

98-07-12a

As we continue our worship this morning, turn with me in your Bibles to Psalm 24. Then when you get there, move down a Psalm to Psalm 25. For our scripture reading this morning, we're going to look at two Psalms, Psalm 25 and Psalm 26.

This, of course, is in the context of our study of Genesis, specifically Genesis 6, 7, and 8, the story of Noah and the flood. We have seen thus far the emphasis on one individual in the human race, Noah. God sees him, God remembers him, God declares him righteous because of his faith.

Noah is righteous, he is blameless, he walks with God. Noah is just as fallen as everybody else in the human race. He is just as corrupt, he has the same sinful nature.

He sins, he commits errors, he fails. What is the difference, what is the distinguishing feature about Noah that causes God to take such note of him and to make his life so significant that it is recorded and indeed it preaches righteousness to every succeeding generation in human history. It's very interesting to go over to 2 Peter and see Peter call Noah the preacher of righteousness.

I think it's over in 2 Peter 2 and he says, Noah, preacher of righteousness, does this, that, and the other. And yet, when you look at the Genesis account, Noah never says a word. There is no quote of Noah anywhere in the flood story.

It isn't until after he's out of the ark, after he's planted his vineyard, after he's drunk his wine, after these things happen with his son Ham, it's the first time you get a quote from Noah. And the first thing out of his mouth is, cursed be Ham. Actually, cursed be Canaan.

So, in what way is Noah a preacher of righteousness? His life, the testimony of his faith and his faith in action preaches righteousness. It teaches us about righteousness. It helps us to understand what constitutes righteousness.

And it isn't his attempts to evangelize. You'd have to say that if Noah was out there preaching like Jonah, yet, X number of days and the world will be destroyed, he was the most monumental failure as an evangelist of anyone who ever lived because he didn't get any converts. It would have been an incredible waste of time.

But there's no indication anywhere in Scripture that Noah went out and tried to coax his neighbors or plead with them or preach at all. He probably had his hands full building this giant ark that was the size, it was a football field and a half long and so forth. And yet, he's called a preacher of righteousness.

Why? Because his life and his example are a powerful illustration of the nature of righteousness. Well, here in the Psalms, keep Noah's righteousness, his blamelessness and his walk with God in mind, remembering that David was a similar man in terms of

his spiritual priorities and David wrote these two Psalms. They speak of righteousness, they speak of deliverance and they also remind us of the things we've studied about how to be blameless, how to be righteous and how to walk with God even though we are fallen, even though we fail, even though we are plagued with shortcomings just as every other member of the human race.

Psalms 25 To you, O Lord, I lift up my soul. O my God, I trust in you. Let me not be ashamed.

Let not my enemies triumph over me. Indeed, let no one who waits on you be ashamed. Let those be ashamed who deal treacherously without cause.

Show me your ways, O Lord. Teach me your paths. Lead me in your truth and teach me.

For you are the God of my salvation, my deliverance. On you I wait all the day. Remember, O Lord, your tender mercies and your loving kindnesses, for they are from old.

Do not remember the sins of my youth nor my transgressions. According to your mercy, remember me, for your goodness' sake, O Lord. Good and upright is the Lord.

Therefore he teaches sinners in the way. The humble he guides in justice, and the humble he teaches his way. All the paths of the Lord are mercy and truth, two such as keep his covenant and his testimonies.

For your namesake, O Lord, pardon my iniquity, for it is great. Who is the man that fears the Lord? Him shall he teach in the way he chooses. He himself shall dwell in prosperity, and his descendants shall inherit the earth.

The secret of the Lord is with those who fear him, and he will show them his covenant. My eyes are ever toward the Lord, for he shall pluck my feet out of the net. Turn yourself to me and have mercy on me, for I am desolate and afflicted.

The troubles of my heart have enlarged. Bring me out of my distresses. Look on my affliction and my pain, and forgive all my sins.

Consider my enemies, for they are many, and they hate me with cruel hatred. Keep my soul and deliver me. Let me not be ashamed, for I put my trust in you.

Let integrity and uprightness preserve me, for I wait for you. Redeem Israel, O God, out of all their troubles. We have a very fascinating statement by David.

Most of us are fairly well acquainted with the details of David's life, and you know that his failures were as spectacular as his successes. He is a murderer. He is an adulterer.

He runs away in craven fear, and his actions result in the death of 80 priests of God,

among other things. He marries badly. He raises his children badly.

He makes some colossal mistakes. But listen to what David says, and the basis upon which he rests his confidence before God in Psalm 26. How can David be a man after God's own heart? How can David be identified as a man of integrity? This Psalm tells us, Vindicate me, O Lord, for I have walked in my integrity.

I have also trusted in the Lord. I shall not slip. Examine me, O Lord, and prove me.

Try my mind and my heart, for your lovingkindness is before my eyes, and I have walked in your truth. I have not sat with idolatrous mortals, nor will I go in with the hypocrites. I have hated the assembly of evildoers, and will not sit with the wicked.

I will wash my hands in innocence, so I will go about your altar, O Lord, that I may proclaim with the voice of thanksgiving and tell of all your wondrous works. Lord, I have loved the habitation of your house and the place where your glory dwells. Do not gather my soul with sinners, nor my life with bloodthirsty men, in whose hands is a sinister scheme, and whose right hand is full of bribes.

But as for me, I will walk in my integrity. Redeem me and be merciful to me. My foot stands in an even place.

In the congregations, I will bless the Lord." As we've seen in the life of Noah, blamelessness, righteousness, and a walk with God don't depend on a lack of failure or on our ability to avoid sin. It depends entirely on our understanding of God's grace provision to cleanse us, to heal us, and to cause us to stand in an even place. And recognizing that requires humility.

We have to acknowledge that we don't have what it takes, but God does, and God has made it available to us in His grace. Let's return now to Genesis and resume our study. We left Noah in the ark some weeks ago in our last lesson.

And we've seen as we analyze the structure of this section of Genesis that there is an incredible amount of emphasis on chapter 8, verse 1. Any way you slice this passage, the emphasis falls on this statement. Then God remembered Noah and every living thing and all the animals that were with him in the ark. It would have been a very easy thing to say after the floodwaters have come upon the earth.

In verse 12, the rain was on the earth 40 days and 40 nights. Noah and his family enter the ark. The beasts are in the ark.

The flood is on the earth. In verse 17, 40 days, the waters increase, lift up the ark, and it rises high above the earth. The waters prevail and greatly increase on the earth.

The ark moves about on the surface of the waters. That, by the way, is a statement we

want to keep in mind as we move forward in chapter 8. It seems like a minor statement to make that the ark moved about on the surface of the waters. But that's going to help us understand something that is said in the next chapter.

The waters prevailed exceedingly on the earth and all the high hills under the whole heaven were covered. The waters prevailed 15 cubits upward and the mountains were covered and all flesh died that moved on the earth, birds and cattle and beasts and every creeping thing that creeps on the earth and every man. Now all in whose nostrils was the breath of the spirit of life, all that was on the dry land died.

So he destroyed all living things which were on the face of the ground. You get the idea here that the emphasis is on the death of everything on the earth because he keeps restating it over and over again. One notice would have sufficed if the high mountains are covered and everything died.

You could say that once and be done. But the account here lingers over the destruction. Why do you suppose that is? Why does the account here tell us over and over again, verse 21, verse 22, verse 23, repeat and emphasize and underscore the death of these things.

How much emphasis is there on the death of the animals? How much emphasis is there on the death of man? All flesh died that moved on the earth, birds, cattle, beasts, creeping things, all in whose nostrils was the breath of life on the dry land, all living things on the face of the ground, both man and cattle, creeping things, birds of the air, they were destroyed from the earth. Only Noah and those who were with him in the ark remained. What is the cause of this destruction? Why does the flood come upon the earth in the first place? You remember back in chapter 6, verse 5, the Lord saw that the wickedness of man was great in the earth and that every intent of the thoughts of his heart was only evil continually.

It's man's fault. It's not the angels who sinned. The animals didn't do anything.

It doesn't say God saw that the animals were running him up with violence and felt that he needed to wipe them out. But there's a lot of emphasis on the death of all... Why couldn't God have stricken the human race with a plague? It's what he does in Israel when they malfunction. He afflicts them with plagues that run through the camp and wipe them out until the bronze serpent is lifted.

The earth opens and swallows up vast numbers of the congregation of Israel. They are slain in battle. When they malfunction, they go against their enemies and are slaughtered.

Why are the animals involved in this? Why is there a worldwide flood that completely rearranges the surface of the earth? Is that really necessary? The human race is

conveniently located on one spot on the earth at this time. As far as we can tell, there's still one continent and there's still the general breadbasket there where the descendants of Cain and the descendants of Seth have proliferated. Why wipe out the entire earth? Well, if you think for a moment, it reminds us that the consequences of our choices, our thoughts, our priorities have an effect outside of ourselves.

We tend to think, well, if I fail, it's pretty much between me and God. God will discipline me. This is a reminder, both on the positive and negative side of the coin, that there is a principle of association.

Why are the animals preserved in the ark? They're with Noah. God remembers Noah. God brings them into Noah.

They don't go into the ark until Noah goes into the ark, because Noah is righteous. God is interested in righteousness. Those who are associated with righteousness are preserved.

Those who are outside the ark, outside the area where Noah is, are destroyed. And this even goes down to the animals. The animals, hapless quadrupeds, we were teaching the girls about prefixes for numbers yesterday, and we talked about bi, tri, quadra, and so forth.

You've got all these different kinds of animals, various types, die not because of anything they have done, but because they're on the outside. They're not associated with Noah on the inside. And it's a reminder that when these people who perish in the flood made their decisions, they took a lot of things with them.

They took creation with them. Paul tells us in Romans 8 that the whole creation groans waiting for the redemption of the sons of God, waiting for our glorification, waiting for the resolution of human history. Creation groans.

Creation suffers. The ground is cursed when man sins. Animals go from being herbivorous to carnivorous at the fall of man.

Man himself goes from being a fruit eater to herbivorous to carnivorous as history marches forward. Why is that? Isn't it an unfortunate thing that we chew on animal flesh? We didn't used to. Why do we now? The animals suffer because of us.

It's because of our corruption. It's because of our sinfulness. We're going to see when Noah emerges from the ark, there's going to be a change in diet.

There's going to be a change in law. There's going to be a change in the regulations governing murder. And this is going to reflect back and give us a little more light on Cain's situation.

Cain commits first degree murder, premeditated murder. He kills his brother and he is

not himself killed. God preserves him.

God prevents anyone from killing him with a curse and with a mark. It tells us that there are things as bad as death. That it can be just as bad to be separated from the people of God and from the presence of God, the way Cain is, as it is to die.

It is a form of death. It is an equivalent in terms of penalty to physical death. But God is going to formalize capital punishment for murder when Noah leaves the ark.

This is why you have the dwelling of the account on the loss of life, the destruction of everything on the surface of the earth. It doesn't really go into detail about plant life, but you can imagine if the land is submerged for the better part of a year, you've seen these man-made lakes where they flood a valley and you have these dead trees sticking up that are a hazard to water skiers and so forth. When you flood land, everything dies.

The birds don't have a place to roost. They can fly for a time, but this torrential 40-day downpour beats them down into the water and they die. The other interesting thing about this last section of chapter 7 is it never says anything about drowning.

It never uses the word drown. It says that they died. And this tends to emphasize for us the fact that this is a judicial act of God.

This is a punishment, a loss of life. He is dwelling on the manner of death. We know it's a flood, but the word drown is never used.

That would tend to focus our attention on the manner of their death and so forth. Instead, it concentrates on God's action. God floods the world.

God causes this destruction and this death on the earth of all the animals. And in verse 23, you have that emphasis. He destroyed all living things.

We might tend to view it as sort of a natural cataclysm. Wasn't this a terrible thing that this flood came and all of these animals died? No. God caused them to die.

God executed them. God destroyed them off the face of the earth. All living things on the face of the ground.

They were destroyed from the earth, only Noah and those who were with him. Every time there's a reference to preservation, it starts with Noah. Why? Because Noah finds grace in the eyes of the Lord.

Why does he find grace? Because he's righteous, he's blameless, he walks with God. Same choice that we have. And so then in chapter 8, verse 1, God remembered Noah and every living thing, all the animals that were with him in the ark, and God made a ruach.

I think it would be helpful if in our English Bibles, every time we run across the word ruach, we would just transliterate it so that we can see its links. Half the time it's translated spirit, sometimes it's translated wind, sometimes breath. But here God made a wind to pass over the earth and the waters subsided.

This, by the way, we've noted in the past that it's the difference between the Genesis account and the pagan accounts of the flood. Almost every civilization has a flood story. The ancient Babylonian accounts of Utnapishtim and Gilgamesh and so forth have a flood story in them.

In all of these other accounts, what do you think is the agent by which the waters dry up from the earth? If you just had to guess, what causes water to dry up? It's the sun. In every other major flood account, the agent that dries up the waters is the sun. The sun comes out.

Of course, in a lot of these cultures, you have sun worship or some other sun deity that figures in the pantheon. Not in the Bible. There's no mention of the sun.

It is the ruach of God, the same ruach that is mentioned in the first part of Genesis 1. When the earth is covered with water, watery chaos, the Spirit of God hovers over the face of the waters. And here, in an echo of that initial creation, you have the ruach of God sent forth onto the waters and that's what causes them to recede. It echoes what God does in Creation Week when He causes the dry land to appear out of the watery chaos.

So God made a ruach pass over the earth and the waters subsided. The fountains of the deep and the windows of heaven were also stopped and the rain from heaven was restrained. And the waters receded continually from the earth.

At the end of 150 days, the waters decreased. As we've noted, this 150 days includes the 40 days of rain. It has been 157 days since Noah entered the ark.

You remember in the early part of chapter 7, the Lord said to Noah, Come into the ark, you and all your household, because I have seen that you are righteous before me in this generation. I want to just review one point about that that I may not have sufficiently emphasized that's important for us to remember. God speaks to Noah.

We have two recorded conversations before the flood. The first one is in verse 13 of chapter 6. What does it say? God said to Noah, The end of all flesh has come before me, for the earth is filled with violence through them. And behold, I will destroy them with the earth.

You make yourself an ark. Who is it that speaks in verse 13? What does it say in English there? G-O-D God G-O-D In Hebrew, it's Elohim. What does He say to Noah? Does He say anything about Noah? Who does He talk about? He talks about the earth and the

violence and the evil that's in it and that He is going to wreak judgment on them.

And He gives Noah a command in the light of that judgment. Compare that to chapter 7, verse 1. Who speaks in chapter 7, verse 1? The Lord, Yahweh. The personal name of God.

The name of God that He will later reveal to Israel at the time of their deliverance. He tells Noah, They used to know me by my name Elohim, but now I'm going to reveal myself to them as the Lord, as Yahweh. It's God's personal name.

And now, instead of concentrating on the destruction of those who are outside, now God speaks of the righteousness of the one who's going inside. This is the first time God says anything to Noah about His righteousness. There have been two notations of it earlier for us, but God didn't tell Noah anything about His righteousness back in 613.

Why do you suppose that is? It's been a little bit of a test here, hasn't there? Noah has been righteous and blameless and walked with God. God is going to destroy the earth and so God says to Noah, I'm going to destroy these because of their evil and their violence. Let's build an ark.

Look at verse 22. Thus Noah did. Noah heard the Word of God.

Noah obeyed the Word of God without question. He doesn't do like Moses on the mountain. But Lord, how will I ever get enough wood? But Lord, what if it leaks? But Lord... Noah just does exactly what God says.

No questions, no comment. The flood is real to him. The coming destruction on the earth is real to him.

It's an act of faith. Never been anything like a flood. Never been anything like rain.

Never been anything like an ark. Noah asks no questions. He doesn't care if it makes any sense to him or not.

He does thus. Thus Noah did according to all that God commanded him, so he did. So you can think about James here.

His faith has manifested itself in works. Anybody can build something, but Noah builds this in the light of God's Word. Then the Lord said to Noah, Now the personal God, Yahweh the Lord, comes to Noah and says, Come into the ark, you and all your household, because I have seen that you are righteous before me.

This is Noah's previous life and also his faithfulness in following the first set of instructions. This has application for us, doesn't it? We come to Christ at salvation. We have some first things.

We have some fundamentals. We know that this includes changing our mind away from dead works and faith toward God, of understanding who we are in Christ, of moving forward. A lot of us never get past that point.

We have that saving righteousness that comes at the point of salvation, but that's just the first step of faith. We tend to think of Christianity as a big step of faith. You are confronted with the issue of Christ.

You place your faith in Him and you're saved. You are transferred out of darkness into light, out of destruction into preservation for all eternity. It's a moment of faith, an act of faith once for all.

The Bible presents our life as believers as a walk of faith. The first step, putting our faith in Christ, takes us out of darkness into light, but now we are called to walk with God, to continue to take those steps of faith, to treat what God says as reality and function accordingly. This is what Noah does.

When God sees this in Noah's life, God reveals more and more of Himself. God doesn't speak to anyone on the earth. He doesn't speak to Mrs. Noah, He doesn't speak to Shem, the progenitor of the Semites and the Israelites eventually.

Who does He speak to? He speaks to Noah because Noah has already committed himself to a walk with the Lord. He knows how to be purified. He knows how to be blameless.

He seeks God. He walks with God. So God gives him this first revelation in 613.

Noah picks that up and does something with it. He's like the fertile soil. When the seed falls on it, he takes that seed and nurtures it and it bears fruit.

The fruit of that seed of faith and of the Word of God is this big 150 yard long ark. It's a football field and a half. It's 450 feet long, whatever that works out to.

It's a big thing. God did not create it ex nihilo. God did not bara the ark.

God gave Noah a command and said, get some gopher wood, get some pitch, whittle out some pegs, gather this stuff. Here's the plan. You build it.

This wreaks havoc with the reformed view of salvation. In the reformed view, if this is a picture and an illustration, God should have provided the ark. God should have done with Noah and his family like he did with the animals.

The animals are sent by God into the ark, aren't they? Noah doesn't herd them. It's an act of God and these pairs of animals walk into the ark. That's the reformed view of human salvation, but that's not the picture you have here.

God gives the Word. Noah has a choice of whether or not to act on it, and Noah does.

Noah constructs the vehicle for his deliverance and that of his family and that of the animals.

God could have preserved the animals in other ways. You think about all the possible ways God could have done this. It could have been a nice economy size ark.

It could have been the size of this living room, enough room for eight people. The animals could have been over on some other part of the earth. God could have built them some separate conveyance or put a little shield over them and given them a little Garden of Eden to live in during the destruction of man.

It's very fascinating that God preserves the animals who survive with Noah in the ark, which is of Noah's construction. The animals outside die because of man's disobedience. The animals which are inside the ark survive because of one man's obedience.

By the righteousness of one man, many are preserved. It reminds you of the argument of Paul in Romans. By the disobedience of Adam, many came under death.

By the obedience of Christ, many are preserved for life. God does this on purpose. He puts the animals in there with Noah.

Something else we didn't take sufficient note of at the end of chapter 6 is that Noah pays attention to the details of the Word of God. The Word of God comes to him. It says, Build this ark.

And in verse 19, he says, Of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. So, you think, well, this is going to be the big roundup.

We have to get out there and hustle these animals into the ark. He says, bring them with you into the ark. But Noah is paying attention to detail because what does it say in verse 20? Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive.

God says, you're supposed to bring them with you. They're supposed to be with you in the ark. But if you listen closely, He says, they will come to you.

You don't have to go round them up. They will come to you. And Noah hears that, so Noah doesn't organize a big roundup.

Noah doesn't get outside the will and the mechanism of God's plan. Noah knows that he's supposed to preserve the animals, but God will bring them. You think, well, so what? Well, we'll see as soon as we note one other point.

Look at verse 21. And you shall take for yourself of all food that is eaten, and you shall gather it to yourself, and it shall be food for you and for them. The animals come to

Noah, but the food does not.

Noah does not have to gather the animals to himself, but he does have to gather the food. Noah's ministry of deliverance to the animals, they come to him. He doesn't go to them.

What is it that Noah has to actively seek? Not animals to preserve, but food to sustain him and them when they come. There's an illustration and a parallel there in our lives. If we listen closely to the Word of God, our ministry, our physical benefit to others, is a part of God's command to us.

You can find the Scriptures replete with commands to take care of the widows and orphans, to honor your parents, to be beneficial to those around you. But if you look closely, if you listen closely the way Noah does, we also see that this is something that comes to us. But we have to do something for ourselves, and that is gather the food.

The food doesn't come to us. We have to go get it. We have to feed ourselves.

We have to go out and gather the food. But God didn't send big avalanches of grain flooding into the ark. Noah had to go gather that for himself.

He doesn't have to gather those to whom he's going to be a benefit and a preserving presence. God brings that to him. But he does have to go gather the food for himself and for them.

It's the same idea in our lives as believers. God is not going to rain sustenance, spiritual sustenance, in the form of His Word on us when we're not out there seeking it, if we're not anxious for it, if we're not obeying the command to seek and to search. We've seen in Colossians 1 on Friday nights that Paul's prayer for those believers is that they be filled with the knowledge of God's will, that they increase in the knowledge of God.

This is something they've got to make a priority. They have to go seek. Proverbs 2. If you receive my words and lay up my commandments with you, if you incline your ear, if you apply your heart, if you seek for it, if you search for it, if you lift up your voice for it, if you cry out for it, then you will understand the fear of the Lord and find the knowledge of God.

We have to go out just like Noah and gather our food and bring it in inside the walls of our salvation so that it sustains us and others around us. When we gather that food, it not only sustains us, it sustains others, those in our periphery. Our lives and our priorities have an influence on those around us.

This is the big picture in the flood. People with bad priorities, people who engage in violence and disregard God, not only are they destroyed, but everything around them is destroyed. Their flocks, their herds, the animals all over the world are destroyed with

them.

Noah, because of his orientation to God, his priority on walk with God, everything with him and around him survives and is provided for and is fed. We've noted recently also the statements of Paul in Corinthians where he talks about the fact that if you're converted and your spouse is not, you find yourself unequally yoked in that sense, not to depart if you can remain together because God will sanctify the whole household on the basis of the presence of one believer. He will treat the whole household like believers for the sake of the one, just like he does Noah.

He will preserve and protect and bless on the basis of that one presence. Many families enjoy great prosperity and enjoy tranquility and enjoy a lot of things because there's one individual in that family or in that household who is seeking, who is asking, who's knocking. And it may be inexplicable, but judgment is suspended and destruction is averted for the sake of the presence of the one because God honors the righteousness that he credits to faith.

So you have Noah. He actively builds the ark. Because of Noah's efforts, there is a means of preserving his family and the animals as well as himself.

Because of Noah's efforts, there is food to feed himself and all the ones who come in. But he does not have to go gather those who benefit. God brings them to him.

And the same is true in our lives. We have to concentrate on obedience, personal obedience. We concentrate on gathering the food and being sure that we have what is needed to sustain ourselves and to be able to speak the truth to one another in love, to offer that sustenance to others as the occasion permits.

God will bring those who we are able to be a benefit to into our periphery. So you have a wonderful picture there. So now the flood takes place.

God remembers Noah at the height of the flood. It doesn't say He remembered the ark. It doesn't say He remembered the animals.

It doesn't say that His wrath abated. The emphasis is on Noah. The fountains of the deep, the windows of heaven are stopped.

The waters recede at the end of 150 days. The ark rested in the seventh month. Remember earlier, I said we should pay attention to verse 18 of chapter 7 where it says the ark moved about on the surface of the waters.

Now, in verse 4 of chapter 8, the ark rested in the seventh month on the 17th day of the month on the mountains of Ararat. There are two very significant vocabulary items here in verse 4. The first is the ark rested. There are a couple of different words in Hebrew that talk about rest.

You know one of them very well. It is Shabbat, from which we get Sabbath, which means to cease from work, to cease from labor, to rest. The Sabbath rest is discussed in Hebrews, the picture that we find in the Old Testament.

That's not the word here. The word for rest here is the same word that you find back in chapter 5 and verse 29 of Genesis. Turn back a page to Genesis 5.29. You have a man who is a son of Methuselah.

His name is Lamech. He lives 182 years and he has a son. And he called his name Noah, saying, This one will comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed.

And the word there for comfort, the verb there for comfort, is an offshoot or a related word to Noah's name. Noah means rest or comfort. It's no longer subject to turbulence.

It's no longer subject to the turmoil and the uncertainty and the curse. He says, This one will give us rest. This one will bring us into tranquility with regard to our work and the toil of our hands because of the ground which the Lord has cursed.

Very interesting statement with regard to the birth of Noah. Lamech has a hope. He says, Maybe this will be the generation where the turmoil of the curse will be lifted.

So he names him Noah. It's the same verb that you find in verse 4 of chapter 8. When the ark rests, it's a derivative. It's very closely related to Noah's name, Noach.

The ark rested. And it doesn't mean that it came to rest in the sense of grounding and not moving again. It finds a place of tranquility.

It finds a place of no more turmoil. And the reason we know this, part of the reason we know this is in the last phrase of the verse. It says, Does your Bible say, On the mountains of Ararat? I always thought it was Mount Ararat, that there was one mountain.

Stop and think about this. You've got a ship, 450 feet long. This thing is bigger than the Nena, the Pinta, or the Santa Maria.

It's a big, long, rectangular, box-shaped craft. Here's something else that struck me. Why do we have ships with rounded hulls or with wedge-shaped hulls? We always remember that the bow is the pointy end and the stern is the flat end of a ship.

Why do we have pointy ends and rounded hulls and so forth? We want to be able to move through the water. You're trying to get from point A to point B. You hoist a sail or start the engine and you go somewhere. Where is it you want to go in the ark? You don't want to go anywhere.

You just want to not be drowned. The waters can lift you. But you don't need to build it for speed.

You don't have to get principles of naval engineering in there to build the ark for propulsion. It has no propulsion. There's no sail, no oars, no engine.

It just has to float. So it's box-shaped. It doesn't have a rounded hull.

It doesn't have a keel, per se. You see all these little sweet things. They've got a stuffed... Somebody gave us a stuffed ark with little stuffed animals.

You see these little cute representations of the ark and it looks like a big ship with a Dutch rounded bulbous shape to it. Well, the Bible doesn't say anything about that. God gives Noah rectangular dimensions because the ark doesn't have to go anywhere.

Evidently, it doesn't even have a bow and a stern. It doesn't have a fantail. It doesn't have a focsal.

It doesn't have all the accoutrements of a ship. It's just a big box with a lid, with a covering. And pretty soon, Noah's going to take the lid off of this box.

But it doesn't have to go anywhere. So when the waters begin to recede, what's going to happen to this box? Well, it's going to hang a corner on the highest point of ground that gets up above its draft. Remember the dimensions of the ark back in verse 15 of chapter 6? You shall make the ark 300 cubits long.

A cubit is a foot and a half, if you round it off. It's about 18 inches. So it's real easy to figure.

300 cubits is going to be 450 feet. Its width is 50 cubits. That's going to be 75 feet wide.

Its height is 30 cubits, which is 45 feet. It's 45 feet high. Now think about that.

How high is the ark? 30 cubits. It's a symmetrical, rectangular-shaped thing. So if you figure the weight is evenly distributed and so forth, what do you figure the draft of the ark is going to be? When it settles into the water, how much is going to be below and how much is going to be above? The water line is going to hit the ark just about midway.

How much of the ark is going to be below the surface of the water? How many cubits? 15. How many cubits above the surface of the water? 15. What did it tell us in verse 20 of chapter 7? The waters prevailed above the highest mountains.

How high? 15 cubits. How do we know that? Because the ark cleared them all. The ark draws 15 cubits.

It draws 23 feet or whatever it is, and the water is above the mountains because the ark doesn't hit anything. As it floats around in these mountain ranges, it doesn't hit any ground. So we know.

I think that's my decision now. That's how we know how much the mountains were covered because nobody was out there with a plumb and a sounding lid and the chains. Nobody was out in the rigging dropping the chains saying, 15 fathoms, 20 fathoms.

How would anybody know? They're all sealed up in the ark. No one knows. He figures it out.

He says, well, you know, the ark draws 15 cubits. We didn't hit any land for 150 days. They had to have been covered by that much or we would have run aground.

As the waters recede, pretty soon the ark hangs a corner on some ground. So he says, hey, the water's going down. We've gone down at least 23 feet.

We've gone down at least 15 cubits because we're coming to rest. We're noaching in the mountains, not a mountain, but the mountains. They're now starting to bump into land around here, but the ark has not yet run aground, and we'll see why when we come back from our break, which we need to take at this time.

So let's pause and take a break. When we come back, we'll see the significance of these seemingly extraneous details.