

# GOD REMEMBERS

taken from  
Genesis 8



Buddy Dano, Pastor

Divine Viewpoint

[www.divineviewpoint.com](http://www.divineviewpoint.com)

April 1990

## GOD REMEMBERS

Genesis 8:1-22, "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 assuaged; 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 And the waters returned from off the Earth continually: and after the end of the hundred and fifty days the waters were abated. 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

"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. 6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: 7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the Earth.

"8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; 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. 10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

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

"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. 14 And in the

second month, on the seven and twentieth day of the month, was the Earth dried.

"15 And God spake unto Noah, saying, 16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. 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. 18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the Earth, after their kinds, went forth out of the ark. 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. 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. 22 While the Earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

**T**he universal tradition of a deluge is most naturally accounted for by admitting that there was a universal deluge. Here we have Noah vindicated and the principle of sunshine after the rain.

The story in Genesis is the Hebrew version of the universal tradition and its plain affinity to the cuneiform narratives is to be frankly accepted. But the relationships of these two is not uncertain. Are they mother and daughter, or are they sisters?

The theory that the narrative in Genesis is derived from the Babylonian, and is a purified, elevated rendering of it, is not so likely as that both are renderings of a more primitive account to which the Hebrew narrative

has kept true, while the other is tainted with polytheistic ideas.

In our passage the cessation of the flood is the theme. And it brings out both the love and GRACE of God, who sent the awful punishment and the patient goodness of the man who was spared from it. So it completes the teaching of the flood and proclaims that God "in wrath remembers mercy."

First, "God remembered Noah."

This is a strong anthropomorphism, like many other things in Genesis, very natural when these records were written, and bearing a true meaning for all times. It might seem as if, in the wild rush of waters from beneath and from above, the little handful in the ark were forgotten.

Had the Judge of all Earth, while executing "terrible things in righteousness," leisure to think of them who were afar off upon the sea? Was it a blind wrath that had been let loose? No, in all the severity there was tender regard for those worthy of it. **Judgment was discriminating.**

The sunshine of love and GRACE broke through even the rain clouds of the flood.

So the blessed lesson is taught, that in the widest sweep of the most solemn stormy judgments, there are those who abide safely, fearing no evil. Though the waters are out, there is a Rock on which we may stand safe above their highest wave.

And why did God "remember Noah?" It was not favoritism, arbitrary and immoral. Noah was bid to build the ark because he was righteous in a world of evil doers. He was remembered in the ark, because he had believed God's warning, obeyed God's command as seeing the judgment, not seen as yet. And so became heir of the "righteousness which is by faith," they who trust God. And in trusting Him, realize as if present, the future judgment and moved with fear, take refuge in the ark and are never forgotten by Him, even while the world is drowned. They live in His heart and in due time **He will show that He remembers you.**

Secondly, the gradual subsidence of the flood is told with singular exactitude of dates, which are certainly peculiar if they are not historical. The slow decrease negatives the explanation of the story as being the exaggerated remembrance of some tidal wave caused by an earthquake and the like. Precisely five months after the flood began the ark grounded. Two sources, the rain from above, and the fountains of the deep, were restrained, and a high wind set in. The date marked the date of the increase of the waters and consequently the beginning of their decrease.

Seven months and ten days elapsed between it and the complete restoration of the Earth to its previous conditions. That time was divided into two stages. Two months and a half passed before the highest land emerged. Two months more and the surface was visible. A month and 27 days more before the Earth was dry.

The frequent recurrence of the sacred numbers seven and ten is noticeable. The length of time required for the restoration process witnesses to the magnitude of the catastrophe, impresses the imagination, and suggests the majestic slowness of the Divine working, and how He uses natural processes for His purposes of moral government, and rules the wildest outbursts of physical agents.

The Lord as king "sitteth upon the flood" and opens or seals the fountains of the great deep as He will. Scripture does not tell of the links between the first cause and the physical effect. It brings the latter close up to the former. The last link touches the fixed staple, and all between may be ignored.

But the patient expectancy of Noah comes out strongly in the story as well as the gradualness of God's working. Not till 40 days, a round number, after the land appeared, did he do anything. He waited quietly till the path was plain. **Eager impatience does not become those who trust in the Lord.**

It is not said that the raven was sent to see if the waters were abated. No purpose is named, nor is it said that it returned at all. "To and fro" may mean over the waste of wa-

ters, not back and forward, to and from the ark. The raven, from its blackness, its habit of feeding on carrion, its fierceness, was a bird of ill omen. And sending it forth has a grim suggestion that it would find food enough, and rest for the sole of its foot, among the swollen corpses floating on the dark waters.

The dove, on the other hand, is the emblem of gentleness, purity, and tenderness. She went forth, embodiment of meek hope that wings its way over dark and desolate scenes of calamity and judgment, and though disappointed at first, patiently waits till the waters sink further, discerns the earliest signs of their drying up and comes back to the sender with a report which is prophecy. "Peace shall return to you." Happy are they who send forth, not the black raven, but the white dove from their patient souls. Their gentle wishes come back with confirmation of their hopes, as doves to their windows.

Thirdly, Noah did not leave the ark, though the Earth was dry. God had shut him in, and it must be God who brings him out. We have to take heed of precipitate departure in the desert. It must be at the commandment of the Lord that we pitch our camp, and at the commandment of the Lord that we journey.

Till He speaks we must remain. And as soon as He speaks we must remove. God spoke unto Noah saying, "Go forth. And Noah went forth." **Thus prompt must be our obedience to His Word.** A sacrifice of gratitude is the fit close of each epoch in our lives. And the fit beginning of each new one.

Before he thought of anything else Noah built his altar. All of our deeds should be set in a golden ring of thankfulness. So the past is hallowed, and the future secure of God's protection. It is of no unworthy conception of God which underlies the strongly human expression that He "smelled the sweet savour." He delights in our offerings, and our trustful, grateful love is an odor of sweet smell, a sacrifice acceptable to Him.

The pledge that He will not any more curse the ground for man's sake is occasioned by the sacrifice, but it is grounded on what seems at first sight, a reason for the very opposite conclusion. Does it mean the evil heart is the reason for God's forbearance? Yes, because it is evil from his youth.

He deals with men as knowing our frame, the corruption of our nature, and the need that the tree should be made good before it can bring forth good fruit. Therefore He will not smite, but rather seek to draw a change of mind by His GRACE and goodness, and by the faithful continuance of His beneficence in the steadfast covenant of revolving seasons, filling our hearts with food and gladness. Noah was remembered. God remembers you.

Buddy Dano, Pastor

Divine Viewpoint

[www.divineviewpoint.com](http://www.divineviewpoint.com)