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Last time we focused on details concerning the Ark. Then the next passage is where God provides for the people on the Ark. We will see the provisions that God provides in order for them to survive catastrophic flood that will be coming in a few days.

C. Early History of Civilization	4.1-9.29
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2. Destruction of Civilization	6.9-8.22
a. Depravity before Flood	6.9-12
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1) Design of Ark	6.13-16
2) Deliverance of Life	6.17-22
a) Destruction of Earth	6.17

We start by focusing on 6.17-22, the deliverance of life, including not only Noah and the family but deliverance of life relating to the animal kingdom as well. Again, re-iterated, the Destruction of the earth that we saw earlier in chapter 6. And we have been describing an ark in Holland which follows the specification of Noah's. Huge columns throughout support the 3 decks and roof. And it is very spacious when you are in it.



> Window (NAS y RVR60)- *tsohar*  
 roof (RSV), window (KJV), light (RV)  
 mainly for light and ventilación  
 in the strip on the top of the Ark

### Genesis 6-9

1. Universal Corruption
2. God's Determination
3. Ark's Existence

Just the existence of the Ark argues for a universal flood. We have universal *corruption* that describes all of humanity (except for those on the Ark), so God must bring a flood that would in fact judge all the occupants of the earth. We would suppose that there were people beyond the Fertile Crescent or the Mesopotamian area and the flood would go beyond that—in spite of the people who call it a *local* flood. So universal corruption argues for a universal flood—and the determination of God's arguing for a flood, along with the existence of the Ark.

6.17 “Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.

With Behold, I, even I there is stress, by God Himself, determining and announcing what He is going to do: am bringing the flood of water upon the earth.

> Flood - *mabul* only of Genesis flood

As I mentioned last time this is the first occurrence of the word ‘flood’ and it’s a particular word and it’s only used in reference to the Genesis flood. Every time that it is used elsewhere in the OT it is referencing back to the flood. So it is a unique flood, not a small, local, common, every-day flood, but a universal one.

And, as we see in details later on, the flood of water. And in the NT there is a word that references the Genesis flood—and used only for the flood—even though there are other words for flood. *κατακλυσμός kahtah-klus-máhs* is used by Jesus and others. We get our word *catastrophe* from it.

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> Destroy - *shakhat* ruin, destroy, corrupt (6.11-12)

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> All...everything - *kol* 38 times

The word for ‘all’ and ‘everything’ is consistent throughout the description and occurs 38 times in the narrative. You have to argue around this usage—here it is all flesh, broad in this context, not just humans but animals also. ‘From under heaven’ has the entire planet in view, so everything will be destroyed. If you hold to a *local* flood you have to deal with the ‘all’ and the ‘under heaven’, either spiritualize it or some other way explain it.

And if that is not enough, ‘I will *destroy*...’ the same word as for the corruption of mankind, humankind has destroyed itself. Now God is going to intervene to destroy all of mankind. We have seen the Hebrew word for it: *shakhat*. God can save anyone He wishes, but we are all unrighteous and merit eternal damnation, and He has saved us who believed as well as Noah and his family. Here the language indicates, in verse 5 and in 17 that all except them were ruined, corrupt, verses 11-12.

And, again here in verse 17: everything that is on the earth shall perish. This word ‘perish’ is commonly used for ‘dying’. This is God speaking and re-iterating the determination He has made concerning the coming flood. The Hebrew word is *kol* used 38 times in the narrative.

6.7 The LORD said, “I will blot out man whom I have created from the face of the land, ...”

The LORD said, “I will blot out man...” and He has every right to do it because He is creator, He reminds us, whom I have created. And then ‘from the face of the land’ indicating all of it even though the word *kol* is not there.

6.17 “Behold, I, even I am bringing the flood of water upon the earth, ...”

And a re-iteration of the concept, “Behold, I, even I am bringing the flood of water upon the earth, ...” so the ‘blotting out’ will be through the flood waters that later are described for us. Again, that determination of God, seen in verses 7 and 17; the flood will be a judgment on the wicked, a universal one, including all the earth. But it will include a deliverance of which we will see some hints of that—those that have a right standing before God. We don’t have details but we can assume that God dealt with Noah the same way He does with all of humanity, and he was declared righteous.

### Genesis 6-9

1. Universal Corruption
2. God’s Determination

So the deliverance will be selective, including animals, of which we will see more.

#### Flood

- > Judgment - wicked
- universal - mankind, earth
- > Deliverance - righteous
- selective - Noah’s family, animals

Then in verse 18 we have the protection of Noah, and God is going to go beyond a promise and predict a covenant. We don’t have the details until after the flood in chapter 9 where the Noahic Covenant is given, more than simply a promise.

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| 1) Design of Ark                 | 6.13-16  |

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|-------------------------|---------|
| 2) Deliverance of Life  | 6.17-22 |
| a) Destruction of Earth | 6.17    |
| b) Protection of Noah   | 6.18-21 |
| (1) Promise of Covenant | 6.18    |

6.18 “But I will establish My covenant with you; and you shall enter the ark--you and your sons and your wife, and your sons’ wives with you.

But I will establish My covenant with you; in some places it talks about *cutting* a covenant, a legal way of entering into a covenant. Here a different word is used, but it has a similar idea—the idea of establishing a ‘covenant with you’, speaking to Noah.

- > Flood - *mabul* only of Genesis flood
- > Destroy - *shakhat* ruin, destroy, corrupt (6.11-12)
- > All...everything - *kol* 38 times
- > Covenant - *berit* legally binding contract

A covenant is like a contract in our culture; it’s a legally binding document. The Hebrew word is pronounced *berit*:

#### ***Berit***

- > A legally binding contract
- > An agreement, pact, treaty
- > Specifies behavior to be complied with

There many examples in the OT, even in the book of Genesis—Abraham enters into covenant with a man in Canaan, Abimelech, so it can be between two individuals. Later on, when the tribes come about, there are contracts between the tribes, and even non-Jewish tribes or families can enter into a contract. And later, in the OT, there are examples of nations entering into contracts with one another—we can call those agreements or

treaties or pacts. And like most contracts, it specifies what the parties are to do and those that entered into the contract are bound legally to perform the stipulations of the covenant.

Now this is an *unconditional* covenant in that only one party obligates himself and that is God Himself. The Noahic covenant is an *unconditional* covenant that God binds Himself to perform, so a third aspect of a *berit* specifies behavior to be complied with, and when it comes to God it will show that God is *faithful* in all of the covenants, such as the one with Abraham in chapter 15. God doesn't have to do this, but He will and is already promising it in verse 18. But I will establish My covenant with you. This is short, but we will see more.

An example of a *conditional* covenant is the Mosaic. There are a lot of commands, things to be carried out.

This covenant is between Noah and the earth, and God Himself.

6.18 “But I will establish My covenant with you; and you shall enter the ark--you and your sons and your wife, and your sons' wives with you.

Instructions for entering the Ark—after the Ark has already been constructed—and it elaborates more:

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you and your sons and your wife, and your sons' wives with you. Again, it does not give any detail concerning their salvation, their righteous condition, but we can assume that God deals with them in the same way in that they each believed in the promise that God made concerning the salvation. They believed the Genesis 3.15 passage and trusted in God's provision even though there is nowhere in Scripture that identifies them as believers. But

I think that similar to what we said about Noah, we could assume God is dealing with them similarly. Remember Ezequiel talks about God judging individuals, that is, each man bears his own sin and must deal with it individually, so also each one must come into a saving relationship individually.

#### **Passenger List:**

Noah and wife

Japheth and wife

Ham and wife

Shem and wife = only 8 people

So we have a passenger list: Noah and his wife; it doesn't name Japheth, but the name has already been given, and his wife—it refers to the sons and their wives, so it would include the wives of Ham and Shem as well. And there is more than one place that tells us that there were only 8 on the Ark, so these would be the ones.

After the promise of the covenant is given, there are more details concerning the Protection for Animals.

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b) Protection of Noah	6.18-21
(1) Promise of Covenant	6.18
(2) Protection for Animals	6.19-20

6.19 “And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female.

And of every living thing of all flesh...

6.19 “And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female.

... you shall bring two of every kind into the ark. Notice the word ‘kind’. It is the same word, *miyn*, in the creation account, ‘God created...after *kinds*, this is a broad category—there is no word for ‘species’ in Hebrew. At this stage there were still *kinds*. Some examples from today: the ‘dog kind’ that would include all the specifics como chihuahuas, St Bernards, wolves even—all of them would be part of the ‘dog kind’. Or another example of the ‘kind’ today would be the ‘cat kind’: tigers, lions, house cats, etc. The ‘horse kind’ would include all of the varieties of horses, including zebras.

For those that say there wouldn’t be room for all animals, one doesn’t need all of the varieties to enter into the ark. All of the areas, such as dinosaurs—after their *kind*. All you need is two of each, one male and one female and all of the genetic makeup of every descendant of them would be included in that pair.

Calculating with floor space and what you need to allow for each animal, the number of animals that could be housed is:

>> Capacity - 125,000 sheep size (Henry Morris)  
>> Kinds - 16,000 (John Woodmorrage)

And, the number of *kinds* needed would be 16,000. Certainly, plenty of room for them.

6.19 “And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female.

The purpose: to keep them alive with you; they shall be male and female.

6.20 “Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind will come to you to keep them alive.

And, he specifies birds also. Animals tend to flee catastrophes, and if it was a local flood, they would have fled without need for them to enter the ark; and birds, especially, would fly away. But provision had to be made for the birds because water would be covering all the face of the earth for *over a year* and therefore would have a place to land or find food. Again, just the *kinds*, not every variety that existed.

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Amphibious kinds.

6.20 “Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind will come to you to keep them alive.

...two of every kind will come to you to keep them alive. We will see more about this: every kind will come to you; God is bringing them to the Ark.

And just as we would be able to trace our DNA to one of the three sons, so the animals would be able to trace their to the ones on the ark.

**Destruction**

- > All flesh (6.7, 13, 17)
- > All earth (6.5-7, 13, 17,...)
- > All mankind (6.13,...)
- > All air breathing (6.17, 7.4,...)
- > Waters prevailed (7.18-20, 4x)
- > Exception (6.8-9,...)

We have already seen the destruction and we will see it over and over. A universal destruction. Then later we will see that waters prevailed for 150 days—that is a massive flood, 4 times waters prevailing and receding are mentioned. We saw the exception in verses 8 and 9, and now in this passage.

**Genesis 6-9**

1. Universal Corruption
2. God's Determination
3. Ark's Existence
4. Universal Destruction

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| (1) Promise of Covenant          | 6.18     |
| (2) Protection for animals       | 6.19-20  |
| (3) Provisions                   | 6.21     |

6.21 “As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them.”

Obviously they would need food—and water.

- >> Food storage - 15% of the Ark
- >> Water - 9% of the Ark (Woodmorrape)

Not only for the humans, but all the animals and birds as well. But there was plenty of space, some stored on the sides. Woodmorrape says that the animals would not even have had to hibernate; they could have room, food and water. Some have thought that there wouldn't be enough space for food and water



for over a year. But clearly there was enough.

6.21 “As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them.”

Clear instructions. Food would have been grains, for example. There was not a storage problem since neither animals nor man ate meat at that time.

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c) Response of Noah	6.22

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6.22 Thus Noah did; according to all that God had commanded him, so he did.

Noah's response; another summary statement indicating something his character.

6.22 Thus Noah did; according to all that God had commanded him, so he did.

And emphasis on Noah's obedience to God's instruction. In contrast to the rest of the people who had the opportunity but did not follow God. Again 'all' *kol*, in contrast to 'all' the evil that has been delineated.

Here are verses that are like a commentary on Noah's obedience:

### Obedience

> Hebrews 11.7 in faith works

*By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which [faith] he condemned the world, and became an heir of the righteousness which is according to faith;*

> 2 Peter 2.5 in preaching

*and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood [κατακλυσμός *kahtah-klus-mahs*] upon the world of the ungodly;*

> Genesis 6.22 to God's Word

*Thus Noah did; according to all that God had commanded him, so he did.*

For application: our lives should also be accomplishing things by faith so that others see them, but it should also be verbal, communicating the gospel message of Christ's death and resurrection on our part that we might have eternal life. Noah obeyed God's Word—and we have God's Word as well and should obey all that God has commanded us.

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3) Dispatching of Ark	7.1-5
a) Relating to Noah	7.1

7.1 Then the LORD said to Noah, “Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time.

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Here again it says that Noah is righteous. But in chapter 6 it was Moses that said that Noah was righteous. Here it is *God’s* evaluation. In chapter 6 *Moses* reports that Noah is righteous and blameless and walked with the Lord. But now it is God’s—Yahweh’s—evaluation.

He says, Enter the ark, you and all your household. The ‘you’ here is singular in the collective sense: you and your extended family. I think some translators make it ‘you alone’ because it is singular.

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3) Dispatching on Ark	7.1-5
a) Relating to Noah	7.1
b) Relating to animals	7.2-3

Next: more about the animals.

God’s contracts (*beritim*) give us multiplied assurances of His faithfulness!