

clean places. (Ezek. 7:16.) *But the dove found no rest for the sole of her foot. The earth was not yet dry. And he stayed yet other seven days.* This would imply that he had waited seven days after sending out the raven before sending out the dove. This, with the use of the same terms in verse 12, suggests the division of the week into seven days. The dove returned *with an olive leaf plucked off.* The olive puts forth leaves under the water; so the earth might not have been quite dry, but there was sign of springing life. Sent out again after other seven days, she *returned not again*; showing that the valleys as well as the hills were dry.

Vs. 13, 14. *The six hundred and fourth year*; of Noah's life. These dates are given minutely because of the importance of the event, and the fact that a new start was then given to the human race. By comparing v. 14 with ch. 7 it will be seen that Noah was a whole year in the ark.

III. The Exit from the Ark, 15-19.

Vs. 15-17. *And God spake unto Noah.* For this Noah waited before he would leave the ark. He had entered in obedience to the command of God. (Ch. 7:1.) *Thou and thy wife, and thy sons, and thy sons' wives with thee.* Noah's family was preserved unbroken through his faith, though one afterward proved himself a wicked son. *Bring forth with thee every living thing.* As Noah was entrusted with their protection in the ark, so God appointed him as steward of his household to effect their release. It is to be noted that in re-establishing his covenant with Noah, mention is made of the animals also, ch. 9:9, 10.

Vs. 18, 19. *And Noah went forth out of the ark*; out of a place of confined service to one of greater freedom, larger possibilities and wider outlook. *His sons . . . his sons' wives with him.* More than simple enumeration is to be understood here. A view is given of the conditions of family life. It is the patriarch exercising rule in his household. There is obedience and reverence towards the head of the house.

IV. God's Purpose of Mercy, 20-22.

V. 20. *And Noah builded an altar unto the*

Lord. This is the first altar mentioned in history, but the mention of sacrifice before this (ch. 4:3, 4) would seem to imply the existence of an altar. "The idea of using an altar to raise their gifts off the earth, and render them conspicuous and distinct, seems natural to men." (Dods.) The first act of Noah after his release was an act of worship, a renewal or continuance of the worship of Abel (ch. 4:4). A most fitting expression it was of gratitude for rescue and of consecration of the renewed earth as his dwelling-place. As there is no account of any divine instruction or command regarding the sacrifice, but the fact is recorded that it was acceptable to God, the inference seems clear that the warrant was given before. *Took of*



Ancient Altars on High Places (The Altar in Noah's time was simpler)

every clean beast. The book of Leviticus gives minute directions as to beasts "clean" and "unclean." Only the "clean" were permitted in sacrifices. *Offered burnt-offerings.* The burnt-offering is "the most perfect symbol of substitution," the blood being shed and the body being consumed by fire.

V. 21. *The Lord smelled a sweet savour.* "An odor of satisfaction"; He was satisfied with it, accepted the offering, the feeling that prompted it, the truth it expressed. *And the Lord said*; in view of the offering and what it included. *I will not again curse the ground any more for man's sake.* No second wide-sweeping deluge will come to interrupt again the order of the world. (ch. 9:11.) *For the imagination of man's heart is*