

GOD REMEMBERED, AND THE EARTH WAS REBORN | VV. 1-3

- Remembered does not imply forgotten
- Similarities with the original creation work:
 - A wing | A spirit
 - Water subsided | Water separated
 - Fountains of the deep and floodgates of the sky | Waters below and waters above

NOAH FINDS “NUWAH” | VV. 4-19

- The ark rested on the ground long before Noah opened the door.
- Noah releases two types of birds to discover the surrounding conditions. Notice that God’s direct communication was not continual, but only gave the information which could not be known except by divine revelation.
- One peak, upon which Noah’s ark rested, would not be sufficient for the release of the animals. With diligence, Noah waited for both external evidence and the voice of God.
- Upon the command of God, Noah opened the door to the ark and stepped foot on dry ground. Some believe this was exactly 365 days on the Ark.

NOAH’S OFFERING | V. 20

- A new dispensation was going to begin, and it would begin with the same activity as the previous dispensation: with a blood sacrifice.
 - After the expulsion of Adam and Eve, the entrance point to the Garden of Eden contained “the Cherubim” and the flaming sword.
 - It is at this location that Cain and Abel brought their sacrifice.
 - They heard the voice of God
 - Cain lamented that he was cast away from the face of God (Genesis 4:14, 16)
 - The entrance point must have been a place of the Shekinah glory of God.
- Now, for the first time, the Shekinah glory of God is absent from the earth.
 - In a sense, all men are now living like Cain, “away from the face of God.”

- Now, a Redeemer is needed more than ever.
- It would be hundreds of years before the Shekinah glory of God would be among men, and then only for a short time in history, dwelling between the Cherubim.
- In Jesus, we “beheld His glory,” and His life was announced by Angels, as well as His return. Thus Jesus, the visible glory of God, dwelt between the Cherubim.
- In the absence of the Shekinah glory, Noah builds an altar and makes a sacrifice, just as would have been done with the Shekinah glory.

GOD’S RESPONSE | VV. 21-22

- The promise: to never again “curse” the ground
 - Genesis 3:17 – *arar*: to place under a curse, as in Numbers 22:12
 - Genesis 8:21 – *qalal*: to make light of, as in 1 Samuel 18:23
 - God uses both words in Genesis 12:3, “the one who *qalel* I will *arar*”
 - The *arar* of the earth remains (Romans 8:22) but the earth shall never be destroyed by flood nor ecological disaster.
- The commentary: man has a heart inclined toward evil.
 - Jewish teaching: *Yetzer HaRa* –vs- *Yetzer HaTov*
 - Inclination toward evil –vs- inclination toward good
 - In Jewish theology there is no concept of salvation from *Yetzer HaRa*, but only the conquering of the *Yetzer HaRa*.
 - “you must master it” (Genesis 4:7)
 - The *Yetzer HaTov* is not within a child until their age of maturity, which the Bar Mitvah recognizes. From this point, they are obligated to *Yetzer HaTov*.
 - Romans 5:19 gives a new perspective on overcoming the reality of *Yetzer HaRa*. This new concept is *imputed Righteousness*.
 - Imputed righteousness is available for all who would, by faith, receive the grace of God in Jesus Christ!