

29 - Genesis 7.1-11 Entering the Ark and Flood as History
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We are going to talk about the BIG flood, recorded in Genesis. There is a lot of repetition in the passage:

Repetition emphasizes the drastic cataclysm coming and God's provision!

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b. Designs for Flood	6.13-7.5
1) Design of Ark	6.13-16
2) Deliverance of Life	6.17-22
3) Dispatching on Ark	7.1-5
a) Relating to Noah	7.1

There have been a lot of instruction already so far, but now we finally get to the instructions for entering the Ark.

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.

We spent a lesson on the ark; there is a lot of detail about it. And from that detail, the organization Answers in Genesis has constructed a 'life size' ark to give the sense of what Noah had to do and what God instructed. And it also gives you the sense that it was going to be a massive flood not a local one—just from the size of the ark itself.

Then the LORD said to Noah. In these verses we are going to see the Lord speak and things that He does...the first thing being His speaking.

Lord's...

29a

1. Word - 'said'
2. Invitation - 'enter'
3. Salvation - 'you and your household'

He offers the invitation to *enter* the ark. Remember that it took Noah, according to estimations, at least 70 years to build the ark. And He is offering salvation to 'you and your household' in the ark to be saved from the coming flood which had been announced in at least two clear passages that we have seen.

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.

And the Lord says, for you alone I have seen to be righteous before Me in this time. As I mentioned previously, it seems that 'you alone' is singular, but it could be broader, including his family as well.

Lord's...

1. Word - 'said'
2. Invitation - 'enter'
3. Salvation - 'you and your household'
4. Observation - 'I have seen'
5. Standard - 'righteousness'
6. Occasion - 'in this time'

God's observation, 'I have seen', not that God, on occasion does *not* see, because He is omniscient and knows all things, but it is written to emphasize that God has taken notice or has not forgotten about Noah. Now God is going to act on behalf of Noah, so He knows the situation.

God's standard is 'righteousness' for those that are to enter the ark. In other words, they have a right standing before Him. We

talked about this in 6.8-9 and we assumed that it also extended to the family or they would not have been able to enter into the ark.

‘In this time’ referring to a particular historical occasion, a time frame. In verse 11 we have a clear dating for the time of the flood, but this little phrase as well supports the idea that this is a most important historical event. I think this phrase refers to the *occasion* of great decline into the sin of their culture.

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b) Relating to Animals	7.2-3

7.2 “You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female;

3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.

Verse 2 is relating to the animals. We have already seen the animals, but here some are added: You shall take with you of every clean animal... This is different from what we have in chapter 6. We will see when we get to chapter 9 there will be additional animals needed particularly to offer sacrifices.

The instructions: bring clean animals by sevens, again, a male and his female. These and others would be sacrificed as well; the animals that are *not* clean by twos, male and his female.

In verse 3 we see the male and female for the third time, so the emphasis is on the two aspects needed to continue the different kinds. You might wonder why there are also *unclean* animals. If you look later on when Noah is going to see if it is time to depart from the ark, he sends out a dove and a raven—a bird of prey that is an *unclean* animal. So that would be included in one of these *seven* so you have 14 clean, 14 unclean. In Hebrew where we say ‘by sevens’ it says simply seven seven, and in the same way talks about the unclean animals.

Also of the birds: seven seven, male and female, probably 14 of them as well.

7.2 “You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female;

3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.

The purpose for these numbers of animals is to keep offspring alive on the face of all the earth. This would be primarily in reference to the pairs mentioned earlier, but these would be included. Some of these would reproduce and replenish the earth as well.

Adam and Noah

> God speaks to both (1.28) —> (7.1)

> Names animals (2.19) —> preserves (7.2-3)

Beginning in verse 1 we can see that God is going to start over with the human race with a new head of humanity, Noah, so it is not surprising that you will find parallels between Adam and Noah, and I will bring it out—which actually begins before chapter 7—but clearly in chapter 7.

We have God speaking to both Adam and Eve in 1.28. That is the occasion of the creation mandate. Now in this context we see God speaking to Noah as well. This is the first parallel.

Secondly, in 7.2-3, there is reference to animals. Remember in 2.19 Adam is given the task of *naming* his animals, exhibiting his sovereignty, his intellect in being able to distinguish and identify and name the differences in the animal. And now, in this passage, the emphasis is on the *preservation of animals* by Noah—a parallel in relation to animals.

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c) Relating to the Flood	7.4

Then, in verse 7, relating to the flood, God announced,

7.4 “For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made.”

after seven more days, I will send rain. So he had 7 days to do the final preparation for Noah and his wife and 3 sons to enter in the ark. They had to prepare for every thing they needed.

7.4 “For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made.”

And he also mentions forty days and forty nights, or makes an announcement of something of the magnitude of the flood that will come. Climatologists today will tell you that the present state of the atmosphere cannot contain enough water to sustain a storm of 40 days and 40 nights. There are physical limitations in terms of saturation of the atmosphere. In 7.11-12 I will explain further how a 40-day storm can be sustained. John Baumgarten has a flood model that explains this. The critics might point out their objection, but it is possible from a physical perspective, although certainly there will be some elements of the flood that were supernatural.

Adam and Noah

1. God speaks to both (1.28) —>	(7.1)
2. Names animals (2.19) —>	preserves (7.2-3)
3. Ground cursed (3.17) —>	flooded (7.4)
4. God sacrifices (3.21) —>	Noah (8.20)
5. Be fruitful and multiply (1.28)->	again (9.1)
6. Plants for food (1.29) —>	animals (9.3)
7. Image of God (1.27) —>	death penalty (9.5)

A third parallel: in Genesis 3.17 the ground is *cursed* and now it is going to be *flooded*. God intervened to judge. I can give you evidence of what we can see today that the flood was a world-wide flood.

A 4th parallel, in chapter 3: it implies that *God made a sacrifice* because He provides skin to cover their sin and shame, so God sacrifices an animal, and we will see in 8.20 that *Noah makes a sacrifice* as well of an animal. In that chapter we will realize why there are some extra animals on board for sacrifice.

Another, a 5th, parallel, in 1.28, the creation mandate: Adam and Eve were instructed to *be fruitful and multiply* and almost an identical language is repeated again in 9.1. And now, to the new head of humanity, Noah is given the almost identical command from God Himself, *Be fruitful and multiply, and fill the earth*. Noah is the new head of this new earth so we can all trace our DNA back to his family.

A 6th parallel is in 1.29, *God make the plants available for food*. In 9.3, with Noah, it appears that the conditions are different—the environment is radically different after the Genesis flood and it seems that a higher protein diet is needed and God *permits the eating of animals* as well.

A 7th parallel in 1.27, *God created man in His own image...* A second mention of the image of God relating to God in 9.5, but it is in the context of the imposition of a death penalty for those that kill those that are in the image of God, *For in the image of God He made man*.

7.4 “For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made.”

Another announcement: the 3rd clear announcement by God of a coming cataclysm, destruction, a flood of water. I will blot out from the face of the land every living thing that I have made. With this verse we have to take in conjunction all the things we have said about the corruption of humanity and God, as creator, as He mentions here, has every right to intervene with a judgment on the corruption of mankind. In this case it involves the animals as well—so they will be preserved on the ark.

Again, ‘every’, *kol* in Hebrew, reminding us that, as creator, He has every right to intervene and judge. This is not cruel. God is God; He is Holy and when He institutes a judgment it is perfectly righteous. Some people are critical and think that God is

excessive here and in other things that they might attribute to Him.

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

We have already seen this in 6.7, again a reminder: I am the creator, I can do this; I have every right.

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

And secondly, verse 17, I, even I—it’s God’s determination and involvement in bringing the Genesis flood.

7.4 “...I will blot out from the face of the land every living thing that I have made.”

And now, for the third time, in 7.4, the same thing—very repetitious, as I said in the introduction, so that we don’t miss that God is involved, but the emphasis is on the cataclysm that is coming. This is a unique and very drastic thing that God is going to do, indicating how drastic the depravity of mankind is in that generation.

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- c) Relating to the Flood 7.4
- d) Response of Noah 7.5

Now we have another repetition, reminding us of the character and response of Noah in verse 5—and we have seen more than one parallel verse.

7.5 Noah did according to all that the LORD had commanded him.

Noah did according to all—another use of the word *kol*—all that the LORD had commanded him.

It goes back between 70 and 100 years when God called upon him to build the ark. It is estimated it would take at least 70 years—which would allow for the oldest and 2 younger children to grow up and maybe help Noah to build the ark—but Noah is the focus and all that the LORD had commanded him. That is the key to being a believer: seeking the Lord and what His will is and making every attempt to be obedient to what He specifies in His Word.

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 - 4) Deluge of Flood 7.6-24
 - a) Development of Flood 7.6-12
 - (1) Entrance into Ark 7.6-9

7.6 Now Noah was six hundred years old when the flood of water came upon the earth.

There seems now to be an emphasis, even though there are still some repetitions of verses we have already seen. Beginning in verse 6 we have the description of the flood, the deluge.

7.6 Now Noah was six hundred years old when the flood of water came upon the earth.

Here we have the entrance into the ark. And in verse 6, the age of Noah which is going to be repeated and given in some detail in verse 11.

six hundred years old when the flood of water came upon the earth. I will give a chronology of dates given concerning the flood. Here we have the *age* of Noah, but in verse 11 we have the specific *day* upon which, in relationship to Noah, when the flood came. In Genesis you have a very clear chronology that is very consistent within the book. If you can come up with a correlating date from *outside* of Genesis, that is, a date in the secular timeframe, you can come up with dates for virtually all of the major events in the book of Genesis. We will look at some of that later on.

So here we have the first mention of the age of Noah, a hundred years after the birth of the 1st son, which was probably Japheth, and Shem was probably the middle son, suggested by some scholars.

when the flood of water came upon the earth: again, the flood of water and the emphasis of a flood, *mabul*, the unique Hebrew word that is used in the Bible only in reference to the Genesis flood; so this is not a local flood. Again, I am going to give you the overwhelming scientific evidence for a universal flood—evidence that can be observed *today*.

7.7 Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood.

Again, repetitious; we have already seen the reference to them entering the ark, only 8, as confirmed in the NT in 2Peter 2: Noah and 7 others. In chapter 9 we see that all of the nations can trace their lineage back to the 3 sons. In the DNA work and the microbiological level research, most scientists believe in the origin of one couple, Noah and his wife, but the lines that we can study today are their 3 sons. And they are the ones that will repopulate the earth. Probably most of us are from Japheth, unless you are from Africa or Sumeria. In chapters 10-11, in the Table of Nations, I'll lay out where all the present day people come from.

So these are the ones that are on the ark, already mentioned. And on the ark life-size reproduction, if you visit it, you can see the description from chapter 6. So a major flood is coming...

If I were a progressive, I would say 'Noah and God warned about climate change and no one listened.' —RM

7.7 Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood.

entered the ark because of the water of the flood, the repetition again with references to the water of the flood—more detail in verses 11-12, etc.

7.8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground,

9 there went into the ark to Noah by twos, male and female, as God had commanded Noah.

Again, mention of clean and unclean animals and birds and everything [kol] that creeps on the ground. To emphasize the disaster that is coming.

Here, in the reproduction by Answers in Genesis, are cages that would have been used for animals; in this cage young dinosaurs that would probably have been on the ark. We talked about why at a young age they are able to reproduce and it is not until later on that they become gigantic—at least in the case of dinosaurs and other reptiles.

This will just give you an idea of what it was like on the ark.



7.8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground,

9 there went into the ark to Noah by twos, male and female, as God had commanded Noah.

Then in verse 9: there went into the ark to Noah...that is very important. Noah didn't have to go out and herd all these animals or find them and lure them and drag them into the ark. This is one of the supernatural aspects. God worked perhaps in their instinctive senses to give a sense at least to those that would enter the ark. This is another repetition; we saw it before—that God is the one that was going to bring them. They went into the ark *to* Noah; he didn't go get them. They came by twos, male and female. And then the emphasis: as God had commanded Noah. Noah did all that God commanded and apparently the animals followed God's command as well.

The Ark built by Answers in Genesis is in Williamstown, Kentucky. You can visit and tour the inside of the Ark which was made to the specifications in the Genesis account.

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a) Development of Flood	7.6-12
(1) Entrance into Ark	7.6-9
(2) Beginning of Flood	7.10-12

In 7.10-12 we have the beginning of the flood.

7.10 It came about after the seven days, that the water of the flood came upon the earth.

It came about after the seven days of doing all the preparations that were needed, ...

7.10 It came about after the seven days, that the water of the flood came upon the earth.

...the water of the flood came upon the earth. We have seen that phrase about 5 times already, emphasizing the cataclysm that is about to hit with the destruction of all the earth.

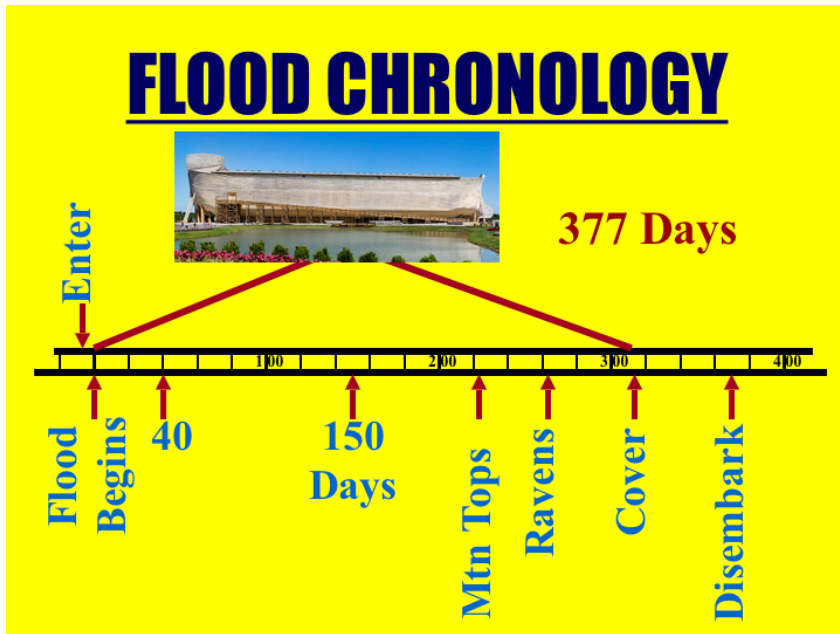
I am going to talk about a popular view in most churches and, I would say, in conservative, Bible-believing churches—who have adopted the view of a local flood. We have already seen that the text does not allow that, but we will see a lot more detail in the following passages presenting the flood as universal. I have already mentioned that the word *kol* occurs 38 times to emphasize the world-wide aspect of the flood.

I want to stress the *historicity* of the flood because this is also one of the areas that the critics attack. So:

7.11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened.

In the six hundredth year of Noah's life—was already mentioned. But now the specifics: in the second month: the dating probably goes back to the birth of Noah which was mentioned as early as chapter 5 which has a time frame with which you can arrive at a specific date here. And if that is not specific enough: on the seventeenth day of the month. This is not 'once upon a time...' This is very specific and detailed dating. Such passages are very specific; we will see an end date in chapter 8. This very specific date argues for the historicity of the flood

and as I mentioned, here is a chart with a complete flood chronology. Some of the detail:



Note the time notes and details:

- Entering 7 days before the flood begins
- 40 days of rain—we will talk about where it will be generated
- waters rise and ‘prevail’ for 150 days. So is not a local flood.
- Some of the most devastating floods that we know of in world history only last a very days, 5 at most.
- will cover the tops of the mountains—observed, time note
- ravens are sent out, time note
- removal of the cover, dating
- disembarkation from ark which is 370 days from the beginning of the flood, but if you add the 7 days when they all entered, they would have been on the ark for 377 days, over a year.

This flood chronology argues for the historicity of the flood.

Historicity

> Narrative

We have already seen that we have a historical narrative. The text is written in a particular genre, you might say. We have noted the Hebrew ‘vav’ consecutive which, when you have common repetition with a particular verb (‘and then’), this is how the Bible does historical narrative, not just a novel, but actual events.

Most unbelievers just discount Genesis: ‘religious book, man’s opinion’, nothing to do with historicity. They categorize these chapters as *irrelevant*.

Options

1. Irrelevant
2. Myth

A large segment, even within the church see it as *mythical* because it is so drastic—which we will see when I describe the physical aspects.

“We cannot force the ancient writer to follow our own 20th Century canons of historical writing.”

—Blackmore and Page

They are trying to get around what we have here—is not a real event; it’s more mythological, legendary, even imaginary. But everything in the text points to *historical narrative*. There is geography that is mentioned, there are people—who have names and ages, who lived and had certain experiences, traveled certain distances. All a part of a *historical narrative*.

Options

1. Irrelevant
2. Myth
3. Historical Narrative

There is a Jewish scholar, Umberto Cassuto, who recognizes the historical elements in the Genesis account. He has a commentary and I go to that to see something of a Jewish perspective:

History

“Israel has the distinction of being the first of the civilized peoples to create historiography in the full and precise meaning of the word.”
-U Cassuto

Most Jewish commentators view not only Genesis but this particular passage as historical narrative—having all of the literary characteristics of historical narrative. We would discount the idea of mythology or any other viewpoint and view this as a record of even eyewitnesses that were passed down and eventually Moses, under inspiration, arranges the material and communicates it to us.

Narrative

- > The presentation of history or events in story form
- > 40% of OT - the most common genre

So, one of the characteristics of historical narrative is the presentation of history or events in story form. And that is *exactly* what we have in the first 11 chapters of Genesis.

40% of the OT is in this style or genre, historical narrative. The bulk of the OT and, by the way, the 4 gospels in the NT and the book of Acts have the same characteristics of historical narrative. This is real history. 40% of OT and about 41-42% of NT is historical narrative. And what we have in Genesis 1-11 has the same characteristics as the rest of this 40% of the OT and the similarity in the NT as well.

1. Another thing we might note: In Genesis, even the liberal scholars will admit that chapters 12-50 fit historical narrative and really there is very little difference of the genre of the first 11

chapters. So if 12-50 are historical narrative, then the first 11 chapters is as well—because it has the same genre. The only reason people discount the first 11 chapters is because it describes things that are so radically different from our everyday experience.

Evidence

1. Genesis 12-50
2. Archaeology
3. NT
4. Inspiration and Inerrancy

2. And another thing is that there is archaeological evidence, meager but some, of what some believe are pre-flood artifacts. But mainly there is geological evidence that we will talk about later on.

3. And, in the NT: all the writers of the NT describe the Genesis flood as a real event: they refer to Adam and Eve, to the first 11 chapters. Jesus Himself refers to Adam and Eve, Noah and others, like Enoch and other individuals. It is treated as historical narrative.

4. So the inspired writers of the NT viewed Genesis 1-11 as historical. And the doctrines of inspiration and inerrancy argue for historicity.

Historicity

- | | |
|--------------|------------|
| > Narrative | > Cultures |
| > Time Notes | > OT |
| > Details | > NT |
| > Noah | > Christ |

Noah as an individual is mentioned in the OT along with other historical figures, people that really lived, that nobody questions their historicity.

And we have evidence of Cultures. Over 150 cultures all over the world have a flood story. Some are more mythical and more legendary. But there had to have been a real event that resulted in these myths arising in every culture. And in some cases there is a lot of similarity to the Genesis flood: in some cases 8 people, in many cases a boat obviously.

Of course, the Biblical record is the *inspired* record in contrast to all of the cultures that have a flood story.

And the rest of the OT views the Genesis flood as a historical event, referring to it as a real thing that happened. And we have already mentioned the NT as well, with strong evidence of Christ Himself viewing the Genesis flood as historical.

A way to apply the passage is that Noah is a striking example of obedience! We have already seen and mentioned that he was a human being; he had a sin nature, he had temptation, he had some of the same weaknesses that we struggle with, but he had obviously believed God and acted on that faith. So he is a great example of obedience and one that should motivate us as we learn what God has said and what He expects of us to emulate in the obedience of Noah.