

Hymns: 15 It Is Well With My Soul 8 Great is Thy Faithfulness
Psalm 46

Good Morning. Has anyone noticed how **wet** it's been around here lately? From September 24th through October 5th (12 straight days) we had rain. It was a challenge to find a span of time when the grass had dried enough to rush out and mow the lawn. I recall **repeatedly** waiting for things to dry out, dressing to mow, and then having my plans **dashed** by another sudden shower.

Speaking of water, today's study is a rather wet one too. It includes the story of Noah and the great flood. I suppose we could call this *God-made* climate change.

Review

Today we're continuing our task of understanding the Bible by looking at *dispensations*. Last time, we started at eternity past, reviewed the story of creation, witnessed the fall of man and the reason for it, and concluded with God's judgment.

The first dispensation called *innocence* spans the time from the creation of Adam through his fall and God's curse. We have only 54 verses in Genesis to tell us about it. Adam was the main character. He and his wife were given dominion over the earth. The story ended in sorrow – paradise lost, but we saw glimmers of hope shine through the darkness – as many Bible scholars believe certain verses in Genesis 3 allude to the promise of a coming Savior.

Conscience

Today we're going to look at the *second* dispensation. It's called *conscience* as this was the first test of man operating with the knowledge of good and evil. It covers the time from man's banishment from the Garden of Eden to the end of the worldwide flood.

In Genesis, this period is documented in about 120 verses and spans roughly 1700 years. Let's get started.

Gen.4

[1] *And Adam knew Eve his wife; and she conceived,*

God said he would multiply conception and here we go...

We'll see a bit later how old Adam was when Eve bore another son.

and bare Cain, and said,

I have gotten a man from the LORD.

[2] *And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.*

[3] *And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.*

[4] *And Abel, ... 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.

...

[6] And the LORD said unto Cain, *Why art thou wroth? and why is thy countenance fallen?*

[7] *If thou doest **well**, **shalt** thou not be accepted? and if thou doest **not** well, sin lieth at the door. ...*

[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.*

Consider this. We know that throughout history Satan has tried to snuff out the thread that led to the Savior. Could this have been Satan's **first attempt** to put an end to the godly line through which He would come?

[9] *And the LORD said unto Cain, **Where is Abel thy brother?***

Does this sound familiar?

What did God do when Adam sinned? He **came to Adam** and **confronted him** about it – just as he did here with Cain.

Note too that the Lord is still speaking directly to men in this **second** dispensation.

*And he [Cain] said, **I know not**: Am I my brother's keeper?*

First he lied, and then he talked back to God.

[10] *And he [this is God speaking] said, **What hast thou done? the voice of thy brother's blood** [first reference] **crieth unto me from the ground.***

Of course, this is figurative language. Blood has no voice and cannot cry out.

[11] *And now art thou **cursed from the earth**, which hath opened her mouth to receive thy brother's **blood** from **thy** hand;*

[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 is greater than I can bear.***

[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,***

Note: Cain separated himself from God, not the other way around.

and dwelt in the land of Nod, on the east of Eden.

[17] And Cain knew his wife; ...

Where did his wife come from? Clearly she had to be either a sister or niece – most likely a sister.

From here we're given the line of Cain.

We'll skip to the sixth generation to a man named Lamech. The Bible says he had two wives. That was the first mention of **that** going on. Of course, God does not approve of men having **multiple** wives. It shouldn't surprise us that it is first mentioned in the ungodly line of Cain.

Lamech's sons are interesting though:

- Jabal – nomadic cattleman and tent dweller
- Jubal – a musical guy came up with stringed and wind instruments
- Tubal-cain – a man highly **skilled in** and **teacher of** metallurgy

This lends more weight to the idea, mentioned last time, that early man was actually both physically **and intellectually far** superior to modern man.

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

[26] And to Seth, ... also there was born a son; and he called his name Enos:

then began men to call upon the name of the LORD.

There's something special about this line of Seth. These are godly people.

Next comes a genealogy in Genesis 5. We're going to hit just the highlights here:

Gen.5

*[1] This is the book of the generations of Adam. In the day that God created man, **in the likeness of God made he him**; [that's important man is made in God's likeness]*

[2] Male and female created he them; and blessed them, and called their name [singular perhaps to emphasize their oneness] Adam [which means “red” by the way], 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:*

With Abel dead and Cain in rebellion, Seth became the son through whom God's chosen line would run.

[4] And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

*[5] And all the days that Adam lived were **nine hundred and thirty years: and he died.***

*[8] And all the days of Seth were **nine hundred and twelve years: and he died.***

*[11] And all the days of Enos were **nine hundred and five years: and he died.***

[14] *And all the days of Cainan were **nine hundred** and ten years: **and he died**.*

[17] *And all the days of Mahalaleel were **eight hundred ninety and five years: and he died**.*

[20] *And all the days of Jared were **nine hundred** sixty and two years: **and he died**.*

[21] *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: [another key phrase]

and he was not; for God took him.

That's pretty interesting. He didn't die. God took him.

[27] *And **all the days of Methuselah were nine hundred sixty and nine years:** [this is the longest recorded lifespan **but**] ... **he died**.*

[28] *And Lamech [Methuselah's son] lived an **hundred eighty and two years**, and begat a son:*

[29] *And he called his name **Noah** [which means "rest"], saying, *This same shall comfort us concerning**

*our **work and toil** of our hands,*

*because of the ground which the LORD hath **cursed**.*

[31] *And all the days of Lamech were seven hundred seventy and seven years: **and he died**.*

You should have noticed the eight times the phrase "and he died" was used. This makes it emphatic that God's death curse upon man was fully operational.

[32] *And **Noah was five hundred years old:** and Noah begat Shem, Ham, and Japheth.*

Don't miss that time reference. We're going by Noah's age. He was 500 years old when his sons were born.

Gen.6

The population on the earth began to explode.

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

Notice the change in lifespan here from 900+ to 100+ years.

Verse 4 refers to giants, mighty men, and even men of renown.

[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**.

[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. [That's key and first use of the word *grace*.]

[9] *These are the generations of Noah:*

Noah was a just man and

perfect in his generations, and

Noah walked with God.

God told Noah to build a floating box called an *ark* about the length of a football field including the end zones. It was to have one door and one window and be sealed with tar or resin to keep out the elements. According to one writer who calculated this, the ark had the capacity of over 500 railroad boxcars which could hold over 100,000 sheep. We learn in I Peter 3:20 that Noah also preached to ungodly men while he built the ark.

[17] *And, behold, I, even I* [this is the Lord speaking], *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**.*

Oh the tragic consequences of sin. Romans chapter 8 laments that all nature groans and travails in pain as a result of man's sin. Innocent animals are swept into the death, sorrow, and pain initiated by man.

[18] *But with **thee** will I establish my **covenant*** [another first reference]; *and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.*

God instructed Noah to bring male / female pairs of all animals into the ark. Here we can use the term *baramin* to describe a representative of each animal *species*. For example, only one canine pair would have been needed for all of the varieties of dogs, and only one feline pair would suffice for all of the types of cats. Noah was instructed to bring seven pairs of ceremonially clean animals and one pair of unclean animals along with a store of food for all of the animals and for the eight humans on board.

[22] **Thus did Noah; according to all that God commanded him, so did he.** [another reflection of Noah's character]

Gen.7

[1] *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.*

The Lord instructed Noah and his family to board the ark seven days before the rain started.

[5] And Noah did according unto all that the LORD commanded him.

Then the Lord flooded the earth from above and from below.

[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.

There's our time reference. The flood started when Noah was 600 years old and his sons 100 years old.

[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.

While the ark floated, even the mountains were covered with over twenty feet of water.

[22] All in whose nostrils was the breath of life, of **all** that was in the dry land, **died**.

[23] ... 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.

Gen.8

Then the Lord brought an end to the flood and the waters gradually receded.

[4] And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

[5] ...the tops of the mountains seen.

[6] ...Noah opened the window of the ark

He sent out a raven and then a dove to check the progress of the rejuvenation of the earth and stayed in the ark about two months more after the ground had dried – time enough for plants to grow for food.

Then after slightly over one year on the ark, Noah was instructed by God to take his family and animals from the ark. What a scene that must have been!

The Context / New Administration

So we see man fending for himself in the cold, cruel world.

The Assignment

He was told to make an offering to God from his best with a pure heart.

The Moral Test

He was expected to use his knowledge of good and evil to do what is right and walk with God.

The Fall

But all except a small remnant fell into sin and turned their backs on God.

The Judgment

The judgment was death by drowning to all including animals except for a remnant.

This concludes the tragic story of the second dispensation.

Application

Today we learned how that man left to his own devices will stray far from God. He will worship God his own way. He will defy God. He will ignore God's warnings.

Part of this life is to face wave after wave of storms. How do you handle it when you're tossed about and buffeted in them? Do you cast your care upon Him? As the Psalmist said, He is our refuge and our strength – both in our daily trials as well as in our ultimate destination.

Just as in the time of Noah, God offers escape from the storm of His judgment that we deserve. That **grace** is in the form of salvation to those who trust in the finished work of Jesus Christ on the cross. He died that we might live. And he rose again from the dead to demonstrate that we can follow Him to eternal life.

Let's not forget that we have a **gracious** God who will **go with us** and **protect** us through **every** storm.

Benediction

*The LORD **ble**ss thee, and **keep** thee:*

*The LORD make his face **shine** upon thee, and be **gracious** unto thee:*

*The LORD lift up his countenance upon thee, and **give** thee **peace**.*

(Numbers 6:24-26)

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