

Garden of Eden and the Flood



“Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.” (Genesis 3:23)

GARDEN OF EDEN AND THE FLOOD

Broken in health, Ponce de León, the discoverer of Florida in 1513, set out on a quest for the mythological fountain of perpetual youth. There still persists the legend of Shangri-la, that mysterious elevated plateau hidden somewhere in a remote mountain recess, where age, infirmity, and deformity are said to depart and the exuberance of youth will be restored to the individual who is fortunate enough to find and gain access to it. And conversely, if one were to leave the shelter of this favored utopia to return to present fallen society, a retrogression to the former condition would speedily follow. Such fables persist. Their roots, however, are based upon a distortion of the reality, which is the first topic:

GARDEN OF EDEN

“And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

“And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

**“And the LORD God commanded the man, saying,
Of every tree of the garden thou mayest freely eat:**

**“But of the tree of the knowledge of good and evil,
thou shalt not eat of it: for in the day that thou
eatest thereof thou shalt surely die.”
(Gen. 2:8,9,15-17)**

This citation from the Book of Genesis pertaining to Eden is remarkable. For those who believe in the divine inspiration of the Holy Scriptures, the clarity of expression and the specificity of detail leave no room for doubt as to its authenticity.

In both the Hebrew in the Old Testament and the Greek in the New Testament, the word “tree” in the expression “tree of life,” like the word “sheep” in English, can, and usually does, signify plurality. That is especially true here, where the word “tree” in the Hebrew *lacks the definite article*, and the word “life,” with which it is associated, is plural in form. Therefore, the phrase “tree of life” should be understood to signify a “*grove* of life.”

However, the Hebrew word for “tree” in the term “tree of the knowledge of good and evil” is treated differently. Since the word is prefixed with the definite article, the expression “*the* tree of the knowledge of good and evil” should be understood as meaning just a *single* or *lone* fruit-bearing tree. Therefore, the correct thought is that in the middle of God’s decorative plant

and floral paradise, there stood a grove containing a variety of life-sustaining, fruit-bearing trees. But there also existed in the middle, or at the center of the garden, a single and notable forbidden fruit-bearing “tree of the knowledge of good and evil.” Genesis 3:2,3 seems to clearly indicate a solitary tree.

“And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

“But of the fruit of the *tree* which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”

It is well known from the Scriptures that subsequently both Adam and Eve ate of the forbidden fruit.

“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree [or grove] of life, and eat, and live for ever:

“Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.” (Gen. 3:22,23)

The Authorized Version rendering of the phrase “is become as one of us” is somewhat at fault. The Hebrew word *hah-yah* is a form of the verb “to be” or “to exist.” In the context of verse 22, it should be translated in the past tense as “*was*,” that is, “was in our likeness.” This same form of the verb “to be” is translated in

the past tense as “was” in Genesis 3:1. Therefore, the corrected translation of Genesis 3:22 should be similar to the following: “And the LORD God said, Behold the man [who previously] was in our image and likeness, to know good and evil [how he has fallen!].” *Certainly Adam, created in God’s image, did not have to sin in order to become Godlike!*

“So he [God] drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep [or guard] the way of the tree of life.” (Gen. 3:24)

Large spotlights often sweep mechanically back and forth upon walls and courtyards of prisons to alert guards strategically positioned in towers, thus preventing inmates from escaping to the outside world. But in this case, the reverse was true, for cherubim were stationed as sentinels before the only way of entry into the Garden of Eden to prevent any accidental straying or intentional trespassing *into* its hallowed precincts. Not only did the “flaming sword which turned every way” serve as an electronic warning device or strobe light to expose and to alert the cherubim of the possibility of any such intrusion, but also, more importantly, it was a “flaming sword” or *destroying weapon* that functioned as a laser beam of death-ray intensity.

This record of the expulsion of Adam from the Garden of Eden reveals two significant facts:

1. The Creator, instead of consuming the trees of the garden similar to the way He caused Jonah's gourd to wither and die, chose instead to *preserve the Garden of Eden* (Jonah 4:6,7), but why? Could it not be to show disbelievers in the future the reality of the existence of such a literal garden as recorded in the Genesis account? Furthermore, would not the preservation and continued existence of some select member of Adam's race, harbored within the confines of the garden, be an additional testimony of the life-sustaining quality of its fruit-bearing trees? Today many people regard the story of Eden as a fable, admitting that perhaps it was intended to be a lesson to teach some moral principle or virtue, but they certainly do not consider it a reality.

2. Although Adam incurred the death penalty because of his transgression, the account explicitly states (all other factors remaining equal, and without further action on God's part) that he would not have died from natural causes *if he had been allowed to continue to partake freely of the tree of life*. Would the Lord so pointedly have called attention to this matter if it were not true? Does not the preservation of the Garden of Eden suggest that God had some hidden, ulterior purpose in mind?

This reasoning, of course, raises another perplexing question, particularly since the Scriptures so emphatically declare that "the wages of sin is death" and "as in Adam *all* die" (Rom. 6:23;

1 Cor. 15:22). What purpose could possibly be served in preserving Eden?

Although “all have sinned, and come short of the glory of God,” yet each member of the human family stands condemned and dies not for his own personal sin but solely because of the disobedience of another—Father Adam, the progenitor of the human race (Rom. 3:23). Jeremiah 31:29 gives the principle: “The fathers have eaten a sour grape, and the children’s teeth are set on edge.” Consequently, the righteousness of *one individual*, the sacrifice of *one Redeemer*, with the potential of a *pure* unborn race in his loins, is all that is needed as an offset for the sin of Adam, who had a yet-unborn (at the time of his sin) *illegitimate* (as far as true life-rights are concerned) seed in his loins. God, in His wisdom and mercy, has provided a way of escape for the world of mankind by making allowance for a hope of future recovery.

Were mankind *individually judged*, instead of collectively condemned in Adam, it would have necessitated a *separate* perfect man’s life as a ransom for each forfeited man’s life in order to obtain salvation for the willing and obedient. It would have required *many* redeemers instead of only *one* Savior. Instead the penalty was centered upon Adam alone. In the day that *he* ate thereof, he began to die within the specified time allotment of a one-thousand-year day (2 Pet. 3:8; Psa. 90:4).

Why, one may ask, do Adam's children die? There are two primary reasons: (1) No member of the contaminated race was born with the inherent right or grant to earthly life. (2) Mankind has inherited the genetic factor of death, which is augmented by environmental exposure to disease and to concomitant anguish and woe.

The point to be established is this: The Scriptures tell us that all are born and "shapen in iniquity" — that all are under the curse, collectively condemned in Adam — yet all need not, of necessity, die within the time limitation of the one-thousand-year day, as did Adam, who lived 930 years, for only upon *him* were the curse and time-determinate specifically placed. Therefore, we should not be unduly surprised to learn that the Holy Scriptures distinctly indicate the Prophet Enoch — though a member of Adam's race, born of imperfect stock, and still under the penalty of death — *did not die!* His life was prolonged for a purpose already inferentially disclosed. Hebrews 11:5 testifies about him:

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him."

What does the expression mean that Enoch should "not see death"? Before this question is answered, it helps to consider, first, what the expression does *not* signify. Enoch was not taken away to prevent his being an eyewitness to the death of others,

for certainly many fatalities had occurred prior to his translation. Adam both lived and died during Enoch's lifetime, and in all probability, the same is true concerning Mother Eve. The patriarchal lineage listed in the fifth chapter of Genesis refers to the begetting of many other unnamed "sons and daughters" in the mere tracing of the single line of descent of Noah's forebears (not to mention other lineages), and no doubt many of these died during Enoch's day before his translation.

Nor should the expression "not see death" be thought to signify that Enoch died suddenly — not being subject himself to the disagreeable rigors of death. Why not? Because numerous members of Adam's race, both of the good and of the evil, have died painlessly in their sleep or otherwise, and such a death could hardly be considered a *reward* for having "walked with God" as Enoch did (Gen. 5:24).

The following, then, explains the significance of the term "not see death." Enoch did not experience death or extinction at all and "was not found" because God had translated or physically transferred him to another place, where his life would be perpetuated until his reappearance at a later date in the Kingdom Age, both as a sign and as a testimony of the unlimited capabilities of Jehovah's power, and as a proof of the reality of the Garden of Eden and the life-sustaining character of the fruit of its trees. For

this reason, it is believed that God preserved the garden and transported Enoch into its Edenic enclosure. Genesis chapters 5 and 9 state:

“And all the days that *Adam* lived were 930 years: and he died.”

“And all the days of *Seth* were 912 years: and he died.”

“And all the days of *Enos* were 905 years: and he died.”

“And all the days of *Cainan* were 910 years: and he died.”

“And all the days of *Mahalaleel* were 895 years: and he died.”

“And all the days of *Jared* were 962 years: and he died.”

“And all the days of *Enoch* were 365[+] years: And *Enoch* walked with God: and he was not; for God took him.”

“And all the days of *Methuselah* were 969 years: and he died.”

“And all the days of *Lamech* were 777 years: and he died.”

“And all the days of *Noah* were 950 years: and he died.”

(Gen. 5:5,8,11,14,17,20,23,24,27,31; 9:29)

The statement “and he was not” in Genesis 5:24 indicates that Enoch was not found, “for God took him.” Other Scriptures tell of individuals who were bodily whisked away, out of sight, in a miraculous fashion. For instance, in being separated from Elisha, Elijah was taken up by a whirlwind into heaven (2 Kings 2:11). After the Ethiopian eunuch’s conversion and baptism, Philip the Evangelist was snatched from beside the river, and he was found later at a distant town named Azotus (Acts 8:39,40). And 40 days after his resurrection, Jesus ascended on high from

the Mount of Olives, rising up into heaven in a cloud in the presence of his disciples (Acts 1:9).

The statement in Hebrews 11:13, “These all died in faith, not having received the promises,” does not apply to Enoch, even though the Apostle Paul mentions him in the eleventh chapter as a member of the honorable company of faithful Old Testament saints. To the contrary, the Apostle specifically states, in the same context, that Enoch was a notable exception amidst these heroes of faith. The following is a parallel instance where the comprehensive term “all” is used, yet is understood to be modified with a single notable exception:

“For he [Christ] must reign, till he hath put all enemies under his feet.

“... But when he [the Prophet David in Psalm 110:1,2] saith *all* things are put under him, it is manifest that he [God] is excepted, which did put all things under him [Christ].” (1 Cor. 15:25,27)

In summation, therefore, since the thousand-year life-span termination in death rested only on Father Adam; since the Lord preserved Eden, the place of perpetual youth; and since the Lord purposely kept Enoch alive, in existence ... would it not be reasonable to assume that Enoch now resides in the Garden of Eden?

A question naturally arises: Would not the Flood of Noah's day have destroyed the Garden of Eden? This question will be answered under the next subhead.

God moves in a mysterious way,
His wonders to perform.
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

THE FLOOD

The question is often asked, Was the Flood of Noah's day universal? In other words, did it cover the entire globe? We will begin a consideration of this subject by reading portions of the Book of Genesis:

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

"And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

"Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

“In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

“And the rain was upon the earth forty days and forty nights.

“And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

“Fifteen cubits upward did the waters prevail; and the mountains were covered.

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

**“And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.”
(Gen. 6:12-15,17; 7:2,11,12,19,20; 8:2,3)**

In considering whether the Flood was universal, we are not endeavoring to discount, in the least, the validity of a Flood in Noah’s day. God forbid! What we are trying to do is to show the extent of that Flood. The first point to consider is that when the expression “all” appears in the Bible, it does not necessarily mean universality. The New Testament contains various examples where “all” is used in a modified sense. In Luke 2:1, we read:

“And it came to pass in those days, that there went out a decree from Caesar Augustus, that *all the world* should be taxed.”

This decree of Caesar Augustus that “all the world should be taxed” went forth throughout the entire *Roman* world, that is, to all nations underneath *Roman* control, and not to every nation on the earth.

Several examples of the word “all” are in the Book of Acts.

**“And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout *all the world*: which came to pass in the days of Claudius Caesar.”
(Acts 11:28)**

A “great dearth” or famine, spoken of by the Prophet Agabus, affected just the *Middle East* area of the world, not every single nation of earth.

“And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned *the world* upside down are come hither also.” (Acts 17:6)

The word “all” is not used here, but the principle is the same. The “world” that was turned upside down applies to *Asia Minor* and those lands where Paul preached the gospel. The application was more localized and did not include every nation of the earth.

**“Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus] whom he hath ordained; whereof he [God] hath given assurance unto *all men*, in that he hath raised him [Jesus] from the dead.”
(Acts 17:31)**

Although the account states “all men” have been given positive assurance that God will judge the world in one day in the future, this thought has not been perceived by all, for millions of people have lived and died never having heard the name of Jesus, let alone the gospel of Christ. This Scripture, then, is another example where the word “all” is used in a modified sense.

In regard to the Flood of Noah’s day, therefore, the word “all” applied to all of the *civilized earth*, to that part of the earth where both man and domesticated animals were to be found.

In Genesis 9:2, we read that a dominion of fear came upon the animals after the Flood:

“And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.”

Prior to the Flood, most of the beasts of the earth were considered in a domesticated sense. Adam gave names to all of the animals, to the fowl of the air, and to the fish of the sea. It was

only after the Flood that the dominion of fear came upon the animal kingdom. From that time forward, both domesticated and nondomesticated animals inhabited the globe.

Let us consider another point about the Flood. As already stated, the portion of the globe that was involved with the Flood comprised just the civilized part of earth. In this area, in addition to the rains that poured down from above, the land itself sank, so that ocean waters flooded or burst in and filled this cavity. This thought helps us see there is some reality to the ancient traditions of the continents of Mu and Atlantis. According to mythology, these ancient lands once existed but are now lost and buried beneath the sea. While these myths are distorted, they are, nevertheless, based on reality—for as the land Noah occupied prior to the Flood sank, waters cascaded in from the huge ocean beds. At the same time, a great rain came down from heaven for 40 days.

Both of these actions—water from above and water from the oceans—caused the waters to prevail for 15 cubits over the earth. However, the statement in Genesis 7:20 about 15 cubits does not mean the waters prevailed for 15 cubits over all the highest mountains then in existence. Consider that Mount Everest is more than 29,000 feet high. For the waters to prevail 15 cubits above this highest mountain would require a flood up to 6 miles deep over the entire earth. If such were the case, where would the

waters recede to when they abated from the face of the earth? There would be a superfluity of water about the earth a minimum of 5 miles deep. Where would all this water go? It is much more reasonable to believe that only the civilized portion of earth was involved in the Flood, and that when the land sank and water rushed in to fill the resulting great basin, the highest mountain *only in the area in which the Flood occurred* was covered with water to a depth of 15 cubits. Even today islands appear and disappear in the Atlantic and Pacific oceans. Therefore, it is not unreasonable to believe in the sunken-land theory in Noah's day.

Evidences of gravel beds can be seen today high up on the slopes of Mount Ararat, where the Ark came to rest. And rich alluvial deposits 30 feet deep have been found in Mesopotamia. Both are indications that the Flood was centralized in these areas.

Some might try to counteract this conclusion by saying there are fossils and evidences of marine life in the middle of the United States and in other lands far away from these areas. But these evidences of marine life around the world did not result from the one Flood of Noah's day. Why not? Because there were *many floods* prior to the one recorded in Genesis. The Bible merely speaks of the *last of these floods*, the Flood that affected the region of the Middle East.

Illustrations in books show great glaciers in various portions of earth, such as those that gouged out or created the Grand Canyon or came down into the Long Island Reef, but these glaciers did not occur in Noah's day. If 10,000 feet of solid ice had gone down into the states of Arizona and New York, which would be the case if the Flood had been universal, the ice would have created an atmosphere so cold that Noah would have been adversely affected in the Ark. How could he have survived? Where would the water have drained off to when this great mass of ice melted? And another question arises: How could all of this ice have melted in the short space of one year?

It is true that beasts have been found embedded in ice—for example, a mastodon with grass preserved in its mouth—but these findings do not mean the embeddings occurred in Noah's day. The reason is simple: The carboniferous atmosphere of the mastodon era was unfit for man. Human existence was impossible in such an atmosphere. No, the beasts were embedded in ice prior to Noah's day, prior to the creation of man.

Another question arises concerning the animals in the Ark. There were seven pairs of the clean animals and two pairs of the unclean. How could the Ark have been large enough to hold all of these animals and their food supplies for an entire year? It is not necessary for us to imagine that all animals were brought into the

Ark as adults. Instead *young* animals were passengers on the Ark. Consider the enormous size of a mature elephant. Is it not logical to conclude that *baby* elephants were loaded into the Ark? To a large extent, this adjustment in thinking minimizes the sufficiency of the Ark's cubical capacity to include all species of domesticated and undomesticated animals indigenous to the area.

What about the legends of a flood that are found in various nations of earth? The fact that these legends exist in one form or another does not mean the Flood occurred in all these lands. Rather, the Genesis narrative clearly indicates that only Noah and his family were in the Ark at the time of the Flood. Knowledge of the Flood was made known to succeeding generations from the testimony of their fathers, and as they migrated to all corners of the earth, the descendants of Noah carried the story with them. Although the story was subsequently embellished, other than in the Book of Genesis, the reality of the Flood was passed down by word of mouth from one generation to another.

An interesting question is often asked. Does the Ark still exist, and if so, where is it? Of the various mountains named in history, three stand out as the most noteworthy possible candidates for the real Mount Ararat named in the Genesis account. They are Mount Ararat, Mount Nesier, and Mount Judi. Neither Nesier nor Judi has authenticated accounts of eyewitnesses seeing

the Ark in those regions. However, with Mount Ararat, which is located in Turkey, multiple accounts have come down to us in recent generations, such as the testimonies of various explorers, of the Archdeacon Nouri, of two Russian flyers, and of the Frenchman Navarra and his experience on Ararat. And the name Ararat still clings to that territory; that is, it is associated with the eastern portion or Anatolia region of Turkey.

Why would God preserve the Ark? The Ark was preserved as a witness or testimony of the accuracy and reality of Scripture. When, in God's due time, the Ark is found with certainty, the unbeliever will be confounded with the discovery of the reality. Job 38:22,23 contains a clue that the Ark will be found.

**“Hast thou entered into the treasures of the snow?
or hast thou seen the treasures of the hail,**

**“Which I have reserved against the time of trouble,
against the day of battle and war?”**

In other words, the Book of Job contains a hidden inference that at the very end of the age, when a “time of trouble” prevails, some evidences will begin to come to light. At that time, the evidences will not be sufficient to convert the unbeliever to Christianity, but they will be sufficient to establish the faith of the believer. The disbelieving world will be made thoroughly cognizant of the reality of all Old Testament accounts in the next age,

when the Kingdom of Christ, soon to come, is established throughout the earth.

In summation, we do not feel it is necessary for Christians to believe that the Flood was universal throughout the entire extent of our globe. Rather, the Flood embraced just the habitable or civilized portion of the earth, the portion where Adam and the human race had their beginning.

Genesis 9:15-17 records an encouraging message that was given after the Flood. There God promised that He will never again destroy all flesh as He did in the past. We read:

“And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

“And the bow [that is, the rainbow] shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

“And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.”

The New Testament tells us the present age is to be consummated with a great Time of Trouble that will embrace all nations, and unless those days are cut short, no flesh will survive—but

“for” or *by* the elect, those days will be shortened (Matt. 24:21,22). Thank God for the bow of promise in the Old Testament that is predictive of His love and mercy for mankind *in spite of their sinfulness and waywardness!* Thank God for the hope of a glorious Kingdom that will benefit man (Matt. 6:10)! Thank God for the promise in Isaiah 11:9 that His knowledge will cover the earth as the waters cover the seabed.

Since our personal belief is that the Garden of Eden still exists and that it has been preserved, it is appropriate to consider the possibility of such a preservation in light of the Flood in Noah’s day. We believe not only that the Flood was localized, rather than universal, but also that its boundaries had a sharp definition, so that the Garden of Eden could have been adjacent to the flooded area yet not have been inundated.

Zephaniah 3:8 tells of God’s intention with regard to the Time of Trouble in the near future:

“... for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.”

That this Scripture is not literal but is purely figurative language with regard to Jehovah’s determination for mankind—

whether it has to do with the Flood or with a fire devouring all the earth—can be proven by Zephaniah 3:9, as follows:

“For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.”

If the earth were to be literally devoured with the fire of God’s jealousy, no inhabitants would remain to whom He could turn a “pure language” so that they could “serve him with one consent.” To the contrary, the Day of Judgment is spoken of in Scripture as a *happy* day. It is good news, not that the wicked will be excused of their sins but that the wayward will have opportunity to reform their ways under the corrective judgments and influences of that day. Psalm 98:4-9 clearly depicts the glorious outcome:

“Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

“Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

“With trumpets and sound of cornet make a joyful noise before the LORD, the King.

“Let the sea roar [its approval], and the fulness thereof; the world, and they that dwell therein.

“Let the floods clap their hands: let the hills be joyful together

“Before the LORD; [Why is there such rejoicing?] for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.”

Although the days are evil at the present time, with conditions similar to those in Noah’s day, we have God’s sure Word and bow of promise for a future better day, in which the Sun of righteousness will arise with healing in his beams (Mal. 4:2). The Apostle Peter drew a direct analogy from lessons of the Flood, informing us that in the last days, scoffers would walk after their own lusts and say, “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Pet. 3:4). As Noah withstood the scoffers of his day, so let us similarly have confidence in the Lord and in His Word, and continue to build upon the sure promises in that Word.

Master, the tempest is raging;
The billows are tossing high!
The sky is o’ershadowed with blackness,
No shelter or help is nigh.
Carest Thou not that we perish?
How canst Thou lie asleep,
When each moment so madly is threat’ning
A grave in the angry deep?
The winds and the waves shall obey Thy will,
Peace, be still!

Whether the wrath of the storm-tossed sea
Or demons or men or whatever it be,
No waters can swallow the ship where lies
The Master of ocean and earth and skies;
They all shall sweetly obey Thy will,
Peace, peace, be still!

Frank Shallieu

**For more information on this topic, see pages 663-674
in *The Keys of Revelation*.**