

We are going to talk a little about the Ark and the instructions for building it. This is at the beginning of the narratives that deal with the Genesis Flood. And I will deal with the apologetic issues because most Christians do not have a good understanding of the Genesis Flood; most of them have been influenced by science—in fact most churches take the position that the flood was a local one which I think is mainly an accommodation to the false views of some scientists.

A quick review: we are at the end of a cycle that I describe as a cycle of sin. We saw an early one in Genesis and I gave you some examples of how this occurs throughout Scripture and world history. As a reminder, the Genesis Flood begins a new cycle of God's work of grace, but it also ends the cycle of sin that you can trace all the way back to Adam and Eve.

The work of grace in this cycle would include probably the salvation of Adam and Eve, a new beginning after the Fall. And then you see the second stage: Sin begins its corrupting effects which you see in the second generation with Cain. And God patiently endures sin over a period of time, and it differs depending upon the cycle you are looking at. In this one, taking several hundred years God patiently endured sin.

In fact, we can look at an example in Genesis 15 where we have the Abrahamic Covenant: part of this legally binding covenant is described then, in verse 12, *Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.*—indicating that Abraham is going to be put to sleep and this a covenant that does not require anything from Abraham—we call that unconditional—and then we have the sacrifice of animals and then it goes on where God makes a prediction: 15 *“As for you, you shall go to your fathers in peace; you will be buried at a good old age.*

16 *“Then in the fourth generation they will return here,...*

He is giving a timeframe for the children of Abraham, his descendants, and he doesn't even have his first one.

And then He says 16...*for the iniquity of the Amorite is not yet complete.*” What he is alluding to here is one part of a cycle of sin in God's dealing with the Canaanites, the Amorites were one of their tribes.

Cycles of Sin

1. God's work of grace
2. Sin begins corrupting effect
3. God patiently endures sin
4. Sin reaches full corruption
5. God intervenes to judge and save

But after God patiently endures sin—and here He is predicting the full outworking of sin among the Canaanites. So when the iniquity of the Amorite is complete, God is going to judge them, and the book of Joshua gives us the details of this judgment of the Canaanites. There is not a lot of detail but there is a little statement concerning the Cycle of Sin: *iniquity of the Amorite is not yet complete.* And when God intervenes to judge and save, in the case of the Amorites, the salvation aspect is God fulfilling and giving the Israelites the land.

In the cycle of the Genesis flood, we have looked at chapter 6., verse 6 where we see that sin reached its full corruption and now God is intervening to judge and to save—and the judgment of the flood is of the whole world, including the earth and the salvation of one family. Now God is dealing with a totally new generation and in a different way after Noé and the family—a post-flood era is introduced here. You can trace several of these cycles throughout Scripture.

Implications

1. Corrupting effects of sin

One of the implications of this Cycle is the corrupting effects of sin that will exist until God completes His work that He promised in Genesis 3.15 *And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.*” This is the promise of the Savior, Jesus Christ, who died for us on the Cruz and rose from the dead, showing His power and victory over sin.

I. The Primeval History	1:1-11:26
A. The History of the Creation	1:1-2:3
B. The Early History of Mankind	2:4-3:24
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
a. Depravity before Flood	6.9-12
b. Designs for Flood	6.13-7.5
1) Design of Ark	6.13-16
a) Its need	6.13

That brings us to the next passage, starting with 6.13 with God’s designs for the Ark. There is a *need* for salvation, that is, a need for an Ark, because there will be a flood.

6.13 Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.

Then God said to Noah, and essentially he summaries what He is going to do because of the corruption of all mankind: The end of all flesh has come before Me. God is announcing and explaining what He is about to do, and obviously Noah is one of the main instruments that God is going to use in the salvation of not only his family, but we will see, the animals as well.

Then God said: we can draw an application, noting the subject and the verb. God always announces ahead of time some of the major things that He is going to do. This is an example, of God announcing to Noah of the flood. I have visited an ark that has been made, following the instructions given to Noah.

God announces

- > Noah - Flood judgment
- > Abraham - 18.17 *The LORD said, “Shall I hide from Abraham what I am about to do,*
- > Prophets - Amos 3.7 *Surely the Lord GOD does nothing Unless He reveals His secret counsel To His servants the prophets.*
- > Believers - John 15.15 *“No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.*

God announced to Abraham about the deliverance from Sodom and Gomorrah, Genesis 18.17-19. And, the passage in Amos 3.7: God is going to bring judgment upon Israel in this context. Again, a clear statement of God about what He was going to do. That is, mankind should never be caught off guard about what God is going to do; He announces it, particularly those major elements. We can draw an application from that in that God treats us individually, I think, similarly, but we need to go to His Word in order to understand what He is doing.

John 15: possibly shortly after the upper room discourse. The immediate application is to the disciples/apostles and Jesus has made everything known to them, but I think the application is that if we study God’s word, it is clear in announcing to us things that God is going to do. For example, the next major event is the rapture of the church, but there are all kinds of prophetic announcements that God has made, and

we can be assured that everything that God has said will in fact come about particularly those prophetic passages.

6.13 Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.

for the earth is filled with violence: we talked about this in 6.11. because of them, all flesh, mankind. As a review, we have this list.

Pre-flood

- 6.5 - God’s evaluation (6.12): great wickedness, complete evil
- 6.6-7 - God’s sorrow and grief
- 6.11-12 - totally corrupt
- 6.11 - filled with violence
- 6.7,17 - deserving of judgment

The great wickedness brings sorrow to God. There is total corrupción. The world is filled with violence and all of mankind deserves judgment—which God announces.

6.13 Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.

God says the earth is filled with violence because of ‘them’ which refers to ‘all flesh’. I am about to destroy them with the earth; so it is going to include mankind at least, the entire planet/earth. We already have hints; it will be far more detailed in terms of giving us a universal flood.

Flood

- > Judgment - wicked
 - universal - mankind, earth
- > Deliverance - righteous
 - selective - Noah’s family, animals

So the flood will involve the earth, the natural realm, but, as I said, the flood is not only a story of judgment but also a story of deliverance or salvation and the deliverance of the *righteous*, those declared righteous by God. We saw Noah and his family as the only ones righteous. And it is selective: Noah’s family being the only ones who have received the grace of God in terms of righteousness and salvation and it is also selective in terms of only some of the animals—enough to be able to replenish the earth.

C. Early History of Civilization	4.1-9.29
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b. Designs for Flood	6.13-7.5
1) Design of Ark	6.13-16
a) Its Need	6.13
b) Its Nature	6.14

So verse 13 is the *need* of the Ark. Then verse 14 is the *nature of it*.

6.14 “Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.

Make for yourself an ark of gopher wood. We look at the words:

> Ark - *taybah* box, chest, only Exodus 2.3-5 *But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile.*

4 His sister stood at a distance to find out what would happen to him.

5 The daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it to her.

The word for the Ark of the Covenant is a different Hebrew word.

> Gopher wood - *gofer* Cypress, Cedar, Teak,
LXX - square timber

The word in Hebrew is not clear as to what kind of wood is involved here. It appears that the word has not been translated but transliterated, the Hebrew letters written in our alphabet. In fact some scholars suggest that it might be a reference to a Cypress tree or a Cedar, Teak—this one being a very hard wood and with oils that protect from rotting. There is no wood that is ‘gopher wood’ per se. The LXX refers to ‘square timber’ which reflect the idea of it being how it is worked rather than a *kind* of wood. And remember that everything on earth is radically different from what it was before the flood.

Some have tried to reproduce something like the Ark. Here is a version in Holland. It is the size of the Ark except a little shorter.



6.14 “Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.”

In other contexts the word for ‘rooms’ refers to nests and birds, or in the Ark they may be a sort of cages or nesting places for different animal. The dinosaurs were probably young reptiles which do not grow to full size until later on.

> Rooms - *qannim* nests, compartments
> Pitch - *kofer* to cover, probably with resin

Verse 14 also refers to the coating with ‘pitch’. This was probably resin, which is from some trees—remember that there were no fossil fuels until after the flood, as a result of the flood.

Implications

1. Corrupting effects of sin
2. Grace before Judgment

Again, God always offers grace, so there is provision made before He brings judgment. The details of this passage indicate lots of grace that God provided with which He would save Noah.

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b) Its Nature	6.14
c) Its Dimensions	6.15

Then we have the specific *dimension* which shows us that this is historical, is real, not imaginary. There are many other flood stories and some of them are not defensible such as a Babylonian one with an Ark like a cube, not much of a shelter, that would rotate like a ball in water.

6.15 “This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.”

Specific dimensions.

Length: 300 cubits = about 450 feet. A cubit varied but most commentators think it was 18 inches.

Breadth: 50 cubits = 75 feet.

Height: 30 cubits = 45 feet tall.

Floor space with 3 decks: 2.2+ acres = 20 basket ball courts or 522 railroad cars.

Volume: 1.4 million cubit ft = 340 semi-trailers.

As for animals: ‘species’ were not brought onto the Ark, but *kinds*.

Noah’s Ark was extremely stable to violent seas. Henry Morris, a mechanical engineer calculated that it could list (tilt over) beyond 60° and still right itself. Modern barges are built with these dimensions/calculations.

The location of the Ark near Mt. Ararat today is still unknown.

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b) Its Nature	6.14
c) Its Dimensions	6.15
d) Its Features	6.16

Now the Features of the Ark:

6.16 “You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.

“You shall make a window. *tsohar* is the word. It is a rare word. So it is hard to know what it means.

> Window (NAS and RVR60)- *tsohar*

roof (RSV), window (KJV), light (RV)
mainly for light and ventilation

Some light to get in, yet protecting against the 40 days and 40 nights of rain and any subsequent rain after that, but probably mainly for ventilation because there would be lots of animals that would emit heat.

6.16 You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.

Another feature is the door. set the door of the ark in the side of it. Again on the models it looks kind of tiny, but it would be somewhere in the side.

6.16 “You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.

And you shall make it with lower, second, and third decks. Three decks and, if it is 45 ft tall, the decks would be less than 15 ft high each. The spaciousness is quite impressive—as I saw it in the Dutch Ark. Huge columns, that is, huge trees, would have been required to support the roof and the decks.

And there are stacks and stacks of containers that would have held fresh water. Also, grain containers, etc. for the animals’ food.

Genesis 6-9

1. Universal Corruption
2. God’s Determination
3. Ark’s Existence

1- If there was *universal* corruption, then there had to be a *universal* flood.

2- We also saw that it is God’s determination, what He describes that He would bring to deal with the universal corruption.

3- And we can say that just the existence of the Ark is an argument for the universal aspect of the flood. If the flood is *local* it would make far more sense that God would tell Noah to leave the local area, just like He did with Lot when He announced that

He was going to destroy Sodom and Gomorrah, He told Lot to leave, and Noah could have walked around the whole world in the time that it took to build the Ark. So if it was a local flood there was really no need for an Ark to the extent that we have described in the Genesis account. That was a foot-ball field and a half long.

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2) Deliverance of Life	6.17-22
a) Destruction of Earth	6.17

The deliverance of life:

6.17 “Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.

“Behold, I, even I am bringing the flood of water upon the earth, because of this destruction, God was going to save life. This verse shows that God has determined and He would bring a universal flood. We looked at this verse along with verse 7.

Notice Behold, I, even I, the emphasis on God Himself, I am bringing the flood of water upon the earth. Another mention of *earth*; it is not clear here, but we will see that it is going to include the entire planet.

> Flood - *mahbul* used only of Genesis flood

The first mention of the word *flood*; it is a particular word in the Old Testament that *only refers to the Genesis flood*. There are

references in the Psalms and other places. There are at least 3 other words in Hebrew that can refer to flooding or floods or destructive waters, but none of those words are used when it refers to the Genesis flood, so the unique word is *mabul*, only used of the Genesis flood which indicates that it is something very unique, different, never had occurred before—and God promises later on that we will never have another one of them.

6.17 “Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.

The purpose of the flood: to destroy all flesh in which is the breath of life, from under heaven;

To destroy all flesh, not only humans but humans are the particular objects of the destruction... in which is the breath of life. from under heaven: another universal phrase, another indicator that we are reading about a *universal* flood.

> Flood - *mahbul* used only of Genesis flood
 > Destroy - *shakhat* ruin, destroy, corrupt (6.11-12)

Remember that the word ‘destroy’, *shakhat*, is the one in verses 11-12, and has the idea of something *ruined* or *destroyed* or corrupt. So God is destroying not only humanity, but the rest of the earth itself.

6.17 “Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.

Notice the universal language again: everything that is on the earth shall perish. It is the Hebrew word *kol* which we have seen and will see over and over in the Genesis narrative. It is translated ‘everything’ here, also ‘all’ flesh, calling attention to the universal

aspect of the destruction. That is the destruction that we see before we see that God is going to intervene to protect Noah and his family in 6.18-21.

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2) Deliverance of Life	6.17-22
a) Destruction of Earth	6.17
b) Protection of Noah	6.18-21