

We will complete chapter 8, only 3 verses. But then I will continue to elaborate on scientific evidence for the Flood.

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|--------------------------------|----------|
| 2. Destruction of Civilization | 6.9-8.22 |
| a. Depravity before Flood | 6.9-12 |
| b. Designs for Flood | 6.13-7.5 |
| c. Deluge of Flood | 7.6-24 |
| d. Decrease of Flood | 8.1-22 |
| 1) Decline of Waters | 8.1-5 |
| 2) Discharging of Birds | 8.6-12 |
| 3) Disembarking from Ark | 8.13-19 |
| 4) Dedication after Flood | 8.20-22 |
| a) Sacrifice of Noah | 8.20 |

Today we will talk about priorities, in this case about one of them that Noah exercises at the end of the Genesis Flood. The context is the destruction of Civilization. We have seen the reason for the Flood—a judgement for the Depravity of the people. Then the designs, the deluge and, after leaving the Ark, the Dedication.

8.20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.

Then Noah built an altar to the LORD—the first thing that takes place, in fact the first occurrence of an altar, not the first sacrifice. The first was probably for animal skins for Adam and Eve in Genesis 3. The second: Cain and Abel.

Key Terms

- | | |
|------------|---|
| 1. Altar - | <i>meez-bay'-akh</i> |
| Meaning - | place of slaughter |
| Shows - | gratitude for salvation
need for sacrifice
commitment of life |

The meaning of the Hebrew word Altar *meez-bay'-akh* is place of slaughter, so it doesn't always have a spiritual connotation, but generally it does in Scripture at least, because of the frequency of the sacrificial system.

The altar shows various things. First of all for Noah is his gratitude for salvation—the immediate and first response: recognizing the severity the Flood and the fact that God brought them through it. It took over a year, so now disembarked, he doesn't build shelter, doesn't feed the animals or look after his family; the first thing he does is that he builds an altar. This speaks volumes in terms of priorities; it is a relationship with the Lord which the altar represents.

It also shows that there is a need for sacrifice, not only in Leviticus but in several passages in the OT. The sacrificial system is not just for atonement of sin in general, but primarily for fellowship because sin is an ongoing experience as sinners and we need always to be cleansed; this is part of the sacrificial system in Leviticus. We need cleansing and forgiveness. It is like the 1John 1.9 of the Old Testament.

And it also indicates that he has a commitment—of his life, a renewal, not that he lost anything because he is depicted in the most positive of terms through-out the narrative. But we will see later on that Noah is human and is susceptible to sin that indicates that he needs not only a sacrifice for cleansing but also a dedication or commitment to the spiritual walk, the life of an OT believer.

8.20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.

Notice that he took every clean animal and offered burnt offerings. You will remember that he was instructed to take *extra* clean animals and particularly extra *birds*. But it says ‘*every*’ almost as if all the clean animals were sacrificed. Note the word ‘*every*’; this indicates that it was very *costly*. If you imagine that you are just off the Ark and all animals survived, every single animal would be precious. These are the only animals that were in existence on all the planet. A very large percentage of all the existing animals are sacrificed.

There is no indication of hesitation, so he had the realization that God comes first—a high priority, very costly. It also shows that Noah had great faith; he knows that if God can preserve the animals on the ark, he certainly can bring about the reproduction and replenishing of the earth. Since they were on the Ark for a year, it is possible that all the females are pregnant or have already had babies. But we still are talking about a large percentage of them being sacrificed.

Key Terms

1. Altar - *meez-bay'-akh*
2. Clean animals - every
costly

Now, after the Flood, we have a new beginning with the emphasis on the historicity with precise dating—this being just another stage in this historical development of the story of what God is doing/working. And again, we continue to stress the priority of *worship*. Worship is not something that we do for 20 minutes on a Sunday morning, but something that should occupy a large part of our experience day by day, 7 days a week, 24 hours

a day. So the priority of worship is indicated by the actions of Noah in building an altar and offering the animals on it.

New Beginning

- > Historicity - 370 days (8.14)
- > Priority - worship (8.20)

2. Destruction of Civilization 6.9-8.22
 - a. Depravity before Flood 6.9-12
 - b. Designs for Flood 6.13-7.5
 - c. Deluge of Flood 7.6-24
 - d. Decrease of Flood 8.1-22
 - 1) Decline of Waters 8.1-5
 - 2) Discharging of Birds 8.6-12
 - 3) Disembarking from Ark 8.13-19
 - 4) Dedication after Flood 8.20-22
 - a) Sacrifice of Noah 8.20
 - b) Acceptance of Lord 8.21-22

Then in verses 21 and 22 we have indications that the Lord accepted the sacrifice—we will look at the little phrases.

8.21 The LORD smelled the soothing aroma; and the LORD said to Himself, “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done.

The LORD smelled the soothing aroma; The Lord has organs like we humans do to be able to smell odors or might this be another ‘picture’ that the writer is giving us, to kind of communicate spiritual truth. I would say that it is probably an anthropomorphism in what smelling is to us—and odor that is pleasing and we might accept—might convey that God is accepting and is pleased with the sacrifice.

Key Terms

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1. Altar - *meez-bay'-akh*
2. Clean animales - every, costly
3. Smelled - word play

Even in English we have words that are emphasized, but in Hebrew there are words specially stressed. We will develop this, even in previous passages. There seems to be a deliberate play on words. In Genesis 2 we saw one with *ish* and *ishah*, the man and the woman. Let's look at words that have similar sounds within them. I take it that the play on words is to emphasize the acceptance of the Lord and to emphasize that this is significant in terms of this new beginning, the Lord accepting Noah's sacrifice.

Word Play

- | | |
|------------------|---------------------|
| Noah (rest) - | <i>no-akh'</i> |
| Smelled - | <i>ray'-wakh</i> |
| Soothing - | <i>nee-kho'-akh</i> |
| Aroma - | <i>ray'-akh</i> |
| Regret (6.6) - | <i>nah-kham'</i> |
| Blot out (6.7) - | <i>maw-khah'</i> |

'Noah' means 'rest' and the word 'rest' is very similar and also has the same last letter (which is a very guttural sound): *no-akh'* and *ray'-wakh* for 'smelled'.

Then the word for 'soothing' has the sound 2 times: *nee-kho'-akh*. Even the word for 'Aroma' has it at the end: *ray'-kham*. If you were reading the text you would hear this sound to emphasize the significance and the importance of what Noah did and now how God is accepting the sacrifice.

I don't know if there is a tie-in, though there seems to be a little of a parallel in 6.6 where God 'regrets' the depravity of mankind, and then, in the following verses, determines to bring the Genesis Flood. So, at the very beginning of the narrative, we have the same sound: *nah-kham'*. Then in 6.7 we stressed the

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'blot out', which has the same sound in the middle also: *maw-khah'*.

So, a very deliberate play on words and possibly going all the way back to the *contrast*: the pain and regret of God because of the depravity of man. And now we have the opposite emotion in 8.20 of the soothing aroma and the smelling of the Lord.

8.21 The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.

Now we have a *promise* which adds to the acceptance. I think God had intended to do what He does here, regardless of how Noah responds, but in the context I think it adds to the pleasantness of the Lord and the acceptance of the sacrifice in that He makes clear what He intends to do.

Note that it says 'the LORD said to Himself', that is, He is revealing an inward sense or thinking and making it known to Noah. So you have this personal relationship to Noah and He is exposing something of His thinking process and the content of that: I will never again curse the ground.

In fact there are three things that God promises; we will see in chapter 9, not only does He promise it, but we will see that the emphasis of that chapter is the Covenant that God enters into—a legally binding contract. But here we have it in promise form. And we will see something similar in chapter 15 with the Abrahamic Covenant; before it God essentially promises the same thing in chapter 12. So this is similar in terms of how God is revealing His thinking, His mind.

Commitments

1. No universal Flood - 'never again'

I will never again curse the ground. I don't know if there is a distinction being made here; but the word for 'curse' is different from the one used in chapter 3, but seems to have the same idea and meaning. The emphasis in this promise and in the next part of it is the 'never again'; some translations make it 'anymore'. So no universal flood 'anymore', if you take into account what is going to be said here.

So God makes some physical commitments in terms of the natural realm. We will talk more about it when we get to the Covenant itself.

And then you have an interesting insertion between two commitments:

8.21 The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.

for the intent of man's heart is evil from his youth. I think it is *in spite* of man's depravity, He will not destroy everything again. This is a reminder of God's grace. In spite of 6.5 'every intent of the thoughts of his heart was only evil continually'. And here it is 'from his youth', the idea of 'from the beginning', youth, perhaps even conception—to be consistent with other passages. Also 'mercy'—the opposite of what we deserve, grace and mercy.

But the point is that the Flood does not change man's nature. We will see this in chapter 9: the nature of man is still depraved, still sinful. And even though everything in the text is positive in Noah's case, the very last passage dealing with Noah is negative; we see the sin of Noah at the end. The theological conclusion that we can draw is that judgment does not change man's nature. What changes man's nature? Redemption, a different act of God. It takes supernatural intervention in the heart of man, or his intent even from his youth.

It is a reminder: the flood, as drastic as it was, as devastating as it was, it takes a separate act of God to change the heart of man—using the regenerating work of the Holy Spirit. Noah was an OT believer, as the Hebrews passage about him notes. But this is an important point because we will see this throughout Scripture; even though everything thing is new and different, human nature is not changed. Noah had a regenerated nature but also a sinful nature that always remains until we go to be with the Lord.

New Beginning

- > Historicity - 370 days (814)
- > Priority - worship (8.20)
- > Human Nature - unchanged (8.21)

Then the Lord says, I will never again destroy every living thing, as I have done.

8.21 The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.

So we have a physical, earthly promise—which the Covenant will cover—but we also have a commitment of the Lord that deals with animal life, human life as well. No destruction of life. Never again. Two commitments with the little caveat in the middle that human nature has not changed.

...as I have done. That refers to the Genesis Flood. The JW's have this doctrine that the earth is never going to be destroyed; they use this verse. But I pointed out that it doesn't say it will never be destroyed; it refers to the *manner* in which God will do it—that last phrase 'as I have done'. It surprised the people I was talking to and they were struggling to respond. But as I have done refers directly to the Genesis Flood. Then I took them to the 2Peter passage that talks about a future destruction that God is

going to bring—a physical judgment which goes contrary to one of their doctrines. And the future destruction is by *fire*, not by *water*.

Commitments

1. No universal Flood - ‘never again’
2. No destruction of Life - ‘never again’

8.22 “While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease.”

While the earth remains also goes against the doctrine of the JW’s, implying that there is going to be a radical and future change. Until that, While the earth remains.

8.22 “While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease.”

Then He brings these little phrases: Seedtime and harvest, cold and heat, summer and winter, day and night. These indicate that God is going to keep the normal climatological cycles that were created in the original creation; we don’t know if they were affected by the flood, but God is going to maintain a stable environment.

8.22 “While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease.”

And I think that is the essence of the Noahic Covenant: we live in a post-Flood environment which gives stability to the natural realm so that we can study science; in this case it deals primarily with agriculture and climate and cycles of seasons. It is

possible that there might have been some changes climatologically between a pre-flood and post-flood world, but it’s not clear enough to be conclusive. We will see that there were *other* changes for sure. And some of those in the physical realm might have affected climatology.

There is the third: Shall not cease. Uniformity in terms of the natural realm. I would say, in terms of science, we can’t go beyond the Genesis Flood because the pre-Flood world is radically different from the post-Flood world, and there is some evidence that even some of the ‘constants are different’ noted by research of ICR in their RATE project. Some radiometric decay rates were probably different during and perhaps even before the Flood.

Commitments

1. No universal Flood - ‘never again’
2. No destruction of Life - ‘never again’
3. Cycles of Earth - ‘shall not cease’

But we live in a post-Flood world where the cycles of the earth shall be constant.

New Beginning

- > Historicity - 370 days (814)
- > Priority - worship (8.20)
- > Human Nature - unchanged (8.21)
- > Sovereignty - promise (8.22)
covenant (9.9)

So we can add to the New Beginning: God’s sovereignty; He remains sovereign—He is immutable and He promises that He is going to maintain a stable universe. Then in chapter 9, that promise is going to be formalized or legalized in the formal Noahic Covenant.

- C. Early History of Civilization 4.1-9.29
 - 1. Decline of Civilization 4.1-6.8
 - 2. Destruction of Civilization 6.9-8.22
 - 3. Dispensation of Noah 9
 - a. Directions 9.1-7
 - 1) Dominion 9.1-4

Next will be the dispensation of Noah, his family and the directions given, plus a reiteration of the dominion mandate.

9.1 And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.

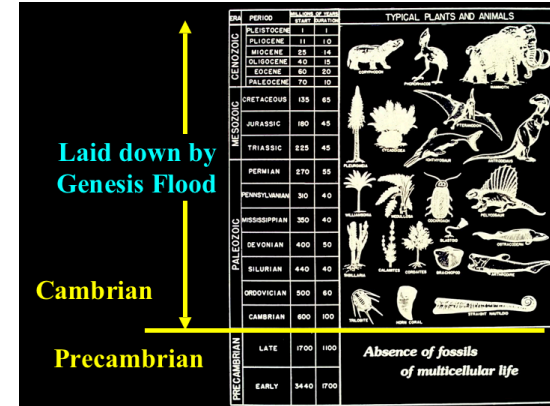
This is the Dominion Mandate again.

Implications

- 1. God’s Sovereignty
- 2. New beginning for man

God is sovereign as Creator and in judgment and will continue to be sovereign over the material realm as we move through history and time and even beyond our day. Certainly we have a new beginning for man that is radically different from the pre-flood world.

So we will continue with science again. A reminder with the geological column. We interpret it differently from the secular geologist. We only have this problem with geology: how they interpret history and their reconstruction particularly with *earth* history which this column attempts to explain in millions and millions of years.



But rather than seeing these layers laid down over billions of years, we see them laid down by the Genesis Flood and we have seen plenty of evidence to substantiate the conclusion that all of the sedimentary rock layers from the Cambrian to the surface were ripped up at the pre-Cambrian rock or basement or creation rock. Everything above it was laid down as the flood waters began to recede such that it reconfigured the entire earth.

We saw the causes of the flood. We saw an inundation stage. The last couple of lessons we have been looking at the receding waters, mountain building, volcanic eruptions, massive erosions. Now we look at climatology and the ice age. Young earth creationists have proposed the origin of the ice age noting all the conditions necessary to produce an ice age. So the Genesis Flood serves as a good explanation for the the ice age. And particularly the Baumgardner model helps.

Flood Stages

- A. Causes of Flood
- B. Inundation Stage
- C. Recession Stage
 - 1. Mountain building
 - 2. Volcanic eruptions

3. Massive erosion
4. Ice age

We have already looked at evidence from geophysics broadly, and by the way, all these other categories below it, paleontology, coal petrology...all of these give evidence of a world-wide flood, the existence of coal beds all over the world; similarly, oil deposits give evidence of a universal flood. We spent almost a whole lesson on geology and geological layers and an explanation of the geological column. Last time we looked at vulcanism; the erupting of volcanos would have occurred post-flood as well. And now the science of climatology—all of these are like branches of geophysics.

Science

1. Geophysics
2. Paleontology
3. Coal Petrology
4. Petrophysics
5. Geology
6. Vulcanism
7. Climatology

Now the secularist does not have an explanation for the ice age. Here is a quote from a secular climatologist. If you read anything in the area of the ice age, they really don't have an explanation for the ice age, and the quote kind of admits that.

“The underlying cause of glaciation remains in doubt ... At least 29 ‘explanations’ have been advanced to account for widespread glaciations. Most of these had little change of survival from the first, but others enjoyed some degree of success until they were rendered untenable by subsequently accumulated information.”
 Dr Wm L Stokes

Many secularists believe that there have been *many* ice ages and we are just familiar with the *last* one that earth has experienced. Dr. Stokes is admitting that they don't know what caused ice ages, and in particular the last one.

Michael Ord has written books from which a lot of this information is taken.

We have already described the right conditions, the oceans being exposed to hot rocks. Ocean water coming in contact with molten rocks would *raise* the temperature and it doesn't have to be large temperature increases, but even a few degrees would cause the oceans to warm—which would cause more evaporation which would result in more precipitation. Then with more rain water and more volcanic action you would have an increase of ash and gases that would fill the atmosphere. So more volcanic ash and gases which would obscure the sunlight and that blocking of the sunlight would prevent the normal, seasonal changes. And with a combination of more precipitation and lowering of temperatures you would have an accumulation of snow that would form into ice and form glaciers. So the Baumgardner model gives a good explanation for how an ice age could come about.

More recently we have seen, from studies that were done, for example, of Mt Pinatubo, one of the most devastating and largest volcanic explosions in modern time that anyone experienced. In fact there are larger ones but not in recent times.

Ice Age

- > Cause - water contact with molten rocks —>
 - warm oceans —> more evaporation —>
 - more precipitation —>
 - more volcanic ash/gases —>
 - blocking of sunlight —>
 - accumulation of snow
- > Mt Pinatubo - evidence

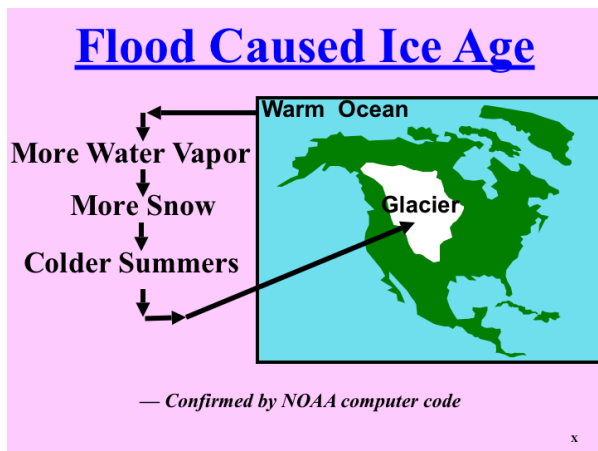
Mt Pinatubo

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- > Location - Luzon Island, Philippines
- > Eruption - June 15, 1991
- > Mt St Helens (1980) - 10x larger
- > Material ejected - 2.4 mi³
15-30 million tons of sulfur dioxide
- > Deaths - 850
- > Global temperatura - -0.7 F (-17° C) (2 years)

Just to give you a feel for it: It's in the Luzon Island, Philippines. Eruption of the volcano was in 1991. It was 10 times larger than Mt St. Helens, which is more recent, in 1980. And some of the studies indicate that the material ejected was 2.4 cubic miles (10 cubic kilometers) and 15-30 tons of sulfur dioxide was shot up into the atmosphere and, by the way, with rain, that would provide sulfuric acid, so a very deadly resulting effect; it caused 850 deaths. And the interesting thing: the measurements of the global temperature reduced by an average of 0.7 °F (-17° C) for a period of two years.

It doesn't seem like much, but we are talking about one volcano in one isolated area. If you can imagine several of them, after the Genesis Flood, you might have an obscuring of the entire globe and a reaching of temperatures much more than 0.7° F. less than normal. That is just an example of what volcanos can do—and the flood model that we have been talking about does exactly that.



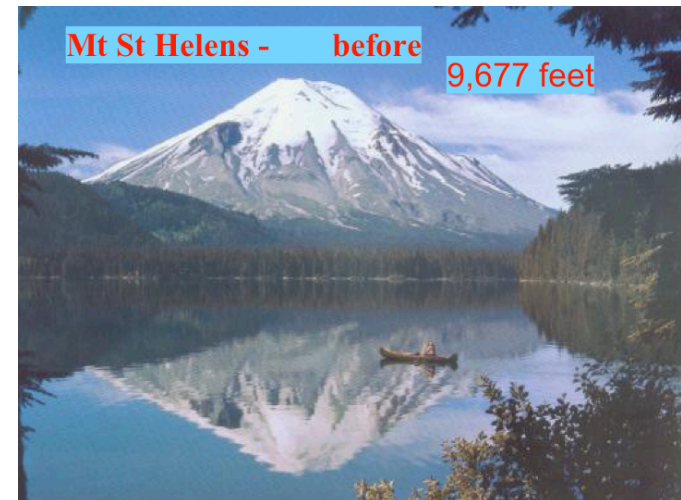
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So climatology was affected and studies we can do today in terms of recent catastrophes give a little bit of evidence that the Flood could have caused an ice age. Also, this is another way how *peoples* would have crossed continents because with glaciers and more snow in northern areas, such as Bering Straight.

Flood Stages

- Causes of Flood
- Inundation Stage
- Recession Stage
- Stabilization -
 - Replenishing of Earth
 - Diminishing Catastrophes

So in the Flood Stages we can move past the recession of the waters into a stabilization stage—eventually the entire earth is beginning to stabilize, not only fewer and fewer earthquakes, tsunamis, volcanos. So we have also a replenishing of the earth that is indicated by the Genesis account, a diminishing of catastrophes. There are some such as Mt Pinatubo and Mt St Helens that gives very drastic evidence that correlates with what might have happened during the Genesis Flood—similar phenomena.



This is Mt St Helens *before* the eruption in 1980, with elevation of 9,677 feet (2.9 kilometers), what it looked like from a particular location on Spirit Lake which is at the foot of the volcano.

Days before the geologists and scientists became aware that something was happening, there were tremors, some movements, some bulging of the mountain—the major bulge is seen in this photo: This is the day before the explosion.



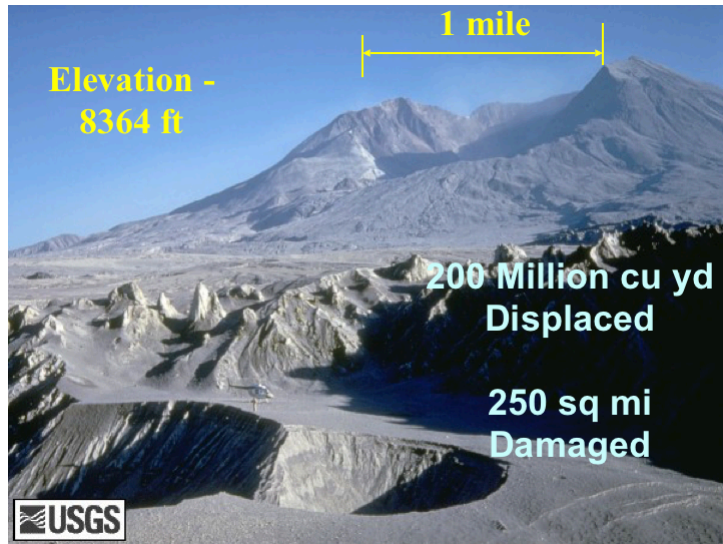
On May 18, 1980, the mountain essentially exploded and blew debris to the north. The estimated energy that was released was 1 atomic bomb/sec each eruption. The accumulation over the time resulted in the energy equivalence of 30,000 atomic bomb explosions, all on the same site.



Later: an explosion inside the volcano with Spirit Lake in front of it:



And here is the new elevation: 8,364 feet (2.5 km).
 Mt. St Helens now has a crater 1 mile (1.6 kilometers) wide
 200 million cubic yards (152 million cubic meters)
 250 square miles damaged (647 square kilometers)
 And there was rapid recovery of the earth there, land and animals—which is what Noah saw in his day, rapid recovery.



And here is the chronology of these different events:

Chronology

1. Earthquake
2. Debris Avalanche: material moving even before explosion
3. Steam Explosion: with the release of all that energy
4. Giant Water Waves: from melting snow and ice from top
5. Mudflows: mixing of waters with soil covering large portions of the mountain
6. Pyroclastic Flows: mixture of different materials with the hot lava rock
7. Air Fall Tephra: material shot up and when it falls back to the ground it is called Air Fall Tephra.

This area around Mt St Helens was very popular for hiking, camping and hunting and was well documented. Geologists and the people in general knew a lot about the area. The devastation covers a 10-mile (16 km) area.

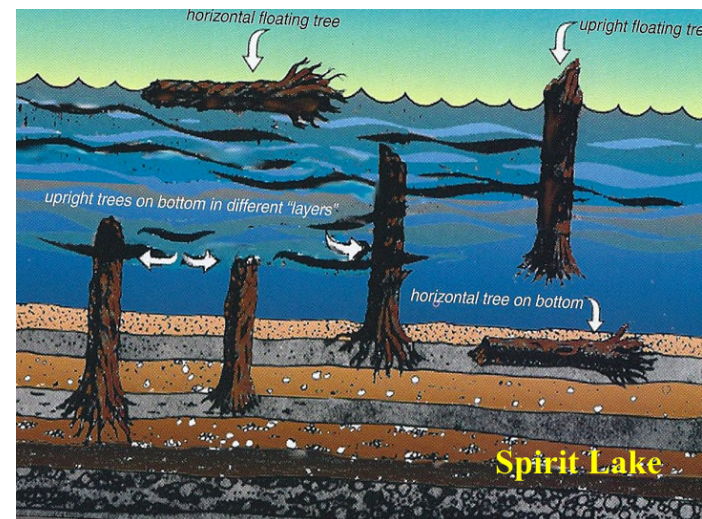
In the area around Los Alamos, New Mexico there is a very old and large Caldera which had a crater 14 miles (22 kilometers) in diameter! Imagine the destruction *that* caused.

Rapid Formation

- > Erosion: eroded material
- > Sedimentation: layering of rocks as they were displaced—not only those that went up into the air, but those displaced by the moving waters.
- > Stratification: what geologists call the rapid formation of rock layers. Not just soft sediment, but from the pressures actually making stratification.

These layers with the debris that fell immediately and what came with waters, flooding, can each be 25 feet (7.6) meters thick. Some of these were formed in minutes to hours—not millions of years as geologists think.

- > Log Deposition: in Spirit Lake at the foot of Mt St Helens
- > Coal possibly: formed with the pressure of the water



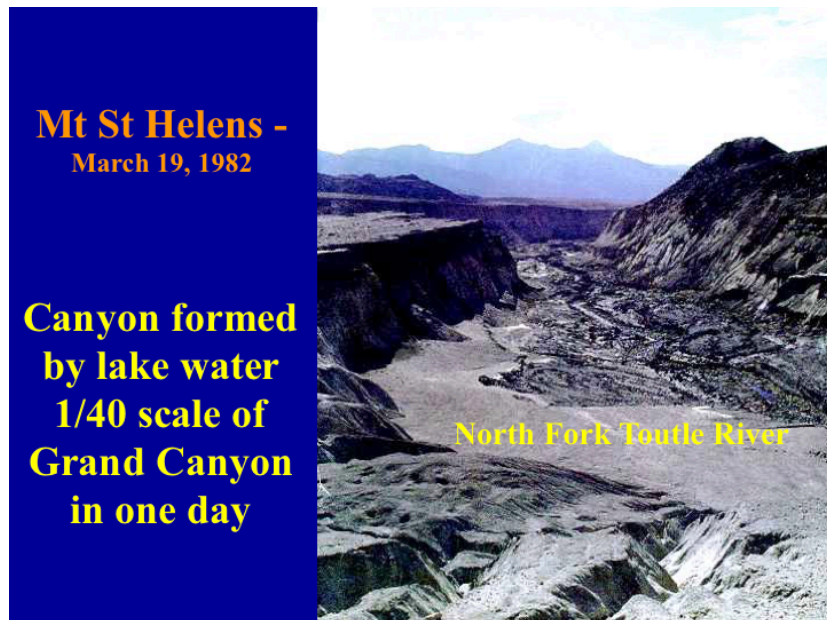
This slide is a drawing of what is happening in Spirit Lake:

Some logs initially floated on the surface. And interestingly there are not fossils, but poli-straight trees that go through various layers. The explanation: there is more mass at the bottom which absorbs more water and stands them up and thus they remain as other material is deposited. Eventually, with the pressure of the water, the trees turn into carbon.

These phenomena produced by Mt St Helens give very, very similar ones to what took place in the Genesis Flood and what can be observed in the Geological Column.

> Canyon: later on, as a result of later eruptions and movements and displacements of water from Spirit lake, *waters were released and they cut a canyon*. The average thickness of deposits is 150 feet (46 meters) and the maximum thickness = 600 feet (183 meters).

Then, on March 19, 1982, **the canyon was cut, 1/40 the size of the Grand Canyon—not as a matter of a million years, but as a matter of *hours***, at most days.



We have a Summary of these activities:

Summary

1. Massive Sediment
2. Continuous Coarse Sediment
3. Water-Transported Plant Debris (some of it in Spirit Lake)
4. Widespread Animal Burial (and probably fossils)
5. **Short Time Scale:** very, very short, not millions of years.

The high priority is WORSHIP of our LORD, the Judge!