authorities in the church quoted President Nelson. And it's astronomical. It just skyrocketed when President Nelson became the President of the Church because we're starting to really understand how important this principle is. And so they were all quoting him using what he said. And you can kind of go and do a little search. You can see that there was just so many more quoting President Nelson. And I'm expecting we'll see the same thing with President Oaks now that we're gonna see that same elevation as we're gonna focus on the words of a prophet. [Elder Clark Gilbert](#) to the commission of church education gave a talk about on this principle and he said, we ought to be a prophetic echo. I love that.

00:54:54 An echo of what the prophets are saying when we're asked to speak in church or teach a lesson, we ought to be echoing what the message is of the general authorities. Not get on our little hobby horses, but focus on what apostles, the President of The Church especially, but apostles and prophets are teaching, be a

prophetic echo or amplify the words of prophets. Those two ideas amplify their message, be a prophetic echo. We ought to be so deeply familiar with their words that when we interact with people or even our families and our children, we can pull upon their messages and be able to use them to help teach and train, I think there's safety for the soul if we do that.

Hank Smith: 00:55:34 Mike, if I remember President Nelson when President Monson was president of the church, he quoted President Monson all the time. He said, President Monson last year gave us a challenge to read the Book of Mormon. I did and here's what I found. Yeah. Even the prophet now was giving us the example of how to follow a prophet before they became the President of The Church.

Bro. Michael Cottle: 00:55:56 I'm just slow. I think they've been doing that all along and I just haven't caught on like I see it now happening. Glad that God has mercy on me. That is a message.

John Bytheway: 00:56:08 Boy and President Nelson made it easy for us because he had these wonderfully concise phrases like hear him and let God prevail and covenant path and think celestial. To quote Joseph Fielding McConkie, he said once there's a big difference between the prophet said this, however, and the prophet said this, therefore, I like the idea of being a prophetic echo.

Bro. Michael Cottle: 00:56:37 So if I get a topic, to speak, if I get a chance to speak, I wanna first say, well, what has the prophet said? And then I'm gonna say what he said. That ought to calm everybody's fear. If they're ever getting a chance to speak or to teach a class, you don't have to come up with new titillating doctrines. Just focus on what the prophet's saying. Speak what they're speaking about. And you're gonna be in safe water.

Hank Smith: 00:57:01 What excellent advice, a prophetic echo. I love it. Just pass the message along.

Bro. Michael Cottle: 00:57:07 Yeah, as we think about the mercy of God. Two other verses in the Old Testament, Ezekiel 33:11. If we could go there, John, when you get there, would you read that for us? Ezekiel 33:11 looking for the mercy of God and considering his mercy in the flood and how that is a merciful thing. Just seeing what our God is like.

John Bytheway: 00:57:35 Ezekiel 33:11 saying to them as I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn

from his way and live. Turn ye, turn ye, from your evil ways for why will ye die? O house of Israel.

Bro. Michael Cottle: 00:57:53 Can't you hear the pleading of God and helping us see what, yeah, his character. There's another one, Ezekiel 18 that has a similar message, but let's just go there.

John Bytheway: 00:58:04 Ezekiel 18:23 is, have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?

Bro. Michael Cottle: 00:58:14 He's answering Ezekiel, if there is any doubt, if anybody has any doubt at all, God loves his children and he's paying to see them doing wickedly. This perception of God being a vengeful harsh God is not played out in the Old Testament like sometimes people assume. He loves his children, he is just trying everything he can to help bring them back. Save them. I love that.

Hank Smith: 00:58:41 Right in the beginning of the year we had [Josh Sears](#) here. We often look for Jesus in the Old Testament, in the prophecies about Jesus. Don't forget, this is Jesus speaking. This is Jehovah. You don't have to just look for him in the prophecies of his life. You can look for the words of Jehovah. Mike you've taught us about the Lord, what kind of being he is. He is loving. He is kind. He also is merciful and is thinking, how can I let this continue? It's helping no one.

Bro. Michael Cottle: 00:59:16 Reading those verses particular, I can feel what God may have been feeling as he says it. I try to imagine being in his presence and the pained look on his face, the sorrow in his voice. Why will ye die? Oh, you wicked. I want you, I keep calling you back and you're not listening. The Savior says it in the New Testament, he laments Jerusalem. Jerusalem, Jerusalem. How often I would've gathered you. It's that same feeling and that moves me when I read it and I feel that. I sense God's love and mercy for all of us.

Hank Smith: 00:59:54 We have a God who, we believe in a Lord that has emotions, feelings, heartache. He is a God of love and feeling. It's interesting, Mike, that the book of Moses just kind of ends. Just kind of stops. Sounds like somewhere where Joseph Smith probably said, all right, we're gonna change up how we're doing the JST. We can't rewrite every one of these verses.

Bro. Michael Cottle: 01:00:21 Yeah. If we had more time with Joseph, I'd like to see if he'd go back and make a few more changes. But we have so much with the book. It's beautiful and thank the Lord that we have what

we have with Moses 'cause it really adds so much more color and depth to the account in Genesis. Let's turn over to Genesis six now and jump in there with that kind of a background. The question really is, how many stories in scriptures do we have where vessels bring salvation to a family? What are some stories that, first ones that come to your mind?

Hank Smith: 01:00:56 Nephi and Lehi.

Bro. Michael Cottle: 01:00:58 Okay. Good.

John Bytheway: 01:01:00 Brother of Jared.

Bro. Michael Cottle: 01:01:01 Brother of Jared. Good.

Hank Smith: 01:01:03 I wonder, could you count Moses in the, in his mother's arc?

John Bytheway: 01:01:10 They call it his basket. Yeah.

Bro. Michael Cottle: 01:01:12 Yeah. Certainly. That's bringing salvation to a whole group of the family. Often God is using objects to save his family, his children, and he uses anything that he can to save his family. We're gonna see that here in this story especially, but it's really common for him to use different elements to save his family. There's an interesting verse in Hebrews where it says, Paul is a chosen vessel. Even prophets. He uses it, even that little play on that word. He's the vessel of salvation for his children, his family. He's using vessels to save his family.

Hank Smith: 01:01:52 He uses objects and a good teacher uses object lessons. Oftentimes when we discuss a vessel, like we're gonna discuss the arc, there's lessons in the building of the arc. There's lessons in how they use it. There's lessons in what it does. He's the ultimate teacher, right? We love object lessons. What teacher doesn't love an object lesson? If you're the Lord, you get to make big object lessons.

Bro. Michael Cottle: 01:02:17 He is really good at it. The Savior teaching, how many times he uses parables or elements of seeds or prodigals or coins or nets to teach these principles 'cause they are so graphic for us. But again, he's trying in every way to reach us and I think he's trying really to utilize every sense, sight, sound, touch, hearing. He's using every one of the senses to teach, giving us as many opportunities. For some people it's just the smell. That's what's gonna teach him. So he calls it a sweet savor. The sacrifices and you think of a barbecue and sometimes that's the most beautiful smell or baking bread. That is so beautiful for me. But

he uses every element of the senses to teach his children, to try to help them connect with him. I think that's a beautiful thing. I wanna look for those a little bit more often and look for them here.

01:03:17 How he's trying to teach his children here. I wanna highlight that I'm learning this from other great teachers. I'm just a novice at this stuff. So many other teachers that have gone before me and Shauna Seamons is one of our coordinators out in Boston and she shared this idea with me that I had loved. Genesis 6:12. Let's pick it up there. We know that they're wicked and we've already covered that. They're marrying outside of the covenant. The Lord's trying to help us see something there about the covenant. But let's pick it up in verse 12 and 13. We're gonna read 12 through 18, but we're gonna jump and pause a little bit. So 12, let's just pick up in verse 12. Hank, you wanna read that one for us?

Hank Smith: 01:04:00 Chapter 6:12, and God looked upon the earth and behold it was corrupt for all flesh had corrupted his way upon the earth.

Bro. Michael Cottle: 01:04:11 Okay, what exactly is corrupt here? Is it the earth that's corrupt or the people that's corrupt? All flesh sounds like the people that corrupted their own way. It's not the Earth, it's people. He uses that phrase his way, his, it's not capitalized here, but to me that's God's way. They've corrupted God's way. If [President Nelson](#) were translating their verse, he might say his covenant way or his covenant path. I think there's his pathway here, we wanna see that's being changed or corrupted. His covenant pathway. Connecting that here with covenants will help us as we move through this story. Then, and again, this is the plan of our Father and the plan of salvation is just gonna be laid out right here for us. But this is what's happening. His covenant pathway is being corrupt 'cause people aren't listening, they're not hearkening, they're marrying outside that covenant line. They're rejecting that covenant and the promises that are associated with that covenant.

Hank Smith: 01:05:24 It's turned to violence, but now it's not only we're sinning, we're now causing pain on other people. We're violently, I would guess, taking and hurting and trying to wield power. This is really spiraling.

Bro. Michael Cottle: 01:05:42 Maybe if we jumped over to Genesis 11, God's covenant way is to give us a name. He wants to give us His name to be called His children. In chapter 11 these two different stories are being played out. One that's good and what's bad, and I think you'll see that often in scriptures that God often gives us the opposite

or the counterfeit. That's Genesis 11 and verse three. It's the Tower of Babel or the Tower of Babel, and then verse four, they say, let us make us a name. Instead of God giving them his name, they're taking upon, they want to create their own name or give themselves a name. That comes later in this story, but you need to see both of 'em where God wants his covenant way. The opposite is that they're gonna find their own way. Genesis six. Let's go back now in verse 14.

01:06:33 Here's the instruction in this world, in this context of wickedness, how do I help save my children? What's next? I've tried the famine. What's next? We're gonna do the flood. Pick it up in verse 14. I'll read verse 14. Make thee an ark of gopher wood; rooms shalt thou make in the ark and shall pitch it within and without with pitch. As I look at that, my first thought is, okay, is there anything there that's reminding me of Jesus Christ? Certainly you see, I hope that we're seeing wood. This ark, this vessel is made of wood and I think it's a great reaction. The reflection to think of the Savior and his cross on wood, it was a cross beam, a cross that he carried, made from wood. The arc of the covenant was made with wood. So there's some similar themes of the wood right off the bat. Me thinking of Jesus Christ, this is really not a story of Noah. It's a story of the Savior. And then to pitch it and we got another one of those great teacher helps there. What is the significance of the coating of the pitch in the ark? So if you're looking at all your electronic scriptures, you've got a little insight pitch and what it means, and we probably ought to read this one, this one's such a good one.

Hank Smith: 01:07:49 For Genesis 6:14. It says, what is significant about the coating of pitch on the ark? Here's the answer. God told Noah to pitch the ark, meaning to cover it with pitch, a tar-like substance to seal it and make it waterproof. The Hebrew word translated as pitch is the root word for atone. It has been suggested that the atonement of Jesus Christ provides us with a protective covering. It shields us from the power of the adversary just as the pitch protected the ark from the life-threatening waters.

Bro. Michael Cottle: 01:08:27 Isn't that beautiful and love it's right there in those electronic scriptures set to help us understand and start to see the connections with this ark. So it's being pitched or being covered. It's the same word that's used with Moses in his little craft that his mom and sister create and put him in the river. It's covered with the pitch. The writers are trying to help us see that this is a covering. This is the protection that comes from Jesus Christ. It's not about an ark. This is about Jesus Christ.

Hank Smith: 01:09:01 Adam and Eve coming out of the Garden of Eden. They are covered with a protective covering and it's Jesus Christ. He is covering them. John knows I'm a big fan of when the Savior talks about public spirituality and private spirituality, we need to be publicly spiritual. That's an important part of missionary work. We're a good example. If you look at like the Sermon on the Mount, it's really about private spirituality. I'm looking at this verse Mike and I could talk about I'm shielded within and without, not only am I publicly religious and spiritual, I'm also privately religious and spiritual. There's prayers that nobody sees. There's temple attendance that nobody sees. There's scripture study, there's pondering that is just between me and him.

Bro. Michael Cottle: 01:09:57 That's a beautiful connection. I love the idea of the heart. I was just teaching a lesson on Isaiah one. There the Lord is telling the people, I am full of your sacrifices. In other words, I'm fed up to here with your sacrifices and your offering. They're going through the motions. They're doing the outward ordinance. They're going to their church. They're taking the sacrament, but it's not in their heart. And God says, I want your heart. The idea of orthopraxy versus orthodoxy. It's the idea of knowing. Certainly that's the orthodoxy. We know the doctrines and there's also the orthopraxy. The idea of doing something. God wants both. He wants our heart. So as we're going to church, going through some of these motions, if we're just doing it to check it off a checklist, that's not what God wants. He wants our hearts and he is trying every way that he can to grab them. Whether that's through sacraments, whether that's singing hymns, whether that's watching a little video in the temple, it's he's trying to grab us somehow to help us. So it's not just something we're going through the motions on that. We're really doing it inwardly as well as outwardly.

John Bytheway: 01:11:24 I'm remembering too, I think when we did this four years ago, talking about our homes could be pitched without. We're not gonna let destructive forces in and pitched within we're gonna be kind to each other and try to keep the Spirit with us and the way we interact with each other. Easier said than done. I like that idea of the pitch makes it watertight.

Bro. Michael Cottle: 01:11:47 I wanna take that a little bit further maybe that everything that's in the ark is going to be sealed up against the chaos of the flood that's raging outside. It's protected, it's sealed up, so it's sealing out all the worldly influence, the chaos and preserving everything that's inside that fits with our homes. That's what Jesus Christ does for us. As we go to the temple, we're sealed up. Every time we make covenants, we're sealed, giving us some

protection. There's a power given to us, sealing us against the temptations of the world and protecting us from the chaos of the world, keeping the things closest to us, our families, especially connected to us.



John Bytheway: 00:00:01 Welcome back to part two with Brother Michael Cottle, Genesis 6 to 11 and Moses 8.

Hank Smith: 00:00:07 This talk is 20 years old now, [Elder David Stone](#) spoke about the Manhattan Temple. It's only three paragraphs. Let me read this for you. He says, my involvement with the building of the Manhattan temple gave me the opportunity to be in the temple quite often. Prior to the dedication, it was wonderful to sit in the celestial room and be there in perfect silence without a single sound to be heard coming from the busy New York streets outside. And if you've ever been to New York City, it's anything but quiet. How was it possible that the temple could be so reverently silent when the hustle and bustle of the metropolis was just a few yards away? The answer was in the construction of the temple. The temple was built within the walls of an existing building, and the inner walls of the temple were connected to the outer walls at only a very few junction points. That is how Zion, the temple, limited the effects of Babylon or the world outside. There may be a lesson here for us. We can create the real Zion among us by limiting the extent to which Babylon will influence our lives. Isn't that what both of you have been saying is pitch within pitch without, I'm protecting my family and myself from allowing things into my life and home. Yet how often on my phone, on my tv do I just allow Babylon in and then I serve it tea and crumpets.

Bro. Michael Cottle: 00:01:37 Yeah. Offer a chair. Let it sit down, right?

Hank Smith: 00:01:39 Yeah. We call it entertainment.

John Bytheway: 00:01:44 I was thinking of a mic drop type moment in the Bible Dictionary where it speaks of the home and it says, only the temple can compare in sacredness to the home. If you've ever thought of how unsettling it would be to show a sitcom in the chapel, but it's not a big deal in your home. I mean, you think of things you would never wanna see in the chapel. Well, what if it's really

true? The home compares with the temple in sacredness. That's like a whoa.

Hank Smith: 00:02:18 If you wouldn't show it in the temple, would you show it at home? Oh, John, you're killing me. I might as well hide under my desk.

John Bytheway: 00:02:27 That's a tough one. But I read the dictionary thought I, okay I'm not up to that standard right now, but it sure made me think. Yikes.

Hank Smith: 00:02:38 Oh, why don't I go crawl under a rock right now that is...

John Bytheway: 00:02:42 I mean, I'll watch basketball games at home. That's all right, isn't it? Please tell me it's alright guys.

Hank Smith: 00:02:49 Pack your bags. We're going on a guilt trip.

Bro. Michael Cottle: 00:02:52 Well, this idea gets even more exciting if you look back now in verse 15. This story is really not about Noah and abode. It's about God and how he connects with his people. Now let me give you a little background. Again, I'm very new to this idea. I am not an expert, but there's an a notion in the world called an axis Mundi, a connection point between heaven and earth. And it can come in the form of trees, it can come in the form of mountains, caves, buildings, temples it's in almost every culture. It's really an interesting thing. Almost every culture and every people, every land has a story of where there's something divine connecting with earth. And then this story is how they come together and how they're even rescued or saved. Here, I think you're seeing a little bit of this high point. An ark here is gonna be lifted up. Water is a symbol for chaos. This ark is gonna be lifted up above the chaos and it's a place to connect. We can look at that as a symbol for temple. So look in verse 15. John, why don't you pick it up in Genesis six, verse 15. Read that, but look and see what are the similarities here you see with temple.

John Bytheway: 00:04:13 And this is the fashion which thou shalt make of it. The length of the ark shall be 300 cubits. The breadth of it 50 cubits and the height of it 30 cubits.

Bro. Michael Cottle: 00:04:24 I'm not really worried about size. You could pull up all kinds of images on the internet and see how it compares to the size of a blue whale and all those kind of things. But generally speaking, what is the shape of this object? This ark, if it's a hundred, 300 cubits long, however you know, 17 inches, seven and a half

inches a cubit. But that's gonna be pretty long compared to the width only 50, kinda long and narrow. And then you've got the height is, you know, you got some height there. So just kind of a big rectangle. In other words.

Hank Smith: 00:05:01 Yeah that's what I was gonna say.

Bro. Michael Cottle: 00:05:02 This is the fashion of it. The Lord's giving him some specific instructions on how to make this. When I read that, my mind goes to the instructions God has given Moses in creating the tabernacle. He gives some specific instructions. It's kind of a rectangle. The general shape is pretty much the same as that tabernacle. [Joseph Smith](#) is given the fashion of the Kirtland temple. He sees it in that it's the preliminary to the Star Wars hologram. He has that vision come over him almost. And he sees, and the church ought to get some money for all of that holographic stuff 'cause Joseph got it first. It's the fashion of the temple. The Lord is giving him instructions on this temple. Verse 16, A window shalt thou make in the ark and in a cubit thou shalt finish it above and the door of the ark thou shalt set in the side thereof.

00:05:51 with lower the second and third stories shalt thou make it. You used to climb levels in the temple. So I think there's again this connection with temple that we ought to think about is some imagery here, symbol for it. And if nothing else, just be thinking of celestial, terrestrial and telestial. You've got different levels. But if we run with this as a temple in verse 17, 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 the heaven and everything that is in the earth shall die. You got the flood of the water coming two words towards the end of that verse. That's pretty inclusive. Everything that is in the earth is going to die. If you are not in the ark, then there's not a lot of hope for you.

00:06:52 There's something about this covenant. Now we're gonna see that phrase in is gonna be an important word, verse 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 and verse 19, and every living thing. All flesh, two of every sort thou shalt bring into the ark to keep them alive. I think alive spiritually. If we want to be spared the chaos, destruction of this world, this storm that's raging, we've gotta go in into this ark or this covenant, the temple covenants. Again, it's not the checklist of just going, it's not a matter of just going to the temple, but it's doing with our heart. Going into this ark as a symbol.

Hank Smith: 00:07:45 John Bytheway, you know how many times on this show I have read something and then someone shows me like Mike, I will never see the ark the same ever Mike. It's like hidden in plain sight. The ark is a perfect archetype here of the temple. Bring your family in right?

Bro. Michael Cottle: 00:08:08 You've gotta have your family. Yeah, you gotta save your family. You want 'em saved, you gotta get 'em in. Everything that's in is gonna be saved.

Hank Smith: 00:08:16 It's even the same shape. John, tell me that you haven't seen that. Tell me I'm not the only one.

John Bytheway: 00:08:23 I have never seen that before. I absolutely love it. Come with your wife, come with your sons' wives. Come with your family. Be alive in the temple.

Hank Smith: 00:08:33 Establish my covenant.

Bro. Michael Cottle: 00:08:35 That'd be a great meme. You should make that and put that out and put that as a meme there. I love it.

John Bytheway: 00:08:42 Hank we have a guest coming in a few weeks, Dave Hadlock. And he showed me once that the word profane, like profanity, the etymology, it comes from profanus. Look it up on your phone. It will say that means outside the temple.

Hank Smith: 00:08:59 Really. Profane space. Yeah, I've heard that.

John Bytheway: 00:09:03 I love that connection. Yeah, that's the world out there that's going to die. Come in this temple, make cov-, bring your family and be alive. It's so good.

Bro. Michael Cottle: 00:09:15 You think of that profane space. I love that word. That's really interesting, you just jogging my mind here. But Israel, the culture was that everything at the center was the most sacred. And the further you go out, it becomes more and less and less sacred or more profane. And Leviticus is filled with, there's this sacred space that God's trying to create and the closer we get to that center is where he is. So there, the Holy of Holies in the tabernacle was that sacred spot where God would come and dwell and sit on the mercy seat and meet with the high priest. That was the most sacred. In our temples today that would be the celestial room. In our own homes, it's interesting, someone comes to my home I don't just invite them into the most sacred places of our home. We keep 'em in the family room and in the kitchen maybe if they're, they we'll let 'em see a little bit of our

kitchen. But they have to be really intimate to be able to go into the more sacred places. I've got to know them really well. And I think our father in heaven's the same. He wants people that know him in order to come into his sacred place. I love that. Thanks John for highlighting that.

Hank Smith: 00:10:31 Both of you have blown my mind here.

Bro. Michael Cottle: 00:10:34 It gets me excited, but I don't think of these things, other people teach me. Verse 20 again, that phrase, every sort shall come unto thee, if we're gonna come unto Christ, come unto him, we've gotta come into this space that's protected, that's got the seal on the pitch within and without that's gonna protect us. So again, you're just seeing that language all over it. And then verse 22, all that God commanded Noah to do, he was doing all of it. He's trying to do everything God is asking him. Jump over to chapter seven. Scroll down to verse seven. And again, we're just gonna hit this quickly. Noah went in and his sons went in into the ark or into the temple. Verse nine they went in and verse 12, you got the 40 days and 40 nights I think of other times where there's 40, the Savior's out fasting for 40 days.

00:11:33 I don't know what 40 means other than it's a symbol of cleansing, sanctification, consecration perhaps. I think there's something happening there with that 40 days. But then in verse 13, they, the very last three lines, they're into the ark. Verse 15, they went in, verse 16 they went in and the very end, they shut him in. I just see this over and over, this idea of people going into something that is such an important part of the protection and the strength that we need to make it through the chaos. We've gotta go in. Verse 17, the flood was on the earth and upon the earth the waters increased and bear up the ark and it was lifted up above the earth. So you got that image, this connection that God is lifting them up above the world. I love again the symbol temples that is the mountain of the Lord is lifted up above the world. And that's the ark here. In Garden of Eden it was the garden, it was above. And the the rivers flowed down from that garden. That was the connecting point. For Noah it's the ark. And for us it's the temples. Hank you wanna read verse 18?

Hank Smith: 00:12:51 And the waters prevailed and were increased greatly upon the earth. And the ark went upon the face of the waters.

Bro. Michael Cottle: 00:12:59 People that are struggling where it says the waters are prevailing and greatly increased. Whether it's from sin or just the heartache that comes in life. People are gonna be bombarded. They feel like these worldly influences or

destructive powers or addictions and sorrows and pains that are prevailing in their life. And you've highlighted a little bit Hank for me, almost six years ago, my own son passed away in a terrible car accident. And he was with his girlfriend who we love and his mission companion and roommate were with him. Talk about having some prevailing chaos in a life. And it's hard and it feels like the waves of the world are just coming down. I remember when we first heard it, we just wept. It's hard. It's painful. And there's others that have probably gone through even harder circumstances. But for us in our own situation. It's painful.

00:14:07 You feel that heaviness. We just had 1st of January, my sister had a daughter that passed away. It just ripped your heart out. There's things in life are hard and difficult. Even though you're in the ark doesn't save you from some of the hardship. You're gonna have the waves beating upon you. The protection that comes is coming from Jesus Christ. There's no other way to escape it. It's prevailing upon many. And I know many of your listeners are probably experiencing pain and sorrow and heartache where the waters are prevailing. There's an interesting verse in section 38 of the Doctrine and Covenants. Verse 11. The language is very similar. Section 38 verse 11, for all flesh is corrupted before me. And the powers of darkness prevail upon the earth among the children of men in the presence of all the hosts of heaven. Instead of water prevailing, it's the darkness that's prevailing and resting upon people and weighing them down some because of their own mistakes that it's causing them to feel the pain and the sorrow and the suffering of unrepentant sin.

00:15:29 Others, it may be abuse, it may be a sorrow of losing a child or a loved one. It may be a marriage that's not working out or no marriage at all. And the sorrow and pain that come. I have a lot of young single adults that are in sorrow and pain 'cause that darkness that comes 'cause it just doesn't feel like they can progress further. They're struggling and my heart goes out to 'em. I feel for them. I've not ever been a real compassionate person, but I'm learning now to be more compassionate and how to show compassion. But there it is, it's there. It's working on people and it's there. It's prevailing upon them. So you feel it. I think people feel it. And our day probably as much as ever. Some people compare our day with Noah's day. And I think there's a lot of similars. I don't know which one's worse. I think it's certainly, it's the darkness that's prevailing on the earth now and it's rampant out there.

Hank Smith: 00:16:31 Oh, Mike, I had Jacob and his wonderful girlfriend in my class.

Bro. Michael Cottle: 00:16:38 You're a big part of their relationship.

Hank Smith: 00:16:40 I told Jacob, you need to ask her out. And he said, do you think? I said, oh you do. When I heard what happened, like all of everyone who loves you and your family, we were in shock. Now what you're showing here is the temple. The temple is where, what'd you say? What'd you call it? This connection with heaven. John. I've said this before, I'm not personally not someone who goes to the cemetery. For me personally if I want to connect, I go to the ark. I go to the temple.

Bro. Michael Cottle: 00:17:18 We had a neat experience. It was right during COVID, so it was miserable time for everybody. We had some friends that allowed us, got us in touch with the temple president in Provo. And they were doing cleaning and other work on the temple. It wasn't open. But he allowed us to come in, my wife and I. And we were able to go in and just sit in the celestial room and just be there. It was a wonderful help in our healing. To me, one of the things that really has helped me get through is I go to the temple and I'm passing through that veil. The thought I'm coming through and I'm so excited because I'm expecting to see Jake or Brielle or Tanner in that celestial room. And it hasn't happened yet, but I'm looking for it. Every single time I go through, there's an excitement.

00:18:07 Let's hurry up. I want to get through this veil 'cause I wanna see, and I'm confident and assured that someday I'll get that opportunity where I'll pass through the veil and see him standing there and we're gonna embrace and it's gonna be beautiful and fun. That idea gets me through those dark days 'cause it still crashes down in waves. I'm learning that you can live with grief and joy all in the same time. It doesn't ever really go away. It's always there. But the hope and the assurance, that's the faith. The assurance is that someday we're gonna see 'em. We're gonna be there. And that ark, that temple is gonna preserve us and protect us because of Jesus Christ.

John Bytheway: 00:18:50 Some people look at religion as a crutch for weak people. I like to think of Paul. No, it's a sword and you have to lean on it sometimes. Look at what you've been through and look at the joy that you've shared with us. Because you know something, you have a full expectation of one day coming through that veil and seeing your boy. And that's what makes me think that's not weakness. That is power. The gospel is power to get through these floods when the waters feel like they're prevailing.

Hank Smith: 00:19:32 I like what you said there, John. It's not a hope. Even though hope is strong, it's an expectation. It's in the plan. Oh man, I'm sorry I don't get this way often.

Bro. Michael Cottle: 00:19:45 Well I've had many emotional nights and still do and still will. There's pain. Verse 19. You see the whole heavens were covered. That's what it feels like. It just feels like everything's covered. It's black. Some people wanna just sleep 'cause they're just so discouraged. Some people can't sleep 'cause they're so discouraged. Grief is a very unique personal thing. It's not something you can really share with anybody. They don't know what it's like until you experience it. And I think it's for everybody, whatever form it comes in, it's hard. It's black, it's dark and it you feel covered or you feel swallowed. Joseph Smith describes, you know, that he felt like he was gonna be swallowed up, consumed when he had that visit of the adversary. And that's how it feels like. It's almost to abandon yourself to utter ruin and total despair. The only hope is to cry out. Sometimes the word prayer becomes overused. We just don't think about praying words like you cry out, you plead with God, with every fiber, every ounce of strength you have. God save me. I need you. And that's what gets you through because there's just nothing else. I don't know how people do it without that assurance. I really don't. It would completely swallow somebody up.

John Bytheway: 00:21:13 Nephi and Lehi, sons of Helaman are in prison. Just this, you reminded me of this. The people, the others in the prison. What shall we do? Listen to this question. What shall we do that this cloud of darkness may be removed from overshadowing us? Aminadab said unto them, this is someone who was a member of the church but had dissented. He knew what to do. I hope that gives a lot of people a lot of hope who have loved ones that maybe are somewhere else right now. Aminadab said, you must repent and cry unto the voice even until you shall have faith in Christ which was taught unto you by Alma and Amulek and Zeezrom. When ye shall do this, this cloud of darkness shall be removed from overshadowing you. Repentance and faith in Christ. Have we heard that before? That kind of faith becomes that expectation. Those clouds can disperse a little bit, hopefully, on some days. I mean I have no idea what you and your family have experienced. The answer seems to be the same.

Hank Smith: 00:22:27 Mike, I just need to say out loud that as we're talking about this, Jennifer is in our hearts too, your sweet wife.

Bro. Michael Cottle: 00:22:34 There's something about a mother's love for a child. Nothing can really compare. The only thing is the Savior. That's why the Savior connects with mothers so much is that they know a little bit they've given of their blood for their child and then the Savior has done the same. That would be the only connection. It's a grief only mothers that know.

Hank Smith: 00:22:58 Yeah. Mike, I did not know that you were gonna turn Noah's ark, a story I've loved into a celestial story of get to the temple. Get to the temple. I wanna combine two of the lessons you've given us so far. Let me go back to [President Oaks](#) from October of 2025. He talks about the family proclamation. He says The Church of Jesus Christ is sometimes known as a family-centered church. It is. Our relationship to God and the purpose of our mortal life are explained in terms of the family. The gospel of Jesus Christ is the plan of our heavenly Father for the benefit of his spirit children. We can truly say that the gospel plan was first taught to us in the council of an eternal family. It is implemented through mortal families and its intended destiny is to exalt the children of God in eternal families.

00:23:51 He goes on a little bit further. He talks about the duty of parents to do meaningful things together. He talks about recreation. John loves that, and it says families should remember ancestors which will lead to the temple. Some may say we have no time for that. To find time to do what is truly worthwhile many parents will find they can turn their family on if they will all turn their technology off. Parents, remember what your children really want for dinner is you. He finishes, I testify of the Lord Jesus Christ who is the Only Begotten Son of God, our Eternal Father. He invites us to follow the covenant path that leads to a heavenly family reunion. The kind you were talking about, Mike, the sealing power of the priesthood directed by the keys restored in the Kirtland temple bring families together for eternity. They are currently being exercised in a growing number of temples of the Lord throughout the world. This is real. Let us be part of it. Mike, I will never see Noah's ark the same ever again. It's a temple lesson.

Bro. Michael Cottle: 00:25:13 Yeah, temple.

John Bytheway: 00:25:16 It's a big vessel.

Bro. Michael Cottle: 00:25:18 Yeah. That's why we started with that idea of the vessel. He is saving us with these opportunities and and more than ever in the history of the world, we're dotting the world with these temples so that all the human family can be saved. What a beautiful time to live now when temples just, it's just

skyrocketed in the last 10, 15, 20 years really. President Hinckley had a great start but boy with President Nelson, I think it's just gonna continue with President Oaks. It's just trying to save the human family with these temples. [President Nelson](#) did say this in 2020 of April of the talk, Go Forward With Faith. He says, because Jesus Christ is at the center of everything we do in the temple as you think more about the temple, you'll be thinking more about him. I love this idea, temple, it really is Jesus Christ.

John Bytheway: 00:26:13 I've wrote temple next to verse 16 of Genesis six and ever since you've been going, I'm seeing how he's talking about the animals. Two by two. We talk about the creation story in the temple. We go through it. Hank, you talked about recreation. Well this is a recreation. We talked about that four or five years ago, whenever it was that this story is like a beginning again. It's like the earth is being baptized almost. And it's this recreation story again with all the animals and the water of chaos in creation is here again. This is a good day. This is cool.

Bro. Michael Cottle: 00:26:53 I love that insight. That's great. I often think about why do we hear the creation story so many times we have it in Genesis, we have it in Moses, we have it in Abraham. We have it scattered all throughout the Book of Mormon and talking about the creation story. And then we get to the temple every time we do an endowment, we're getting that creation story over and over. Something about that. God is trying to teach us about this creation. And I have to think that the creation wasn't something that was done and finished and completed. The creation is an ongoing, I am still being created in His image every single day. The more I can turn to him, the more my creation is fulfilling. I'm fulfilling the measure of my creation. But it's a continual story. A new beginning, a new creation. Every day as I repent, renewing those covenants and especially as I get to the temple, there's a new creation for me and I can become better every time. I love that.

Hank Smith: 00:27:57 Mike we have listeners who maybe aren't those who can or do attend the temple. There's something in my heart today that almost wants to reach out through your phone, however you're listening and say, please try this. Please come into this ark. Come into the temple. Do everything you can to get there. I know when I'm feeling the Holy Ghost because almost all of my body wants to get up right now and drive to the temple and take my family in there and be in there in that safety from these terrible waters and storms that are prevailing on the earth. They really are.

Bro. Michael Cottle: 00:28:39 If we go back into Genesis seven, the phrases are just highlighting this chaos. In verse 20 the waters are prevailing and the mountains are covered. So again, you're seeing that covered idea. Verse 21, all flesh died that moved upon the earth, foul, every creeping thing, in verse 23, every living substance was destroyed upon the ground. And then in the very end of verse 23, and Noah only remained alive and they that were with him in the ark. Again, that message that this is our safety, God is trying to help us understand the only safety we have is really in the covenants and ordinances that we find in the temple as they are connecting us with Jesus Christ. That's the only way to save us.

Hank Smith: 00:29:33 I think there's a return to Eden here. We're gonna wipe out everything we did. Now the waters are gonna separate again like they once did. We're gonna separate the water and the land and we're gonna put life back on the earth. A new life like baptism, like you said, John.

Bro. Michael Cottle: 00:29:52 It is. It was the baptism. This, the fire's coming later, but that's that re-creation. I love the connection now for just some fun just 'cause I think this is exciting. Go with me over in the book of Mosiah. Mosiah three, just some words here that really start to jump out at me. So Mosiah three verse five, pay attention to how the author here, that king Benjamin is speaking about Jesus Christ, how they describe him here. For behold the time cometh and is not far distant when with power the Lord omnipotent who reigneth, who was and is from all eternity to all eternity shall come down from heaven among the children of men and shall dwell in a tabernacle of clay and shall go forth amongst the men working mighty miracles such as healing the sick and raising the dead, causing the lame to walk and the blind to receive their sight.

00:30:50 The deaf to hear and curing all manner of diseases. But if you notice how they describe him, he called them a tabernacle of clay. It may not literally have anything to do with, but to me, he's trying to get us to think of tabernacles or temples. He calls them this tabernacle of clay. That Jesus Christ is that tabernacle of clay. He is the tabernacle. It's not just an edifice over there, he is in Hebrews, Paul teaches that the Savior is the veil. You can get that. But now I want you to see that he is the entire temple. Really. It adds even more color to it. Jump down to verse 17. And there's two words here I want you to see. Moreover, I say unto you that there shall be no other name given, nor any other way, nor means whereby salvation can come unto the children of men. Only in and through the name of Christ the Lord omnipotent.

00:31:59 The Lord is trying to teach us something here that I think connects back to the Genesis. As you saw how many times he went in, he went in, into, in the temple. We've gotta go in and through. And that's not just in that chapter alone. You've got that same wording in Mosiah 16 verse 13. And now ought ye not to tremble and repent of your sins? And remember that only in and through Christ ye can be saved. Again that language in and through Alma 38 verse nine. This is Alma teaching his son Shiblon. Now my son, I've told you this that you may learn wisdom, that you may learn of me that there is no other way nor means whereby man can be saved, only in and through Christ. Behold he is the life and the light of the world. That is the story of temples. That's the story of Noah. That it's only in and through Noah. You gotta come in and stay in and maybe covered complete with that pitch if you wanna be saved. And it's the same message in the Book of Mormon. It's only in and through temples is just Jesus Christ. He is the temple. He is the saving portion.

John Bytheway: 00:33:27 Christ is the veil. We go in and through. I love it.

Bro. Michael Cottle: 00:33:32 Yeah. In and through. There's just no other way. The plea is for all of us to come in and Noah's out preaching for 120 years telling them to come in. They refused. They wouldn't hearken. They wouldn't listen. But that's the same message of prophets today. Come in, go to the temple. You just read the statement from President Oaks. President Nelson had the same. It's the prophets have come to the temple, but it's not about going and just sitting through, sitting there dressed in clothing that sometimes may be a little bit odd. It's, that's not the point. It's with our hearts. We gotta connect to the Savior in the process. It's that process of connecting with him, seeing him in the temple, learning about him in the temple.

Hank Smith: 00:34:22 You go through the temple, but the temple needs to go through you, right? Needs to be part of the way you think and the way you are. Isaiah said, let us go up to the mountain of the Lord. We'll learn of his ways. What does he say? I will beat our swords into plows. That's a change. If you're gonna change a sword into a plow that tells me the temple's gonna change me. I might go in ready to fight and be aggressive like a sword. And I'm gonna come out ready to feed. I need to be changed by the temple.

Bro. Michael Cottle: 00:34:57 Changed by the temple. John the Baptist uses the phrase, repent. Repent ye. Make his path straight. Prepare you the way of the Lord. Make his path straight. That pathway straight is we've gotta remove all the obstacles that are keeping us from coming to Christ, whatever that might be. We've gotta remove

those obstacles to make that path a straight and narrow path, which really is the pathway of covenants, the pathway through the temple. That's that Old Testament tabernacle. It was a straight path from the door, the gateway, all the way into that center place. It was a straight and narrow path. There's just no other way. This is the way back to our father in heaven. That is the plan that he has for us.

Hank Smith: 00:35:46 Man. Wow. I'm blown away here. This is great, Mike. This has been absolutely fantastic. What do you wanna do next?

Bro. Michael Cottle: 00:35:59 The story's not any, we're gonna continue, but I wanna go back to Genesis 'cause there's just a little word and a verse that we didn't touch that I think is really fun to see. Go back to Genesis six and look at verse 16. And I think a lot of you have already seen this footnote, but I love the footnote 16A is Hebrew for tsohar. I don't know how you pronounce it, but some rabbis believed that it was a precious stone that shown in the ark. I love that little thought, that idea. And certainly we ought to be thinking of the brother of Jared. And when brother of Jared's pleading, praying with God, what are we gonna do to get air? How are we gonna guide the ship and how are we gonna get light? And he tells him two of the answers, cut a hole on top and the bottom and you'll get the air.

00:36:49 And then I'm gonna guide you and direct you. I'll be your steering. But the light, you gotta figure that out on your own. I just think there's a beautiful principle. Perhaps brother of Jared just needed to go back and read the Old Testament a little bit and see that account from Noah and pick up that there's something about God touching the stones. So I love that connection. But there may be another one as well. That word is translated 24 different times in the Bible and it often will be translated as noontime or noontide, midday, noonday, light of the sun, are some of the other descriptions of that phrase. And so I don't know if there's another way to look at that, but I think when I think of those kinds of definitions, I think Joseph Smith describing that brightness of the sun, brighter than the noonday sun, I think is a beautiful connection.

00:37:54 One Nephi chapter one verse nine, Lehi has a vision, and it came to pass that he, in verse nine. He saw one descending out of the midst of heaven and he beheld that his luster was above that of the sun at noon day. And then there's another verse, Isaiah four, verse four through six. Well, I'm just gonna read them. And when the Lord shall have washed away the filth of the daughters of Zion, I think when you think of wash here, the world is being washed from the daughters of Zion, and shall

have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. The Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and a smoke by day and the shining of a flaming fire by night, for upon all the glory shall be a defense. And there shall be a tabernacle for the shadow in the daytime, from the heat and for a place of refuge and for a covert from the storm and from rain. That's the temple to me. These windows, this ark, this temple is that refuge, the covert from the storm highlighting that message that what we've already been talking about, if we want protection and safety, a refuge, we've gotta get to those temples. We've gotta get to that ark, that vessel of salvation as a way to save us. I love that insight from those verses.

Hank Smith: 00:39:30 I remember [Elder Holland](#) saying there really is a light at the end of the tunnel. It's the Lord Jesus Christ himself. I can see that here in the temple. This light in the temple.

Bro. Michael Cottle: 00:39:42 Yeah. He is the answer for all of it.

Hank Smith: 00:39:47 If someone can heal something as devastating as what you and Jennifer have been through, there's only one being who can heal that, who can actually heal that wound and sanctify it, consecrate it.

Bro. Michael Cottle: 00:40:01 People are so good. And we were so supported, family and friends that were so wonderful to us and they did everything they could and they were amazing. And yet there really isn't anything that can bring that solace. There's nothing that brings the peace. You know, I know the doctrines, I know the principles, but that still doesn't take the pain away. That doesn't take the heartache and the sorrow. There's only one that allows you to feel hope and feel joy even in the midst of that grief and sorrow that you're experiencing. And so for your listeners, whatever the trouble, the trial, the trauma that they're experiencing life, there really is only one. It's only in and through Jesus Christ. There's no other name under heaven where salvation can come, that hope and safety, only in and through Christ.

Hank Smith: 00:40:58 Man, I didn't expect to be on an emotional rollercoaster here, Mike. What do we do next? Are we gonna move into chapter eight?

Bro. Michael Cottle: 00:41:08 In chapter eight unless there's something that you wanna really talk about. It's the deliverance side of it. It's coming out and, you know, maybe just a quick little thought. It is people that you

know in verse one, the waters were assuaged. And I don't know if that's how you can it, but it means subsided. So the flood is ending. And we've talked about the new creation. Jared Halverson talks about the creation, fall and atonement as a pattern for things. [Bruce Hafen](#) talks about having a simple faith and going through complexity. Then you go back into the simpleness, but now it's more informed and all of those, I love them all as depictions of how we get through. And I think there, you're seeing that in chapter eight. You go through that chaos of life. You have some trauma, you have some heartache. You learn something that maybe that unsettles you and you're having to wrestle. But if you stick in, stay in that covenant, stay in the ark, there's something beautiful that comes out after. And Noah comes out after the floods recede and there's some peace that comes. But now it's more informed. He's had some experience. He can trust even more in God's divine help. And he will save you. He will get you through. That's a part of that message of chapter eight that comes. Is there anything else that you like in verse eight?

Hank Smith: 00:42:41 In this chapter, you see the creation narrative repeated. I think we learned that four years ago, John, God's breath on the earth, then the land, then humans, animals, multiply, replenish the earth. And Noah is here building an altar and sacrificing. The repetition of the creation story.

John Bytheway: 00:43:05 And in chapter nine, the exact same words be fruitful, multiply. In verse seven it's start over, in verse one and verse seven, be fruitful and multiply and replenish the earth. So re-creation.

Bro. Michael Cottle: 00:43:20 Yeah, that born again, being new again. And we can do that every day. That re-creation's part of that covenant, that's establishing that covenant again. And in chapter nine, verse 12, you see this connection. God said, this is the token of the covenant. Again, token being an outward manifestation or a sign that he's really done something. He's really made a promise with us that covenant. And so that token and every living creature that is with you for perpetual generations, I do set my bow in the cloud. That's the sign this rainbow. But this rainbow isn't one that just started with Noah. The covenant's coming back to Enoch. And so we need to think about Enoch in this story. This is a renewal of the covenant with Enoch. The end result is that we're gonna be able to connect back with God again. That's the whole plan is we come down to this earth, we go through the chaos.

00:44:25 And if we are covered with Christ, then we're gonna have that beautiful end scene where we're able to come back into his

presence, be saved and rescued, delivered from that monster of the sea, the world, the monster of sin and death and be saved and rescued. That token, that rainbow is that sign that it's gonna work. We can trust him. There's evidence, faith is evidence, assurance, and then action. And every time you receive a little evidence that increases your assurance, then you can take more action. We can trust. And so you've got this account of Noah is a beautiful piece of evidence for us. I think it's Paul that describes it as a cloud of witnesses. He's one of these witnesses for us. They give us the evidence that we can trust. We can trust him that he's gonna pull through. Even though the world you're in might be looking like it's just totally bleak that all you're seeing is the darkness still it's prevailing.

00:45:31

But if you'll hold on, I think of Sarah and Abraham. Sarah was pleading, crying for 60 years that she could be delivered from her torment of not having a child, not being a mother. This is that prayer she's offering every day. You know, I can imagine her saying something like, father in heaven, you know, you've promised me to be a covenant wife here, but please bless me with a child. And it didn't happen. It didn't happen, didn't happen. There's something beautiful. And just staying in Jesus Christ is the perfect example of that. In the garden of Gethsemane, he's pleading with God three different times. God take away, remove this cup if thou be willing, remove the cup, three times. This is the perfect Son. Three times he doesn't get a response yet. He says, okay, I'll finish, I'll complete. Sometimes we get a little bit impatient.

00:46:32

I'm suffering. I haven't got the job I want or I haven't got the relationship, please. And, and man, it hasn't happened yet and it's been a year maybe or six months and it still hasn't happened. But I think, hold on. There's something in the process he wants to see that we're gonna still trust him even when it looks bleak. I think CS Lewis, he wrote The Screwtape Letters in that story. It's counterintuitive a little bit, but it's a devil training an apprentice devil how to attempt and torment and get the human. He says to the apprentice devil, he says, our cause is never more in jeopardy. Meaning that Satan's cause is never more in jeopardy than when a human looking around on a universe and sees no evidence of God and still obeys. That's that darkness, the prevailing darkness in the world that if we can just hold on when we're in that darkness.

00:47:31

John, you pointed out in Helaman five and the prison scene with Nephi and Lehi and they're swallowed up in darkness. Well, they're in the light, but all the others are swallowed in darkness. The only respite was they could call out on the name of Jesus,

plead to him. And that's the only safety that they're gonna have in those heartaches in the moment. My prayers the last five years, often it's been an amazing thing where I'm feeling pretty dark and heavy at nighttime and I just pray Father in heaven help me and strengthen me. And it's a pleading, it's not a, it's not push the tape recorder type of prayer. Please bless me that I can be there tomorrow. That I can be healthy and strong. Bless the food, that nourish and strengthen my body and all those types of prayers that we just, the words just roll off our tongue 'cause we've said 'em so much.

00:48:19 But really pleading with God, God save me. There's nothing else that can help me right now. I need the saving power of Jesus Christ. And then the next morning I can wake up and my struggle's there, but I can get up and I can put on a smiling face and go through my day. I still feel the pain, but I can get through. And there's also some joy and some peace. That's been an experience almost daily for me that I am so grateful for a God that helps me in the time of need. And it's just the only thing I can do is pray. There's just nothing else. Just pray.

Hank Smith: 00:49:00 Mike, thank you for this. John a couple weeks ago we were talking about how Abraham in Abraham chapter one says, I was seeking the blessings of the fathers. He must have had this account. Here's God speaking to Noah, saying, I will establish my covenant with you like I did with your father Enoch. This has been going on awhile and somehow Abraham knows about it.

John Bytheway: 00:49:22 God seems to work by covenants when Abraham's thinking of the fathers. Who's he talking about? Well, he's talking about the people we're reading about right now. And God desiring to make covenants with them as well. Good point.

Bro. Michael Cottle: 00:49:38 And Noah and Abraham aren't very far off in genealogy as far as timing. I think he would've been really aware of who Noah is. Abraham. And so yeah, that is a father that he's gonna hold onto.

Hank Smith: 00:49:51 Yeah.

Bro. Michael Cottle: 00:49:52 Now we're gonna jump and see this story in chapter 11, the counterfeit of the ark one, two, and three. Let's pick it up there. John, you wanna read those three verses for us?

John Bytheway: 00:50:04 Yes. And the whole earth was of one language and of one speech. And it came to pass as they journeyed from the east, they found a plain in the land of Shinar and they dwelt there

and they said one to another, go to let us make brick and burn them thoroughly. And they had brick for stone and slime had they for mortar.

Bro. Michael Cottle: 00:50:27 Notice the difference here between the ark and what it was covered with and what's happening here. They're building this tower. They're trying to get to heaven, but they're wanting to do it their way instead of God's covenant pathway. They're trying to do it their own way. They're using the slime to create instead of pitch, trying to create their own way in verse four. And they said, go to let us build us a city and a tower whose top may reach unto heaven. Let us make us a name lest we be scattered abroad upon the face of the whole earth. They don't wanna succumb to God's will and plan. We're gonna do it differently. We're doing our own thing. Doctrine and Covenants section one verse 16. They seek not the Lord to establish his righteousness. So this is Joseph Smith and his preparatory, it is the prep work to the Doctrine and Covenants.

00:51:28 And so he writes, the Lord said, tell him they seek not the Lord to establish his righteousness. But every man walketh in his own way after the image of his own God, whose image is in the likeness of the world and whose substance is that of an idol which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall, but they're walking in their own way instead of walking in the path of God. They're walking in their own way trying to go around doing it different than the way God has intended it. The result is destruction. It's gonna happen again. They're gonna be cut off from God, cut off from his presence. And we're gonna have to have new beginnings again as pick up.

Hank Smith: 00:52:11 John as we've covered these first, you know, lessons of the Old Testament. I can hear the Lord going how many times do we have to do the same thing over and over, cleanse the earth. We've got it back again. Okay. And now tower. Yeah, let's do it our way. I wonder how many times I have to learn that lesson too.

John Bytheway: 00:52:38 Yeah.

Hank Smith: 00:52:39 Lord's like, how many times do you have to try it your way before we figure out that's not gonna work? Who is it John that says let's consider your ways. That's towards the end of the Old Testament somewhere. Let's consider your ways, your ways is like putting a bag with holes. Like that's what your way seemed like to me. No, let's consider my way the one that actually works.

John Bytheway:	00:53:03	No, no, no. We don't wanna do that. I love this idea of Babel as kind of a counterfeit temple. Let's get Nimrod. He's a really good hunter. We'll go hunt down God. Hank I seem to remember that <u>Babel</u> means God's gate. It's a counterfeit, but it's an Acadian word. Here we are trying to do it our way right after. Never saw this until today. Right after the ark, the real way, the temple. Here comes the counterfeit temple.
Hank Smith:	00:53:39	By the way, for those of us who know and love the Book of Mormon, this is where the book of Ether plugs in.
John Bytheway:	00:53:46	Jared and his brother are down there somewhere.
Hank Smith:	00:53:47	Right. Mike, before we let you go, I just wanna ask you a few questions. You grew up the son of a seminary and institute teacher, right?
Bro. Michael Cottle:	00:54:00	Yes.
Hank Smith:	00:54:01	Here you are a seminary and institute teacher. We have listeners who struggle with their faith, you know, for one reason or another or going through a faith crisis. Here's someone who you have a lot of experience, yet you've seen some dark days. Can you speak to them? What would you encourage them to do?
Bro. Michael Cottle:	00:54:23	Faith is an interesting word. And sometimes I'm not really sure I really understand what it means. I prefer the word trust. I'm persuaded based on my experiences that I can trust God. I've explained, you know, one really heart-wrenching experience that we've had in our family. It pulls me closer to him 'cause I can trust him. I know the peace and the solace that he can bring. Some people write off faith as naivety or something that only the gullible believe in. And yet, faith is a confidence and assurance that God's gonna do what he says. And as I read the scriptures, that's just strengthened. As I listen to general conference and listen to President Oaks, now I'm just reassured I'm surrounded by these clouds of witnesses. Everyone around me starting in my own home, you know, that's where it started. My parents were so good to help teach me.
	00:55:29	But some homes that aren't like that, you have to find it as you study the scriptures. That's the real reason we have scriptures is that we can learn about God, learn what his character is like, not just learn a story about someone that was born 2000 years ago. It's to learn about Jesus Christ. Every story is about him. We're learning about his character, his role, his attributes. Chad

Webb, the administrative seminary in I&S, that has been a focus that he's encouraged us to highlight in scriptures. Story of Noah isn't really about Noah, it's about God and how he saves his children. Nephi, it's not a story about Nephi getting brass plates. It's about how God delivers Nephi. Joseph of Egypt. It's not about Joseph, it's about how God saves this family. As I study the scriptures, I see the evidence and then I practice. I still struggle.

00:56:28 And as I'm practicing and trying, there's some assurance that comes that brings peace, that brings comfort, solace. And I can keep going and I can keep putting one foot in front of the other. But I hold on to the scriptures, the words of the prophets that helps me be anchored to God. Temples is another way.

[President Nelson](#) really talked about the anchoring to the temple. And [Elder Bednar](#) also talked about it being anchored to Christ. To me I have to hold on. And if my faith is such that I'm struggling with the church, well then maybe I can just hold onto Jesus Christ for right now, and I hold onto him. Then I can start learning and understanding a little bit more about prophets or church history. You know, those are matters that I can wrestle with, but I hold on to Christ as the foundation.

00:57:22 He's first. In the Book of Revelation, chapter 22 is kind of a one word prayer in Revelation 22, verse 17. I think [Mike Wilcox](#) teaches this, but I love it. The spirit and the bride say, come, that's my prayer almost every day is father in heaven come, send thy Son, come, come to me in my hour. Literally, I want him to come. That is my prayer. And when I go to the temple, it's come manifest thyself to me here as I'm studying my scriptures come as I go to bed at night, father come visit me. That pleading, come. And then the response is maybe even more impactful in verse 20. He which testify of these things. So the writer, the Lord here, he says, surely I come quickly. That's been my experience when I've pled with the Lord with all of my heart. Father, where art thou, that's Joseph Smith in the Carthage jail.

00:58:32 He's pleading God where art thou? Where's the pavilion that covers the hiding place? I've asked that question numerous times. I think God's okay with my asking because then he responds with I'm here. Whether it's the comfort I get in the morning that I can get up and move forward, or it's the students and my interaction with them in my classes, the assurance I get or with my family and the love and support I feel from them. My own children and my wife and the love that I feel from and for them, there's some comfort that comes and God blesses me with those. And it gives me the assurance that my course life is

pleasing and I can keep going, keep holding on the way. And that helps me get through those difficult times.

Hank Smith: 00:59:21 Get into the temple and feel that you can have your own little ark. You can have your own little ark experience of being safe from the prevailing waves outside.

Bro. Michael Cottle: 00:59:34 God doesn't just use one way to teach us about Jesus Christ. He is so intent. He's in [Elder Kearon](#) said, relentless pursuit of us. And he's gonna try every way to maximize every opportunity to save all of his children. He involves all of our senses, our touch, our taste, our hearing, our smell, our sight. He uses all of these things to help us experience that communion with God. When we go to the temple or even when we go to our sacrament meetings or you know, I think we ought to be going and looking, how does the sight affect us? When the sacrament service are we looking up and seeing that table? And how does it remind us of Jesus Christ? Some of my most sacred moments are when I'm singing sacrament hymns and they're not usually my favorite hymn. There's a lot of other hymn, but the ones that move me in moments when I can't predict it.

01:00:38 But boy, it's usually those sacrament hymns that's compelling me to remember Jesus Christ. And it's where I'm really being sincere and genuine. It's a real intent where God has my heart for that moment. We go through the motions of our temple worship or we go through the motions of our sacrament services and the covenants and ordinances. And maybe we were just doing it to go do it. You know, I'm going to check it off that I've done it this month. Or I went to church this week and, but we're, you know, scrolling on Facebook or checking the scores for the football games and we're not really investing with all of our soul in those experiences where God's trying to teach us with the sight, with the touch, the tabernacle. I can imagine it was such a tactile touching experience. They're seeing the sacrifice being offered.

01:01:40 They're seeing the blood. It's on the white vessels of the priests. They're smelling the sweet savor. It was all around. And sometimes we may miss some of that just to be more intentional about those moments that we're really paying attention, watching and learning about Jesus Christ, letting him, what do we see in this experience that teaches me about him? Because in the end, that's where the peace is gonna come. That's where the solace, where the saving grace of God can be manifest in our life. And it's in that moment. It begins the moment you pray for it. That healing power of the Savior starts on us when we just ask for that help. But then as we go in and

through ordinances and covenants, particularly the temple, he saves us. And I bear witness of that, testify that it's true. He is saving me, creating me in His image now.

Hank Smith: 01:02:41 What a day. What a day. Mike, please thank Jennifer. Since we did talk about Jacob's accident, we do wanna extend our love to the Hatch family and the Davies family as well. We want to acknowledge their grief and who they are, and let them know that we love them.

Bro. Michael Cottle: 01:03:00 Absolutely. Thank you. They are some of our choicest friends we're, bonds in the crucible of life that we've been dealt. There's a friendship there that we just love those two. They've truly been saints for us.

Hank Smith: 01:03:15 Yeah, you've been a saint to us today. I have learned so much. My scriptures are covered in notes, and I have every desire to go to the temple. I'm pretty sure that's a great day.

Bro. Michael Cottle: 01:03:27 Great days and great memories. I love it. Thank you.

Hank Smith: 01:03:29 The Lord is good to us. With that, we want to thank Dr. Mike Cottle for being with us today. It's been fantastic. We, of course, want to thank our executive producer Shannon Sorensen, our sponsors David and Verla Sorensen, and every episode we remember our founder. That's a reunion we're all looking forward to, Steve Sorensen. We hope you'll join us next week. The answer to the Tower of Babel is the House of Israel. We're gonna look at the beginnings there on followHIM. Thank you for joining us on today's episode. Do you or someone you know speak Spanish, Portuguese, or French? You can now watch and listen to our podcast in those languages. Links are in the description below. Today's show notes and transcript are on our website. Follow him.co. That's follow him.co. Of course, none of this could happen without our incredible production crew. David Perry, Lisa Spice, Will Stoughton, Krystal Roberts, Ariel Cuadra, Heather Barlow, Amelia Kabwika, Sydney Smith and Annabelle Sorensen.

followHIM Favorites



Hank Smith: 00:03 Welcome to followHIM Favorites. This is where John and I share a single story to go with each week's lesson. John, we are in Moses chapter eight. Genesis chapter six through 11 this week in Come, Follow Me. I know you have a perfect story. I know you're excited about it and I want to hear it.

John Bytheway: 00:21 There's a verse in Moses eight verse 27 talks about Noah. It says, He walked with God as also his three sons, Shem, Ham, and Japheth, and just this imagery of walking with God. Life is hard, but boy, when somebody's walking with you and Hank, I love this story because it has three things that make a story great. It has airplanes, courage and airplanes. Here's what I love about this story. I met Colonel Gordon Weed, actually got to sit in his living room and talk with him and his wife. He was about my dad's age, went to high school with my dad, but he didn't know, and my dad was not a member. Gordon was, but he flew in World War II and later he flew in Vietnam. Your airplane lovers out there, look up an A37 Dragonfly. It's a Cessna, but it's side by side, and this thing is loaded for bear.

01:14 Well, he is in this jet. He's got a wingman. He hears on the radio, sir, I'm on fire, and he looks over and the front of this jet is all flames. The other jet, it's in flames. Gordon Weed has this incredibly powerful spiritual impression come over him that says, don't let him eject. He's calling to the other pilot saying, oh, wait a minute. He says, I'm saying things. I'm gonna get court martialed. Oh wait, you're not smoking. And he said, what a stupid thing to say. You're not smoking. That doesn't make any sense. But he, he said, I knew I had to keep him in there. This wingman said, Roger that, sir, but it's getting hot as heck in here. Check your bleed, air your bleed valve. He's telling him all this stuff. He just knew he had to keep him in there. They could not figure out in these seconds.

02:04 This is happening really fast. Where would the flame be coming from the front, because the fuel tanks are in the wings. And anyway, a lot goes on in this. But finally, the flame goes out. He pulls alongside him. The guy's complete windshield is frosted

over with smoke, except this little part in the corner. He says, where can you see? I can see out the corner. I love how pilots do this with their hands. Gordon Weed flies and gets where he can see him and basically says, walk with me. Follow me. I'm gonna take you all the way down to the runway. Just watch me. He flies this guy down out of this one little thing he can see. Yeah, and there's a picture of that spot. The only spot where he could see, so you just follow me, and he takes him all the way down to the runway where his wing man is able to land.

02:59 The end of the story that's so interesting. Why couldn't I let him eject? Well, as they determined later, had that canopy popped off as part of the ejection, all those flames would've gone right on the pilot for that second or half a second before his ejection chair fires and he shoots out of the jet. What they found out was in some jets, there's this long tube that's for refueling. Somehow, an anti-aircraft artillery had hit the refueling tube. That's where the flames were coming from. He felt like the Spirit told him, don't let him eject. It was over a bad place some enemy territory I think. I just love the fact he said, just follow me. I'm gonna take you all the way down to the runway.

Hank Smith: 03:47 John, there's so many ways to apply this story. We turn to the Lord and say, it is getting bad in here. And the Lord saying, stay with me. Stay with me. Okay, now I'm gonna come where you can see me. Focus on me. Focus on me. I'll take you all the way home. Take you all the way home. Just focus right on me. I know you can't see anything else. I know you're scared. It has airplanes, courage. And airplanes.

John Bytheway: 04:11 And airplanes.

Hank Smith: 04:13 That's beautiful. John, if I remember right, you wrote two books about these kind of stories, these airplanes and these Latter-day Saint pilots. They're called Supersonic Saints. This is in the second one.

John Bytheway: 04:24 Yeah. I loved it so much. It's the first chapter in the second one, and I didn't write these. I just compiled them. These awesome, courageous, faithful pilots wrote them, but they're like heroes of mine. Don't you love this story? Stay with me. I'm taking you home.

Hank Smith: 04:39 That's beautiful. Supersonic Saints 2. I think I have my copy. I'm gonna go look at it again. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast, we're with Dr. Mike Cottle this week. This for me was a life changing episode. They all are, but Mike and I go way

back. He's a close friend of mine and what he does with the story of Noah, honestly John, changed it forever for me.

John Bytheway: 05:06 Absolutely.

Hank Smith: 05:07 We hope you'll join us there and then come back next week, we'll do another followHIM Favorites.