

Cain & Abel through the Flood

Adam and Eve first have two sons, Cain & Abel. This chapter details the tragic story of the two brothers, in whose lives there appeared a dramatic acceleration of the disastrous consequences of the Fall, just from Eden. Not only is it a logical development and consequence of events in Genesis 3, but it lays down the basis for the destruction of the world in the Great Deluge, showing how Cain started a wicked generation that ultimately corrupted mankind and brought about the Flood.

Genesis 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD

“...from the LORD” Is a reference to God's promise in Genesis 3:15 ... Eve's mention here of her tragically mistaken view that Cain would be that Deliverer not only confirms the fact of the Deliverer's having been promised, but also the fact of Eve believed it

Genesis 4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

"Keeper of sheep ... tiller of the ground ..." Both of these occupations were shown to Adam by the Lord, the tilling of the ground by direct commandment, and the keeping of sheep through the provision of clothing by the slaying of animals. It was natural that one of the sons would choose one occupation, and another the other.

Genesis 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

Notice Cain was not an atheist, he was not agnostic, he was not a polytheist (one who believes in many gods), Cain was a deist he believed in one God, he just did not believe in the necessity of the death of an innocent victim, a bloody sacrifice necessary. cf:

Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Genesis 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

"Fruit of the ground ... firstlings of his flock ..." the reason for God's displeasure with Cain's offering is due solely to the failure to read the event in the light of N.T. revelation concerning it. Hebrews 11:4 categorically states the reason for the acceptability of Abel's sacrifice as being solely due to his having offered it "by faith," a truth which emphatically declares that he offered in harmony with what God had commanded him to offer cf: Romans 10:17. The denial that the institution of sacrifice existed at this early time is a gross error.

Genesis 4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

"Why is thy countenance fallen ..." the Lord was not asking for information but to elicit a response from Cain whose anger flared up instantly. The fallen countenance is still today the result of sin and guilt, and one may see a hundred fallen countenances on a street corner on any given day.

Genesis 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee [*shall be*] his desire, and thou shalt rule over him.

"sin lieth at the door." The usual theory that "sin" is here personified as a "savage beast," or a "wild demon" about to spring upon Cain, and that God was warning him to rule over the "sin" and thus refrain from committing it.

The word for "sin" in this passage means "sin offering", a common meaning of the word in Scripture. Understanding "sin offering" as the thing mentioned here strongly reinforces the necessary conclusion that the institution of sacrifice was already established and that God had laid down certain rules with reference to it, which rules Cain violated. Adam Clarke wrote, "I have observed more than a hundred places in the O.T. where the word here is used for sin offering"; and there is positively no reason whatever for understanding it differently here. To borrow Clarke's paraphrase of what God said, "An animal proper to be offered as atonement for sin is now couching at the door of thy fold."

Thus, the great sin of Cain was simply this - he offered to God what he supposed would be just as good as what God commanded. He was the first innovator ... Thus Cain invented the "change movement"

It is not accidental that the first innovator was the first murderer and that he founded the wicked generation that eventually corrupted the whole world. The innovators, or changers, of God's instruction always attempt to justify what they do. No one can show anything wrong with Cain's offering, except that it was Cain's idea, instead of God's. With all the logic of modern innovators, Cain might have tried to justify his action thusly: If God wants smoke, my haystack has that fuzzy lamb beat a hundred ways. If God wants value, my wheat will buy fifty lambs. And all that messy blood; I never liked that anyway! God can save us if we never go near a drop of blood. Surely, God doesn't care about a thing like that; It's the spirit of the thing that counts anyway!

One may say that Cain would never have spoken like this, but his modern descendants do. And there is every reason to suppose that he fortified his disobedience with the same sort of rationalizing that men today use to defend their sinful tampering with the New Testament.

Genesis 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

"Cain talked with his brother," Under the guise of brotherly love and friendship, he concealed his premeditated purpose until a convenient time and place for murder. The tragedy of this event is emphasized by the seven-fold repetition of the word "brother" in the passage

Matthew 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, (bar-ah-KI-ahs) whom ye slew between the temple and the altar.

Genesis 4:9-10 And the LORD said unto Cain, Where [*is*] Abel thy brother? And he said, I know not: [*Am*] I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Cain slays his brother Abel. Cain kills him after Church so to speak.

The great message of the chapter is that sin is a cancer that grows progressively worse and worse. Eating of the forbidden tree might have appeared to Adam and Eve as a minor event, but when they stood by the grave of Abel, the true nature of what they had done began to be visible

Hebrews 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [*that of*] Abel.

Genesis 4:11-17 And now [*arf*] thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

Adam and Eve were not cursed for their sin, but the far greater offense of Cain resulted in his being cursed, along with the ground itself ... just an extension of the cursing of the ground "for Adam's sake" in Genesis 3:17-18.

Genesis 4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. **13** And Cain said unto the LORD, My punishment [*/s*] greater than I can bear.

Like any vicious criminal apprehended today, Cain bitterly complained of his punishment. Note that there was no expression of remorse or sorrow, only the typically criminal attitude that deplores getting caught, but never the dastardly deed. Fitting was this vicious killer to father the wicked generation that corrupted the whole world and resulted in God's summary destruction of it by the Great Flood.

Genesis 4:14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [*thaf*] every one that findeth me shall slay me. **15** And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. **16** And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. **17** And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Now follows the family tree of Cain:

Genesis 4:25 And Adam knew his wife again; and she bare a son, and called his name Seth: For God, [*said she*], hath appointed me another seed instead of Abel, whom Cain slew.

God appointed another "Seed" Through whom the Messiah will be born. Seth was chosen as the head of this line which we trace from Seth to Jesus Christ cf: Luke 3:23-38.

Also this verse begins to announce the appearance of the Messianic line in the person of Seth and his posterity. It is clear that the evil course of mankind had already been charted by the godless behavior of the descendants of Cain; and this is the introduction of a new and higher element into the history of mankind.

Genesis will now begin to give two lines or family trees, the Sethite line and the Cainite line. Salvation is to come through the Sethite line. The Cainite is the worldly line. Thus we see the family line of the plan of redemption.

Genesis 4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

This is a reference to the beginning of the public worship of God. As Yates put it, "Seth was the originator of public prayer and spiritual worship.

Genesis 5: With reference to the problem of a mere 1,656 years lying between the Creation of Adam and the Flood, this presents no problem at all for the believer who accepts the Bible as true. For all that anyone really knows, such a period is absolutely accurate. Remember, it is not from the creation of the world, but from the creation of Adam to the Flood; and, while it is true enough that the earth itself is God's book, and men are justified in reading the record of the fossils, etc., as they reach for conclusions regarding those far-

off times, it must never be forgotten that between us and those dim yesteryears, there roll the vast waters of the mighty flood itself, involving not merely the inundation of the earth, but tremendous and cataclysmic changes that accompanied it. A physician called upon to examine Adam half an hour after he was created could not guess how old he really was or a wine-taster estimating the age of the wine that Jesus created in Cana, would doubtless have reached a conclusion far different from the facts.

There is nothing actually unreasonable about the extremely long lives of men in the beginning of the race, before ravages of sin and disease had brought about the deterioration of men's bodies. All of the machinery for immortality already exists in the human body; and not even the separation of Adam's race from the "tree of life" would have prevented longevity in the first few generations. What is really remarkable about the ages of the patriarchs given here is that they are so dramatically different from the fantastic ages accredited to ancient men in various mythologies dealing with the same period. For example, the ages often great heroes up to and including the Flood, according to Babylonian myth, varied between 18,000 and over 64,000 years each, thus giving a total of some 432,000 years for the consecutive reigns of those ten kings. There are certainly a lot fewer problems with the Genesis account!

Genesis 5:1-4 This [*is*] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. 3 And Adam lived an hundred and thirty years, and begat [*a son*] in his own likeness, after his image; and called his name Seth: 4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

Adam and Eve had other children. Obviously, Cain and Seth each took one of their sisters for a wife. The great purpose of the chapter was not to give the age either of the earth or the human race when the flood came, but to trace the line of people who continued to honor God in those generations leading up to the Deluge."And begat sons and daughters ..." This expression in Genesis 5:4,7,10, 13,15,19,22,26 30, regarding all ten on the list (except Noah) indicates the stripped down nature of the genealogy. The naming of any individual was for the special purpose of establishing the line of Noah back to Adam. Most of the sons and all of the daughters were omitted. Note also that the total number of children born to any in the list is not even mentioned. How many children did each have? The number could have been truly fantastic. No doubt there were Some of the older many children born to each of these patriarchs prior to the particular son who was designated. Only those who were destined to appear in the Messianic lines were singled out for identification

Genesis 5:21-24 And Enoch lived sixty and five years, and begat Methuselah: 22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: and he [was] not; for God took him.

Enoch was the one example of righteousness and living in close fellowship with God in a wicked and ungodly age. No greater acknowledgement of his godly character could be made than his not seeing death.

Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Here we see the great truth of immortality, life after death. We, as Christians, live in hope for such a translation:

I Corinthians 15:50-55 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal [must] put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where [is] thy sting? O grave, where [is] thy victory?

Genesis 5:25-27 And Methuselah lived an hundred eighty and seven years, and begat Lamech: 26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

Transmission of the Genesis story - Methuselah lived 969 years Gen. 5:25-27, his life over-lapped Adam's by 243 years, Noah's by 600 years and Shem's by 98 years, thus dying the year of the flood. Methuselah thus forms a connecting link between the Garden of Eden and the post flood world. Shem then lived till 75 years after Abraham entered the Promised Land.

Date of Creation of Adam - Ussher's Chronological Order places date of creation of Adam at 4004 BC, The Septuagint (Greek O.T.) some 1,500 years earlier. The Hebrew Bible shows some 1,656 years between Creation & Flood. When was the Flood? If the Egyptian Kings list is correct; then the Septuagint date of 5,500 to 5,900 BC less 1,656 years.

Genesis 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

The posterity of Cain was children of a fallen nature: degenerate sons and daughters of an apostate degenerate father.

Genesis 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

The problem that immediately confronts us here regards the identity of the "sons of God." All efforts to identify these with angels or other supernatural creatures should be rejected. Coffman's Commentary has 7 scriptural reasons to reject this view. (See Links & Resources on this website, then scroll down to Coffman's Commentary)

The children of Seth saw the daughters of Cain and intermarried with Godless women. We have the scriptural warning today:

II Corinthians 6:14-18 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Genesis 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

First, the prelude to the disaster about to be related is given in Genesis 6:1-4, where the progressive worsening of wickedness

results in the withdrawal of God's Spirit (Genesis 6:3), with the consequent hardening of mankind. Divine judgment is announced as the consequence of the hopeless condition brought upon themselves through their total rejection of God.

Here God promises the earth 120 years respite to repent and if not; they should all perish in the coming flood or the previous long life span of men is to be reduced in the near future to 120 years.

Giants or *Nephilim*:

Genesis 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

"There were giants (*Nephilim*) in the earth in those days ..." This is a citation of the time when the unlawful marriages proliferated and represents those marriages as "an event that followed the appearance of the *Nephilim*. The Hebrew can be translated "mighty men". Although it is likely that the men in view were men of great physical stature, the thought in these appears to pertain more to their exploits of daring and violent deeds.

There were giants in the earth, Hebrew: *nephilim* from *naphal* which means "he fell". The *nephilim* were the descendants of Cain, plus all those who had intermarried with Godless women and apostatized or fell from the true religion of God. The Septuagint or ancient Greek translation of the Old Testament translates the original word as "earth born" and the KJV giants without having any reference to persons of enormous stature ... even though they may have been muscle bound freakish brawlers and thumpers. Thus the word when it is properly understood makes a distinction between the sons of men or sons of Cain who were the *nephilim* the fallen earth born men

with animal and devilish minds ... versus ... the sons of God or the sons of Seth who we might say were born again so to speak by trusting in the promise of God cf: Genesis 3:15 to send the deliverer, Messiah or Christ to save them. Thus we have the beginning of the concept of saints and sinners in the Old Testament.

The same became mighty men, men of renown Hebrew: *gibborim* (gib-BOR-ihm) which we render mighty men means conquerors or heroes from *gabar* (GAH-bar) he prevailed or was victorious and *anshey hashshem* (an-SHAY HAH-shem) men of the name. The Septuagint renders men of renown as *renominati*, twice named. Having one name which they derived from their fathers and another which they acquired by their daring exploits and enterprises.

Thus the KJV translators have rendered seven different Hebrew words by one term giants. *Nephilim*, *gibborim*, *enachim*, (en-ACK-ihm) *rephaim*, (RE-fame) *emim* (EHM-ihm) and *zamzummim* (zahm-ZUHM-ihm) which probably means in general persons of great knowledge, courage, wickedness and long lifespan.

Genesis 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

What did God see? Cf:

Job 22:12-16 Is not God in the height of heaven? and behold the height of the stars, how high they are! 13 And thou sayest, How doth God know? can he judge through the dark cloud? 14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven. 15 Hast thou marked the old way which wicked men have trodden? 16 Which were cut down out of time, whose foundation was overflown with a flood:

Genesis 6:5-8 And GOD saw that the wickedness of man [was] great in the earth, and [that] every imagination of the thoughts of his heart [was] only evil continually. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. 8 But Noah found grace in the eyes of the LORD.

Building Of The Ark

Genesis 6:9-15 These [are] the generations of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth. 11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. 13 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.

The universality of the destruction is apparent in the words "end of all flesh." The labors of skeptics to make some local event flood out of the destruction announced here are frustrated by the appearance of a great and universal flood in the mythologies of all nations, even those of American Indians. If there was no universal flood, how could such a fact be accounted for? Besides that, the appearance of marine fossils upon all continents at elevations of very great height cannot be explained apart from what is written here.

"With the earth ..." Not only life, but the physical environment of the earth itself would be involved according to this. What is meant is that a catastrophic disturbance of the whole planet would precipitate detrimental changes in the earth itself. Man's speculation about the

past is founded upon his foolish belief that, "All things continue as they were from the creation of the world." We know that this is untrue, as attested by the apostle Peter (2 Peter 3:4).

Francis Schaeffer mentions in detail the example of prehistoric mammals of great size having been uncovered in the frozen wastes of Siberia, an area supposed to have been uniformly cold for thousands of years; and yet, whenever those tropical creatures froze, it took place so quickly that the plants found in their mouths, neither spit out nor swallowed, were still in the process of being eaten!

As Schaeffer said, "Nobody can explain this ... nobody!"

Genesis 6:14-15 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 15 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.

Noah's Ark - approximately 450 feet long x 75 feet wide x 45 feet tall = 1,518,750 cubic feet; which is the storage capacity of 1,000 train box cars - an enormous ship. Just a little smaller than the Battleship Texas. The Ringling Brothers Barman & Bailey Circus came to town in 56 box cars.

Genesis 6:16-22 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; [*with*] lower, second, and third [*stories*] shalt thou make it. 17 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. 18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

The necessity for this covenant derived from the fact that the promise of deliverance through Christ God had made to Eve (Genesis 3:15)

was apparently about to be abrogated and canceled through the death of all mankind. What about the Seed (singular) who would crush the head of the Serpent? This covenant was God's arrangement with Noah, whereby the Seed would be delivered through him and his posterity. "Noah need not be afraid ... he would survive this judgment. And as Noah's part of the covenant, he was required to believe and obey God's word, build the ark according to God's instructions, and then enter it with his family. In that way only would he be saved.

Right here is the very first mention of covenant in the entire Bible; and within it is the revelation of the way that God's New Covenant should be understood. Although the parties of such a covenant are by no means equal, yet there is a part for each to play. Noah fulfilled his part of it in the manner described in Genesis 6:22, below. In short, he DID what God commanded him to do. That is the manner in which he "by faith" became the heir righteousness that is "according to faith."

Genesis 6:19 And of every living thing of all flesh, two of every [sort] shalt thou bring into the ark, to keep [them] alive with thee; they shall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every [sort] shall come unto thee, to keep [them] alive. 21 And take thou unto thee of all food that is eaten, and thou shalt gather [it] to thee; and it shall be for food for thee, and for them. 22 Thus did Noah; according to all that God commanded him, so did he.

Occupying The Ark It is a quality of both the O.T. and the N.T. in descriptions of some important events, whether of the creation of Adam and Eve or of the conversions Cornelius the first Gentile or the conversion of the apostle Paul, that they are described more than once. The total picture always including supplemental information from the multiple texts. There are no less than eleven instances of this phenomenon,

Genesis 7:1-24 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. 2 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. 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Right here is where the critics start screaming contradiction! They assert that this is from a different source, and that another source to which they ascribe Genesis 6:20 mentions only "two of every sort." The very next verse (Genesis 6:21), however, stressed that "food of every sort" was also to be taken into the ark. Animal flesh had been a source of food long prior to the flood, then the multiple pairs of clean beasts and fowl were inherently included previously in God's revelation that ample food supplies were to be taken aboard. So where is the contradiction?

Genesis 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Unger pointed out that "forty" appears in both O.T. and N.T. as "the sacred number of trial and patience," there being many examples of it: Jesus' fasting for forty days, the children of Israel wandering in the wilderness for forty years, etc.

Destruction of everything was necessary in order to preserve the ecological balance on the earth. At a time when the human family was being reduced so drastically in numbers, the unlimited proliferation of the lower creation would have become a threat to the lives of men.

Genesis 7:5-9 And Noah did according unto all that the LORD commanded him. 6 And Noah [*was*] six hundred years old when the

flood of waters was upon the earth. 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8 Of clean beasts, and of beasts that [are] not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

the animals "were taken in by God... by implanted instinct." Noah did not have to round up the animals and corral them and drive them into the ark they "went in unto Noah."

Genesis 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth. 11 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. 12 And the rain was upon the earth forty days and forty nights. 13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

I Peter 3:20-21 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Genesis 7:14-16 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. 15 And they went in unto Noah into the ark, two and two of all flesh, wherein [is] the breath of life. 16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

There may have been some of those souls to whom he preached so long and so faithfully for whom Noah still had hope that they would enter and be spared; and he would have found it difficult indeed to close the door in their face. If so God spared him that act of sorrow by himself sealing the gate of life. The day of grace was then over.

Genesis 7:17-20 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. 18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that [*were*] under the whole heaven, were covered. 20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

The scientific community has no explanation whatever of how marine fossils are found at elevations above the snowline in the Cordilleras and the Himalayas are not at all convincing in their shouted denials that what is recorded here is a record of what really happened. However, it should be noted that faith in the Bible is confidently affirmed by some of the greatest scientists. It is only those who are drunk upon a little learning who brashly deny the Bible!

Genesis 7:21-24 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: 22 All in whose nostrils [*was*] the breath of life, of all that [*was*] in the dry [*land*], died. 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained [*alive*], and they that [*were*] with him in the ark. 24 And the waters prevailed upon the earth an hundred and fifty days.

Genesis 8: 1-4 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 assayed; 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.

The great point of this entire narrative is that humanity deserved destruction. This Flood is a type and symbol of that ultimate sentence of death that shall yet be executed upon all men for the rebellion against the Creator. This stupendous event was pointed out by Christ himself as a "foreshadowing of the final judgment that shall at last summons all men before that solemn tribunal where every man shall receive the appointment of his eternal destiny (Matthew 24:37-39). "Extinction is what we deserve ..."

Matthew 24:34-39 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no [*man*], no, not the angels of heaven, but my Father only. 37 But as the days of Noe [*were*], so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

I Peter 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

II Peter 3:5-6 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the

water and in the water: 6 Whereby the world that then was, being overflowed with water, perished:

Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Departure From The Ark

Genesis 8:5-22 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 pluckt 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.

The Hebrew word for God here is not [*~'Elohiym*] but [*~Yahweh*], as frequently used in connection with God's covenant actions and in exhibitions of His grace. Here is another example of the impassable gulf that exists between mythical and Biblical accounts. God's smelling the "sweet savor" of Noah's magnificent sacrifice is merely a figure of speech to describe God's acceptance and approval of it. On the other hand, the vulgar Babylonian myth represents "the gods" as being "gathered like flies above the offerer of sacrifice," as if they were hungry and even starving because they had not been fed by sacrifice in such a long time! Even the most casual glance at the various mythical stories with accounts of a great flood reveals them as distorted and perverted accounts of the event accurately recorded in Genesis.

Genesis 8:21 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.

**For that the imagination of man's heart is evil from his youth ..."
What is really meant by it is that Noah and his descendants will not be any better than were the posterity of Adam. Despite such a fact, God would nevertheless go forward with his Operation Mankind.**

Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Elliott's comment on this unmistakable prophecy of the continuing wickedness of humanity was to the effect that Noah's behavior soon provided "a striking example"[21] of mankind's depravity.

"While the earth remaineth ..." This is not a promise that the established order will continue eternally, but that "as long as the earth itself exists," that order will continue. The Scriptures make it explicit that there is still another event that shall annihilate the whole world in the fires of the eternal judgment (2 Peter 3).

"Seedtime and harvest, and cold and heat, and summer and winter, and day and night..." Josephus described the necessity for the promises in these verses as follows:

"But as for Noah, he was afraid, since God had determined to destroy mankind, lest he should drown the earth every year. So he offered God burnt offerings and besought God that nature might hereafter go its further orderly course. He also prayed God to accept his sacrifice, and to grant that the earth might never again undergo the like effects of his wrath."

If this reasonable opinion should be accepted, then the event of the rainbow covenant mentioned in the next chapter would appear to be, at least partially, the result of Noah's fearful petitions.

Covenant With Noah

Genesis 9: 1-6 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2 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. 3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. 4 But flesh with the life thereof, [which is] the blood thereof, shall ye not eat. 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

This whole passage may be viewed as God's precautionary action taken against the possibility of the recurrence of the universal physical violence that preceded the Flood. It is significant to note that this represents a change in the action of God Himself when He spared Cain, following the murder of his brother Abel. Cain's fear that someone would kill him (Genesis 4:14) shows that even he realized that his crime deserved death, hence, the fear that gripped his evil heart. But with the establishment of this law, God had seen enough of such leniency. Henceforth, the murderer would receive the retribution that his crime deserved. Capital punishment for murderers is a law here instituted by God Himself. The just application of such a law would necessitate the creation of a judiciary with power to exonerate those who were inadvertently guilty in a technical sense, but whose lives should be spared, as later formalized in the law of Moses in the establishment of the cities of refuge. The germ of government is here also found.

"By man shall his blood be shed ..." "This is not merely a permission legalizing, but a command enjoining capital punishment." Only God has the right to take life, but in this commandment, it is clear that, "When God commands man to execute murderers, He delegates this task to him, and it becomes his God-given responsibility to do it.

Genesis 9:7-17 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. 8 And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, I establish my covenant with you, and with your seed after you; 10 And with every living creature that [*is*] with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. 11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. 12 And God said, This [*is*] the token of the covenant which I make between me and you and every living creature that [*is*] with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 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. 16 And the bow 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. 17 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.

"Covenant ..." This word "occurs some two hundred times in the O.T." There was a series of covenants with Abraham; two were revealed to Noah, and many were made with Israel.

"By the waters of a flood ..." This is the prime qualifier of this covenant. The promise was not that "never again would the earth be destroyed," but that it would not be done a second time by means of a flood. The N.T. is explicit, as also the Minor Prophets, that another total destruction of the earth will yet occur, by means of fire, at or

near the time of the Coming again of Jesus.. (See 2 Peter 3; Zechariah 12:9).

"I do set my bow in the cloud ..." This would mean that rain had not fallen upon the earth until the times of the flood, which some see as a fact in the light of Genesis 2:6. The great problem of making the rainbow a pre-existing "sign" is that: "If it was, it was a lying sign, because the Flood came in spite of it

I Peter 3: 19-21 By which also he went and preached unto the spirits in prison; 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto [*even*] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

II Peter 2:4-9 For if God spared not the angels that sinned, but cast [*them*] down to hell, and delivered [*them*] into chains of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved Noah the eighth [*person*], a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 And turning the cities of Sodom and Gomorrha into ashes condemned [*them*] with an overthrow, making [*them*] an ensample unto those that after should live ungodly; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed [*his*] righteous soul from day to day with [*their*] unlawful deeds;) 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Genesis 9:18-25 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham [*is*] the father of Canaan. 19 These [*are*] the three sons of Noah: and of them was the whole

earth overspread. 20 And Noah began [*to be*] an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid [*it*] upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces [*were*] backward, and they saw not their father's nakedness. 24 And Noah awoke from his wine, and knew what his younger son had done unto him. 25 And he said, Cursed [*be*] Canaan; a servant of servants shall he be unto his brethren. 26 And he said, Blessed [*be*] the LORD God of Shem; and Canaan shall be his servant. 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant 28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years: and he died.

"Cursed be Canaan ..." What Cain was to the antediluvian world, Canaan was to the world after the flood. He was the ancestor of the Canaanites who preceded Israel in the land of Palestine, and the preoccupation of that entire Canaanite culture with their vulgar sex gods, which they worshiped with the most abominable rites, indicates clearly that they partook of the nature of their infamous ancestor. This also lends strong presumptive proof that the nature of Canaan's sin was sexual. Significantly, it was precisely that evil culture which later overwhelmed Ephraim and the whole northern kingdom of Israel, through which, in turn, the southern kingdom also fell and was carried away by Babylon.

"Blessed be Jehovah, the God of Shem ..." This means, that in a particular sense, God would be identified as "the God of Shem," through whom the Messiah would come for human redemption. This is

the prophetic designation of Shem as the patriarch through whom Jesus would be born.

"Enlarge Japheth ..." This prophesied the multiplication of his posterity, which was remarkably fulfilled in the proliferation of the populations of Europe and other places where so-called Western Civilization prevailed.

"Let him dwell in the tents of Shem ..." Unger is probably correct: "He (God) shall dwell in the tents of Shem,' another reference to the spiritual blessings upon Israel through the Messianic line.

The Sources that have been quoted freely and paraphrased: KJV Bible, Strong's, Burton Coffman & Clark's Commentary, Hailey's Bible Handbook, The Seed Lesson