

Genesis 08 - The New Beginning; Chronology of the Flood; The Offering and Promise

I. Prologue: Primeval history (Gen 1:1—11:9)

(3) The terrible progress of sin (Gen 4:1—11:9)

(B) The flood (Gen 6:1—9:29)

(c) The abatement of the waters (8:1-19)

(i) The receding of the waters (8:1-5)

(ii) Tests for dry land (8:6-14)

(iii) The exit from the ark (8:15-19)

(d) Post-flood events (Gen 8:20—9:29)

(i) Noahic Covenant (Gen 8:20—9:17)

(a) God's promise not to flood again (8:20-22)

Genesis 8

(c) The abatement of the waters (8:1-19)

(i) The receding of the waters (8:1-5)

1 But God **remembered** Noah and all the animals and all the livestock that were with him in the ark; and God caused a **wind** to pass over the earth, and the water subsided.

1 But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided.

1 God kept Noah in mind, along with all the wildlife and livestock that were with him in the ark. God's Spirit moved throughout the earth, causing the flood waters to subside.

1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

- "...remembered" - *zākar*, doesn't mean that God temporarily forgot about Noah in the ark; rather it means "movement toward." For example:

- God "remembered" that the rain would only last 40 days (7:4)
- God "remembered" Abraham with a view toward saving Lot (19:29)
- God "remembered" His covenant with the Patriarchs with a view to rescuing Israel (Ex 2:24)
- God "remembered" Israel with a view toward her restoration (Jer 2:2)
- God "remembered" Ephraim with a view toward extending mercy to him (Jer 31:20)

- God "remembered" Israel with a view toward sending the Messiah to Israel (Luke 1:54-55)
 - The sense that God "remembered" Noah was that He was remembered His covenant with him, which hadn't been made yet. God said in 6:18 that He will (future tense) establish His covenant with him, but He had not announced it yet.
 - "...wind" - *ruah*, first mention; the atmospheric conditions changed and now there is wind. The protective canopy was released and the greenhouse effect had now ended.
 - This is a deliberate parallel with creation account, which began with "wind" (*ruah*) and water, when the Spirit of God (same word for "wind" here) was moving over the surface of the water (Cf. 1:1-2). God later brought dry land out of the waters (1:9). This is an indication that God is "beginning again."
 - Sometimes *ruah* (Gr. *pneuma*) refers to physical wind, but it also refers to the work of the Holy Spirit (Cf. Ezek 37:7-11). We see this same combination of water and wind/Spirit in John 3:5, when Jesus said: **"Truly, truly, I say to you, unless someone is born of water and the Spirit, he cannot enter the kingdom of God."**
 - The same metaphor God uses to describe original creation and the new beginning after the Flood is the identical imagery He uses to describe the newly born child of God

2 Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained;

2 Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained;

2 The water sources from the ocean depths were blocked and the floodgates of the heavens were closed.

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

- As God "moved toward" ("remembered," v1) Noah, He stopped the rain and closed the fountains of the deep

3 and the water receded steadily from the earth, and at the end of 150 days the water decreased.

3 and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased.

3 Then the flood waters steadily receded, diminishing completely by the end of the 150 days.

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

- It's interesting how detailed the Holy Spirit is in giving us a calendar of events before, during, and after the Flood
- This reiterates that actual reality of these events. The timeline not only provides evidence that can be corroborated, but it reinforces the fact that these events actually happened.

Event	Ref.	Mo.	Day*	#**	Description	Days***
Family enters the ark.	7:7-9	2	10	0	Waited in the ark seven days	0
Rain begins.	7:11	2	17	7		7
Rain stops—water keeps pouring	7:12	3	27	40	Water continues for 150 days	47
Ark settles on mountain. Water stops rising	7:24	7	17	110		157
Water begins to settle	8:4	8	27	40	---	197
Ark on dry land. Mountain tops exposed.	8:5	10	1	34	Water recedes in 150 days.	231
Raven—no return	8:6-7	11	11	40		271
First dove—returns	8:8-9	11	18	7		278
Second dove—returns with leaf	8:10	11	25	7		285
Third dove—no return	8:12	12	2	7		292
Water receded.	8:12	12	17	29	---	321
Noah removes the covering.	8:13	1	1	57	Earth dry in 57 days	378
Noah opens the door and disembarks.	8:14	2	27			

* Day of the month

** Intervals, in days.

*** Running total of days.

- 4 Then in the **seventh month, on the seventeenth day of the month**, the ark **rested** upon the **mountains of Ararat**.
 - 4 In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.
 - 4 The ark came to rest on the mountains of Ararat on the seventeenth day of the seventh month.
 - 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
- "...seventh month, on the seventeenth day of the month" - why did the Holy Spirit want us to know this very date? **Need to articulate the change of calendar from Civil to Religious,**

and correlate how the 17th day of the 7th month is the date on religious calendar that Jesus resurrected from the grave.

— Noah's "new beginning" on the Planet Earth was on the anniversary—in advance—of our "new beginning" in Christ!

- In 7:11 we learned that the Flood began on the 17th day of the second month

- "...rested" - an interesting word choice to communicate the fact that the ark came into contact with dry land and stopped floating on the Flood waters. The last time "rested" was used was 2:2-3, when God "rested" on the seventh day of creation.

— The reason the ark "rested" is that when God "rests," His work is done, finished, complete. There's no more work necessary or that can be done. His work is complete.

— When Christians today believe and/or act like God paid for dinner but I need to leave the tip, they do not understand the idea of *tetelestai* (John 19:30) or the believer's "rest" (Heb 4:9-10). are not resting in God's completed work of salvation.

— This is the difference between religion and relationship. Religion teaches that Jesus Christ did 90%, but you need to kick in your portion (pay, pray, obey). But God says that Jesus Christ did 100%, and salvation is given to us as a free gift of God out of His abundant grace, when we believe.

— There are so many Christians today who are laboring under the concept of religion, thinking that somehow they are justified by God through some sort of merger between what Jesus did and their own good works.

— If you're laboring on the treadmill of religion, it is designed so that you can never get off of it. If I have to "pay, pray, and obey" to do my part, why doesn't anyone tell me how much I have to pay, how much I have to pray, and how much I have to obey? So you spend your entire life wondering if you have done enough, when the reality is that Jesus did it all for you 2000 years ago and there's nothing left to do.

— Religion is designed to control the masses. It is promulgated to keep people on the up-and-up. The Bible is not a book about what man must do to get to God (that's religion); it's a book about what God has done for man. It's not about us reaching up, it's about Him reaching down.

- "...mountains of Ararat" - the ark rested on the "mountains" (plural) of Ararat, a mountain range that spans from southern Russia, through Turkey and Armenia (between the Black Sea and the Caspian Sea); it's highest peak is about 17,000 feet

5 And the water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

5 The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

5 The flood water continued to recede until the tenth month, when, on the first of that month, the tops of the mountains could be seen.

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

- On the 1st day of the 10th month, mountain tops became visible (see chart on v3)

(ii) Tests for dry land (8:6-14)

6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made;

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6 After 40 days, Noah opened the window of the ark that he had built

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

- After rain ceased after 40 days, Noah felt secure in opening a window of some sort in order to check on the status of the receding waters

7 and he sent out a **raven**, and it flew here and there until the water was dried up from the earth.

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7 and sent out a raven. It went back and forth as the flood water continued to evaporate throughout the earth.

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

- Noah is trying to ascertain when it is appropriate to disembark the ark:

- Raven - no return (v7)
- 1st dove - returns (v8-9)
- 2nd dove - returns with olive leaf (v10-11)
- 3rd dove - no return (v12)

- "...raven" - declared an unclean bird in the Mosaic Law (Lev 11:15), which means it could feed on carcasses (Cf. 1 Kings 17:6; Luke 12:24)

— Since ravens naturally eat carcasses, it didn't return because it could find a landing place or food on the floating animal/human carcasses

8 Then he sent out a **dove**, to see if the water was low on the surface of the land;

8 Then he sent out a dove from him, to see if the water was abated from the face of the land;

8 Later, he sent a dove out from the ark to see whether the water that covered the land's surface had completely receded,

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

- Interesting that God is not speaking to Noah during this time. The last time God spoke was in when He told Noah and his family to get into the ark (7:1). The next time He speaks is when He tells Noah and his family to get out of the ark (8:15-16).

- During this time, Noah has to discern his circumstances by balancing divine revelation with natural means. God gave Noah an intellect, and God expected Noah to use it. This shows the balance between learning things by divine revelation and learning things by natural means. Both are seen as valid options everywhere in Scripture.

- "...dove" - unlike the raven, doves are portrayed positively in Scripture (Ps 55:6; Song 1:15; 2:14; 4:1; 5:2,12; 6:9; Is 60:8; Hosea 11:11)

- Unlike a raven, a dove does not live on carcasses; it will settle in valleys and not only stay on mountain peaks; unlike a raven, a dove will settle on surfaces that are dry and clean.

- The purpose for sending the dove was to see if the waters had receded to reveal dry ground

- Noah first used a raven, now uses a dove to determine the actual conditions on the earth. The raven didn't return because it was able to live on carcasses, but doves do not function that way (v9).

9 but the dove found no resting place for the sole of its foot, so it returned to him in the ark, for the water was on the surface of all the earth. Then he put out his hand and took it, and brought it into the ark to himself.

9 but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.

9 but the dove could not yet find a place to rest, so it returned to Noah on the ark, since water still covered the land. Noah reached out his hand and took the dove back into the ark with him.

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

- The dove returned to the ark because it did not find any dry ground to land. Doves will only land on locations that are dry and clean, and evidently there was as of yet no dryness.

- The dove also prefers valleys rather than mountains, so it chose not to rest on mountain peak as the raven did. Its return showed that the valleys were still flooded.

10 So he waited another seven days longer; and again he sent out the dove from the ark.
10 So he waited yet another seven days; and again he sent out the dove from the ark.
10 Noah waited another seven days and sent the dove out from the ark again.
10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;
- The third bird sent was another dove, seven days after the first dove returned

11 And the dove came to him in the evening, and behold, in its beak was a fresh olive leaf.
So Noah knew that the water was low on the earth.

11 The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.

11 The dove returned to him in the evening, but in its beak there was an olive leaf that it had plucked! So Noah knew that the flood waters had decreased on the land.

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

- The dove returned, this time with an olive branch in its mouth

— Olive trees grow in higher elevations and they can grow in submerged water, so Noah could conclude that the mountains were not yet dry and the valleys were still flooded

12 Then he waited **another seven days** longer, and sent out the dove; but it did not return to him again.

12 Then he waited yet another seven days, and sent out the dove; but she did not return to him again.

12 He waited seven more days and sent the dove out again, but it did not return to him anymore.

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

- "...another seven days" - a strong presumptive proof that Noah observed the Sabbath during his residence in the ark. It's now the 12th month, 2nd day; Noah has been on the ark for 292 days when he sent out the third dove.

- The fourth bird sent was another dove (the 3rd dove). This dove did not return, showing that the valleys had finally dried up.

— There may have been three different doves, but more likely, from the text, the same dove was sent out three times.

13 Now it came about in the six hundred and first year, in the first *month*, on the first of the month, *that* the water was **dried up** from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground had **dried up**.

13 Now it came about in the six hundred and first year, in the first *month*, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.

13 In the six hundred and first year of Noah's life, during the first month, the flood water began to evaporate from the land. Noah then removed the ark's cover and saw that the surface of the land was drying.

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

- As of this day, Noah and family had spent a total of 378 days in the ark (53 weeks)

- "...dried up" [2x] - *charab*, lay in waste, desolate (primary meaning); free of moisture (secondary meaning)

14 And in the second month, on the twenty-seventh day of the month, the earth was **dry**.

14 In the second month, on the twenty-seventh day of the month, the earth was dry.

14 By the twenty-seventh day of the second month, the ground was dry.

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

- "...dry" - *yabesh*, the complete absence of water

Chronology of the Flood

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(iii) The exit from the ark (8:15-19)

15 Then God spoke to Noah, saying,

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15 God spoke to Noah,

15 And God spake unto Noah, saying,

- God speaks to Noah again, for the first time since 7:1 when He told Noah and his family to board the ark. Throughout the Flood (a total of 378 days) God didn't speak to Noah.

— Noah, without the audible voice of God, had to determine on his own when to leave the ark (see note on v8)

— Often, Christians don't want to make decisions unless they get some sort of sign from God. We want to hear a voice, we want a vision or dream, or we want to read something in the Bible that relates directly to the issue I'm facing.

— We often won't get these direct revelations from God or read about exactly what we're facing in the Bible. In those cases, God has given us an intellect and He expects us to use

it. Our intellect is our safety net for times when God doesn't speak to us directly about a specific question or issue we're facing in our lives.

16 "Go out of the ark, you and your wife and your sons and your sons' wives with you.

16 "Go out of the ark, you and your wife and your sons and your sons' wives with you.

16 "It's time for you, your wife, your sons, and your sons' wives who are with you to leave the ark.

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

- God instructs the humans and the animals to leave the ark separately...

— In v16, God instructs the humans to exit the ark; in v17 He instructs the animals to leave the ark

— The Bible consistently holds out the intrinsic value of human beings over the animal kingdom (Cf. Matt 6:26; 12:11-12)

17 Bring out with you every living thing of all flesh that is with you, birds and animals and every crawling thing that crawls on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth."

17 Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth."

17 Bring out with you every living creature—including the flying creatures, animals, and everything that crawls on the ground—so they may disperse throughout the land, be fruitful, and multiply throughout the earth."

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

- God's command included all of the animals in the ark

18 So Noah went out, and his sons and his wife, and his sons' wives with him.

18 So Noah went out, and his sons and his wife and his sons' wives with him.

18 So Noah, his sons, his wife, and his sons' wives emerged.

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

19 Every animal, every crawling thing, and every bird, everything that moves on the earth, went out by their families from the ark.

19 Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

19 Every animal, every crawling thing, every flying creature, and everything that moves on the earth emerged from the ark by groups.

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

Arguments Against a Local Flood

- The size of the ark (450ft long x 75ft wide x 45ft deep)
 - God instructed Noah to build an ark of this size in order to house all of the animals and be able to float for over a year
- The Flood is analogized to the Second Coming (Matt 24:37-39; 2 Peter 3:5-7; Rev 1:7)
 - The Second Coming will be a global event (every eye will see it, Rev 1:7); it will not be a local event
- God instructed Noah to put animals and birds on the ark
 - If the Flood was local, there would be no need to put animals and birds on the ark
- Church history
 - There is no record of any one of the early church fathers, nor any of the Reformers, ever teaching or believing in a local Flood prior to the time of Darwin

We need to understand that two cataclysmic events have happened to the earth since Creation: the Fall and the Flood. The earth we see today is two times removed from the earth that God created in the beginning.

The Fall introduced death, painful pregnancy and toil, and cursed the ground; the Flood introduced dramatically shorter lifespans, one language, and human government. Gen 11 introduces a third major change: the creation of nations and languages and the global dispersion of people.

(d) Post-flood events (Gen 8:20—9:29)

(i) Noahic Covenant (Gen 8:20—9:17)

(a) God's promise not to flood again (8:20-22)

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

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.

20 Then Noah built an altar to the LORD and offered burnt offerings on it from every clean animal and every clean bird.

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

- Noah's first reaction after disembarking the ark is to worship the Lord

- Throughout the Bible, worship is our reaction to God's truth. Worship is the fact that God's truth has so impacted my mind that I can't help but want to get into the presence of God and give Him praise for the truth I've just received.
- Worship was obviously a priority in Noah's life. Before he set up his new home, before he figured out how to provide for his family, before he did anything else...he worshipped God.
- Worship is always intelligent; anyone who wants you to worship by deactivating your mind is not promoting biblical worship
- Rom 12:1 tells a NT believer what they should do when they understand what they have in Jesus Christ? What should they do when they have been impacted by the truth of God's Word? They should give their life over to Jesus Christ, which is their "reasonable" service.
- "...offered burnt offerings" - why did Noah sacrifice animals? Because he understood that God's means to forgive sin, going all the way back to Adam & Eve in the Garden, was that an innocent animal had to be killed in place of the guilty (Cf. 3:21; 4:4).
- "...altar" - first mention of an altar in Scripture. With the Flood, the Garden of Eden was destroyed, so the Shekinah Glory was no longer present on the earth. Mankind no longer had the visible Shekinah presence to bring offerings. So in place of the Shekinah, humanity will now make use of the altar.
- After building the altar, Noah took one (or possibly a pair) of every clean beast and bird and offered burnt offerings on the altar. This was the reason for taking seven pair of clean animals instead of one pair.
- At this point, the term "clean" applies to what kind of animal was permitted for sacrifice. It did not yet apply to either objects, food, or people, since that would only come with the Mosaic Law.

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.

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.

21 When the LORD smelled the pleasing aroma, he told himself, "I will never again curse the land because of human beings—even though human inclinations remain evil from youth—nor will I destroy every living being ever again, as I've done.

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

- There is an atmosphere of worship created by Noah, and God in that atmosphere of worship begins to reveal Himself to Noah in things that Noah had no knowledge of (the

post-Flood world)

- "...said to Himself" - means God is about to commit Himself to something. God's first commitment in the Noahic Covenant is that He not curse the ground again for man's sake.

- "...I will never again" [2x] - God promised two things:

1. He will never again curse the ground
2. He will never again destroy every living thing
 - Note that God does not state by "flood" here, but expands on this promise to include destroying the world by flood in 9:11,15.
 - Another total destruction will befall mankind, next time by fire (Is 24:5-6; 66:15; Dan 7:10; Mal 4:1; 2 Thess 1:8; 2 Peter 3:7).

- "...on account of man" - it is not God who put us into the mess we're in today in our fallen world; it is due to man's rebellion against God

— The Bible is clear that it is not God's mess, but man's decision to rebel against God

— This phrase indicates that originally the ground was cursed on account of man (not God). God brought the judgment, but it was man who provoked it due to open sin and rebellion against God.

- This is the beginning of the Noahic Covenant...

— The covenant was already announced by God back in 6:18

— Here, God is making promises. This is His pattern...He makes promises to man, then He solidifies those promises into a covenant. He later does this with Abraham. God later solidifies these promises He's giving to Noah into a covenant (the Noahic Covenant) in 9:9,11.

- "...the intent of man's heart" - you don't have to teach a child how to sin...they know how to sin instinctively (Cf. Mark 7:20-23; Rom 5:12)

— The Flood fixed a lot of things...purged out/judged sinful man and destroyed the Nephilim, but it didn't do anything to affect the sin nature of mankind

22 "While the earth remains, Seedtime and harvest, **Cold and heat**, Summer and winter, And day and night Shall not cease."

22 "While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease."

22 "Never again, as long as the earth exists, will sowing and harvest, cold and heat, summer and winter, and day and night ever cease."

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

- Part of the Noahic promises that God gives to Noah here, which will eventually turn into a covenant, is the uninterrupted seasons or cycles

— God is telling us that the earth is going to go through rhythms and cycles that have absolutely nothing to do with your SUV or carbon footprint

— God mentions four cycles here that have nothing to do with human activity:

1. Planting/seedtime and harvest
2. Cold and heat
3. Summer and winter
4. Day and night

- "...Cold and heat" - different than summer and winter, which is also mentioned. God is saying that the planet is going to go through cycles of cold and heat, and this cycle has nothing to do with human activity.

— The point of this promise is that as long as the earth exists, the cycle of life will continue (Cf. the covenant of seasons, Jer 31:35-37; 33:17-26)

Post-Flood Changes

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