



## The Book of Genesis

### Lesson Number 13



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

**TRANSLATION LEGEND:** ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Standard Version (2001), GNB=Good News (1966), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

#### ----- GREEK LEXICON LEGEND -----

**LEXICON LEGEND:** FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

# THE FLOOD ENDS

8:1 "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; <sup>2</sup> The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; <sup>3</sup> And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. <sup>4</sup> And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. <sup>5</sup> And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. <sup>6</sup> And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: <sup>7</sup> And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. <sup>8</sup> Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; <sup>9</sup> But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. <sup>10</sup> And he stayed yet other seven days; and again he sent forth the dove out of the ark; <sup>11</sup> And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. <sup>12</sup> And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. <sup>13</sup> And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. <sup>14</sup> And in the second month, on the seven and twentieth day of the month, was the earth dried. <sup>15</sup> And God spake unto Noah, saying, <sup>16</sup> Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. <sup>17</sup> Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. <sup>18</sup> And Noah went forth, and his sons, and his wife, and his sons' wives with him: <sup>19</sup> Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. <sup>20</sup> And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. <sup>21</sup> And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. <sup>22</sup> While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." . Gen 8:1-22)

## INTRODUCTION

### CONTENTS

- ▶ INTRODUCTION
- ▶ GOD REMEMBERED NOAH (8:1)
- ▶ THE FOUNTAINS AND WINDOWS WERE STOPPED (8:2)
- ▶ THE WATERS RETURNED CONTINUALLY (8:3)
- ▶ THE ARK RESTED ON THE MOUNTAINS OF ARARAT (8:4)
- ▶ THE TOPS OF THE MOUNTAINS ARE SEEN (8:5)
- ▶ AFTER FORTY DAYS (8:6-7)
- ▶ HE ALSO SENT A DOVE (8:8-9)
- ▶ HE SENT THE DOVE AGAIN AFTER SEVEN DAYS (8:10-12)
- ▶ IN THE SIX HUNDREDTH AND FIRST YEAR (8:13)
- ▶ THE EARTH DRIED (8:14-19)
- ▶ NOAH BUILDED AN ALTAR (8:20)
- ▶ GOD'S RESPONSE TO NOAH'S OFFERING (8:21-22)
- ▶ CONCLUSION

### A BRIEF SUMMARY OF THE TEXT

The details of the ending of the flood are remarkably precise. After the waters had reached their peak and remained for there for 150 days, it took over six full months for the waters to abate, and the ground finally become dry.

#### A Lesson to Be Learned

We get an idea from this of some of the involvements of recovery. The Scriptures teach us of those who "recover" themselves "from the snare of the devil" (2 Tim 2:24-26). The state from the person recovers requires that the servant of God employed in that sanctified process not strive, be gentle, be able to teach, and be patient. The instruction given must be "in meekness," in the hope that God will "give them repentance" that leads to "the acknowledgment of the truth." Those who are recovered were actually held captive by a subtle snare of the devil, who took them captive whenever he wanted.

Just as it took a while for the waters to recede from the earth, so the **effects** of sin often linger for some time. I understand that there are not fixed laws in place concerning such things, but that is precisely why we are extend ourselves to avoid being snared by our adversary, and having to undergo chastening that is by no means pleasant (Heb 12:11). Solemnly we are told, "*For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world*" (1 Cor 11:31-32).

The flood is a remarkable testimony of God's response to continued sin, and is to be a factor that is to be found in our thinking when we are tempted.

#### Noah Remained in the Ark

Noah and those with him remained in the ark until God summoned them to come out – one year and ten days after they had entered the appointed place of shelter while the wrath of God swept over the world.

God had waited until Noah finished the ark, and now Noah waited until the wrath of God had passed.

Noah proceeded in an orderly manner to find the state of things outside the ark – and God did not speak to him until he had confirmed the waters were dried up.

conduct their lives in disassociation from God, all the while imagining that He will answer them whenever they call. All of that may have a pleasant sound, and be sweet to the religious palate. However, it is the result of a misapprehension of the nature of God. Once, during a time of Israel's vacillation, God said to them, "*The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation*" (Judg 10:12-14).

I know this will not set well with many, but it seems to me that some people do need to be given words like this. In the time of their crisis, let them call upon the systems they have served, and the routines they have idolized. Let them call self-professed counselors, and read once again the books of those who have taught them to trust procedures rather than God.

God has declared that He can make "*Your heaven as iron*," so that nothing can get from men to God (Lev 26:19). Again, the Lord said He would make the heaven "*like brass*" (Deut 28:23). God once told Jeremiah, "*Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear*

**In the flood, we see this kind of thing fulfilled on a universal scale. Does anyone imagine there were no cries for mercy as the waters began to rise? Were there no pleas for deliverance?**

#### A Thought

Sometimes ungrounded "Christians" want God to work too soon – before they have fulfilled what He has required of them. Today there is a brand of *Christianity* that has led people to

*them in the time that they cry unto me for their trouble*" (Jer 11:14). Again He said, "*When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them*

by the sword, and by the famine, and by the pestilence” (Jer 14:12).

In the flood, we see this kind of thing fulfilled on a universal scale. Does anyone imagine there were no cries for mercy as the waters began to rise? Were there no pleas for deliverance? Solomon once said of wisdom, which was a kind of incarnation of God, “Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me” (Prov 1:28). Hosea was given a message to tell: “They shall go with their flocks and with their herds to seek the LORD; but they shall not find Him; He hath withdrawn Himself from them” (Hosea 5:6). Jesus Himself said to some

officers the Pharisees and chief priests had sent to arrest Him, “Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come” (John 7:33-34).

Things can get so bad that the words of the Revelation are actually experienced: “And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them” (Rev 9:6).

This is the kind of thing that took place during the flood. During that time all of these words were fulfilled to the fullest degree possible for men in the

earth. They had provoked the God of heaven with their commitment to self and sin, and God brought an abrupt and grievous halt to it with the flood.

### A Testimony of Faith

The whole incident of the flood and the preservation of Noah is quite a commentary on the activity of those who live by faith. There is no record of Noah ever being idle, from the first revelation he received concerning the impending flood, to the call of God to exit the ark. This is good food for thought. His life was characterized by trust, steadfastness, endurance, and obedience. Those are still found in every person who lives by faith. They are the tracks of salvation.

## GOD REMEMBERED NOAH

<sup>8:1</sup> **And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged”**

### GOD REMEMBERED NOAH, AND...

“And God remembered Noah, and every living thing, and all the cattle that was with him in the ark . . .” Other versions read, “Then God remembers Noah,” <sup>NKJV</sup> “But God remembered Noah,” <sup>NASB</sup> “And God kept Noah in mind,” <sup>BBE</sup> “God didn’t forget about Noah,” <sup>LIVING</sup> “God called to mind Noah,” <sup>ABP</sup> “God had not forgotten Noah,” <sup>GNB</sup> “Then God turned his attention to Noah,” <sup>MESSAGE</sup>

His attention upon the world of sinners, and poured out His wrath in unprecedented measure. It was His nature that compelled Him to do this. During this time Noah and his family were safely located in the appointed place of safety. **I do not doubt that the rain, belching fountains, and winds and eaves were under Divine orders not to harm the ark.** The waters which were the means of death to every living thing, safely bore the ark upon the surface of the waters until the storm was passed.

Several times the Scriptures make a point of God remembering. There is something to be comprehended about

**The Outcome:** The flood waters went down.

➡ **GOD REMEMBERED ABRAHAM.** “And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot dwelt” (Gen 19:29). **The Outcome:** Lot was delivered.

➡ **GOD REMEMBERED RACHEL.** “And God remembered Rachel, and God hearkened to her, and opened her womb” (Gen 30:22). **The Outcome:** Rachel had children.

➡ **GOD REMEMBERED HIS COVENANT WITH ABRAHAM.** “And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob” (Ex 2:24). **The Outcome:** Israel was delivered from Egyptian bondage.

➡ **GOD REMEMBERED HIS COVENANT.** “And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant” (Ex 6:5). **The Outcome:** Israel was delivered from Egyptian bondage.

**I do not doubt that the rain, belching fountains, and winds and eaves were under Divine orders not to harm the ark.**

Some of the more modern versions accent what God did NOT do: “God didn’t forget about Noah.” <sup>LIVING/GNB/CEV/ERV</sup> Others represent God as having Noah in mind all along: “kept Noah in mind.” <sup>BBE</sup> This sort of sloppy translation skews the text in the wrong direction. The point is that God focused

His Person in these things.

➡ **GOD REMEMBERED NOAH.** “And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged” (Gen 8:1). –

➔ **GOD REMEMBERED THEIR FRAILITY.** *"For He remembered that they were but flesh; a wind that passeth away, and cometh not again"* (Psa 78:39). **The Outcome:** mercy was extended.

➔ **GOD REMEMBERED HIS MERCY AND TRUTH TOWARD ISRAEL.** *"He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God"* (Psa 98:3). **The Outcome:** – The knowledge of His salvation was increased.

➔ **GOD REMEMBERED HIS HOLY PROMISE.** *"For he remembered his holy promise, and Abraham his servant"* (Psa 105:42). **The Outcome:** – He brought for His people with joy and gladness.

➔ **GOD REMEMBER FOR THEM HIS COVENANT.** *"And He remembered for them His covenant, and repented according to the multitude of His mercies"* (Psa 106:45). **The Outcome:** – He did not execute wrath upon the people.

➔ **GOD REMEMBERED OUR LOW ESTATE.** *"Who remembered us in our low estate: for His mercy endureth for ever"* (Psa 136:23). **The Outcome:** – He redeemed us from our enemies.

➔ **GOD WILL REMEMBER BABYLON'S INIQUITIES.** *"For her sins have reached unto heaven, and God hath remembered her iniquities"* (Rev 18:5). **The Outcome:** – Babylon will be utterly destroyed.

Once again, the absurdity of the statement that God sees everyone the same way is exposed for what it is – pure nonsense!

#### An Exhortation

If there is a backslidden soul anywhere in the world, and they wonder if they can make it back to the Father's house, here is fertile ground for consideration. If you will get up like the prodigal, and head for the Father's house, He will remember His covenant, His Son, His promises, His mercy, and a whole lot more. Jesus said, *"him that cometh to me I will in no wise cast out"* (John 6:37). This is why such a person

will not be turned away – the Lord will remember what He has said about such tender souls!

#### An Application

Job expressed the reality of protection during a time of Divine wrath. He did not know as much about this subject as would be repealed later, so spoke with some limitation. *"O that thou wouldest hide me in the grave, that thou wouldest keep me secret,*

turned to His people. It is then that the saved shall enter into that Divine affiliation and friendship for which the salvation of God was initiated.

#### GOD MADE A WIND

*"...and God made a wind to pass over the earth..."* Other versions read, *"He sent out a wind over the earth,"* <sup>NIV</sup> *"made a wind blow over the earth,"* <sup>NRSV</sup> *"caused a wind to pass over the earth,"* <sup>CJB</sup> *"brought a wind upon the earth,"*

**As one might expect, this was no ordinary wind. It was not a localized wind. It was a wind sent to perform a work, and it did not quit blowing until that work was accomplished.**

*until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"* (Job 14:13). For Job, death was seen as a kind of refuge, with the hope of the resurrection if God would remember him.

Isaiah spoke of this safety in a manner that reflected greater insight. In anticipation of an imminent judgement God said through him, *"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast"* (Isa 26:20).

**The ultimate fulfillment of this type will occur at the destruction of the present heavens and earth – when the glorified Christ shall descend to administer the conclusion of all things.** During that time, the saints of God will be safely sequestered from the destruction that will take place, having been *"delivered from the wrath to come"* (1 Thess 1:10), which shall conclude with the destruction of *"them that know not God, and obey not the Gospel of our Lord Jesus Christ"* (2 Thess 1:8).

When the wicked have been removed, and the devil and his hosts, with them, have been cast into the lake of fire, the attention of God will be

<sup>DOUAY</sup> *"made a wind sweep over the earth,"* <sup>NAB</sup> and *"He sent a wind to blow across the waters."* <sup>LIVING</sup>

**What marvelous control – absolute control – God has over the creation!** He caused the rain to descend upon the earth relentlessly and in staggering measures for forty consecutive days. He caused the fountains beneath to pour forth their contents upon the earth without letup for the same period of time. When the commission of the waters had been completed, he shut the windows of heaven, and stopped the fountains of the deep. Then he caused a drying wind to pass over the whole of the earth, accelerating the removal of the waters. As one might expect, this was no ordinary wind. It was not a localized wind. It was a wind sent to perform a work, and it did not quit blowing until that work was accomplished.

#### THE WATERS WERE ASSUAGED

*"...and the waters assuaged."* Other versions read, *"the waters subsided,"* <sup>NKJV</sup> *"the waters receded,"* <sup>NIV</sup> *"the waters went down,"* <sup>BBE</sup> *"the water began to go down,"* <sup>CJB</sup> *"the waters were abated,"* <sup>DOUAY</sup> *"the waters ceased,"* <sup>GENEVA</sup> *"the waters were checked,"* <sup>WEB</sup> and *"the floods began to disappear."* <sup>LIVING</sup>

## THE SUBMISSIVENESS OF NATURE TO GOD

Throughout Scripture, there is not a single instance where nature rebelled against the Lord. Some of the examples of the responses of nature include the following. Here are some samples.

- ➔ The earth brought forth grass, the herb-yielding seed, and fruit trees at the command of God (Gen 1:11).
- ➔ The waters brought forth the living creatures in the water, and the

- ➔ Quail in staggering abundance were given to Israel (Num 11:31).
- ➔ The sun stood still for a day (Josh 10:13).
- ➔ Hailstones fell from heaven, destroying the enemies of Israel (Josh 10:11).
- ➔ Ravens brought flesh and bread to Elijah (1 Kgs 17:4-8).
- ➔ A storm commenced at the command of God, jeopardizing the

cease (Mk 4:39).

- ➔ Stormy water held Jesus up as He walked about it (Matt 14:25).
- ➔ A fish delivered a needed coin to Peter (Matt 17:27).
- ➔ Jesus commanded two miraculous catches of fish (Lk 5:4-6; John 21:4-6).
- ➔ A foal on which a man had never ridden carried Jesus (Mk 11:2-7).

If all of nature was not under the control of the Lord, it would spin out of control, and be unsuitable as an environment in which the human face is maintained. So that men will not assume that everything is running according to natural laws, it is written, *"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and BY HIM ALL THINGS CONSIST,"* or *"Hold together,"* <sup>NASB</sup> *"cohere"* <sup>AMPLIFIED</sup> (Col 1:13-17).

Notice how all of that is tied together with our participation in salvation, together with the Person and accomplishments of Jesus. It is not possible that the marvelous work of Christ could in any way produce a recalcitrant and disobedient spirit. Such a spirit does not harmonize with nature, and much less with the God who controls nature.

**If all of nature was not under the control of the Lord, it would spin out of control, and be unsuitable as an environment in which the human face is maintained.**

fowls that fly in the firmament of heaven (Gen 1:20).

- ➔ The earth brought forth the living creatures, cattle, and creeping things (Gen 1:24).
- ➔ Fire and brimstone fell from heaven, destroyed Sodom, Gomorrah, and the cities of the plain (Gen 19:24).
- ➔ The Red Sea parted for Israel to cross over (Ex 14:16-22).
- ➔ The Jordan River parted so Israel could pass over (Josh 3:13-17).
- ➔ A rock of flint yielded water for Israel (Ex 17:6; Num 20:8-10).

ship in which Jonah was fleeing from God (Jonah 1:4).

- ➔ Upon God's command, a great fish swallowed Jonah (Jonah 1:17).
- ➔ As commanded, the fish vomited Jonah out on the shore (Jonah 2:10).
- ➔ A gourd grew up over night at the Lord's command (Jonah 4:6).
- ➔ At the word of the Lord, a work destroyed the gourd (Jonah 4:7).
- ➔ Jesus cursed a fig tree (Mk 11:13-14).
- ➔ Jesus commanded a storm to

## THE FOUNTAINS AND WINDOWS WERE RESTRAINED

*"<sup>2</sup> The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained . . ."* Other versions read, *"closed"* and *"restrained,"* <sup>NASB</sup> *"shut"* and *"stopped,"* <sup>BBE</sup> *"closed: and "stopped,"* <sup>DARBY</sup> *"closed" and "held back,"* <sup>NAB</sup> and *"the subterranean water*

*sources ceased their gushing, and the torrential rains subsided."* <sup>LIVING</sup>

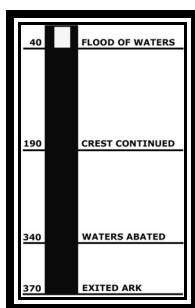
If God would not have stopped fountains and the rains, they would have continued. They were released supernaturally, and they could not be stopped naturally. When the work that

had been assigned to them was completed, the One who had commanded them to release their contents also commanded them to stop, returning to their normal condition.

**SOMETHING TO BE SEEN**

There is something to be seen here that is essential to proper understanding. **What is started by God cannot be completed by anyone else.** In salvation, if it is not God who has *“begun a good work in you,”* He will not finish it for your good. He who has begun it is the One who will *“finish the work,”* performing it *“until the day of Christ”* (Rom 9:28; Phil 1:6).

There is a certain attitude afoot in the “Christian” world that has not come from God. It is this: **that men can start works of their own choosing, then ask God to bless those works.** I understand



that care must be taken not to stifle godly creativity. However, **if men desire the Lord to bless the work of their minds and hands, what they undertake in the name of the Lord must reflect His mind and purpose.**

There is also a proper view of the Lord that is set forth in this text. **The same God who curses also blesses.** This is stated a number of ways in Scripture.

- ➔ *“See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand”* (Deut 32:39).
- ➔ *“The LORD killeth, and maketh alive: He bringeth down to the*

*grave, and bringeth up”* (1 Sam 2:6).

- ➔ *“For He maketh sore, and bindeth up: he woundeth, and his hands make whole”* (Job 5:18).
- ➔ *“Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up”* (Hosea 6:1).

All of this is a holy commentary on this affirmation: *“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do”* (Heb 4:13). **It is never proper to allow either the fear of or respect for any mortal to upstage the fact that the One to whom we are accountable is God alone.**

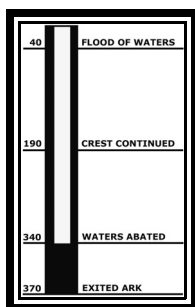
## THE WATERS RETURNED CONTINUALLY

***“<sup>3</sup> And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.”***

### THE WATERS RETURNED CONTINUALLY

*“And the waters returned from off the earth continually . . .”* Other versions read, *“receded continually,”* NKJV *“gradually receded,”* NRSV *“went slowly back from the earth,”* BBE *“came back from completely covering the earth,”* CJB *“retired from the earth, continually retiring,”* DARBY *“subsided, and went off the earth,”* SEPTUAGINT *“ebbed from the earth,”* NJB *“turn back do the waters from off the earth, going on and returning,”* YLT *“going from the earth,”* ABP *“began to go down,”* ERV *“retreated from the earth, going and retreating,”* LITV and *“Inch by inch the water lowered.”* MESSAGE

The root meaning of the word translated **“returned”** is, **אָשׁוּב** SHUWB {SHOUB}: **MEANING:** 1) TO RETURN, TURN BACK 1A) (QAL) 1A1) TO TURN BACK, RETURN 1A1A) TO TURN BACK 1A1B) TO RETURN, COME OR



GO BACK 1A1C) TO RETURN UNTO, GO BACK. STRONG'S/BROWN, DRIVER, BRIGGS HEBREWS LEXICON

I do not care for the translations that read *“receded,” “retired,” “ebbed,” “go down,”* etc. While the waters did go down, that does not seem to be the point of the text. **It is rather that they returned to their source: the waters above the firmament, and the fountains beneath the surface of the earth.** An accelerated rate of evaporation took the waters upward, while advanced seepage took the others waters downward. In other words, the waters, having completed their Divine commission, returned to their source at the word of their Creator.

This is a Divine manner of working. God says of His Word, *“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it”* (Isa 55:11).

While not stated specifically, the obedience of the holy angels implies their return for further commissions: *“Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the*

*voice of his word”* (Psa 103:20).

**When sent to earth to lay down His life and take it up again, the Son of God fulfilled His commission and returned to heaven.** Speaking of this Jesus said, *“What and if ye shall see the Son of man ascend up where he was before?”* (John 6:62). Jesus also alluded to this return when He prayed in Gethsemane: *“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world”* (John 17:5,24).

These seemingly harmless textual changes gradually reshape the thinking of the people concerning God and manners of the Kingdom. From Satan's point of view, they are delusions. From the viewpoint of the translators, they are foolish.

### THE WATERS WERE ABATED

*“ . . . and after the end of the hundred and fifty days the waters were abated.”* Other versions read, *“decreased,”* NKJV *“had gone down,”* NIV

*"were lower,"* <sup>BBE</sup> *"decreased significantly,"* <sup>CSB</sup> and *"diminished,"* <sup>TNK</sup> *"are lacking."* <sup>YLT</sup>

By way of comparison, in the aftermath of the hurricane Katrina, the flood waters of New Orleans were at a level of three to twenty feet for several

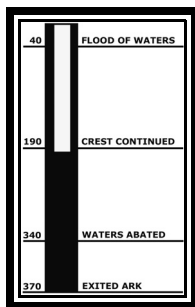
weeks, finally abating after one full month – and that was with the help of several gigantic pumps. The Noaic flood waters were maintained at a level of at least twenty-two feet about the highest mountain for one hundred and fifty days, with the entire earth being covered. Yet, within another one

hundred and fifty days, the waters had abated. **This means that the abatement of the waters was as miraculous as the flooding itself.** The returning of the waters, after completing their mission, was supervised from heaven! It was not accomplished by natural cycles and standard means.

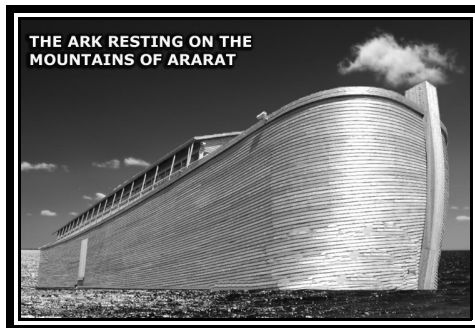
## THE ARK RESTED ON THE MOUNTAINS OF ARARAT

*"<sup>4</sup> And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."*

It appears that the meaning is the ark ceased floating, and remained over the Ararat mountain range with the bottom of the ark touching the surface of the high mountains of Ararat. It is quite possible that the lower part of the part of the ark that was under water, probably at least fifteen feet, was touching the mountains, even though they could not yet be seen. That is a vivid picture of faith.



According to the visual aspect, the ark appeared as though it was still being carried along by the water – but it was not. Beneath the surface, it was grounded on an unseen portion of the mountains.



There must have been indications that the ark had rested, after being on the surface of the waters for at least

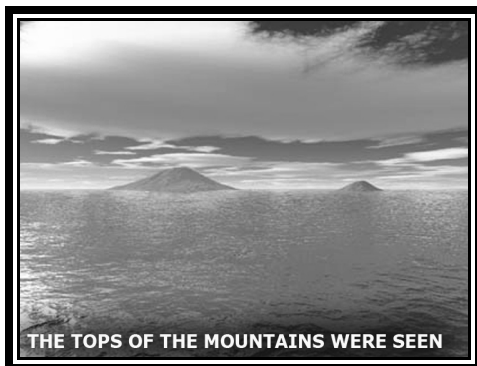
five months. If so, then is when living by faith enabled them to perceive that the worst of the trial had passed. **There must have been a lot of joy and rejoicing inside the ark at that time.**

### A PARALLEL EXPERIENCE

One cannot help but see the parallel of this circumstance to the voyage of faith. Living in the world is like a sea-voyage, with our "life. . . hid *"with Christ in God"* (Col 3:3). Often, because of the frail barque of the flesh, the believer appears to be at the mercy of the waters of trial, and the tests of time. However, unseen to mortal eye, in Christ we have an anchor that is actually cast upward, into the heavenly realms. That anchor is the hope that stabilizes the soul (Heb 6:19). It ensures our safety when everything about us is shifting.

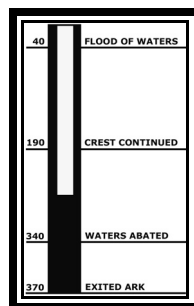
## THE TOPS OF THE MOUNTAINS ARE SEEN

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



The flood commenced on seventh day of the second month. Now just short of five full months, the tops of the towering mountains of the earth were visible for the first time since the flood commenced. This means that the waters on the earth had lowered at least twenty-two and a half feet over the entire mass of the earth's surface.

This text does not mean that Noah and the inhabitants saw the peaks of the mountains, but that they were visible,



and no longer concealed by the waters.

The magnitude of the flood can be partially comprehended by observing the state of the earth now – about 4,500 years after the flood. It is generally understood that the cataclysmic nature of the flood altered the surface of the earth, even creating the frigid poles.

EARTH HAS A SURFACE AREA OF 196,940,400 SQUARE MILES, SLIGHTLY LESS THAN A PERFECT BALL WITH A DIAMETER OF 7,913.5 MILES. THE SURFACE AREA OF THE SEVEN CONTINENTS AND ALL THE ISLANDS OF THE WORLD IS ABOUT 57, MILLION MILES, (29% OF THE EARTH'S SURFACE, WITH 71% COVERED BY THE SEAS, <sup>GOB</sup>), WHILE THE TOTAL AREA OF THE SIX

HABITABLE CONTINENTS (ANTARCTICA EXCLUDED) IS AROUND 52 MILLION SQUARE MILES. INCLUDING ANTARCTICA, OVER ONE FIFTH OF THE GLOBE'S LAND MASS IS UNDER WATER (OCEANS, LAKES, RIVERS, ETC.) OR ICE. THIS LEAVES ABOUT 45 MILLION SQUARE MILES OF EXPOSED LAND. ASK.COM

## A PARALLEL



This account also parallels a spiritual condition that exists upon the earth. A kind of moral flood has taken place that has swept away sound

doctrine, spiritual focus, and godly attitudes. This has been perpetrated by Babylon the Great, that spiritual monstrosity and harlot that has displaced the prominence of sound doctrine and the means by which men are made holy. This has occurred more than once in human history.

During genuine spiritual reform, the Gospel of Christ was like a purifying wind that dried up the waters of delusion. As in the Noachic flood, when delusion was diminished, the mountain peaks of "sound doctrine" began to appear – peaks like justification, sanctification, reconciliation, and election were seen above the obscuring waters of deception. For the first time in ages, men began to hear of and perceive the greatness of the salvation that is in Christ Jesus with eternal glory. The effects of this rippled throughout the world at that time.

Today, we are in the aftermath of another moral and spiritual flood. It is

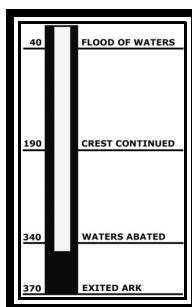
actually worse than the one experienced between fifth and fifteen centuries. It is worse because much truth had to be subdued, distorted, and forgotten for it to occur. The Reformation during 1500-1600 overcame institutional corruption, and the forced removal of the Word of God from the people. The apostasy of our time has replaced the Lord Jesus with purely selfish interests, and has vaunted the individual above everything else. Even though the Scriptures make it quite clear that the preeminent Individuals are God the Father, and His Son Jesus Christ the Lord, this has been pushed to the side. Dominated by the wicked one, who first aspired to be as "the Most High," man has become the premier personality.

In spite of this devastating flood of delusion, here and there the mountain peaks of redemptive revelation are beginning to again appear. This is the time to be awake and alert! It is not the time for casualness and slumber.

## AFTER FORTY DAYS

*<sup>6</sup> And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: <sup>7</sup> And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth."*

God had told Noah how long the waters from heaven and the fountains of the deep would continue inundating the earth – "forty days and forty night" (Gen 7:4). There is no indication that the Lord told Noah how long the waters would prevail at their crest, which was one hundred and fifty days (Gen 7:24). Neither is there a record of God revealing how long it would take the waters to return from off the earth, which was also one hundred and fifty days (Gen 8:3). I suppose one might surmise that God revealed these things to Noah, but there certainly is no



evidence of such a revelation.

We have here a picture of living by faith. Essential things have been made known. For Noah it was the fact that a flood was coming. Every living thing on the earth would be destroyed. Noah and those with him would be saved, remaining alive after the flood had done its work.

Noah had to live with those facts, his faith and hope being in God. As the days passed, he could not allow doubt to come into his mind, or an evil heart of unbelief to be found in him.

He had to busy himself in the responsibilities he had – namely to keep everything alive.

He had to think of some way of tracking time – when he waited for forty days, then seven days, then seven days again. All the while he had to maintain his faith that what God has said would come to pass, just as He had promised.

## THE PARALLEL

The parallel for our time is obvious. We too are in a kind of holding pattern. We are looking for the "blessed hope and glorious appearing of the great God and our Savior Jesus Christ," like Noah was waiting for the passing of God's wrath and indignation (Tit 2:11-12). We too must be busy doing the will of the Lord, keeping alive, and maintaining our faith and hope.

## NOAH OPENED THE WINDOW HE HAD MADE

*"And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made . . ."*

Notice the emphasis on "the window of the ark which he had made." To this point they had not made use of the widow, unless it was means of dispensing daylight within the ark. It may have appeared relatively useless for nearly a year – but now the time had arrived to put it to use.



Everything that God commands His people to do has a use. Nothing is extraneous, or without an appointed time and use. This is why spiritual virtues must be kept alive, so that when we are required to use them, they will be ready for use. Included are “the whole armor of God” (Eph 6:10), “the new man” (Eph 4:24), “bowels of mercies, kindness, humbleness of mind, meekness, and longsuffering” (Col 4:12). At the moment, it may not appear necessary to be wearing “the whole armor of God.” You may not be engaged in any perceivable battle. There may presently be no occasion to exhibit “bowels of mercies, kindness, humbleness of mind, meekness, and longsuffering.” Maintain them anyway!

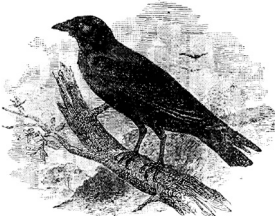
### Something to Remember

There are spiritual qualities that can be neglected because there does not appear to be a frequent use of them.

Things may have been going for you, and you may see no immediate need to “put on the new man,” or to culture the ability to “deny ungodliness and worldly lusts.” And thus, when you are caught unawares by something you did not think would happen to you, you cannot respond to it properly. This would be like Noah not making a window in the ark as he was commanded, considering that it was just something nice, but not subject to much use. “After all,” flesh might have reasoned, “building the ark and getting into it is the main thing. God has made me, and He can save me, even if I do not make the window He commanded.” If that sounds foolish, it is because it is foolish. **Nevertheless, this kind of reasoning is frequently found among professing Christians.** They think nothing of omitting baptism, the Lord’s Supper, being holy, resisting the devil, or going on to perfection. **How wise is it to fail to do what the Lord has commanded?** After all is said and done, Noah had made a window!

### HE SENT FORTH A RAVEN

“... And I sent forth a raven, which went forth to and fro, until the waters were dried



Raven (Corvus corax).

up from off the earth.” Other versions read, “kept going to and fro until the waters were dried up,” <sup>NKJV</sup> “flew here and there until,” <sup>NASB</sup> “kept flying back and forth until,” <sup>NIV</sup> “went forth and returned not until,” <sup>SEPTUAGINT</sup> “going out and turning back,” <sup>YLT</sup> “it returned not,” <sup>ABP</sup> “flew from place to place until,” <sup>ERV</sup> and “kept flying around until.” <sup>GNB</sup>

### THE RAVEN

RAVENS WERE THE MEANS, UNDER THE DIVINE COMMAND, OF SUPPORTING THE PROPHET ELIJAH AT THE BROOK CHERITH (KINGS 17:4, 6). THEY ARE EXPRESSLY MENTIONED AS INSTANCES OF GOD’S PROTECTING LOVE AND GOODNESS (<183841> JOB 38:41; LUKE 12:24; PSALM 143:9). THEY ARE ENUMERATED WITH THE OWL, THE BITTERN, ETC., AS MARKING THE DESOLATION OF EDMOM (ISAIAH 34:11). “THE LOCKS OF THE BELOVED” ARE COMPARED TO THE GLOSSY BLACKNESS OF THE RAVEN’S PLUMAGE (SONG OF SOLOMON V, II). THE RAVEN’S CARNIVOROUS HABITS, AND ESPECIALLY HIS READINESS TO ATTACK THE EYE, ARE ALLUDED TO IN PROVERBS 30:17. <sup>MCCLINTOK AND STRONG’S</sup>

The raven was an unclean bird, later excluded from the diet of the Israelites (Lev 11:13-15).

Since the raven was an unclean bird, there were only two of them in the ark – a male and a female.

Some versions have the raven never returning to the ark – Septuagint, ABP. Most of the versions represent the raven as flying back and forth continually until the waters dried from the earth which was not accomplished until, at the least seven days later (Gen 8:10-11), and at the most fourteen days later (Gen 8:12). Still other versions represent the raven as going back and forth from the ark – YLT.

Considering that the two ravens that had been kept in the ark were the Divinely appointed means of re-establishing that species upon the earth, we are faced with at least three possibilities.

➔ The fowls reproduced in the ark, increasing their population. This is unlikely, for during the year all of the living creatures were in the ark, their population could have doubled or tripled. This does not appear to

be a reasonable answer.

- ➔ The raven eventually returned to the ark, which would be suggested by the word “until.”
- ➔ The raven flew back and forth from the ark over the face of the earth. This does not seem reasonable, for it would shrink the radius of the search significantly.
- ➔ The raven did not return, which would require that its mate joined the released raven when the creatures came out of the ark.

Pursuing this matter is not worthy of our time. I only mention it to underscore the many involvements of the flood. This emphasizes the fact that the entire event, from beginning to end, was strictly supervised by the Lord God.

### A Type of the Flesh

The raven is a type of the flesh. It goes to and fro in search of a place to land, yet never finds it. That is why flesh is fickle, unstable, and unable to be productive. If a person is to find the place of rest and productivity, he must eventually obtain the nature of a dove, which is noted for its sensitivity.

### TESTING THE WATERS

In the life of faith there is such a thing as “testing the waters” – determining the circumstances in which we find ourselves. Sometimes this is related to our own selves: examining ourselves to see if we are in the faith (2 Cor 13:5).

When God promised Abraham to give him the land of Canaan, Abraham replied, *Lord GOD, whereby shall I know that I shall inherit it?* God provided him what he requested (Gen 15:7-17).

When God called Moses, he asked the Lord for some confirming sign he could give to the Israelites. God provided it (Ex 4:1-9).

When Hezekiah was given a promise that the Lord would heal him and enable him to go up to the house of the Lord, he replied, *What shall be the sign that the LORD will heal me, and that I shall go up into the house of the*

*LORD the third day?"* The prophet provided that sign (2 Kgs 20:8-11).

David once prayed, *"Show me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me"* (Psa 86:17).

Gideon once asked the Lord to confirm His will by using a fleece (Judges 6:36-40). Previous to that he asked an angel, *"If now I have found grace in thy sight, then show me a sign that thou talkest with me"* (Judg 6:17).

There are also times when it is inappropriate to seek a sign – as when Zecharias responded to the promise that he would have a son (John the Baptist). After Gabriel the angel had delivered the promise, Zecharias replied, *"Whereby shall I know this? for I am an old man, and my wife well stricken in years"* (Luke 1:18). His request was inappropriate, and thus he was stricken dumb until the promised child was born.

On yet another occasion, the Lord Jesus said to a grieving father who sought healing for his son, *"Jesus said unto him, If thou canst believe, all*

**Just as it would have been unreasonable for Noah to become so absorbed with life in the ark that he made no effort to know the state of things outside of the ark, so it is unreasonable for the people of God to become so absorbed with living in this world, they forget that there is a "world to come."**

*things are possible to him that believeth."* The Father replied with tears, *"Lord, I believe; help thou mine unbelief"* (Mark 9:23-24).

The point to be seen here is that men should not step into the future on the plank of doubt. Noah had faith, convinced that the flood would end, and there would be a new beginning. But he did not know when this all would occur, even though he had a general sense of the time.

So it is with us. We know that the heavens and the earth are going to pass away, and that they will do so at the coming of the Lord – when He comes *"as a thief in the night"* (2 Pet 3:10-12). Jesus has provided some

indicators that will precede His coming (Lk 17:26-30). Paul has also provided some insight in that regard (2 Thess 2:3). **All of this postulates that those in Christ have some kind of awareness of what is taking place in this world.** By God's grace, they have been enabled to perceive *"the time"* (Rom 13:11).

Now, it is up to the people of God to endeavor to know the state of things. **Just as it would have been unreasonable for Noah to become so absorbed with life in the ark that he made no effort to know the state of things outside of the ark, so it is unreasonable for the people of God to become so absorbed with living in this world, they forget that there is a "world to come."**

## HE ALSO SENT A DOVE

*"<sup>8</sup> Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; <sup>9</sup> But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark."*

Now, Noah sends forth a different kind of bird – one that is clean, noted for its sensitivity and purity. This bird will react differently.

### HE ALSO SENT A DOVE

*"Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground . . ."*

It is generally understood that in Scripture doves were of the same

family as pigeons. **Under the Law, doves, turtle-doves, and pigeons were the only birds that could be offered as a sacrifice to God** (Lev 5:7; 12:6; Lk 2:24). From this, we conclude that the dove was a *"clean"* bird. When Jesus cleansed the Temple of merchants, *"doves"* were being sold by them for Temple sacrifices (Matt 21:12).

It was noted for its light feathers (Psa 68:13), beautiful eyes (Song of Sol 4:1; 5:12), sweetness of voice, and comely countenance (Song of Sol 1:14), being *"undefiled"* (Song of Sol 5:2; 6:9), tender mourning (Isa 38:14; 59:11), and escaping to the mountains (Ezek 7:16).

As specified by the Law, *"unclean"* fowl included, eagle, ossifrage, osprey, glede, kite, vulture, every raven, owl,

night hawk, cuckoo, hawk, little owl, great owl, pelican, gier eagle, cormorant, stork, heron, lapwing, bat. (Deu 14:12-18)

The Psalmist affirmed that doves were noted for the silvery and gold plumage (Psa 68:13). David seems to allude to the text we are considering when he wrote, *"And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah. I would hasten my escape from the windy storm and tempest"* (Psa 55:6-8). When the Holy Spirit descended and remained upon the Son God, He descended *"in a bodily shape like a dove"* (Lk 3:22).

We should expect the dove to react differently in its search than did the

raven. The raven kept flying to and fro until the waters abated. Apparently it did not return to the ark.

### THE DOVE FOUND NO REST, SO SHE RETURNED

*"But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth . . ."*

In distinction to the raven, the dove was seeking rest for her feet. When she found none, *"she returned"* unto Noah *"into the ark."* She returned to the one who sent her. **What a fitting picture of the elect of God, who find no rest in the world.**

### NOAH PULLED THE DOVE TO HIMSELF

*" . . . then he put forth his hand,*

*and took her, and pulled her in unto him into the ark."*

The dove having completed her mission, Noah brought her into the ark, once again under his faithful care. She had confirmed that the time to leave the ark had not yet arrived.

### A Figure

In this figure, we have a most excellent depiction of the manner in which the child of God evaluates the circumstances. It is something like sending *"the new man"* out to see if there is a place where he can rest. If no such place is found, we know not to leave the area we are occupying by faith. **We must not leave the current place of blessing and benefit until it is establish that such a place exists**

**elsewhere.** So I understand this is the manner in which spiritual growth is realized. **A valid change requires that the place to which we move is higher and more spiritually commodious than the one in which we have been residing.** A certain spiritual rest must be acquired, and a stronger faith and hope must be able to be sustained. Also, the inundating flood of carnality must have been dissipated. If these things are not characteristic of the proposed place of occupancy, it is wrong to make the move. This includes a change in your thinking as well as in your location.

Although this may appear reasonably clear, there are a great number of people who make spiritual moves because of relatives, friendships, leadership opportunities, etc.

## HE SENT THE DOVE AGAIN AFTER SEVEN DAYS, AND AGAIN

*"<sup>10</sup> And he stayed yet other seven days; and again he sent forth the dove out of the ark; <sup>11</sup> And the dove came in*

*dove every hour, or even every day. He lets patience "have her perfect work" (James 1:4).*

**Once those things had been accomplished, the ark was no longer required as a place of abode. It only remained to confirm the situation outside of the ark. Thus, after waiting seven days, Noah sent the dove out again.**

*to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. <sup>12</sup> And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."*

Notice the orderly manner in which Noah proceeds. **He will not leave the ark until acceptable conditions have been confirmed.** He also does not act rashly, or impulsively, sending out the

### AFTER SEVEN DAYS, HE SENT THE DOVE AGAIN

*"And he stayed yet other seven days; and again he sent forth the dove out of the ark . . ." Other versions read, "he waited yet another seven days" NKJV/NASB, "he waited seven more days." NIV*

Noah's waiting is not a stab in the dark. **He is waiting because he had been given enough information to know the flood would end, and he would have**

**to exit the ark.** God had told him that the flood would continue to bombard the earth for forty days. He had made known that the purpose was for every living substance and all flesh outside of the ark to die. Once those things had been accomplished, the ark was no longer required as a place of abode. It only remained to confirm the situation outside of the ark. Thus, after waiting seven days, Noah sent the dove out again.

### SHE RETURNED WITH AN OLIVE LEAF

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

Notice that the dove *"came in"* to Noah. This time some evidence was presented – *"a freshly plucked olive leaf,"* <sup>NKJV</sup> OR *"a newly sprouted and freshly plucked olive leaf."* <sup>AMPLIFIED</sup> **There was a sign of the newness of life that was beginning to appear on the earth.** Noah knew that the waters no longer dominated over the earth, but had abated from off of it.

Still, he must tarry a bit longer. The

ground must be dry before he exists from the ark. The fact that the dove returned indicated that she still had not found a place to rest her feet.

#### A Type

Ordinarily, an olive leaf would not be a significant find. **However, after a global flood that destroyed all forms of life, a single olive leaf is a marvelous sign.**

There is a parallel here to certain aspects of spiritual life. Ordinarily, the discovery of elemental aspects of the truth is not lauded as a significant find. That is something that is expected wherever spiritual life is found.

However, when there has been a great falling away, and the prorogation of “another Jesus,” and “another gospel,” and “another spirit,” that is quite different. **Under those circumstance when someone has the olive leaf of seeing that Christ is “over all” in their mouth, there is cause for much rejoicing, for life is beginning to overcome death.**

#### AFTER SEVEN DAYS, NOAH SENT THE DOVE AGAIN

“ . . . And he stayed yet other seven days; and sent forth the dove;

*which returned not again unto him any more.”*

This is fourteen days after the dove was initially sent out. **The return of the dove with an olive leaf was a good sign, but the fact that it returned declared the ground was not yet ready**

I have observed that some believers change their environments too soon. They see an “olive leaf,” so to speak, and proceed as though they had seen a vineyard at the peak of production.

It must be remembered that there

**This is fourteen days after the dove was initially sent out. The return of the dove with an olive leaf was a good sign, but the fact that it returned declared the ground was not yet ready for occupants.**

for occupants.

Thus, Noah sends out the dove again. And this time “she did not return to him again.” <sup>NASB</sup> **She had found a resting place for her feet!** Now Noah knows he will be able to exit the ark and be safe and productive.

#### An Application

are some who, “when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away” (Luke 8:13). It is not wise to shape your life around elemental signs of life, or juvenile believers or novices. That will yield unnecessary disappointment. Our core associates should be those who are strong in faith.

## IN THE SIX HUNDREDTH AND FIRST YEAR

“ <sup>13</sup> **And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.”**

304 days after the flood began, “the face of the ground was dry” – 55 days short of one year, or 264 days after the fountains of the deep were stopped and the windows of heaven closed. **That period was the aftermath of the global curse God had focused on the earth – all of it.**

Once again, I wish to draw your attention to the means the Spirit uses to identify the time period of our text. **He does not use the age of the earth as**

the means of measurement. Neither does He refer to “since the flood began.” He rather refers to the age of Noah himself. The 601<sup>st</sup> year was the 601<sup>st</sup> year of Noah’s life. There was a sense in which the world had a new beginning at this time, and the best way to reckon the time of that beginning was to use Noah as the reference point.

#### Yet, When It Comes to Creation

Yet, when it comes to the present heavens and the earth, they are still considered the creation of God (Isa 42:5; Isa 45:12,18; Col 1:16; Rev 10:6).

#### NOAH REMOVED THE COVERING, AND LOOKED

“ . . .and Noah removed the

covering of the ark, and looked . . .” Other versions read, “took the cover off the ark,” <sup>BBE</sup> “removed the ark’s cover,” <sup>CSB</sup> “opening the covering of the ark,” <sup>DOUAY</sup> “opened the top of the ship,” <sup>GWN</sup> “lifted back the hatch of the ark,” <sup>NJB</sup> “turneth aside the covering of the ark,” <sup>YLT</sup> “Noah opened the door to look,” <sup>LIVING</sup> “uncovered he roof of the ark,” <sup>ABP</sup> “Noah made an opening in the roof of the boat,” <sup>CEV</sup> “opened the door of the boat,” <sup>ERV</sup> and “opened the hatch of the ship.” <sup>MESSAGE</sup>

#### Lexical Meaning of “Removed”

For the sake of clarity, the word translated “remove” is lexically defined as follows: סָוַר <sup>CUWR</sup> {soor} OR שָׁוַר <sup>SUWR</sup> (Hos 9:12) {soor} **MEANING:** 1) TO TURN ASIDE, DEPART 1A) (QAL) 1A1) TO TURN ASIDE, TURN IN UNTO 1A2) TO DEPART, DEPART FROM WAY, AVOID

1A3) TO BE REMOVED 1A4) TO COME TO AN END 1B) (POLEL) TO TURN ASIDE 1C) (HIPHIL) 1C1) TO CAUSE TO TURN ASIDE, CAUSE TO DEPART, REMOVE, TAKE AWAY, PUT AWAY, DEPOSE 1C2) TO PUT ASIDE, LEAVE UNDONE, RETRACT, REJECT, ABOLISH 1D) (HOPHAL) TO BE TAKEN AWAY, BE REMOVED.”

Once again, even though the lexical meaning is clear, you see the confusion that is generated by the varying versions of Scripture. Some of them are expressions of human understanding.

SEPTUAGINT

Most of the versions read “*removed*,” agreeing with the technical definition of the Hebrew word. I shall proceed with the assumption that the covering was, in fact, removed, and that this was done because there was no further need for it.

#### Some Proposed Answers

➔ “IT STATES THAT HIS PURPOSE IN REMOVING THE

This is the first time the “*covering*” of the ark has been mentioned. There is no reference to it in the building instructions. It is assumed that there is a vague reference to it in the making of a “window” in the ark – an open space that apparently went all around the ark.

#### A PICTURE OF THINGS TO COME

What a marvelous depiction of what follows the passing of the heaven and the earth, and the casting of the devil and his hosts into the lake of fire. Then the covering – the “*mercy seat*” – will be removed, and we will see that we are in the realm where there is no more curse! **As long as we are in this world, we require a spiritual covering.** From one standpoint it is “*great grace*” that is upon us (Acts 4:33). From another view, it is “*the anointing*” (1 John 2:27). From yet another perspective, it is being in the hand of Jesus, and the Father as well (John 10:28-29). There is also the perspective of the encampment of the angelic hosts around us (Psa 34:7).

**In other words, there is full provision for protection from what is around us, and is destroying everyone except those who are in Christ Jesus.** Just as surely as the inhabitants of the ark were protected by the covering of that ark, so those who are in Christ Jesus are protected while they are in “*this present evil world*” (Gal 1:4).

But when the voyage of life is over, and the temporal realm has passed away, together with all inimical forces, we will be fully clothed, with no further need anything protective or defensive. What a blessed contemplation!

**In other words, there is full provision for protection from what is around us, and is destroying everyone except those who are in Christ Jesus.**

➔ “... opening the covering of the ark.” DOUAY

➔ “... *lifted back the hatch of the ark.*” NJB

➔ “... *lifted back the covering.*” NLT

➔ “... *opened the top of the chip.*” GWN

➔ “*opened the door.*” LIVING/ERV

➔ “*made an opening in the roof of the boat.*” CEV

➔ “*opened the hatch of the ship.*” MESSAGE

➔ “*opened the covering of the ark.*”

COVERING WAS SO THAT HE COULD SEE WHETHER THE EARTH WAS DRY YET OR NOT. REMOVING THE ROOF FOR THAT PURPOSE WOULD NOT MAKE MUCH SENSE. AT THAT TIME, THEY DID NOT HAVE GLASS YET. SO A WINDOWS WOULD BE COVERED BY SOME TYPE OF HIDE TO KEEP THE INSIDE OF THE ARK DRY. THIS APPEARS TO REFER TO HIM OPENING THAT HIDE OR COVERING SO HE COULD SEE OUT THE WINDOW.” ASK.COM

➔ “IT WAS ONLY A BOARD OR TWO; AND PERHAPS A COVERING MADE OF SKINS, THAT WAS THROWN OVER THE ARK, LIKE THAT WHICH WAS PUT OVER THE TABERNACLE OF MOSES, AND WAS MADE OF SKINS. EXODUS 26:14 - THE SAME WORD FOR “COVERING” IS USED HERE. HIS PURPOSE WAS ONLY TO SEE MORE CLEARLY HOW THINGS WERE OUT THERE.” ASK.COM

#### First Reference to the Covering

## THE EARTH DRIED

“<sup>14</sup> And in the second month, on the seven and twentieth day of the month, was the earth dried. <sup>15</sup> And God spake unto Noah, saying, <sup>16</sup> Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. <sup>17</sup> Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they

may breed abundantly in the earth, and be fruitful, and multiply upon the earth. <sup>18</sup> And Noah went forth, and his sons, and his wife, and his sons' wives with him: <sup>19</sup> Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.”

#### THE EARTH WAS DRIED

“And in the second month, on the seven and twentieth day of the month, was the earth dried.” Other versions read, “the earth was completely dry,” NIV “the earth had dried out,” <sup>ESV</sup> “the land was dry,” GWN “the earth hath become dry,” YLT and “the waters were drying up from the land.” AMPLIFIED

Viewing the different versions, there is a vast difference between

*"completely dry,"* <sup>NIV</sup> and *"were drying up from the land."* <sup>AMPLIFIED</sup> The former statement, found in the NIV, suggests that the world returned to its original state. However, it does not appear that this was the case. Now the earth's surface is 70% water, whereas before, even though there were seas and rivers, the ground was watered by a mist that went up from the earth (Gen 2:6). It is understood that this was a global condition. Following the flood there were also frigid poles, and vast arid deserts as well, and rocky places – perhaps even new ranges of mountains created by the earth's upheaval and the fountains beneath the surface of the earth being opened.

The thrust of this statement – that the earth was *"dried"* – emphasized it was again inhabitable.

### GOD SPOKE TO NOAH

*"And God spake unto Noah . . ."*

As from the very beginning of God's dialog with Noah (Gen 6:13), He addressed Himself to Noah alone. **For all practical purposes, he was the main figure in the world, even though the others were related to him.**

This again confirms the fact that God does not view everyone the same. There are people whom, using His own criteria, He honors above others. **There are people for whose sake God bestows mercy.** Noah is one of the first to fall into this category. Later there will be Abraham, Isaac, Jacob, Joseph, and David. Above all else, there is Jesus.

### GO FORTH

*" . . . saying, <sup>16</sup> Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee . . ."*

Now comes the time to leave the ark. Even then, Noah is again the center

of attention. All of the others have been saved because of their identity with him: i.e. *"thy wife," "thy sons," "thy sons' wives with thee."*

They had all gone into the ark together, and they would all come out

appointed occupants on board. He *"went forth,"* or exited the ark, with *"his sons," "his wife,"* and *"his sons wives with him."* Included was *"every beast," "every creeping thing," "every fowl,"* and *"whatever creepeth upon the earth after their kinds."*

**Once again, Noah's obedience is precise and thorough, just as it had been in the building of the ark, loading it with provisions, and getting all of appointed occupants on board.**

together, while spending the duration of the flood together.

### BRING FORTH

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

Noah also had to see to it that all of the creatures in the ark also came out of it – and they had to make their exit *"with"* him. Viewed from the standpoint of men, this must have been a massive undertaking. Everything from small creeping things to flying birds were included. Domesticated and wild animals were to leave – and I gather that it was in an orderly manner.

### AND NOAH WENT FORTH

*" . . . And Noah went forth, and his sons, and his wife, and his sons' wives with him: <sup>19</sup> Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark."*

Once again, Noah's obedience is precise and thorough, just as it had been in the building of the ark, loading it with provisions, and getting all of

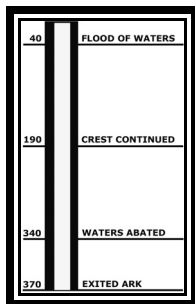
The words *"after their kinds"* suggest that the exit was an orderly one. There was no animosity, rivalry, or skirmishes among the animals.

### Noah's Consistent Obedience

It is worthy of our consideration to note the obedience of Noah. **It is a sterling example of the kind of consistency God expects from those He has favored.**

- ➡ When God told Noah to build an ark, to populate it with all forms of life in specified quantities, and to load the ark with all manner of food for the creatures and themselves, it is written, *"Thus did Noah; according to all that God commanded him, so did he"* (Gen 6:22).
- ➡ Seven days before the rain commenced, God told Noah to enter into the ark, bringing with him all the varied living creatures in specified numbers and groups, it is written: *"And Noah did according unto all that the LORD commanded him"* (Gen 7:5).

Now he responds to the Lord with the same deliberate obedience, strong in faith, and humble in spirit. Indeed, a noble example for us all.



## NOAH BUILT AN ALTAR

***“<sup>20</sup> And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.”***

#### **NOAH BUILDED AN ALTAR**

***“And Noah builded an altar unto the LORD . . .”*** Other versions read, ***“made an altar.”*** <sup>BBE</sup> **This is the first Scriptural record of an altar being built to God – well over 1,600 years after the creation of man.** We do not know if any other altars were built earlier. **We can be reasonably sure that this was the first altar that expressed thankfulness for deliverance.** It was built on the occasion of **the first recorded deliverance by God** (Gen 6-8) – unless we count the translation of Enoch as a deliverance. Of course, Enoch was taken **out** of the world, while Noah survived **in** the world, being delivered **IN** it – and what a deliverance it was! **The ratio of those delivered to those who were not delivered is beyond intelligent calculation.** It utterly defies all of the principles of statistics and unlikelihood. Can those who are fond of citing statistics and possibilities calculate for us the chances that eight people would survive a event like the flood, while every form of living substance in the whole earth was destroyed by that very flood? Let them work on that problem for a while. If they are able to solve and prove their answer, then maybe we will consider listening for a fleeting moment to what they have to say about the likelihood of a person being converted after such and such an age, or how likely it is that a person with unsaved parents can be saved, or the chances of a church surviving in a hostile neighborhood. **The trouble with the statistician’s handbook is that it does not factor God into the equation.**

I am sure that Noah realized what he had just experienced, safely passing through the whole ordeal, could not be accounted for by any natural laws, or by any rule of chance. That is precisely why he built an altar ***“unto the Lord.”***

#### **A Weakness of Our Times**

One of the fundamental weaknesses of today’s nominal church is its vulnerability to worldly wisdom. Of old time, God warned His people not to ***“learn the way of the heathen”*** (Jer 10:2). Solemnly Israel was told not to

go down to Egypt for help (Isa 31:1). Paul affirmed, the ***“wisdom of this world”*** has been ***“made foolish”*** by the living God (1 Cor 1:20), and that it is, in its entirety, ***“foolishness with God”*** (1 Cor 3:19). **Any attempt to merge the wisdom of this world with the revealed wisdom of God is destined to futility.** In the Kingdom of God, any admixture defaults to the worst, with the best losing its utility.

When the work of Lord is governed and maintained by principle created by the world, a great transgression has occurred. **Today so-called ministers are being taught bodies of knowledge that come from the world and contradict the wisdom of God.** Congregations are started as though they were businesses, with surveys, the compilation of statistics, various forms of demographics, etc.



Ponder Noah doing such a thing when he built the ark, going to a local shipyard to obtain some understanding of shipbuilding. Imagine him consulting some local animal experts to learn how to go about feeding a variety of animals on a ship.

If Noah had pursued that line of thinking he would not have built an altar

***“unto the Lord.”*** Neither, indeed, would he be sending thank you notes to any consultants, for they had all perished in the flood.

You see, **Noah prepared to offer sacrifices to God because he knew God is the One who brought him through the most extensive judgement the world has ever experienced.** Of course, that is probably why thanksgiving is so rare in the church of our times.

The fact that the altar was ***“built”*** confirms this was not something done hastily or sloppily. This was the second thing of record that Noah ***“built”*** – first an ark, then an altar that celebrated the successful deliverance by means of that ark.

In a way, this shows us proper priorities. **First, do what the Lord has commanded. Second, give thanks that you were preserved.** First the work, then the thanksgiving. Just as thankfulness follows blessing, so sacrifice follows obedience. That means at least two things.

- ➡ The work was done to please and honor the Lord.
- ➡ The blessing of the Lord was evident in the result of the work.

#### **A MASSIVE OFFERING WAS OFFERED**

***“ . . . and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.”***

The only other animal offering mentioned previous to this was that of Abel, who is said to have ***“brought of the firstlings of his flock, and of the fat thereof.”*** It is referred to as Abel’s ***“offering,”*** and it was received by God. No other offering of life is mentioned prior to this occasion, although there doubtless were offerings made to God by those in the Messianic lineage of Seth.

**This is the first sacrifice of a number of animals, offered at the same time.** Later sacrifices of this kind include the following.

- ➡ **“WHEN SOLOMON WAS STRENGTHENED, AND ASKED GOD FOR WISDOM TO LEAD HIS PEOPLE. *“And***

*Solomon went up thither to the brazen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it” (2 Chron 1:6).*

- ➔ AT THE DEDICATION OF THE TEMPLE. *“And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the*

*children of Israel dedicated the house of the LORD” (1 Kgs 8:63).*

- ➔ DURING THE REIGN OF ASA, WHEN THE PEOPLE ENTERED INTO A COVENANT TO SEEK THE LORD WITH ALL OF THEIR HEART AND SOUL *“And they offered unto the LORD the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep” (2 Chron 15:11).*

#### Noah’s Offering

Noah’s sacrificial offering must

have been an immense one. It included something of every clean beast and fowl. This accounts for why two pairs of each clean creature was brought into the ark. I assume that a pair of each was offered, although the number of each is not mentioned. It is also possible that one of the some of the clean was eaten. However, this does not seem to have taken place during the flood, because the provision of *“every moving thing that liveth”* was not given as food until after they had exited the ark (Gen 9:3).

## GOD’S RESPONSE TO NOAH’S OFFERING

*“<sup>21</sup> And the LORD smelled a sweet savor; and the LORD said in His heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done. <sup>22</sup> While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”*

When it comes to offerings, the premier point is not the offering itself, although that is of critical importance. The person who offers it is significant, but is not the fundamental thing. The time in which the sacrifice is offered can be very important. Yet that is not the main consideration.

**The principal issue is whether or not God receives the offering!** You will remember that both Cain and Abel offered sacrifices to God – but only Abel’s was received. This, we understand, was owing to Abel’s faith (Heb 11:4). However, whether or not God received the offering was the primary issue.

#### An Issue In Our Time

In our time a certain religious fad has arisen in the Christian community. It is the novelty of what is called “praise and worship.” It certainly is not that we should question the necessity of praise being rendered to God, and God being worshiped. However, the manner in which they are represented in this movement requires that some

spiritual judgment take place. **This is necessary because it is assumed that God receives whatever is offered up to Him, and this is something that cannot be assumed.** The following, in my judgment, throws doubt on whether or not God is receiving these modern representations of praise and worship.

- ➔ A considerable percentage of the words that are offered up are not in harmony with the Word of God.
- ➔ There is little recognition of the distinction between the Old Covenant and the New Covenant. This is confirmed by expressions that plead for God to break the heart of the singer, and similar expressions.
- ➔ There is too much provision for the flesh to express itself in appearance, conduct, and sound.
- ➔ The expressions do not give evidence of the kind of perception that drives true praise.
- ➔ The theology of those promoting this kind of praise is shallow, to say the best, and completely wrong at the other end of the spectrum.
- ➔ There are flawed views of God expressed in much of the singing.
- ➔ This new praise does not promote godliness.

- ➔ Totally unlike the contest between Elijah and the prophets of Baal, it is too difficult to distinguish between the praise of reference and the expressions of those who are of the world.

There is no need to say anything more on this matter. **The response of the Lord to Noah’s offering will confirm that the reception of the offering by God is the real point.**

#### THE LORD SMELLED A SWEET SAVOR

*“And the LORD smelled a sweet savor . . .”* Other versions read, *“a soothing aroma,”* <sup>NKJV</sup> *“the pleasing aroma,”* <sup>NIV</sup> *“the pleasing odor,”* <sup>NRSV</sup> *“the LORD was pleased with the aroma,”* <sup>NLT</sup> *“Jehovah was pleased with the sacrifice,”* <sup>LIVING</sup> and *“a scent of satisfaction to His heart.”* <sup>AMPLIFIED</sup>

This is a condescending way of describing the satisfaction of God – something that cannot easily be explained. **Thus language is used with which men are familiar, and they are expected to make the transition from figure to reality, and type to substance.**

The satisfaction of God, or Him being pleased, is stated elsewhere in Scripture.

- ➔ **THE ACCEPTANCE OF CHRIST’S DEATH.** *“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall*



bear their iniquities" (Isa 53:11).

- ➔ **A GODLY MANNER OF LIFE.** *"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col 1:10),*
- ➔ **OBEDIENT CHILDREN.** *"Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col 3:20).*
- ➔ **GODLY DOING.** *"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).*

Now, God is satisfied and well pleased with the sacrifice of Noah. There are a number of possible reasons for this.

- ➔ The first thing Noah did was build an altar and make a sacrifice. His priorities were right.
- ➔ Noah recognized the source of his deliverance.
- ➔ Noah was thankful for the deliverance.
- ➔ Noah offered a large sacrifice which correlated with the largeness of his faith.
- ➔ The sacrifice was an appropriate prefigurement of the appointed sacrifice of Jesus Christ.

#### THE LORD SAID IN HIS HEART

*" . . . and the LORD said in His heart, I will not again curse the ground any more for man's sake . . . "* Other versions read, *"the Lord said to Himself,"* <sup>NASB</sup> *"and said,"* <sup>DOUAY</sup> *"having considered, said,"* <sup>SEPTUAGINT</sup> *"thought to himself."* <sup>MESSAGE</sup>

**This is the language of resolve – Divine resolve.** It is intended to confirm to us that Divine determinations are not made in haste, or in an instant reaction to a specific circumstance. His intentions are weighed, and brought into harmony with His ultimate purpose.

In this case, the ultimate purpose was to bring a Savior into the world who would enable Him to, *"in the*

*dispensation of the fulness of times. . . gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him"* (Eph 1:10). This would involve the formation of a special race through whom the Savior would be brought into the world. It would also require His vicarious death, triumphant resurrection, ascension into glory, and enthronement as *"the Man"* to bring many sons to glory. This could not be accomplished if the race was destroyed again and again. Therefore, in the interest of carrying that purpose to its intended conclusion, He reasoned as follows.

#### THE NATURE OF MAN WAS NOT CHANGED BY THE FLOOD

*" . . . for the imagination of man's heart is evil from his youth . . . "* Other versions read, *"the intent of man's heart is evil from his youth,"* <sup>NASB</sup> *"every inclination of his heart is evil from childhood,"* <sup>NIV</sup> *"the inclination of the human heart is evil from youth,"* <sup>NRSV</sup> *"the thoughts of man's heart are evil from his earliest days,"* and <sup>BBE</sup> *"from birth their hearts are set on nothing but evil."* <sup>GWN</sup>

This is a Divine assessment, and there is no possibility that it is not absolutely precise. Further, the various versions confirm there is nothing ambiguous in any of the Greek texts. This statement fully integrates with His revealed *"eternal purpose"* (Eph 3:11), and does not conflict with Jesus' statement that He *"so loved the world"* (John 3:16). It does not clash with our Lord's statement concerning little children: *"for of such is the kingdom of heaven"* (Mk 10:14).

This is a condition that commences in the stage of "youth" – early in life. **It has to do with human nature more than mere human activity.** It reveals what was done to the human make-up when sin entered into the world.

**The truth of the matter is that anything that does not center in God is, in fact, evil.** It is something that is promoted by the devil, and is a distraction from what God has intended for man. That purpose is summed up in Paul's remarkable presentation at Athens: *"That they should seek the Lord, if haply they might feel after Him, and find Him,*



*though He be not far from every one of us: For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring"* (Acts 17:27-28).

#### THE EFFECT OF SALVATION

The effect of salvation is that it brings man to a point where he can fulfill the revealed purpose of God for him. **The purpose for living is changed from self-gratification to striving to please the Lord in all things** (Col 1:10). Man gets to begin over, so to speak. This time, however, the past is erased, together with its effects. Further, all of the means required to live in a manner that pleases the Lord are supplied. As well as "all things that pertain to life and godliness" (2 Pet 1:3), and *"all spiritual blessings in heavenly places"* (Eph 1:3), we have an intercessor within – the Holy Spirit (Rom 8:26-27), and one in heaven as well – the exalted Christ (Heb 7:25).

The Divine determination now revealed is in view of the redemption that is in Christ Jesus, and the impact it

will have on the human spirit. God is looking to the time when He will send His Son into the world.

### I WILL NOT AGAIN CURSE THE GROUND

*" . . . I will not again curse the ground any more for man's sake."* Other versions read, *"never again curse the ground,"* <sup>NKJV</sup> *"not again put a curse on the earth,"* <sup>BBE</sup> *"doom the earth because of man,"* <sup>TNK</sup> *"disesteem any more the ground,"* <sup>YLT</sup> *"put the earth*

that situation.

**However, in the prospect of the promised Seed, announced in Eden, God will continue to be longsuffering with humanity within the boundaries of His own nature.** He will, speaking as a man, be patient until the fulness *"the fulness of the time,"* when He will send His Son into the world *"made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons"*

1:10-12; 2 Pet 3:10-13; Rev 21:1).

Not only is the end of the world revealed more clearly since Jesus, a considerable number of details are provided.

- ➔ The heavens and earth will not pass until every jot and tittle of the Law has been fulfilled (Matt 5:18).
- ➔ The Gospel of the Kingdom will first be preached in all the world (Matt 24:14).
- ➔ The powers of heaven will be shaken (Matt 24:29).
- ➔ Jesus will come at that time (Matt 24:29-30; 2 Pet 3:10).
- ➔ The angels shall gather the elect (Matt 24:31; Mk 13:27).
- ➔ The times will be like those that preceded the flood (Matt 24:37-38).
- ➔ No man knows the time it will occur (Mk 14:31-32).
- ➔ It will be preceded by a time when men's hearts fail them for fear (Mk 21:26).
- ➔ They will be exchanged for a new heavens and a new earth (Heb 1:12; 2 Pet 3:13; Rev 21:1).
- ➔ The heavens and earth will pass with a great noise (2 Pet 3:10).
- ➔ The heavens will be dissolved (2 Pet 3:12).
- ➔ They will flee from before the face of the Lord (Rev 20:11).
- ➔ No place will be found for them (Rev 20:11).
- ➔ The elements will melt with fervent heat (2 Pet 3:11).

**Notice, it was the earth that was cursed – the environment made for man. The ground – or the surface – was cursed. And how so? By the total removal of order, for a time, and the dominance of chaos.**

*under a curse because of what people do."* <sup>GNB</sup>

**Notice, it was the earth that was cursed – the environment made for man.** The ground – or the surface – was cursed. And how so? By the total removal of order, for a time, and the dominance of chaos.

### I WILL NOT AGAIN SMITE

*" . . . neither will I again smite any more every thing living, as I have done."* Other versions read, *"no more destroy every living soul,"* <sup>DOUAY</sup> *"destroying all living things,"* <sup>LIVING</sup> and *"I will never destroy everything that breathes."* <sup>CEV</sup>

Never again would God destroy life on a universal level, leaving only a handful of people to begin anew. He would not do it, for there would be no end to the need to do so. Because men are bent on doing evil, and being estranged from God, and living in the interest of self, the Lord has made this decision.

He does not say that this arrangement is owing to His deep love for mankind, but because their hearts are corrupt, and no judgment, regardless of its strength, can change

(Gal 4:4-5).

**The problem with men is not what they do, it is how they think!** That is something only God can change, and He is graciously disposed to do so in Christ Jesus. Men are intended to be discontent until this change takes place.

### WHILE THE EARTH REMAINS

*"While the earth remaineth . . ."* Other versions read, *"as long as the earth endures,"* <sup>NIV</sup> *"goes on,"* <sup>BBE</sup> *"exists,"* <sup>CJB</sup> *"the days of the earth,"* <sup>DOUAY</sup> *"lasts,"* <sup>NAB</sup> and *"continues to exist."* <sup>NET</sup>

There is a hint here concerning the temporality of the earth: while it remains! Later He will pointedly reveal that the present heavens and earth will pass away.

**However this was not made known until the time of the prophets.** This was revealed to a psalmist (Psa 102:25-27). Isaiah also had this made known to him (Isa 24:19-20; 34:4; 51:6; 65:12). However, there was really not a lot said about this until the time of Christ. From Matthew through Revelation, there are forty-five references to the end of the world, of the passing of the heavens and the earth (Matt 5:18; 24:3,14,29-31,35-39; Mk 13:24-37; Lk 21:26-36; Heb

### NATURE WILL BE CONSISTENT UNTIL THE END

*" . . . seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."* Other versions read, *"springtime and harvest, cold and heat, winter and summer, day and night,"* <sup>LIVING</sup> *"seed and*

*harvest, chilliness and sweltering heat, summer and spring, day and night.”* <sup>ABP</sup>

There will be a general consistency throughout the natural realm. No essential part, function, or orderliness of nature will be destroyed as long as it remains.

- ➡ Seedtime and Harvest – a time to sow, and a time to reap.
- ➡ Cold and Heat – areas that are noted for cold, and areas that are noted for heat.
- ➡ Summer and Winter – a time when life shows itself and growth occurs, and a time when it generally ceases.
- ➡ Day and Night – a time when it is

light, and a time when it is dark.

There is an orderliness to each of these pairs. None of them are random, or times when they are reversed. The reason for this orderliness has been revealed. **It is not because God set certain natural laws in motion.** What men consider laws, are actually the deliberate result of the Lord’s work. **At this time, the exalted Christ is managing the whole creation, and doing so in harmony with God’s “eternal purpose.”** It is said of Him, “*And He is before all things, and by Him all things consist*” (Col 1:17). Other versions read, “*hold together,*” <sup>NASB</sup> “*the universe is a harmonious whole,*” <sup>WEYMOUTH</sup> “*all things subsist*” [*exist and are maintained*], <sup>MONTGOMERY</sup> and “*cohere.*” <sup>AMPLIFIED</sup> Without Jesus, things would spin out of control.

It is true that the Revelation speaks of those who “*destroy the earth.*” “*Saying, “We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth”* (Rev 11:18). This does not refer to men polluting the air, damaging thawed o-zone, etc. **It rather speaks of the world being destroyed by God because of the sin of man,** just as the world of Noah’s day was destroyed because of the sin of those dwelling upon it.

## CONCLUSION

Thus the first period of earth’s history is completed. From this point on that will be known as, “*the old world*” (2 Pet 2:5), and “*the world that then was*” (2 Pet 3:6). **Indications are that Cain’s generation was utterly destroyed, which is good news to believers, for he was “Of that wicked one,” be “belonged to the evil one”** (1 John 3:12). The generation from whom Abraham and the promised Seed would come was preserved in Noah, for he was in Seth’s generation. He was the ninth generation from Adam, and the first of the generation that repopulated the earth.

Seth  
Enos  
Cainan  
Mahalaleel  
Jared  
Enoch  
Methusaleh  
Lamech  
Noah

The flood revealed several things that must be known. **First, there were things about God.**

- ➡ God is intolerant of sin.
- ➡ God is faithful to behold and preserve the righteous.
- ➡ God does not destroy the righteous with the wicked.

TIME				
YEAR	MONTH	DAY	EVENT	TEXT
600 <sup>th</sup>	2 <sup>nd</sup>	17 <sup>th</sup> Day	Flood commences	(Gen 7:11)
		40 Days	Fountains and windows opened	(Gen 7:12)
		150 days	Waters prevailed	(Gen 7:24)
		150 days	Waters abated (the 150 days commenced)	(Gen 8:3)
600 <sup>th</sup>	7 <sup>th</sup>	17 <sup>th</sup> day	Ark rested on mountains of Ararat	(Gen 8:4)
600 <sup>th</sup>	10 <sup>th</sup>	1 <sup>st</sup> Day	Tops of mountains seen	(Gen 8:5)
		After 40 days	Opened window, sent out raven and dove	(Gen 8:7-8)
		After 7 Days	Sent out dove that returned with olive leaf	(Gen 8:10)
		After 7 Days	Sent out dove again, never returned	(Gen 8:12)
601 <sup>st</sup>		1 <sup>st</sup> day	Waters dried, Noah removed ark’s covering	(Gen 8:13)
601 <sup>st</sup>	2 <sup>nd</sup>	27 <sup>th</sup> Day	Earth dried, Noah exits ark	(Gen 8:14)
NOAH IN THE ARK ONE YEAR AND TEN DAYS				

- ➡ When God saves, He calls upon the people to participate in the preparation for that salvation.

- ➡ God dispenses responsibilities to those he preserves.

- ➡ God makes provision for preservation.
- ➡ God is mindful of the brute creation.
- ➡ God is thorough in His judgments, doing all that He has determined.
- ➡ God remembers the righteous.
- ➡ God receives the offerings of the righteous.
- ➡ God's wrath lingers no longer when it has done its work.
- ➡ God can bring an end to what offends Him.

- ➡ God can give a new beginning.
- ➡ God does not call His people out unless it is safe to do so.

**There were also things revealed about the righteous.**

- ➡ The righteous maintain their status in a wicked world.
- ➡ The righteous do what they are commanded to do.
- ➡ The righteous wait for Divine direction.
- ➡ The righteous are productive in

their old age.

- ➡ The righteous survive.

**We also learn some things about the unrighteous.**

- ➡ The unrighteous pursue self-interests.
- ➡ The unrighteous ignore God.
- ➡ The unrighteous wax worse and worse.
- ➡ The unrighteous are the target of God's wrath.
- ➡ The unrighteous will not survive.

**Our next Hungry Saints Meeting will be held on Friday, 7/29/11. We will continue our series of lessons on the book of GENESIS. The fourteenth lesson will cover verses 1-19 of chapter Nine: THE LORD SPEAKS TO NOAH." The ninth chapter begins with God blessing Noah and his sons. He spells out the relation that will now exist between men and brute creation. Every moving thing would be food for them, yet the food could not be eaten with the flesh. All murder of men, whether by man or beast, was a capital offense, and required the death of the one doing the killing. God established a covenant with Noah and all with him that there would never again be a flood such as the one they had just experienced. The rainbow was established as a token of this covenant. Shem, Ham, and Japheth were then declared to be the ones through whom the whole world would re-populated. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.**

### **A WORD ABOUT OUR ASSEMBLY**

We are in the process of experiencing a extra measure of grace. Additions to our fellowship include brother Paul Blakely, brother David and sister Diane Eslick , and sister Mary Meyer. The Bell brethren are also considering being with us regularly. All of these are devoted and godly brethren All of this is most remarkable, and is not mere coincidence. This is a clear answer to our prayer for the Lord to cross our path with this kind of people. From our viewpoint, they are a kind of stewardship - brethren who have been placed among us for nourishing, encouraging, and assisting in their walk of faith. All of us play a role in this indispensable ministry. As we grow, we should be alert for additional opportunities to share what the Lord has given to us, and the aspects of the truth we have been given to see more clearly. If what we have received is from the Lord, then it is intended to be communicated wherever an open door is presented. It is also essential that we see that these blessed realities are necessities, not luxuries. What is ministered here is also being made available in video and audio formats, and in printed media as well, to the entire world. Certain among us are managing the distribution of these materials. As we maintain a godly, devoted, and ordered environment, edification and encouragement will be ministered to all. This has been taking place, which accounts for many of the remarkable doors God has opened to us. I commend you all for your part in this.

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WORD OF TRUTH FELLOWSHIP Website: <http://wotruth.com/wotf/wotindex.htm>

**A place where believers can meet, fellowship, be edified, and express themselves.**

Additional Website for Word of Truth Fellowship: <http://www.forministry.com/USMOINDPTWOTFW>

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**WORD OF TRUTH Website: <http://wotruth.com>**

### **BROTHER BLAKEY'S ON-LINE COMMENTARIES**

COMMENTARY on Nehemiah: <http://wotruth.com/nehindex.htm>

COMMENTARY on Daniel: <http://wotruth.com/Daniel.htm>

COMMENTARY on Hosea: <http://wotruth.com/hoseaindex.htm>

COMMENTARY on Romans: <http://wotruth.com/Romans.htm>

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COMMENTARY on First Peter: <http://wotruth.com/1stpetindex.htm>

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COMMENTARY on Malachi: <http://wotruth.com/Malachi.htm>

COMMENTARY on Galatians: <http://wotruth.com/Galatiansindex-new.htm>

COMMENTARY on Genesis: <http://wotruth.com/Genesis.htm>

COMMENTARY on Ephesians: <http://wotruth.com/Ephesians.htm>