

Subj: **No Subject**

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Noah And The Ark

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1. We read in Gen. 6. 1-3: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

A. When men began to multiply. Hebrew-rabab (raw-bab): to increase, be more, or to be many.

B. The sons of God. Referring to those who followed God; those who were at first obedient unto Him.

C. Saw the daughters of men.

a. Saw-Hebrew-raah (raw-aw): to behold or to meet (on a personal basis); to enjoy, to have experience with, to stare upon, to take heed, or to pay attention to.

b. Men-Speaking of those who were wicked; those who chose not to walk with, or to be obedient to God.

D. That they were fair. Hebrew-towb (tobe): a good thing or sight; beautiful, cheerful, favorable, most pleasant, sweet, or kind.

E. They took them wives of all which they chose. They chose wives according to their own wicked desires; not as God desired, or as the Spirit of God led them to do.

F. My Spirit. Hebrew-ruwach (roo-akh): wind or breath. Referring to the Spirit of God in his divine presence upon the earth. God was speaking these words in his divine anger, because of how mankind had become so wicked.

G. Shall not always strive with man. Hebrew-diyn (deen) or duwn (doon): to contend with, or to be patient with, while withholding judgment upon.

H. For that he is flesh. Hebrew-basar (baw-sawr): to be of a sinful nature, or to be unrighteous in the sight of God; having sinful thoughts and desires.

I. Yet his days shall be an hundred and twenty years. Speaking of the amount of time that God gave unto mankind in which to repent. During this time, Noah and his three sons built the ark. This was not necessarily because

God could not give Noah a faster building plan, but because God wanted this time to be spared; in order to give mankind a last opportunity to repent and turn from sin.

2. Gen. 6:4-6 tells us: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men,

and they bare children to them, the same became mighty men which were old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at his heart."

A. There were giants in the earth in those days. Hebrew-nephiyl or nephil (nef-eel): a bully or tyrant; figuratively speaking of those who love to overthrow or upset (the lives of others); not necessarily limited to large physical size, but one who is full of wickedness and evil desires, and who's motive is to turn others into such; possibly coming from the Canaanites.

B. When the sons of God came in unto the daughters of men, and they bore children to them. By "sons of God," this is referring to those who walked with God, or who had a Godly image. By "daughters of men," this is speaking of the descendants of Cain. This was very displeasing unto God.

C. The same became mighty men. Hebrew-gibbowr (ghib-bore): powerful, warrior, tyrant, strong, or valiant; to act in such a manner that is not authorized or approved by God, unto others.

D. Which were of old. In other words, they had been around since the first generations.

E. Men of renown. Hebrew-shem (shame): a mark or sign of opposition (to the will of God); to be of an ungodly character, and to continually present the evidence of being of such character.

F. And God saw that the wickedness of man was great in the earth. Hebrew-rab: abundant (in quantity or amount); exceedingly large; continually increasing; plentiful.

G. And that every imagination of the thoughts of his heart. Hebrew-yetser (yay-tsar): the conception of (every thought); the initial beginning of; the complete (thought).

H. Was only evil. Hebrew-rah (rah): bad, displeasing (to God); harmful (to one's own soul as well as to others); mischief, naughty, troublesome, wicked, or wretched.

I. Continually-Hebrew-yown (yome): always; at all times; speaking of every moment of every day, throughout one's entire life.

J. And it repented the Lord that He had made man on the earth. Hebrew-nacham (naw-kham): to be sorry for, or to regret (the creation of mankind); to realize a mistake, and to desire for conditions to be different.

K. And it grieved Him at his heart. Hebrew-atsab (aw-tsab): to cause to be sorry for; to be displeased.

3. God goes on to tell us in Gen. 6:7: “And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”

A. I will destroy man. Hebrew-machah (maw-khaw): to erase or to wipe out completely; to remove signs or indications of previous existence.

B. Both men. Hebrew-adam (aw-dawm): human being; mankind.

C. And beast. Hebrew-behemah (be-hay-maw): a dumb or mute beast; an animal; speaking of all wildlife.

D. And the creeping thing. Hebrew-remes (reh-mes): reptiles (turtles, frogs, etc.).

E. And the fowls of the air. Hebrew-owph (ofe): birds; all the species with feathers which have wings, and which fly.

4. We now read in Gen. 6:8-10: “But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat Shem, Ham, and Japheth.”

A. But Noah found grace. Hebrew-chen (khane): graciousness, kindness, or favor; to be well-favored (of God).

B. In the eyes. Hebrew-ayin (ah-yin): the heart or the decisive area of the mind (of God).

C. Of the Lord. Hebrew-yehovah (yeh-ho-vaw): the self-existent or eternal God.

D. Noah was a just man. Hebrew-tsaddiya (tsad-deek): lawful, righteous, or obedient (to God); to be morally clean.

E. And perfect. Hebrew-tamiym (taw-meem): entirely pure or clean (spiritually); without spot or blemish, or undefiled; truthful.

F. Noah walked with God. Hebrew-halak (haw-lak): to continually be hearative to the voice of God; to continually keep in communication with, to always show evidence of acquaintance with, or to continually be concerned about the desires of (God).

5. Verses 11-12 tell us: “The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was

corrupt; for all flesh had corrupted his way upon the earth.”

A. Earth-Hebrew-erets (ar-tsaw): speaking of the common ground (of man), or the wilderness.

B. Corrupt-Hebrew-shachath (shaw-khath): decayed, ruined, sinful, or wicked.

C. Before God. Hebrew-paniym (paw-neem): in the face or presence of (God).

D. The earth was filled with violence. Hebrew-chamac (khaw-mawce): wrong, cruelty, unjustness, oppression (of one another), or wrongful treatment (toward others).

E. And God looked upon the earth. Hebrew-raah (raw-aw): to watch and to take notice of (all the sin); to gaze and to discern or perceive (the condition of).

F. And behold. Hebrew-hinneh (hin-nay): lo; an act of surprise or amazement; or of great disappointment in this case.

G. It was corrupt; for all flesh had corrupted his ways upon the earth. Speaking of lifestyle or patterns of living; including thoughts, imaginations, desires, ambitions, and goals.

6. Verse 13 of chapter 6 tells us: “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth.” Hebrew-qets (kates): the finite time; the time to cut off, or to stop the continuation or the existence of.

7. We read in verses 14-16: “Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three-hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.”

A. Ark-Hebrew-tebah (tay-baw): a box. The Hebrew definition is not very detailed at all. Yet God went into great detail, in giving Noah his orders for building the ark; or the huge boat which would preserve him and his family from destruction, as well as make a way for the preservation of all animal life on the earth.

B. Gopher wood. Hebrew-gopher (go-fer): a kind of tree or wood which is used for building; a tall cypress evergreen tree, which is very hard and durable. This type of wood was later used to fashion the idol statues, which were constructed of wood.

C. Pitch it. Hebrew-kaphar (kaw-far): to cover or to seal up; to protect from leakage.

D. With pitch. Hebrew-kopher (ko-fer): a material which comes from bitumen; a mineral substance consisting chiefly of hydrogen and carbon. This substance is highly flammable. Large amounts or deposits of this substance have been known to exist around the Dead Sea, in Egypt, and in Mesopotamia, since ancient times.

In the situation of Noah's ark, this substance was used for caulking or waterproofing the ark.

This substance was also used in the making of the basket, which Moses was placed in by his mother. (Ex. 2:3) Various English versions of the bible, translate this word, bitumen, as asphalt.

E. The length of the ark shall be three-hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A cubit is app. the distance from the elbow to the fingertip; app. forty-five centimeters, or eighteen inches. Therefore, the dimensions of the ark was app. 450' long, 75' wide, and 45' high. This would of been as long as one and one-half football fields. Today's archeologists figure the ark to of had a weight capacity of app. 43,300 tons; or 86,600,000 pounds. What a boat! And what an architect Moses must of been!

F. The ark had a window in the upper portion, a door in the side, and was three floors high. Moses and his three sons worked at building the ark for one-hundred and twenty years; during which they also attempted to warn the other people of the coming catastrophe. But the hearts of the other people were not moved; and neither did they ever think of repentance from their sin. Without a doubt, Noah and his family were probably mocked, criticized, and made fun of to a great extent. But it did not stop Noah and his family from being obedient, and from carrying out the orders of God, in continuing with the building of the ark.

8. We continue now in verses 17-18 of Genesis chapter 6: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breadth of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy son's wives with thee." God said that He was going to send the flood, and destroy all life; wherein is the breadth of life. Every thing upon the earth shall die, But with thee (Noah) I will establish my covenant. Hebrew-beriyth (ber-eeth): compact, agreement, plan, or outline (for living).

9. We continue in Genesis chapter 6, with verses 19-20: "And of every

living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.”

A. Two of every sort shall thou bring into the ark. Speaking of a male and a female of each sort; so as to continue the existence of each, after their departure from the ark.

10. Verses 21-22 tell us: “And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them, This did Noah; according to all that God commanded him, so did he.” Noah had to gather enough food for himself and his wife, for his sons, and for their wives; plus all the needed food for all the animals which were to go into the ark.

11. Gen. 7:1-3 tell us: “And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and the female: and of beasts that are not clean by two, the male and his female.

Of fowls also of the air by sevens, the male and the female, to keep alive upon the face of the earth.”

A. God found Noah righteous before Him in the present generation. Speaking of the frame of time from the creation of mankind, until the present time.

B. Clean Beasts. Referring to the beasts or animals which have divided hoofs; and which chewed the cud. We can take notice that there were seven couples of these animals preserved, as compared to only two couples of the unclean beasts. These particular beasts were of more benefit to mankind, as were the unclean beasts. Plus, these beasts were acceptable for sacrifice unto God.

C. Unclean beasts. Referring to the beasts with closed hoofs; and which did not chew the cud.

12. We read in Genesis 7:4-5: “For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him.”

A. Evidently, Noah and his family had only seven days to gather all the animals into the ark. They must have surely had a wise plan for accomplishing all the details and requirements which they were required to complete within these seven days.

B. The rain was to come for forty days and for forty nights. God intended

to destroy every living substance from the face of the earth. We know from this that the rain had to be a hard downpour; continuously. For it had to rise high above the mountains, in order to destroy all that God had made. There may of been opening up of the ocean banks, or whatever means God chose to use; in addition to the great downpour of rain from the sky.

13. Verse 6 of chapter 7 tells us: “And Noah was six hundred years old when the flood of waters was upon the earth.” Noah lived quite a long life. He must of kept himself in exceptionally good physical condition.

14. Verses 7-10 tell us: “And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood. Of clean beasts and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.” This large boat did hold much weight indeed; and a lot of substance. Even though quite huge, the large dimensions of the vessel must of been quite packed. Because in addition to Noah and his family, and all the many different animals, they also had to take aboard, all the food and water required for both the people and the animals. There also had to be room made for many changes of clothing for every one of the family; not just for the forty days and forty nights while the rain fell, but for all the time, that the waters remained upon the earth; which was approximately one year. Plus, there had to be room allowed, for sleep and rest, a place to eat, and a place to be used for sanitation purposes. Most likely, the top floor was only used for living quarters for Noah and his family. What a tremendous task it must of been, for Noah and his family to undertake. How many of us could of stood to stay on a boat for such a long time; having to take care of all these many different animals; as well as trying to take care of ourself? How many of us could of stood up to such a responsibility? Probably not one of us.

15. Verses 11-16, of Genesis chapter 7, tells us: “In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is

the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.” Verse 11 tells us that it was the six-hundredth year of Noah’s life; the second month, and the seventeenth day of the month; when the fountains of the deep were broken up, and the windows of heaven were opened, and the rain began to fall. According to research tables, this was app.1,656 years, after the creation; about the beginning of November. Probably shortly after harvest time; providing plenty of food to be taken into the ark.

A. The fountains. Hebrew-mayah (mah-yawm): springs or wells of water; referring to all the great bodies of water which had previously covered the earth; oceans, lakes, rivers, etc. God evidently, by his miraculous hand, or at his command, just spoke the Word; and all the mouths and the banks of all the great bodies of water, were instantly opened; and water began to flood the land; in addition to all the water which came down from the sky.

B. Of the deep. Hebrew-tehowm (teh-home): a surging mass of water; the main sea, or the subterranean water supply; rushing forth just as if a dam was broken down.

C. Were broken up. Hebrew-baqa (baw-kah): to break, rip, or to open up; to divide, or to allow to be released what is usually restrained; water in this case.

D. And the windows of heaven were opened. Figuratively speaking, of the release of water from the clouds; which began in a sudden fashion; what we sometimes refer to as a “cloudburst”. Most people do not realize, what a disastrous time this actually was. It was not just the beginning of a normal forty day rain, but a time of flooding; like none of us have ever imagined. The banks of the rivers, the oceans, and of the seas, were moving back; water rushing everywhere. We do not know if God brought this about by earthquakes, or how He allowed it to come to pass. Most likely, there were earthquakes, tornados, hurricanes, thunder, and lightning; things far more disastrous than any of us have ever seen. Even worse, there were bound to of been people screaming everywhere; trying to swim, and not be drowned; trying to get to a higher ground level; trying to outrun the rushing waters; trying to survive any way they could. But they had no hope! Even the highest mountains were drowned in the deep waters. How horrible Moses and his family must of felt! We need to take notice, that it was God who shut the door to the ark; not Noah. He was assuring Noah and his family, of the best of care.

God shut the door, so that no water could leak in and sink the ark; and so that no outsiders could get the door open. They would now realize the truth,

in what Noah had been attempting to make them believe, for the past one-hundred and twenty years. All the outside people had done was eat and drink; making a merry situation of the days in which Noah was preparing the ark. They were continually making fun of, and mocking Noah and his family; trying to make them feel like a bunch of fools. Now the outsiders could see, who the fools really were. Jesus told us in Matthew 24:38: "For as in the days that were before the flood they were eating and drinking, marrying and giving marriage, until the day that Noe entered into the ark." Once the rain began to fall, and the flood waters began to cover the earth, there were people screaming and yelling for Noah to open the door of the ark. But it was too late. The door had been shut by God; and Noah could not of opened the door; no matter how bad he may of wanted to. Without a doubt, Noah's heart was probably being tore to pieces; by the screaming and crying of the people, who were being drowned by the waters. 16. Verses 17-20 of Genesis chapter 7, tell us: "And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole havens, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered." We must realize also, that when God's Word is speaking of the earth, it is most likely speaking, of the geography of the earth , as it was known in Noah's days; not as we know it today. For ninety percent of the whole earth, had not yet even began to be discovered at this time. It had been about ten generations, since Adam and Eve were created upon the earth. With the very remote means of transportation which they had in Noah's days, Adam's descendants probably had not scattered any further, than a few hundred miles from the garden of Eden. God's Word tells us, that all the inhabitants of the earth were destroyed. But there would of been no need, for God to send these mighty rushing waters to parts of the earth, which would not be inhabited, for thousands of years. So there is no need, for us to try to imagine, the whole round earth under water; but just a very remote portion of it. It may of happened, but not very likely. Regardless of how far, the waters may have or may of not reached, when Noah looked out the window of the ark, all he could see was water. Not a tree was in sight; not a single sign of life of any kind. Every single house, building, and anything which man had put forth an ounce of effort to make, had been destroyed. How frightening it must of been. It tells us that the waters prevailed fifteen cubits high (app. 22-23 ft.). This

was most likely, speaking of the depth of the water above the highest mountain peak of the earth. Considering the fact that we have mountain peaks which are thousands of feet high, there must of been a lot of water; very deep water! It would of had to of been many miles deep in some places. Probably, many of the high mountain peaks were washed down somewhat, by the tremendous pressure created, by all of the great abundance of water.

17. Verses 21-23, of Genesis chapter 7, reconfirms to us that all flesh which was upon the earth, died; of beasts, fowl, all creeping things, and all mankind; other than Noah and his family; who were safely aboard the ark. We read: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."

18. Verse 24 of Genesis chapter 7, tells us: "And the waters prevailed upon the earth an hundred and fifty days." The word prevailed, comes from a Hebrew word gabar (gaw-bar); which means to remain stronger (than normal); to continue to contain the force (of a flood). This does not mean that the waters were gone away after five months; but only that the waters remained at their high level for this long; before even starting to go down. This just reestablishes the fact that Noah had to of had a lot of food and clothing stored in the ark; not only for himself, but for his entire family.

19. Gen. 8:1-3 tells us: "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 assuaged. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated."

A. God remembered Noah. Hebrew-zaker (zaw-kar): to be mindful of; to recollect (the promises previously made).

B. And all the cattle. Hebrew-behemeh (be-hay-mohth): referring to all the mute beasts; cows, horses, pigs, sheep, etc.

C. And God made a wind to pass over the earth. Hebrew-ruwach (roo-akh): a breath or breeze (from the mouth of God).

D. And the waters assuaged. Hebrew-shakak (shaw-kak): to cease, end, or leave; to dry up in this case.

E. The rain was restrained. Hebrew-kala (kaw-law): withheld, held back, shut up, stopped or ended.

F. The waters were abated. Hebrew-chacer (khaw-sare): lessened, deceased, or lowered (to a normal level).

20. Verses 4-5 of chapter 8 tell us: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters deceased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen." Perhaps this was a little more comforting to Noah and his family; knowing that at least, the end of their long stay in the ark was approaching. But we can see from these verses, that Noah and his family, still had quite a long time, before they would be able to actually leave the ark. It probably felt good to be able to look out the window of the ark, and see the mountain peaks appearing, like little islands in the water; and probably, see the sun shining again.

But we know from verses four and five, that it was still approximately three more months after the ark came to rest on top of the mountain, before they could even see the tips of the mountains appearing. It is said by modern day archeologists, that the ark came to rest upon the mountains of Ararat; which is in the land we now know as Turkey. The large boat had drifted approximately five hundred miles or more. According to ancient Babylonian tradition, Noah's home was at Fara, on the Euphrates River. This was about seventy miles, from the site of the garden of Eden.

21. We read in verses 6-9: "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; 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 in the ark." So we can see that Noah and his family had a fairly long stay for in the ark; even after the rain had ceased.

22. We continue with verses 10-11, of Genesis chapter 8: "And he stayed yet other seven days; and again he sent forth the dove out of the ark; 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." Noah had the reassurance from God, that the day for their departure from the ark had finally come. The waters were gone, and the land had finally dried up.

23. Verse 12 tells us: “And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.” Noah now knew without a doubt, that it was now safe to leave the ark. He knew that if the dove did not return to him as before, that it had found safety upon the earth; and that the earth was no longer covered with water.

24. We read in verses 13-14 of Genesis chapter 8: “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. And in the second month, on the seventh and twentieth day of the month, was the earth dried.” From the figures we have in God’s Word, we know that it was for approximately a year, that Noah and his family were confined to the ark. We can tell from verses thirteen and fourteen, that they spent another five or six weeks on the ark, after Noah had removed the covering. Since the word covering comes from the Hebrew word milceh (mik-seh), which means weather-boarding, it probably means that Noah removed the top from the ark.

25. We now read in verses 15-19 of Genesis chapter 8: “And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy son’s wives with thee. 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. And Noah went forth, and his sons, and his wife, and his sons wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.” It was bound to of felt wonderful, to finally be able to walk and run; to finally be able to stretch your arms, to feel the fresh air, and to see and to feel the beautiful sunshine; which they had been without for so long.

26. One thing which God’s Word doesn’t mention, which we cannot help but wonder about, is all the dead carcasses of all the ones who were drowned in the flood waters; those who would not listen, when Noah tried to warn them of the coming flood. There were bound to of been many; for it had been over one-hundred and twenty years, since God had told Noah to build the ark. Were the dead bodies of all the people and animals, washed away by the floodwaters; perhaps out into the oceans, to decay at the ocean bottoms? Or maybe God opened up the earth, and allowed the earth to swallow them up. We will never know for sure what happened to all of them. All we can do, is assume that God took care of them in his own perfect way. Maybe this

was one of the reasons why God allowed Noah and his family, to remain upon the ark for so long. Only He knows for sure. It is just another one of the Bible mysteries.

27. As soon as Noah and his family left the ark, Noah was ready to give a sacrifice unto the Lord. Verses 20-21, of Genesis chapter 8, tell us: “And Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 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.” Noah did not hesitate about making an altar, and of giving a sacrifice unto God. It was his first desire, when he left the ark. He realized how loving and merciful God had been unto him and his family. After all, if He had chosen to do so, God could of destroyed him and his family also, along with the rest of the sinful world. God chose to save Noah and his family though; rather than destroying them. God also told us in verse 21, that He would not curse the ground anymore for man’s sake. Neither would He again smite every living thing.

28. Verse 22 of chapter 8, tells us: “While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

29. Verses 1-2 of chapter 9 tells us: “And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.”

A. God told Noah and his sons to be fruitful. Hebrew-parah (paw-raw): to bear fruit (children), or to increase in number (speaking of one’s family and descendants).

B. And to multiply. Hebrew-rabah (raw-baw): to increase in quantity (in family and descendants).

C. Replenish the earth. Hebrew-male (maw-lay): to fill, restock, refurnish, or to resupply with (people in this case).

D. The fear of you. Hebrew-mowra (mo-raw): a respect for, due to recognition of one’s power.

E. And the dread of you. Hebrew-chath (khath): to fear, due to a more powerful force or ability in one (mankind).

F. Into your hand are they delivered. Hebrew-nathan (naw-than): to be placed under a certain condition by one of higher power or authority (God). In

this case, to be placed in a position of subjection unto another (Noah). God had previously delegated this same authority unto Adam and Eve, in the Garden of Eden; when He told them in Gen. 1:28: “And God Blessed them (Adam and Eve), and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

30. Verses 3-7, of Genesis chapter 9, tell us: “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.” God is giving mankind the right to eat the meat of the beast, or the animals. But He is stating that man shall remove the blood of the beasts before eating it; because the blood is what gives life unto the beasts. He is also warning man to not take the life of one another; and telling us that if we do such, we shall have to pay for it with our own life. A life for a life; as simply as that. He tells us to be fruitful, and multiply, and to bring forth abundantly in the earth.

31. Verses 8-11 of Genesis chapter 9, tells us of God’s covenant which He made with Noah and his sons; and with all their seed which was to follow. We read: “And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.” This covenant was God’s promise, that neither would any living creature, nor the earth, ever again be destroyed by a flood.

32. In verse 12, God tells us about the token of this covenant which He made with man and beast; the rainbow. We read in verses 12-17 of chapter 9: “And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my

covenant, which is between me and you and every living creature of all flesh: and the waters shall no longer become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.”

A. The bow was to be for perpetual generations. Hebrew-owlam (o-lawm): all, everlasting, every one (generation) of the future; to be effective always, or forever; continual, with no end.

B. The rainbow was to be set in the clouds forever. Even though we do not see the rainbow after every rain or storm, it is always present, somewhere, with it’s beautiful colors, which God placed within it, when He made this covenant with mankind, many centuries ago. Even though we have maybe faced and went through some pretty drastic storms of rain, none of us have ever seen the sight of such rain, as Noah and his family saw. And we can rest assured, every time we see the rainbow in the sky, that God has not forgotten his covenant, which He made with mankind after the flood.

33. Verses 18-19, of Genesis chapter 9, tell us of the departure of Noah’s three sons, Shem, Ham, and Japheth, from the ark. We read: “And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.” Hebrew-naphaps(naw-fats): scattered, dispersed, or to be inhabited. Evidently, Noah had no more children after the flood. So the world’s inhabitants, as we know them, descended from these three men; the sons of Noah.

34. We now read in verses 20-23, of Genesis chapter 9: “And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers without. And Sham and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw their father’s nakedness.” Ham, evidently, found his father Noah drunk; and took the matter very lightly. We don’t really have any idea, why Ham made no effort to conceal his father’s drunkenness. Perhaps he became a party to it also; even though God’s Word does not tell us this for sure. But we go on to read in verses 24-27, of Genesis chapter 9: “And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God

of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.” Noah pronounced a curse upon Ham, and a blessing upon Shem and Japheth.

35. Gen. 9:28-29 tells us: “And Noah lived after the flood three-hundred and fifty years. And all the days of Noah were nine-hundred and fifty years; and he died.”

Conclusion:

We know first of all, that Noah must of been a very righteous man; or else he would of never been spared to continue living; along with the rest of his family. We also know, that Noah must of been a very wise man, a man of patience, persistence, and very sensitive to the voice of God; in order to carry out the commands of God as he did; and in fulfilling the desires of God, in the structure of the ark; and in carefully taking the pairs of the animals aboard the ark, in order to preserve the future existence of them all. How many of us, could of accepted, and faithfully carried out, such a tremendous task? Noah will forever be remembered, for his mark of obedience unto God; and for the great reputation which he earned, in fulfilling this great task.

Calvin Smith