

The Bible Ark Bible Study Program

Genesis – Verses 8:1–8:22, After the Flood

For those of you who have been praying for my wellbeing, let me give you a brief update on my situation. I have some issues going on with the fluid balance in my body. Fluid balance is a very complicated aspect of the human body and it involves things such as, electrolytes, pH balance of fluid compartments and blood plasma, energy exchange, fluid retention, etc. Basically, I have been experiencing symptoms of hyponatremia. This is what has been making me dizzy. I am doing much better than I was a couple of weeks ago, but I have a long long ways to go before I get my body to the place where I need to be. It is a long story and it seems that I have been suffering from this issue for several years, which is very perplexing. I cannot understand why it is that I had to figure this out on my own. After all the research that I have done in the last couple of weeks, it simply makes no sense to me that none of my doctors were able to diagnose this problem. Granted that it is a complicated subject, but it is all standard triage protocol and pathophysiology.

Anyway, God has been helping me get a handle on things, and I trust that He will continue to guide me through this challenge. I certainly need His guidance; because, this stuff is way beyond my understanding. It is quite difficult to understand much of any of it without a strong foundation in organic chemistry, something that I lack. There is simply no way I am going to be able to work through this problem without God's guidance and without His provision, in whatever form that may come to me.

I truly appreciate all of your prayers for me. I really cannot begin to express my gratitude. You my brothers and sisters are so very faithful and gracious towards me. I love you all!

And as we do need God's hand in our lives every passing moment, let us look to God in prayer now.

Heavenly Father, thank you for your intercession. Thank you for your leading and guiding in the most unexpected ways, even when it comes to us in the form of suffering and temptation of trial. It is at such times that we find that your grace is stronger than we can imagine, more powerful than our own understanding. Bless us Father as we study your Word. Show us how great your faithfulness is and how you provide for us in every storm of life, no matter how tempestuous those storms might be. Teach us about your word, the truth of your Word, your great love for us, and the love and beauty of our Lord and Savior Jesus Christ.

We pray in Jesus's name. Amen!

In this study we will be looking at Chapter 8 of Genesis. As usual, we will go through Dr. Scofield's comments on these verses, and in the process I will make my own comments and review. However, I will not be reading these verses again a second time.

Before we get started with our study, I wanted to point out something important with the story of Noah, and, hence, with all of the Word of God. You may or may not have noticed; however, up until this point, Noah's wife has only been mentioned three times. As we will shortly see she is only mentioned twice in Chapter 8, and she is never mentioned again in the Bible. Noah's sons, by contrast, are mentioned many times in scripture, Shem and Ham 17 times each, Japheth 11 times, and generally 2 more times. She is

never mentioned apart from Noah's sons, we are never given her name, and even Japheth the dishonored son has a much greater presence in the Bible than does his mother.

Why is that?

Does God not value women, as many people suppose?

No, that is not the case in any wise!

It really is the other way around. The Bible is full to the brim with faithful and wonderful saints that are women. In fact, it is so full of such honorable women that when you put together all of their stories, and when one attempts to recount their faithfulness to God, we end up with far too much material than we could ever know what to do with. Seriously! There is so much to be said about these women that one could easily fill up another volume every bit as big as our existing Bible, if not more!

Therefore, it boils down to feasibility. It really is not possible to fit that much material into a single volume and still retain a cohesive story. However, there is a more amazing aspect than that. The story of the women of the Bible is a story that really cannot be told for all of its amazement.

Every character in the Bible has a mother. The Bible contains story after story of faithful men and women that accomplished incredible things by faith in God. But where did they get that faith in God? In the overwhelming majority of cases their mother was the most significant influence in their faith in God. Likewise, nearly all of these faithful men of the Bible had faithful god-fearing wives. For just about every case where a faithful man of God had a faithful mother, we have a faithful man of God that had a faithful wife, so that most of the faithful men of the Bible had both a faithful mother and a faithful wife.

The Bible very seldom will give us specific examples, but these faithful men of God could never have succeeded in their errand from God without the presence of their wives and the trust that their wives put into what their husbands were doing to serve God. However, we often have a few signs that we can use to see the faithfulness of the woman behind the man, even if the Bible make no mention of the wife.

Noah spent 120 years building the ark and preaching to that generation of Antediluvians, and we read in Genesis 7:13 that Noah's wife entered into ark with Noah. Noah's wife stuck by his side for 120 years while he was building an ark, by faith in his God. It was by faith alone that Noah built the ark, and it was in Noah's wife's faith in Noah's faith that she entered into all that Noah did. Moreover, it was her faith and her righteousness that raised up three sons that also followed Noah into the ark, not to mention the influence that she had on her son's wives to do the same.

Noah's wife was amazing! She was incredible! Her faith is beyond my comprehension. It is a faith that exceeds my ability to describe. How could we ever write about her faith if it cannot be described? Yet there are thousands of women in the Bible that we could say the same thing about.

And what love! How much did she love Noah? And if she loved Noah that much, how much did Noah love her?

It is truly remarkable how God can tell us so much about the faith and the love of a woman by not saying anything at all. It is as if it is better not to say anything than to make any attempt whatsoever. There is a beauty to a woman that cannot be seen, nor can it be described. The only way that it can be

recognized and glorified is to speak about those things that a woman's beauty affects, and that is what the Bible does.

This is precisely what we see with the true Church of Christ. It cannot be seen, nor can it be described. Even in the book of Revelation, John does not describe the bride of Christ, he describes the New Jerusalem, the dwelling place of the bride. She is far too beautiful to be described, and, yet, all her beauty comes from Jesus Christ.

We love Him, because He first loved us.

Genesis, Chapter 8, verses 1 through 22, Scofield's Comments (+Dale's)

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1 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 asswaged;

2 The fountains also of the deep and the windows of heaven were ^bstopped, and the rain from heaven was restrained;

b Miracles (Old Testament). Genesis 11:7-9. (Genesis 5:24; John 2:1-10).

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 ^cseventh month, on the seventeenth day of the month, upon the mountains of ^dArarat.

c i.e. *October*.

In our last study, we talked about this problem of assigning months from the Hebrew calendar to months of the Gregorian calendar, and how the beginning of Hebrew and Gregorian months are seldom ever aligned. It might have been October, but it could just as easily have been September or November or even August. When Moses wrote this 3500 years ago, he certainly had more information about this than we have at our disposal today. More importantly, Moses was not hindered by the conversions of dates between the Hebrew and Gregorian calendars.

d Literally *holy ground*, answering to the "heavenly" of Ephesians 2:4-6 for the Church, and to the "new heavens and new earth" for Israel. (Isaiah 65:17-19; Isaiah 66:22; Revelation 21:1).

*"⁴But God, who is rich in mercy, for his great love wherewith he loved us, ⁵Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) ⁶And hath raised us up together, and made us sit together in **heavenly places** in Christ Jesus: ⁷That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. ⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:"* – Ephesians 2:4-8

"¹⁷For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. ¹⁸But be ye glad and rejoice for ever in that which I

create: for, behold, I create Jerusalem a rejoicing, and her people a joy. ¹⁹And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.” – Isaiah 65:17-19

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.” – Isaiah 66:22

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” – Revelation 21:1

5 And the waters decreased continually until the ^etenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

e i.e. *January*.

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 ^fraven, which went forth to and fro, until the waters were dried up from off the earth.

f The raven and the dove have been thought to stand for the believer's two natures: the “old man” satisfied with a world under judgement; the “new man” finding satisfaction only in the things of the new creation.

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 ^gfirst 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.

g i.e. *April*.

14 And in the ^hsecond month, on the seven and twentieth day of the month, was the earth dried.

h i.e. *May*.

If verse 13 truly was in the month of April, then it is highly unlikely that verse 14 would have been in the month of May. In fact, I am not sure that it is actually possible for the first day of the first Hebrew month to ever fall in month of April. It is much more likely

that verse 13 would have been at some time in the month of March and verse 14 would then have falling into the month of May, but that is merely speaking statistically. We really do not need to know. We see that verse 13 was the first day of the month, and verse 14 was the 27th day of the following month. That would be 57 days, if the "first month" really does mean the first month of the Hebrew calendar, the month Nisan.

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.

The Third Dispensation: Human Government (Genesis 8:20–11:9).

The Third, or Noahic Covenant (to Genesis 9:27).

Genesis 9:26 & 27 is when we see Noah give the prophecy of the Godly line through Shem.

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered ^aburnt offerings on the altar.

a Sacrifice (typical). Genesis 12:7 & 8. (Genesis 4:4; Hebrews 10:18.).

This is the first time that I have ever noticed this, but here we have a discrepancy between the Scofield Bible and the Authorized King James. In the Scofield Bible they have added a hyphen between the words "burnt" and "offerings." In the Authorized there is no hyphen.

21 And the LORD smelled a sweet savour; and the LORD ^{1b}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.

Before we go any further, I am going to read verse 22 to you.

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

I just wanted to read verse 22 to you before we got ourselves all wrapped up in Scofield's comments on verse 21.

b The Eight Covenants. Genesis 15:18. (Genesis 1:28; Hebrews 8:10.).

1 The Third Dispensation: Human Government. Under Conscience, as in Innocency, man utterly failed, and the judgment of the Flood marks the end of the second dispensation and the beginning of the third. The declaration of the Noahic Covenant subjects humanity to a new test. Its

distinctive feature is the institution, for the first time, of human government—the government of man by man. The highest function of government is the judicial taking of life. All other governmental powers are implied in that. It follows that the third dispensation is distinctively that of human government. Man is responsible to govern the world for God. That responsibility rested upon the whole race, Jew and Gentile, until the failure of Israel under the Palestinian Covenant (Deuteronomy 28:1–30:10) brought the judgment of the Captivities, when “the times of the Gentiles” (See Luke 21:24; Revelation 16:14) began, and the government of the world passed exclusively into Gentile hands (Daniel 2:36–45; Luke 21:24; Acts 15:14–17). That both Israel and the Gentiles have governed for self, not God, is sadly apparent. The judgment of the confusion of tongues ended the *racial* testing; that of the captivities the *Jewish*; while the *Gentile* testing will end in the smiting of the Image (Daniel Ch. 2.) and the judgment of the nations (Matthew 25:31–46). See, for the other six dispensations: *Innocence* (Genesis 1:28); *Conscience* (Genesis 3:23); *Promise* (Genesis 12:1); *Law* (Exodus 19:8); *Grace* (John 1:17); *Kingdom* (Ephesians 1:10).

These first two verses from Luke and Revelation are in reference to “the times of the Gentiles.”

“²⁰And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ²¹Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. ²²For these be the days of vengeance, that all things which are written may be fulfilled. ²³But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. ²⁴And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” – Luke 21:20–24

“¹⁴For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. ¹⁵Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. ¹⁶And he gathered them together into a place called in the Hebrew tongue Armageddon.” – Revelation 16:14–16

The next reference that Dr. Scofield has is in reference to the government of the world resting exclusively in Gentile hands. There are three reference: one from Daniel, one from Luke, and one from Acts.

I am not going to read all ten verses of the passage from Daniel 2:36–45. Perhaps you may be familiar with the story. King Nebuchadnezzar of the Babylonian empire had a dream that he was very troubled about, and he called in all of his magicians, astrologers, and sorcerers to give him an interpretation of the dream. However, he would not tell any of them the details of the dream. He simply stated, *“⁵... The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.”* Then God gave Daniel understanding of what the dream was and the interpretation. It was an image of a man. *“³²This image's head was of fine*

gold, his breast and his arms of silver, his belly and his thighs of brass, ³³His legs of iron, his feet part of iron and part of clay." As the story goes on Daniel explains to the king that each of the four metals is a gentile kingdom. The first, the head of gold is the Babylonian kingdom, and the last, the legs and feet of iron, the Roman empire.

"⁴⁴And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. ⁴⁵Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." – Daniel 2:44 & 45

In this next verse from the gospel of Luke, Jesus is speaking of the last days, the Great Tribulation, in answer to his disciples' questions about the coming destruction of the temple in Jerusalem.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." – Luke 21:24

"¹⁴Simeon [~~that's the apostle Peter~~] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. ¹⁵And to this agree the words of the prophets; as it is written, ¹⁶After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: ¹⁷That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." – Acts 15:14–17

Now that I have read to you all of these passages, let me read the first part of Scofield's comment to you again.

1 The Third Dispensation: Human Government. Under Conscience, as in Innocency, man utterly failed, and the judgment of the Flood marks the end of the second dispensation and the beginning of the third. The declaration of the Noahic Covenant subjects humanity to a new test. Its distinctive feature is the institution, for the first time, of human government—the government of man by man. The highest function of government is the judicial taking of life. All other govern mental powers are implied in that. It follows that the third dispensation is distinctively that of human government. Man is responsible to govern the world for God. That responsibility rested upon the whole race, Jew and Gentile, until the failure of Israel under the Palestinian Covenant brought the judgment of the Captivities, when "the times of the Gentiles" began, and the government of the world passed exclusively into Gentile hands. That both Israel and the Gentiles have governed for self, not God, is sadly apparent. The judgment of the confusion of tongues ended the racial testing; that of the captivities the Jewish; while the Gentile testing will end in the smiting of the Image and the judgment of the nations.

This next passage of scripture from what is known as the sermon on the mount, as given in the gospel of Matthew. It is in reference to Scofield's comments about "the judgment of the nations." Jesus is telling those gathered to hear Him what to expect in the judgement.

*"³¹When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ³²**And before him shall be gathered all nations:** and he shall separate them one from another, as a shepherd divideth his sheep from the goats: ³³And he shall set the sheep on his right hand, but the goats on the left. ³⁴Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:" – Matthew 25:31–34*

From verses 35 to 44 Jesus is giving them examples of what things the righteous have done and what things the wicked have done to be judged by, when the King divides the sheep from the goats.

"⁴⁴Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

⁴⁵Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. ⁴⁶And these shall go away into everlasting punishment: but the righteous into life eternal." – Matthew 25:44–46

Now let me read Genesis 8:21 to you again.

*"²¹And 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." – Genesis 8:21*

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

That is a wrap for today. In our next study we will learn about the covenant that God establishes with Noah, when we study Chapter 9.

Closing Remarks

For those of you listening on YouTube, please note that there a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](http://Dalet.us). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is in not meant to be a replacement.

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I hope to see all of you again next time. May God bless you with many great and wonderful blessings my friends.

Dale Trussell, May 14th, 2021