

Genesis

Chapter 8



**Michael Fronczak
Bible Study Resource Center
564 Schaeffer Dr.
Coldwater, Michigan 49036**

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Theme: The rains cease; earth dries—Noah leaves the ark; Noah builds an altar and offers sacrifice.

A New Beginning		
By saving Noah and his family, God gave humanity a second chance—a fresh start. Note the similarities between the Creation story and Noah’s story.		
	The first Beginning: Adam and Eve.	The Second Beginning: Noah and his family.
God’s Action	God created Adam and Eve from the dust (2:7).	God saved Noah and his family from destruction (7:23).
God’s Provision	God planted the Garden and gave Adam and Eve plants to eat (1:29-31; 2:8).	God saved animal species along with Noah and gave Noah and his family animals for food (6:17-22).
God’s Blessing	Be fruitful and multiply; have dominion over all living things (1:28).	Be fruitful and multiply; all living things will be filled with fear and dread of you (9:1-2).
God’s Covenant		Never again will God destroy the earth with a flood; He will always provide the annual seasons (8:21, 22; 9:11).
God’s Prohibition	Do not eat of the tree of the knowledge of good and evil (2:16).	Do not shed the blood of any person (9:5, 6).
God’s Warning	Those who eat of it will die (2:17).	Of those who shed blood God will demand reckoning (9:5).
God’s Evaluation	It is very good (1:31).	Humanity’s heart is evil (8:21).

(Matt 24:37-39) ³⁷ *But as the days of Noe were, so shall also the coming of the Son of man be.* ³⁸ *For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,* ³⁹ *And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*

FFOZ: People were going about normal life, ignoring the signs of approaching judgment until it was too late. Then they were taken in judgment, leaving only Noah and his family. This, according to Yeshua will be the case when His return approaches – people will ignore the signs of coming judgment until it will be too late. Then the Lord will take them in judgment, saving only the believers.¹

What were the signs of coming judgment in Noah's day? Methuselah (*his death shall bring judgment*) died. That should have been a sign. Perhaps the whole earth was being wicked or everyone turning from God, or the fallen angels. However the biggest sign was Noah and his family building the ark. This was a very large sign that no one could have missed. In the last days before Christ return will the signs be as evident, probably. Those who are in the body of Christ should see the signs and should be ready.

Mesopotamian Flood Stories: The meaning of the Flood story is illuminated by comparative studies. Although there are many Flood legends throughout the world, particularly in America, Australia, and the Pacific Islands, the many parallels between the biblical and Mesopotamian Flood stories (most strikingly the sending of the birds) indicate that these stories come from the same literary tradition. There are three major cuneiform retellings of the Flood: the Sumerian Flood story (which is somewhat fragmentary), the Gilgamesh Epic, and the Atrahasis Epic. In the Gilgamesh Epic, the survivor of the Flood, Utnapishtim, tells Gilgamesh about the Flood in order to show him how his own attainment of immortality was unique. Although this tale tells little about the significance of the Flood, it shows a contrast in the concept of the survivor. In the Gilgamesh Epic and the Sumerian Flood story (Atrahasis is broken at this point), the hero-survivor is rewarded with immortality. In the Bible, by contrast, Noah has a more human fate: he becomes drunk, is sexually embarrassed or abused by his own son, and ultimately dies (9:20-28).

The Atrahasis Epic presents the Flood in the context of a primeval history of humanity. In this story, the creation of humanity caused a problem that prompted Enlil and the gods to send plague, drought, saline soil, famine, and ultimately a Flood to destroy humankind. One god, Enki, helped people escape the early problems and then had Atrahasis build an ark; after the Flood he created barrenness, miscarriage, and stillbirth in women, celibate women, and additional provisions that are now lost. It seems that the Flood was seen as the result of an overpopulation problem that could not be permanently solved by the 'natural disasters' but that could be controlled by the permanent population safeguards initiated by Enki after the Flood.²

¹ First Fruits of Zion Torah Club, www.torahclub.org

² Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). *Harper's Bible dictionary*. Includes index. (1st ed.) (312). San Francisco: Harper & Row.

Genesis 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;

[And God remembered Noah] This does not mean God had forgotten. When God remembers, it means that he is about to act on his promise (cf. Exod. 2:24). That promise was to deliver Noah and his family from the flood and then establish a covenant with mankind.

[wind] *ruwach*, (H7307), *roo'-akh*; from (H7306) *ruwach*; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; figurative life, anger, unsubstantiality; by extensive a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions) :- air, anger, blast, breath, × cool, courage, mind, × quarter, × side, spirit ([=ual]), tempest, × vain, ([whirl-]) wind (-y).

The Wind Sent by God is the Holy Spirit; Ambrose: “And the Lord sent a breath over the earth and the water subsided.” I do not believe that his has been said because under the name of breath we may think of the wind. In fact the wind had no power to dry the deluge. Otherwise the sea, which is moved every day by the winds, would become empty. How would the sea become empty because of the strength of the winds alone? Isn't it true that the strength that overcame the deluge spread all over the earth to the so-called Columns of Hercules and the vast sea boiling over the tops of the highest mountains? There is no doubt, therefore, that that deluge was subsided by the invisibly power of the Spirit, not through the wind as such but through divine intervention.³

Ramban: “And God made a wind to pass over the earth” This means that there was a great and powerful wind coming out from the bowels of the earth over the face of the deep and hovering over the waters, and the fountains of the deep were stopped thereby. This is so since Scripture does not say, “and God made a wind to pass over the waters.”⁴

[asswaged] *shakak*, (H7918), *shaw-kak'*; a primitive root; to weave (i.e. lay) a trap; figurative (through the idea of secreting) to allay (passions; physical abate a flood) :- appease, assuage, make to cease, pacify, set.

We are given the record not only of the building up of the Flood but also of the prevailing and now the assuaging of the Flood. “God made a wind to pass over the earth, and the waters assuaged.” It did not happen just overnight. The buildup of the waters took over 150 days, and then there were 261 days in the assuaging. That looks to me like it is something more than just a local flood.⁵

³ Ancient Christian Commentary on Scripture, Genesis, Intervarsity Press

⁴ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House
5McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

Just as chapter 7 began with the comforting words that God invited the righteous family of Noah into the safety of the Ark, chapter 8 tells us that God “remembered” Noah. But, the verse doesn’t stop there; it says He also remembered all the living things that came into the Ark with Noah. I cannot stress enough how important God’s living creatures..... what we typically call animals.....are to God. Man is certainly a bit above the animals, placed into dominion over the animals, yet we’re made of the same stuff as the animals; the dust of the ground. And, God put that same *neshemah*, spirit of life, into both animals and mankind. I’m not trying to be an advertisement for PETA. I’m saying that we lose sight of the fact that animals were not throw-aways. No doubt, early in Genesis when God had the animals parade by Adam as he named them, we must not forget that Adam was also given the opportunity to select one of them as a companion. Not in the sense of a wife, but as a friend. And, no doubt, this was to show us the place man has.....slightly above the animals.....but also the loving importance God places on His living creatures. I only point this out, because if I can be permitted to attach a human emotion to God, it was a terrible thing the day God had to kill an animal or two to make animal skin clothing to cover Adam and Eve; it would have grieved Him greatly. And, it grieved Him when, for His own good reasons, it became necessary for animals to be slain on a regular basis for blood sacrifice, in order to atone for men’s sins. And, it must have grieved Him yet again, when for reasons I cannot fathom, the Father of all things instructed Noah and his descendants that they could now kill countless thousands, and then millions, of His beloved living creatures for food. This was a huge matter. When we’re told that God knows when a sparrow falls from the sky, it’s because that sparrow is one of His living creatures who no longer lives. Not “knowing” the sparrow in the sense that a single dollar is important to an accountant reconciling his books; rather, because God put His Life Spirit into that creature, and now it was extinguished. We too often look at that verse only from the viewpoint of how important man is.....because it also says he numbers the hair on our heads. But, that’s not the entire point it is that even a bird is important to Him. So, way before Jesus came to the world, God was watching His living creatures die on account of mankind’s sin.

The 2nd half of verse 1 uses a word that is familiar to us. It says that God brought a “rushing wind” across the earth, to push back the waters. The Hebrew word used here is *ruach*. In Hebrew, Holy Spirit is *Ruach HaKodesh*. *Ruach* is commonly used in the OT as a word to describe God’s spirit, or sometimes “spirit” in general. So, this rushing wind was more than just a weather event; the wind was real and literal, but it also involves the idea that this wind had a spiritual component as it was “of God”. Another example of the Reality of Duality.⁶

Ramban: The remembrance of Noah was because he was a perfectly righteous man, and He had made a covenant with him to save him. The word “Noah here includes his children that were there with him. Scripture did not mention them specifically, though, for they were saved by his merit. However, the remembrance stated concerning beast and cattle was not on account of merit, for among living creatures there is no merit or guilt save in man alone. But the remembrance concerning them was Because He remembered His holy word which He had spoken, causing the world to come into existence, and the

⁶ Torahclass.com

Will which was before Him at the creation of the world arose before Him and He desired the existence of the world with all the species that He created therein.⁷

God Remembered Noah, The Love of God Accompanies the Ark; Chrysostom:

See how God did everything out of his esteem for the human being. As in the case of the destruction of human beings in the flood he destroyed also along with them the whole range of brute beasts, so in this case too, when he intends to show his characteristic love for the good man out of regard for him, he extends his goodness to the animal kingdom as well, the wild beasts, the birds and the reptiles. “God was mindful of Noah,” the text says,” and of all the wild beasts, all the cattle and all the reptiles that were with him in the ark. God sent a wind upon the earth, and the water subsided.” Being mindful of Noah, the text says, and of those with him in the ark, he directed the flood of water to halt so that little by little he might show his characteristic love and now give the good man a breath of fresh air, free him from the turmoil of his thoughts and restore him to a state of tranquility by granting him the enjoyment of daylight and a breath of fresh air. “ God sent a wind upon the earth, and the water subsided. The torrents of the depths and the sluice gates of heaven were shut off.”⁸

Genesis 8:2

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

Genesis 8:3

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

We are given the record not only of the building up of the Flood but also of the prevailing and now the ending of the Flood.

[**returned**] The word returned “receded” is the same word used of the waters at the Red Sea and the Jordan River that returned after God’s great works (Ex 14:26; Josh 4:18).

Genesis 8:4

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

[**Ararat**] In Armenia (2 Kings 19:37; Isaiah 37:38; Jeremiah 51:27).

The mountains of Ararat are located in the Lake Van region of eastern Turkey in the area of Armenia (known as Urtu in Assyrian inscriptions). This range of mountains (the

⁷ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

⁸ Ancient Christian Commentary on Scripture, Genesis, IntVarsity Press

highest peak reaching 17,000 feet) is also mentioned in 2 Kings 19:37, Isaiah 37:38 and Jeremiah 51:27. The Gilgamesh epic, however, describes the flood hero's ark coming to rest on a specific mountaintop, Mount Nisir in southern Kurdistan.

Modern Ararat is neither excluded nor necessarily identified as the resting place of the ark. The phrase locates it in the range of mountains in which Ararat is located. Efforts to discover a portion of the ark are not wrong in intent, but the truth of the Noachic flood does not depend upon the successful location of the ark.

[And the ark rested] The theme of “rest” seems to be quite strong throughout the story. The ark rested (v. 4); at first the dove could find no place to set its feet (v. 9; lit., “could not find a resting place for its feet”). When the ark came to rest on Ararat, this was more than a physical landing on dry ground. It was a new beginning; the world was clean and at rest. This precise reckoning of the date when the ark “rested” (a word similar in sound to Noah’s name) shows the care of the writer in chronology. God was speeding up the reversal of the processes which had precipitated the Flood.

[the seventh month, on the seventeenth day] *Why did the Holy Spirit want us to know this very date?*

Civil Calendar: The first month is *Tishri* (in the Fall) *Rosh Hoshana*

Religious Calendar: The first month is *Nisan* (in the Spring)

(Ex. 12:2) *This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

The Two Calendars

To help in understanding the two calendars and their relationship to prophecy we should recognize the difference between the two Jewish calendars. They have the old or Civil Calendar and also the new or Religious Calendar. The Civil New Year was celebrated on 1st of Tishre, Rosh HaShannah (Head of the Year). In Ex 12:2 God said to make Nisan the first month of the year to you, and the Religious calendar began at that time with Ninan becoming the first month.

Months	Old	New	
Tishre (Ethanium)	1	7	Sep - Oct
Cheshvan (Bul)	2	8	Oct - Nov
Chisleu	3	9	Nov - Dec
Tevet	4	10	Dec - Jan
Sh'vat	5	11	Jan - Feb
Adar	6	12	Feb - Mar

Nisan, Aviv	7	1	Mar - Apr
Ilyar (Zif)	8	2	Apr - May
Sivan	9	3	May - Jun
Tammuz	10	4	Jun - Jul
Av	11	5	Jul - Aug
Elul	12	6	Aug - Sep

New Beginnings

Jesus was Crucified on the 14th of Nisan;

In the grave: 3 days;

Resurrection: 17th of Nisan (the “7th month” of the Genesis Calendar)

Noah’s “new beginning” on the Planet Earth was on the anniversary—in anticipation—of our “new beginning” in Christ, 17th of Nisan, 7th month on the Genesis Calendar!

Earlier Sightings of the Ark

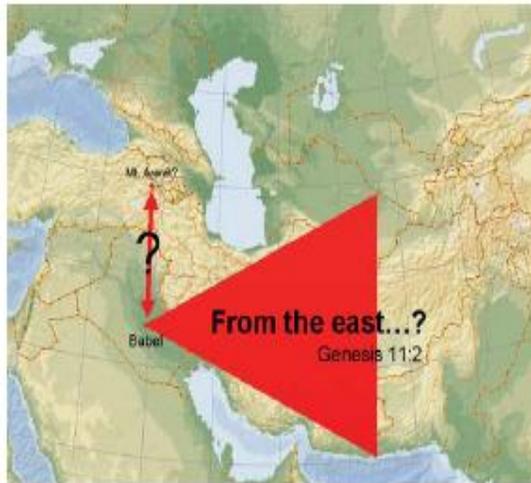
In the extreme eastern Turkey, near the border with Armenia and Iran. Except on the NW, where a spur nearly 2,200 m (7,000 ft) high merges with a long ridge, the mountain is completely isolated, being surrounded on all other sides by elevated plains ranging from 2,500 to 4,500 ft above sea level.

- Babylonian records
- Greek histories
- 275 B.C: Berossus, a Chaldean priest
- 30 B.C.: Hieronymus, the Egyptian
- 1st cent. B.C.: Nicholas of Damascus
- 70 A.D.: Josephus Flavius
- 350 A.D.: Epiphanius
- 1254: Haithon, Armenian King
- 13th century: Marco Polo references
- 1916: Russian Aviators; Czar interest; revolution interferes
- 1901-1904: George Hagopian
- 1952, 1955: Navarro visits (Died in 1960).
- 1970’s: Ed Davis, Ed Behling, George Jammal, et al
- February 20, 1993: CBS Prime Time Special, with photos

Consideration:

A hint to the location of the ark may be found in Gen 11:1-2.

(Gen. 11:1-2) ¹And the whole earth was of one language, and of one speech. ²And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.



Problem Mt. Ararat is North of Babel

It's possible we should be looking in the highlands of Iran for the ark. There are scholars who believe that this is where the ark came to rest.

Genesis 8:5

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

[**And the waters decreased continually**] The decrease of the waters was for wise reasons exceedingly slow and gradual—the period of their return being nearly twice as long as that of their rise.

Ramban: This verse is to be interpreted by transposition; the waters decreased continually until the tops of the mountains were seen in the tenth month, which is the month of Tammuz. Scripture thus informs us that during seventy-three days the waters decreased fifteen cubits. But we do not know the amount of the original decrease which enabled the ark to rest since Scripture did not find it necessary to inform us either of the number of cubits that the ark was submerged in the waters of the amount of the decrease.⁹

Genesis 8:6

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

⁹ Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

Genesis 8:7

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

[raven] Leviticus 11:15; 1 Kings 17:4-6; Job 38:41; Proverbs 30:17; Song 5:11; Isaiah 34:11; Luke 12:24.

Unlike pigeons or doves, which will return after being released, a raven's use to seamen is based on its line of flight. By noting the direction it chooses, a sailor may determine where land is located. The most sensible strategy is to release a raven first and then use other birds to determine the depth of the water and the likelihood of a place to land. A raven, by habit, lives on carrion and would therefore have sufficient food available.

[to and fro] The Hebrew means "going forth and returning."

Why the Raven Did Not Come Back; Chrysostom:

But for the present we need to explain the reason why the bird [the raven] did not come back. Perhaps, with the waters subsiding, the bird, being unclean, happened upon corpses of men and beasts and, finding nourishment to its liking, stayed there! This would have been something that proved to be no little sign of hope and encouragement for the just man [if the raven had returned].¹⁰

Genesis 8:8

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

Genesis 8:9

But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

[dove] The dove and the pigeon have a limited ability for sustained flight. Thus navigators use them to determine the location of landing sites. As long as they return, no landing is in close range. The dove lives at lower elevations and requires plants for food.

Genesis 8:10

And he stayed yet other seven days; and again he sent forth the dove out of the ark;

¹⁰ Ancient Christian Commentary on Scripture, Genesis, Intervarsity Press

Genesis 8:11

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

The **olive leaf** is a potent symbol of peace and restoration.

The wooden Ark had bobbed around in the floodwaters, until it came to rest upon the mountains of Ararat.....not Mt. Ararat, a specific peak...rather, somewhere on top of one of the mountains of the extensive Ararat mountain range that is in modern day Turkey. And, we're told the precise day: the 7th month, the 17th day of the month. But, it would be awhile before they could disembark. Forty more days passed, and Noah sent out a Raven, a scavenger bird, an unclean animal. It didn't come back, which indicated it had found food, likely dead things, and a place to nest, likely in the now uncovered mountaintops. Next a dove, a clean animal, was sent out, but it returned indicating that it had no food source or place to nest. A week later Noah sent out another dove, and this time it returned with a green, freshly picked Olive tree leaf in its beak. Another week passes, and the dove doesn't return, indicating that the water had receded to the tree line, or below. Quite remarkably, it is well known by Olive growers that they never have to fear flooding that would drown normal trees.....for an Olive branch will actually bear leaves while under the water.

Where did the dove get an olive leaf? Toras Menachem:

It is a plainly observable fact that the olive tree is an extremely hardy variety which is more resistant to extreme conditions than other plants. In fact our sages testify in numerous places to the strength of the olive tree. Therefore, at the literal level one could argue that while other trees were uprooted by the flood many olive trees remained. However, the foliage would obviously have been destroyed after being soaked in water for several months.

Consequently, the olive leaf brought back by the dove must have been a fresh leaf which had sprouted after the waters had subsided. This informed Noah that the waters had subsided from the earth, for even if the dove had taken a leaf from an olive tree on a mountain, it was still a sign that considerable time had passed since the mountain had become exposed, since the leaf would have taken time to sprout. ¹¹

¹¹ The Chumash, The Gutnick Edition, The Book of Genesis, Rabbi Chaim Miller

Genesis 8:12

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

	Event	Month/Day	Reference
7 days	Noah enters the Ark	2 / 10	7:7-9
↕	7 days later: rain begins	17	7:10-11
	40 days later: heavy rains stop	3 / 27	7:12
	110 days later: waters redede	7 / 17	7:24
150 days	Ark rests on Mt. Ararat		8:4
↕	74 days later: mtn tops visible	10 / 1	8:5
	40 days later: Raven sent out	11 / 11	8:6-9
	Dove #1 sent & returns	11 / 18	
	Dove #2 sent; returns with leaf	11 / 25	8:10
	Dove #3 sent; does not return	12 / 2	8:12
	22 days later: Water receded		
163 days	Noah saw dry land	1 / 1	8:13
<u>57 days</u>	Land completely dry; exited ark	2 / 27	8:14-19
377 days		1 year 17 days	

Genesis 8:13

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

[the first day of the month] On the first day of the first month:

1. The flood ended (Genesis 8:13).
2. The tabernacle was set up (Exodus 40:2).
3. The temple was sanctified (2 Chron. 29:17).
4. The captives returned (Ezra 7:9).
5. Jews separated from strange wives (Ezra 10:17).
6. The sanctuary will be cleansed (Ezekiel 45:18).

[covering of the ark] There is a Jewish tradition that says awnings were hung over the place of light so they could not see the dead.

Ramban: In the first month, which is the month of Tisheri, the waters were dried up, and in the second month, which is the month of Marcheshvan, on the twenty-seventh day

thereof, was the earth dry. Know that after the Sages agreed that it was in the month of Tishri that the world was created – as [is evidenced by the text of the prayer for the New Year which] they formulated, i.e., “This day, on which was the beginning of Thy work, is a memorial of the first day,” and by the fact that the Scriptural order of the seasons is seedtime and harvest, and cold and heat – that the beginning of the year is reckoned from Tishri. And so also were the months reckoned from Tishri until we reached the exodus from Egypt.¹²

Genesis 8:14

And in the second month, on the seven and twentieth day of the month, was the earth dried.

[And in the second month, on the seven and twentieth day of the month] Noah was in the ark a year and seventeen days:

1. Before rain began, seven days (Genesis 7:10)
2. During rain that began seventeenth day of second month (Genesis 7:11)
3. Left the ark twenty-seventh day of second month the next year (Genesis 8:14)

Duration of the Deluge; Ephrem the Syrian:

The springs of the abyss and the floodgates of heaven were open forty days and forty nights and “the ark was afloat for one hundred fifty days.” But after one hundred fifty days the waters began to subside and the ark came to rest on Mt. Qardu. (Following the Peshitta, Ephrem locates the resting of the ark not on Ararat but on Mt. Qardu, in the northern Iraq)

In the second month, that is, Iyor, “on the twenty-seventh day of the month, the earth was dry. Therefore Noah and those with him had been in the ark three hundred sixty-five days, for from the seventeenth of the second month, that is Iyor, until the twenty-seventh of the same month the following year, according to the lunar reckoning, there were three hundred sixty-five days.”¹³

¹² Ramban, Nachmanides, Commentary on the Torah, Genesis, Rabbi C. Chavel, Shilo Publishing House

¹³ Ancient Christian Commentary on Scripture, Genesis, Intervarsity Press

From Barnes Notes on the Old Testament:

Noah delays apparently another month, and, on the first day of the new year, ventures to remove the covering of the ark and look around. The date of the complete drying of the land is then given. The interval from the entrance to the exit consists of the following periods:

Rain continued	40 days
Waters prevailed	150 days
Waters subside	99 days
Noah delays	40 days
Sending of the raven and the dove	20 days
Another month	29 days
Interval until the 27th of the 2nd month	<u>57 days</u>
Sum-total of days	365 days

Hence, it appears that the interval was a lunar year of three hundred and fifty-six days nearly, and ten days; that is, as nearly as possible, a solar year. This passage is important on account of the divisions of time which it brings out at this early epoch. The week of seven days is plainly intimated. The lunar month and year are evidently known. It is remarkable that the ten additional days bring up the lunar year in whole numbers to the solar. It seems a tacit agreement with the real order of nature. According to the Hebrew text, the deluge commenced in the 1656th year of the race of man. According to all texts it occurred in the time of Noah, the ninth in descent from Adam.¹⁴

The flood began in the 600th year, 2nd month, 17th day of Noah's life (7:11). It rained 40 days and nights (7:12); the waters continued to increase (7:18), reaching their highest point on the 150th day (7:24), which figure includes the 40 days of 7:12. The ark rested somewhere in the mountain range known as Ararat (i.e. Armenia, 8:4) on the 7th month, 17th day (i.e. 74 more days). There followed 40 days before Noah sent out the raven (8:6-7), and three periods of 7 days related to the three releasings of the dove (8:8-12, cp. v. 10 "yet *other* seven days"). Thus far there were 285 days. The period between the removal of the covering of the ark (601st year, 1st month, 1st day, v. 13) and the third sending forth of the dove is 29 days (deduced by comparing 8:13 with the date of entering the ark, 7:11). Finally, a comparison of 8:13 with vv. 14-16 indicates a further 57 days' wait before Noah and his family went forth to the dry earth, or 371 days in all, which figure agrees when 7:11 is deducted from 8:14—12 months of 30 days plus 11 days. (The Jews count both the beginning and ending day of a sequence.) But the actual elapsed time was exactly a solar year. This is established by multiplying the 12 months, of 7:11 and 8:14,

¹⁴ Barnes Notes on the Old Testament, Electronic Edition STEP Files Copyright © 1999, Findex.Com. All rights reserved.

by the 29 1/2 days which comprise a lunar month. The total is 354 days. Add 11 days (17th to 27th of 2nd month, 7:11 and 8:14)—a total of 365 days, one solar year.

It is so interesting to note that for some reason, God wants us to know the exact month to the day, which certain stages of the flooding, and its receding, occurred. For instance, we see that on the FIRST month, the FIRST day.....that is, the first day of a new year, as the Jews call it, *Rosh Hoshanna*, it was safe to remove the covering over the Ark, and all that remained was for the ground to dry up enough for the Ark's inhabitants to set foot on it again. It was on the 2nd month, the 27th day that God instructed Noah that he could now resume life on the soil of the earth.

How interesting it is that the selfsame flood that destroyed the old also purified and made way for the new. Death of that which was corrupted was needed in order to prepare for new life. And, again, we have a type and a shadow of what was to come. For Christ, called Living Water in the NT, is what this all pointed to. Our old natures die, and we are purified through this Living Water. And, it sets up all the symbolic meaning of water baptism. Through death, we are brought to new life.

Genesis 8:15

And God spake unto Noah, saying,

Genesis 8:16

Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Ten Commands to Noah

1. Make an ark (Genesis 6:14-16).
2. Take animals into ark (Genesis 6:19-20).
3. Take food for all in the ark (Genesis 6:21).
4. Enter the ark (Genesis 7:1-5).
5. Leave the ark (Genesis 8:16-17).
6. Bring animals out (Genesis 8:17).
7. Do not eat blood (Genesis 9:4).
8. Capital punishment for murder (Genesis 9:5-6).
9. Multiply and replenish the earth (Genesis 9:1,7).
10. Rule the earth (Genesis 9:2,7,9-17).

Leaving The Ark; Toras Menachem:

In chapter 6, verse 20, when the Torah describes which animals would enter the ark, Rashi writes, "they came by themselves, and all that the ark accepted, he brought into it."

From this we see that the entry of animals into the ark was miraculous in the sense that: a) The appropriate number of animals came automatically of their own accord. b.)

They did not kill each other on the way. c.) The ark miraculously rejected those animals that were unfit.

From this information alone, Rashi left the reader to conclude that the entire organization of animals within the ark continued in the same miraculous fashion in which it had begun, which explains why the animals did not attack each other.

Thus, in effect, Noah and his family enjoyed in the ark a taste of the Messianic era when animals will co-exist in peace, Isaiah 11:6-9.

And this explains why Noah was reluctant to leave the ark, for he was exposed to a sublime level of supernatural behavior which resembled the Messianic era.

Nevertheless, God told Noah to, "leave the ark," since his mission in life was not to isolate himself in an atmosphere of holiness, but rather to, "be fruitful and multiply and fill the earth!"¹⁵

The Last Word, Chumash:

A person might be tempted to lock himself away in an "ark" of personal spirituality. The Torah however teaches a Jew that he must, "Go out of the ark..." and take responsibility for the world around him. (Likutei Sichols vol. 25 PP.; 34)¹⁶

Genesis 8:17

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

[breed abundantly] The phrase "breed abundantly" is only found here.

[be fruitful, and multiply upon the earth] Genesis 1:22,28; Genesis 8:17; Genesis 9:1-7.

The Book of Jasher: Jasher 6:31-42

31 And Noah prayed unto the Lord, and cried unto him on account of this, and he said, O Lord help us, for we have no strength to bear this evil that has encompassed us, for the waves of the waters have surrounded us, mischievous torrents have terrified us, the snares of death have come before us; answer us, O Lord, answer us, light up thy countenance toward us and be gracious to us, redeem us and deliver us.

32 And the Lord hearkened to the voice of Noah, and the Lord remembered him.

33 And a wind passed over the earth, and the waters were still and the ark rested.

34 And the fountains of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.

35 And the waters decreased in those days, and the ark rested upon the mountains of Ararat.

36 And Noah then opened the windows of the ark, and Noah still called out to the Lord at that time and he said, O Lord, who didst form the earth and the heavens and all that are

¹⁵ The Chumash, The Gutnick Edition, The Book of Genesis, Rabbi Chaim Miller

¹⁶ The Chumash, The Gutnick Edition, The Book of Genesis, Rabbi Chaim Miller

therein, bring forth our souls from this confinement, and from the prison wherein thou hast placed us, for I am much wearied with sighing.

37 And the Lord hearkened to the voice of Noah, and said to him, When thou shalt have completed a full year thou shalt then go forth.

38 And at the revolution of the year, when a full year was completed to Noah's dwelling in the ark, the waters were dried from off the earth, and Noah put off the covering of the ark.

39 At that time, on the twenty-seventh day of the second month, the earth was dry, but Noah and his sons, and those that were with him, did not go out from the ark until the Lord told them.

40 And the day came that the Lord told them to go out, and they all went out from the ark.

41 And they went and returned every one to his way and to his place, and Noah and his sons dwelt in the land that God had told them, and they served the Lord all their days, and the Lord blessed Noah and his sons on their going out from the ark.

42 And he said to them, Be fruitful and fill all the earth; become strong and increase abundantly in the earth and multiply therein.¹⁷

Genesis 8:18

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

Genesis 8:19

Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

The Ark Prefigures Deliverance Through the Church; Maximus of Turin:

For as Noah's ark preserved alive everyone whom it had taken in when the world was going under, so also Peter's church will bring back unhurt everyone whom it embraces when the world goes up in flames. And as a dove brought the sign of peace to Noah's ark when the flood was over, so also Christ will bring the joy of peace to Peter's church when the judgment is over, since he himself is dove and peace, as he promised when he said "I shall see you again and your heart will rejoice."¹⁸

The Order of Boarding and Leaving; Ambrose:

Now let us examine why, at the moment of entering the ark, the order of entry was that Noah entered first with his sons, then his wife and the wives of his sons, but when they got out, the order of exit was changed. In fact it is written, "Go forth from the ark, you and your wife, and your sons and your sons' wives with you." According to the literal meaning of the Scripture wants to emphasize the abstinence from the faculty of generation at the moment of the boarding on the ark and the use of this faculty at the moment of disembarking. At the beginning of the deluge the father entered first with his

¹⁷ The Book of Jasher, Published by JH Perry & Company, 1887

¹⁸ Ancient Christian Commentary on Scripture, Genesis, Intervarsity Press

sons and the sons with the father, secondly his wife and the wives of his sons. There is no mixing of the sexes at the boarding, but there is at the disembarking. In a plain way, through the order of the people boarding, it is being made clear to the righteous that the time when death loomed over everybody was not suitable to concubinage and erotic pleasures... With good reason, later after the deluge ended, marriage was again in use and considered for the generation of other men.¹⁹

Genesis 8:20

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

Now we see why Noah took seven of the clean beasts and only two of the unclean? He is now offering the clean beasts as sacrifices.

Facts about Altars

1. Mosaic laws of altar construction (Exodus 20:24-26; Deut. 27:5-7; Joshua 8:30-31)
2. Altars used in idolatry (Judges 6:25; 1 Kings 12:32; 1 Kings 16:32; 1 Kings 18:26; 2 Kings 16:10; 2 Kings 23:12,15; Isaiah 27:9; Isaiah 65:3; Hosea 8:11; Acts 17:23)
3. Two kinds of altars in the tabernacle/temple:
 - (1) Altar of burnt offerings—the brazen altar (Exodus 27:1-8; Exodus 38:1-7)
 - (2) Altar of incense—the golden altar (Exodus 30:1-10; Exodus 37:10-16; Exodus 39:38)
4. Christian altars (Matthew 5:23-24; Hebrews 13:10)
5. Heaven altar (Rev. 6:9; Rev. 8:3-5; Rev. 9:13; Rev. 14:18; Rev. 16:7; cp. Hebrews 8:5; Hebrews 9:23)
6. Future Jewish altar (Rev. 11:1)
7. Millennial altar (Ezekiel 40:47; Ezekiel 41:22; Ezekiel 43:13-27; Ezekiel 45:19; Ezekiel 47:1)

This is the first mention of sacrificial worship since the days of Cain and Abel (4:3-5); yet we may assume that the principle of sacrificial worship was perpetuated through the line of faithful people (ch. 5). In joyful and magnificent devotion to the Lord, Noah sacrificed animals and birds from all the clean animals and birds he had preserved on the ark (7:2).

Noah well understood, by now, the impact of what had just transpired. And, in verse 20, in an absolutely appropriate response, he built an Altar and sacrificed of every kind of clean animal to the Lord. The first act of the new order of mankind was to honor God. Yet, as we'll soon see, this newly purified world, beginning in righteousness, thoroughly understanding sin and its awful and destructive consequences, would not stay clean for long.

¹⁹ Ancient Christian Commentary on Scripture, Genesis, Intervarsity Press

But, this sacrifice of Noah also shows us at least one rather important reason that God ordered that 14..... that is, 7 pairs....of clean animals were brought on board the Ark. If Noah was going to sacrifice from every single species of clean animal (which he did), had there been only a single pair of each clean species brought on board, this first sacrifice would have signaled the extinction of that species. Further, by performing this series of sacrifices, Noah affirmed that he would take up the mantle of the line of Seth: the godly line of people. What were the unclean animals used for? Why were they even retained, instead of just being allowed to die out in the flood? Well, without getting too graphic, later on we will find that several of the unclean variety of animals lives on a scavenger diet. The corpses of dead people and animals may have been strewn everywhere as the waters receded. These animals would have thrived on this huge “food” supply, and they certainly served a useful purpose, cleaning up the landscape, just as vultures and other scavengers do today.

And, we should not forget the principle of our Universe that everything has an opposite. If there was clean there had to be unclean. But, I also want to make something quite clear about that which God ordains as unclean; by no means are all unclean animals scavengers. In fact, there appears to be no behavior pattern, nor physical characteristic, no particular kind of food they eat, or any other thing that we can put our finger on to understand why God designated certain animals to be unclean. There have been many theories put forth, but absolutely none hold water. We simply need to grasp that God is sovereign; that He makes decisions and choices that He usually doesn't reveal the reasoning behind. So, if you leave here tonight with one understanding about clean and unclean let it be this: Unclean animals are not some broad category of bad animals; clean animals are not inherently better than unclean animals; unclean animals are not defective animals, nor are they animals of less importance to God. They are nothing neither more nor less than a choice made by the Creator for His own good reason. And, He has never shared the reasoning behind that choice with mankind.²⁰

Genesis 8:21

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

[smelled] *ruwach* (H7306), to breathe, smell. Used of God (Genesis 8:1; Leviticus 26:31), man (Genesis 27:27; Exodus 30:38), and animals (Job 39:25), and should be understood in the same sense regarding all. God has a body and can therefore smell.

[sweet] *niychowach*, (H5207), *nee-kho'-akh*; or *niychoach*, *nee-kho'-akh*; from Hebrew 5117 (*nuwach*); properly restful, i.e. pleasant; abstract delight :- sweet (odour). The “soothing” aroma reflects the ongoing play with the name “Noah” in the narrative. Noah

²⁰ Torahclass.com

comforted God (an idea perhaps related to the doctrine of propitiation—cf. Rom 3:25) by this offering of expiation and thanksgiving (cf. Lev 1:9).

[I will not again curse the ground any more for man's sake] The 10th prophecy in Genesis (Genesis 8:21-22, fulfilled and being fulfilled). Next, Genesis 9:9. It predicted that God would not curse the ground anymore; that He would not destroy every living creature again as He had done; and that there would be eternal planting, harvesting, cold and heat, summer and winter, and day and night on the earth.

[the imagination of man's heart is evil from his youth] Though the Bible presents no philosophical or systematic arguments concerning humanity's depravity or the cause of it, the fact of the universality of sin is everywhere affirmed in the Bible. Through Adam's sin, sin and death entered the world, bringing condemnation to all humans.

God Accepts Noah's Sacrifice; Chrysostom:

The Scripture says, "And the Lord smelled a sweet odor," that is, he accepted the offerings. But do not imagine that God has nostrils, since God is invisible spirit. Yet what is carried up from the altar is the odor and smoke from burning bodies, and nothing is more malodorous than such a savor. But that you may learn that God attends to the intention of the one offering the sacrifice and then accepts or rejects it. Scripture calls the odor and smoke a sweet savor.²¹

Genesis 8:22

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

Now as this man Noah comes forth from the ark, he stands in a most unique position. He stands in the position of being the head of the human race again—the same position Adam had. It is said that we are all related to Adam, but we are closer kin than that: we are all related in Noah. In one sense, Noah is the father of all of us today.

The last 2 verses of chapter 8 reveal a couple of important pieces of information: 1) that God accepted Noah's sacrifices; He found them pleasing. 2) That God was never again going to destroy all land inhabiting creatures the way he had just finished doing: with a deluge of water. And, 3) please notice the phrase in verse 21 that says: "*.....since what the human heart forms is evil from its youth....*"

The human heart forms evil from its youth. What could be a more direct admission by The Almighty than this, that man has a problem; he has evil in him. Where does God pin the problem of evil in mankind on the Devil? He doesn't. Don't get me wrong: Satan is real, and he entices men to do evil. But, Satan did not create evil; Satan was a created being just like anything else and he made a moral choice and became evil embodied to the fullest. Rather, he simply takes advantage of the evil inclination that is in us, by means of deception. Where it says heart forms evil "from its youth", "from its youth" is

²¹ Ancient Christian Commentary on Scripture, Genesis, IntersVarsity Press

written as *mine'araw* in Hebrew. This literally means “from his awakening”. So, perhaps a better rendering of that phrase would be: “.....*since what the human heart forms is evil from his awakening*”. Rabbi Judan (one of the great ancient Jewish sages) explains that this means from the time a human has awareness. The sages argued whether awareness took place in the womb or immediately upon birth, or very shortly thereafter. But, either way, the point is that all persons are born with hearts that “form” evil. That is what is being said here in Verse 21. And, it is NOT saying that a human heart is only evil.....not at all. It is not saying that babies are automatically born with a 100% evil inclination. We are not born 100% evil. If you don't know God from a peanut, you are not 100% evil. No, this important statement by God is simply acknowledging that everyone is born with an evil inclination; but, due to the principle of opposites, everyone is also born with a good inclination as well.

Immediately following the Flood, the Earth was a very different place from what it had been just a few short months earlier. The Oceans were more extensive, and therefore, there was less land surface than before the Flood. The land was nearly barren of vegetation and devoid of animal life. The mist that enveloped the air and watered the vegetation was gone. The formerly even and temperate world climate had more radical swings. Seasons became more pronounced, and as a result, more important because the growth of plants for food depended on temperature, and certain amounts of sunlight to be present. And, most dramatically, only 8 people and a handful of animals were left to inhabit, and then to repopulate, the entire surface of the earth.

But, more than that, we see this: Noah was the new Adam. From him would all mankind spring. You and I are all related to Noah, even more closely than we are to Adam. But, Noah and Adam operated from very different paradigms.....their situations were quite at opposite poles. Adam was created as perfection, and created into a world of absolute perfection. He was created in the image of God. Noah, though, was born into a world of Imperfection. For, although Noah was declared righteous in God's eyes, Noah, just like us, was born with a fallen nature into a fallen world. Because Noah trusted and obeyed God, God simply declared Noah righteous. This most fundamental principle of Salvation.....trusting God and being credited (as opposed to earning) righteousness..... is the same exact principle that we all count on today; and it is present right here in the OT, in Genesis. As Adam was created in the image of God, so Noah was “created”, so to speak, in the image of Adam. An era ended and a new one had begun. This universally sinful state of the world, of which Noah was the patriarch, represented the new basis of how God would deal with the post-flood world and all its aspects.....quite apart from how it was for Adam..... quite apart from how it would be with the eventual advent of Christ.....and still quite apart from how it will be someday in the not too distant future.

We are going to see the tremendous differences between the Old World before the Flood, and the New post-flood world, immediately as we start to read Genesis 9.

Ten Eternal Things of the Noahic Covenant

1. Earth (Psalm 78:69; Psalm 104:5; Psalm 119:90; Eccles. 1:4; 2 Peter 3:13; Rev. 21-22)
2. All living creatures (Genesis 8:21; Genesis 9:10-16)
3. Seedtime, planting by men (Genesis 8:22)
4. Harvest, reaping by men (Genesis 8:22)
5. Cold (Genesis 8:22; Job 38:22-23,29)
6. Summer (Genesis 8:22; Psalm 74:17)
7. Winter (Genesis 8:22; Psalm 74:17)
8. Day (Genesis 8:22; Psalm 72:17; Psalm 89:29,36)
9. Night (Genesis 8:22; Psalm 89:29,37)
10. Generations of natural people (Genesis 8:22; Genesis 9:12,16)

Post-Flood Changes

- Thermal blanket gone
- End of universal climate
- Atmospheric pressure reduced 50%
- Extended longevities now decline...
- More oceans, less land

Thirty-three Acts of God in Genesis 6-9

1. Said (Genesis 6:3-21; Genesis 7:1; Genesis 8:15,21; Genesis 9:1-17)
2. Saw (Genesis 6:5; Genesis 7:1)
3. Repented (Genesis 6:6-7), i.e. changed His mind.
4. Was grieved (Genesis 6:6)
5. Determined (Genesis 6:7,13,17-18)
6. Prophesied (Genesis 6:7,13,17-18; Genesis 7:4; Genesis 8:21-22; Genesis 9:6-17,25-27)
7. Was gracious (Genesis 6:8)
8. Fellowshiped with man (Genesis 6:9)
9. Looked (Genesis 6:12)
10. Made a discovery (Genesis 6:5,12; Genesis 7:1)
11. Commanded (Genesis 6:14-22; Genesis 7:2-5; Genesis 8:16-17; Genesis 9:1-17)
12. Gave a plan (Genesis 6:15-16,19-21)
13. Made a covenant (Genesis 6:18; Genesis 9:1-17)
14. Saved lives on basis of righteousness (Genesis 7:1)
15. Exercised foresight (Genesis 6:18-21; Genesis 7:2-4; Genesis 9:1-17)
16. Fulfilled prophecy (Genesis 7:10-12,19-24)
17. Shut the door to the ark (Genesis 7:16)
18. Made promises (Genesis 6:17-18; Genesis 7:4; Genesis 8:21-22; Genesis 9:9-17)
19. Fulfilled promises (Genesis 7:10-12,19-24)
20. Remembered (Genesis 8:1)
21. Made wind to pass over earth (Genesis 8:1)
22. Gave rain (Genesis 7:12)

23. Stopped rain (Genesis 8:2)
24. Opened fountains of the deep (Genesis 7:11)
25. Stopped fountains of the deep (Genesis 8:2)
26. Smelled (Genesis 8:21)
27. Thought in His heart (Genesis 8:21)
28. Vowed to man (Genesis 8:21-22)
29. Blessed man (Genesis 9:1)
30. Gave laws (instituted human government), Genesis 9:1-7)
31. Guaranteed natural laws (Genesis 8:22)
32. Guaranteed eternal generations of natural people on the earth (Genesis 8:22; Genesis 9:12,16)
33. Sent destruction to wicked men (Genesis 7:21)²²

Observations by McGee:

I want you to see a great spiritual truth that we have here in the eighth chapter in this account of the raven and the dove. After Noah had spent over a year in the ark, he sent forth a raven, and the raven never came back. But the dove kept coming back and even brought in its beak a little bit of greenery, an olive leaf. I do not know why the dove and olive leaf have always been symbolic of peace, but they are. I cannot quite see that that is exactly the message of the dove's second return. But when the dove did not return at all, that was the sign that the judgment was over and that peace had returned to the earth. But, of course, man going out of the ark is the same type of man that all the sons of Adam were who had provoked the Flood as a judgment from God in the first place. You are going to see that there is not too much improvement in man after the Flood; in fact, there is none whatsoever.

There is a great spiritual lesson here which I would not have you miss for anything in the world. Noah is engaged here in "bird-watching." He sends out the raven, and the raven does not come back. Why didn't that raven come back? You must recognize what that raven eats—it feeds on carrion. There was a whole lot of flesh of dead animals floating around after the Flood, and that was the kind of thing this old crow ate. He did not return to the ark because he was really going to a feast, and he was having a very wonderful time. The raven was classified as an unclean bird, by the way.

The dove is a clean bird and is so listed later on in Scripture. Remember that Noah took into the ark both the clean and the unclean animals. The dove brought back information: it was a regular homing pigeon. With the dove's second trip, Noah was now a confirmed bird-watcher—and the dove brought back evidence that the dry land was appearing. The third time, the dove did not return, and Noah knew that the waters of judgment were gone.

I have said before that all great truths of the Bible are germane in Genesis. The Bible teaches that the believer has two natures, an old and a new nature: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

²² Dakes Study Notes

The clean and the unclean are together. You and I as believers have these two natures. Our Lord said: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). And Paul writes: “For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not” (Rom. 7:18).

Paul spoke of a struggle between the two natures. And there is a struggle today between the old nature and the new nature of a believer.

The raven went out into a judged world, but he found a feast in the dead carcass because that is the thing he lived on. The bloated carcass of an elephant would have made him a banquet; I tell you, it would have been for him a bacchanalian orgy. Back and forth, he restlessly went up and down. May I say to you, that is the picture of the old nature; the old nature is like that raven. The old nature loves the things of the world and feasts on them. That is the reason so many people watch television on Sunday night and do not go to church. Don’t tell me that you have some good excuse for that. You do have an old nature, but that is no excuse because you ought not to be living in the old nature.

The dove went out into a judged world, but she found no rest, no satisfaction, and she returned to the ark. The dove represents the believer in the world. The old raven went out into the world and loved it. When he found that old carcass, he probably thought the millennium had arrived! You see, it is a matter of viewpoint. A professor said to me, “This matter of what’s right and wrong is relative.” He’s right; it is. It is what God says is right, and it is what the professor says is wrong—and he does not find very much that is wrong, by the way. What God says is wrong *is* wrong. The believer is told, “Love not the world, neither the things that are in the world ...” (1 John 2:15). You and I are living in a judged world today. We are in the world, but not of it. We are to use it, but not to abuse it. We are not to fall in love with it, but we are to attempt to win the lost in this world and get out the Word of God. Our Lord told us, “... Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). Let’s take care of our job down here and get out the Word of God—that is the important thing. The dove recognized what kind of a world she was in, and she found no rest. She found rest only in the ark, and that ark sets forth Christ if you please.

Let me ask you this very personal question: What kind of bird are you? Are you a raven or a dove? If you are a child of God, you have both natures—but which one are you living in today? Do you love the things of God, or don’t you?²³

²³McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

Book of Enoch:

11) THE BOOK OF NOAH

65.1 And in those days, Noah saw the Earth had tilted and that its destruction was near.

65.2 And he set off from there and went to the ends of the Earth and cried out to his great-grandfather Enoch; and Noah said three times in a bitter voice: "Hear me, hear me, hear me!"

65.3 And he said to him: "Tell me, what is it that is being done on the Earth, that the Earth is so afflicted and shaken, lest I be destroyed with it!"

65.4 And immediately there was a great disturbance on the Earth and a voice was heard from Heaven and I fell upon my face.

65.5 And my great-grandfather Enoch came, stood by me, and said to me: "Why did you cry out to me, with such bitter crying and weeping?"

65.6 And a command has gone out from the Lord against those who dwell upon the dry ground that this must be their end. For they have learnt all the secrets of the Angels, and all the wrongdoings of the satans, and all their secret power, and all the power of those who practice magic arts, and the power of enchantments, and the power of those who cast molten images for all the Earth.

65.7 And further, how silver is produced from the dust of the earth and how soft metal occurs on the earth.

65.8 For lead and tin are not produced from the earth, like the former; there is a spring which produces them, and an Angel who stands in it, and that Angel distributes them."

65.9 And after this, my great-grandfather Enoch took hold of me with his hand, and raised me, and said to me: "Go, for I have asked the Lord of Spirits about this disturbance on the earth."

65.10 And he said to me: "Because of their iniquity, their judgment has been completed, and they will no longer be counted before me; because of the sorceries they have searched out and learnt, the Earth and those who dwell upon it will be destroyed.

65.11 And for these, there will be no place of refuge, for ever, for they showed to them what is secret, and they have been condemned; but not so for you, my son; the Lord of Spirits knows that you are pure and innocent of this reproach concerning the secrets.

65.12 And he has established your name among the Holy, and will keep you from amongst those who dwell upon the dry ground; and he has destined your offspring in righteousness, to be kings, and for great honours. And from your offspring will flow out a spring of the Righteous and Holy, without number forever."

66.1 And after this, he showed me the Angels of Punishment, who were ready to come and release all the forces of the water, which is under the earth, in order to bring judgment and destruction on all those who reside and dwell upon the dry ground.

66.2 And the Lord of Spirits commanded the Angels who were coming out, not to raise their hands, but to keep watch; for those Angels were in charge of the forces of the waters.

66.3 And I came out from before Enoch.

67.1 And in those days, the word of the Lord came to me, and he said to me: "Noah, behold; your lot has come up before me, a lot without reproach, a lot of love and uprightness.

67.2 And now the Angels are making a wooden structure, and when the Angels come out from that task, I will put my hand on it, and keep it safe. And a change shall take place

so that the dry ground may not remain empty.

67.3 And I will establish your offspring before me, forever and ever, and I will scatter those who dwell with you, over the face of the dry ground. I will not again put them to the test, on the face of the Earth, but they will be blessed and increase on the dry ground in the name of the Lord."

67.4 And they will shut up those Angels, who showed iniquity, in that burning valley, which my great-grandfather Enoch had shown to me previously, in the west, near the mountains of gold and silver and iron and soft metal and tin.

67.5 And I saw that valley, in which there was a great disturbance, and a heaving of the waters.

67.6 And when all this happened, from the fiery molten metal, and the disturbance, which disturbed the waters in that place, a smell of sulphur was produced, and it was associated with those waters. And that valley of the Angels, who led men astray, burns under the ground.

67.7 And through the valleys of that same area, flow out rivers of fire where those Angels will be punished, who led astray those on the dry ground.

67.8 And in those days, those waters will serve the kings, and the mighty, and the exalted, and those who dwell upon dry ground, for the healing of soul and body, but also for the punishment of the spirit. And their spirits are so full of lust that they will be punished in their bodies, for they denied the Lord of Spirits. And they see their punishment every day yet they do not believe in His Name.

67.9 And the more their bodies are burnt, the more a change will come over their spirits, for ever and ever; for no one can speak an idle word in front of the Lord of Spirits.

67.10 For judgment will come upon them, for they believe in the lust of their bodies, but deny the spirit of the Lord.

67.11 And those same waters will undergo a change in those days; for when those Angels are punished in those days, the temperature of those springs of water will change, and when the Angels come up, that water of the springs will change, and become cold.

67.12 And I heard the Holy Michael answering and saying: "This judgment, with which the Angels are judged, is a testimony for the kings and the mighty who possess the dry ground.

67.13 For these waters of judgment serve for the healing of the bodies of the kings, and for the lust of their bodies; but they do not see, and do not believe, that these waters will change, and will become a fire which burns forever."

68.1 And after this, my great-grandfather Enoch gave me the explanation of all the secrets, in a book, and the parables that had been given to him; and he put them together for me, in the words of the Book of Parables.

Book of Enoch:

89.1 And one of those four, went to a white bull, and taught him a mystery, trembling as he was. He was born a bull, but became a man, and built for himself a large vessel, and dwelt on it, and three bulls went with him in that vessel, and they were covered over.

89.2 And, again, I raised my eyes to Heaven and saw a high roof with seven water channels on it, and those channels discharged much water into an enclosure.

89.3 And I looked again, and behold, springs opened on the floor of that large enclosure, and water began to bubble up, and to rise above the floor. And I looked at that enclosure until its whole floor was covered by water.

89.4 And water, darkness, and mist increased on it, and I looked at the height of that water, and that water had risen above that enclosure and was pouring out over the enclosure, and it remained on the earth.

89.5 And all the bulls of that enclosure were gathered together, until I saw how they sank, and were swallowed up, and destroyed, in that water.

89.6 And that vessel floated on the water, but all the bulls, elephants, camels, and asses sank to the bottom, together with all the animals, so that I could not see them. And they were unable to get out, but were destroyed, and sank into the depths.

89.7 And, again, I looked at that vision until those water channels were removed from that high roof, and the chasms of the Earth were made level, and other abysses were opened.

89.8 And the water began to run down into them, until the earth became visible, and that vessel settled on the earth and the darkness departed, and light appeared.

89.9 And that white bull, who became a man, went out from that vessel, and the three bulls with him. And one of the three bulls was white, like that bull, and one of them was red as blood, and one was black. And that white bull passed away from them.