

GENESIS 7

Genesis 7:1–24

The Historical Record of the Great Flood

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

This is a collection of the weekly lessons of Genesis ([HTML](#)) ([PDF](#)) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis ([HTML](#)) ([PDF](#)) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well.

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them.¹ However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

This should be the most extensive examination of Gen. 7 available, where you will be able to examine in depth every word of the original text.

Outline of Chapter 7:

Introduction

vv. 1–4	God’s Instructions to Noah
vv. 5–9	Noah’s Obedience to God
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vv. 17–20	The Flood
vv. 21–23	What the Flood Destroyed; Noah and Company Were Saved in the Flood
v. 24	The Flood Continues

¹ This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

Addendum

Charts, Maps and Short Doctrines:

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- v. 16 **The Organization of Genesis 7**
- v. 17 **The Changing Conditions of the Earth**
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Chapter Outline		Charts, Maps and Short Doctrines	
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www.kukis.org		Exegetical Studies in Genesis	

Doctrines Covered		Doctrines Alluded To	
Chapters of the Bible Alluded To			
Psalms Appropriately Exegeted with this Chapter			
Psalm 29			
Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
Client Nation	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
Cycles of Discipline (Stage of National Discipline)	A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends.
Fifth Cycle of Discipline (the 5th Stage of National Discipline)	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
<p>Some of these definitions are taken from</p> <p>http://gracebiblechurchwichita.org/?page_id=1556</p> <p>http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/termsanddefs.htm</p> <p>http://www.realtime.net/~wdoud/topics.html</p> <p>http://www.theopedia.com/</p>	

An Introduction to Genesis 7

Introduction: The first third of Gen. 6 was about the corruption of mankind, which was why God would destroy almost all life upon the earth. Gen. 6 was also about God speaking to Noah and Noah placing his faith in God and doing what he was directed to do.

Fallen angelic creation has had an opportunity to think about what it has done for centuries—perhaps millenniums—and when given the opportunity to come back to the earth, they have not learned a lesson, they have not reformed, they do not recognize God's power and righteousness. The sum total of their influence over the newly fallen world is one of corruption and violence. Only Noah—weak, humble Noah (this is in comparison to the angelic host on the earth) is righteous before God. His righteousness is observed by fallen and elect angels alike.

Gen. 8 will be the abatement of the waters. Gen. 7, the chapter which we have just begun, is all about the flood itself. All of Gen. 7 is devoted to the flood.

There are those—including Christians—who believe that this is just some story with the intent of teaching us something. If this is a teaching fable, then what exactly is it teaching? Why do we have 16 verses on entering the ark, the days numbered during which this flood occurs, and the death of all living things outside of the ark confirmed? As a real event, this tells us a lot about God, man, civilizations, the judgment of God, etc. As a teaching fable, it tells us very little. Surely you have heard various fables, like the goose that laid the golden eggs or the ant and the grasshopper (two fables very pertinent to today's political climate). These fables have 2 things in common: (1) they are clearly fables and (2) what they teach is obvious. This history of Noah and the ark does not fit into the pattern of a teaching fable. It is not clearly a fable and what it teaches, if the Noahic narrative is false, is not obvious.

Have you ever heard a parent threaten his child with ridiculous threats {"If you kids don't stop acting up, I am going to sell all of you to an orphanage"}? If Noah and the ark is some sort of a fable, then much of it is all about God threatening to do stuff that He is not ever going to do. If this flood is just a stray to illustrate the surety of God's judgment, then it comes off like the parent who makes ridiculous threats. In fact, this approach to Gen. 6–8 makes out God to be a liar, among other things. God becomes that parent threatening to drop off his children at an orphanage. This approach nullifies all that God is. He is no longer Truth; His Word means nothing; and His threats mean even less—if this is just some Bible fable.

This, in part, helps to explain why we live in such a perverted, evil and hurtful world. We live in a world where man makes decisions which are perverted, evil and hurtful—and we see the results of these decisions in crime and in war. We live in a world where Satan rules (2Cor. 4:4 Eph. 2:2); the outcome of his rulership is going to involve pain and misery. One of the best examples of this is Communist China. Mao had in his mind the perfect society as guided from the top; he had to quash human freedom in order to bring this to pass, which meant killing millions of people. I know a Chinese woman who adores Mao and does not believe that he could be a heartless killer. However, in order to impose his philosophy of government, he needed to get rid of those who did not see things his way.

My point here is, if there was no evil in the world and no pain and suffering, we would not recognize the real drama in which we find ourselves. God has to allow the cruelty of man from two theological perspectives: (1) God has given us free will; what sense does that make if He does not allow us to use it? (2) We need to know what and what we are as man, and where human viewpoint leads us. We know that nothing can be more cruel than man, and this ought to give us pause. If we recognize the inherent evil of man (and the inherent evil in ourselves), we are better prepared to be realistic about our lives.

If there was no real suffering in this world, and we hear the gospel of Jesus redeeming us from sin and death, we'd say, "We're doing pretty well right now. Not interested."

Or the old conundrum of people who are successful often pat themselves on the back because of their own brilliant choices; and those who are suffering blame God for their misery. At least these who blame God are thinking about Him.

Part of what we learn in the Bible is the surety of God's judgment. We do not have to theorize that God will allow suffering; we see it every day. If God allows suffering here on earth, how much more so will He allow suffering

after the final judgment? Furthermore, we want God to judge mankind at the end—we do not want Hitler and Stalin and Mao to just simply die, and that is it. They should pay for their gross evil.

If Noah and the ark and the worldwide flood is just some meaningless fable, how can we believe in the surety of God's judgment? How can we believe that God will inevitably judge us? It makes little sense to teach that which is Christian truth, and to build it upon a foundation of made-up stories. Satanic doctrine is based upon lies, but not the Bible. The narratives of actual events is the basis for Bible doctrine. What sense does it make to develop spiritual and moral truth based upon a bunch of made-up stories?

Jesus will *teach* by parable, but it will be clear that these are parables. Furthermore, these parables, in order to have any meaning, are based upon common events in people's lives, things which the listeners have actually participated in (unlike a worldwide flood). God the Holy Spirit also teaches us such things through His Word, but based upon actual historical events. When there is teaching which can occur, God the Holy Spirit records the events in order to teach us this or that principle. The narratives must be true in order for the spiritual lessons to have a solid foundation upon which truth can be built.

And, as we have already examined, with some detail, is that everything about this event is reasonable—the size and dimensions of the boat with respect to the number of animals aboard and with respect to being sea worthy in the first place. The length of days required for the earth to flood is going to be reasonable, just as will the time it takes for these waters to abate will be reasonable.

Furthermore, there are volumes of books written both supporting and denying the historicity of this event. On any given day, people are posting things on the internet about the flood—both for and against. Take any other deluge account from any culture, and there are people who comment on these other accounts and read about them, from time to time, but no one is arguing about them, and certainly not every single day. No one is writing books about other deluge accounts saying, "This just can't be true, and here's why." No one is writing books about these other flood narratives saying, "Of course this makes sense, and here's why..." But, in the book of Genesis, there is something to argue about—there is substance here. No other account of the flood is similar in that regard.

What is unique about most of Gen. 6–8 is, it is just too reasonable and it is just too possible. It is so reasonable and possible that men will write passionate books about how they don't think it could have happened; and how they think it is nonsense and a fable. It is their passion and need to berate the details of this event which confirms to us that, maybe this is true; maybe the Noahic flood did occur, just exactly like the Bible tells us it did. These same people do not write, *The Flood, Volume 2: Why the Akkadian Deluge Myth is False*—they have no passion to write such a book and, besides, no one would read it. But, Gen. 6–8 concerns them; the Biblical record of the deluge gets them both engaged and vexed.

In Gen. 7, Noah and his family enter into the Ark, and then, after 7 days, it begins to rain—and it continues to rain for 40 days and the flood waters dominate the earth for another 150 days, and all life on land is destroyed by a worldwide flood.

Chapter Outline

Charts, Maps and Short Doctrines

God's Instructions to Noah

Slavishly literal:

And so says Y^ehowah to Noah, "Go, you and all your house, unto the ark, for you I have seen righteous to My faces in the generation the this.

Genesis
7:1

Moderately literal:

Then Y^ehowah said to Noah, "Come into the ark, you and your household, for I have observed you [to be] righteous before Me in this generation.

Then Jehovah said to Noah, “Come into the ark, you and all the members of your family, for I have observed you to be righteous before Me in this generation.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation²; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Targum of Onkelos	And the Lord said to Noah, Enter, thou, and every one of thy house, into the ark; for thee have I seen righteous before me in this generation.
Latin Vulgate	And the Lord said to him: Go in, thou and all thy house, into the ark: for thee I have seen just before me in this generation.
Masoretic Text (Hebrew)	And so says Y ^e howah to Noah, "Go, you and all your house, unto the ark, for you I have seen righteous to My faces in the generation the this.
Peshitta (Syriac)	THEN God said to Noah, Enter into the ark; you and all your household, for you alone have I seen righteous before me in this generation.
Septuagint (Greek)	And the Lord God said to Noah, Enter therefore, you and all your family, into the ark, for I have seen that you are righteous before Me in this generation.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The LORD said to Noah, "Go into the ark with your whole household, because among this generation I've seen that you are a moral man.
Contemporary English V.	The LORD told Noah: Take your whole family with you into the boat, because you are the only one on this earth who pleases me.
Easy English	God saves Noah from the flood, 7:1-24 Then the *Lord said to Noah, `Go into the *ark and take all your family with you. I have seen that you alone are good among those that are living now.
Easy-to-Read Version	Then the Lord said to Noah, "I have seen that you are a good man, even among the evil people of this time. So gather your family and all of you go into the boat.
Good News Bible (TEV)	The LORD said to Noah, "Go into the boat with your whole family; I have found that you are the only one in all the world who does what is right.
<i>The Message</i>	Next GOD said to Noah, "Now board the ship, you and all your family--out of everyone in this generation, you're the righteous one.
New Berkeley Version	THE LORD SAID TO NOAH: COME into the ark, you and your whole family, because you alone in this entire generation have I found upright in My presence.
New Century Version	The Flood Begins Then the Lord said to Noah, "I have seen that you are the best person among the people of this time, so you and your family can go into the boat.
New Life Bible	The Flood Then the Lord said to Noah, "Go into the boat, you and all your family. For I have seen that you only are right and good at this time.
New Living Translation	The Flood Covers the Earth When everything was ready, the Lord said to Noah, "Go into the boat with all your family, for among all the people of the earth, I can see that you alone are righteous.

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah God said to Noah: 'Now, you and your family must go into the chest, because I have found [just] you to be righteous among this generation.
Beck's American Translation	"You and your whole family," the LORD told Noah, "go into the ark, because I have seen how righteous you are before Me among the people of today.
<i>God's Word</i> TM	The LORD said to Noah, "Go into the ship with your whole family because I have seen that you alone are righteous among the people of today.
New American Bible	Then the LORD said to Noah: Go into the ark, you and all your household, for you alone in this generation have I found to be righteous before me. 2Peter 2:5
NIRV	Then the Lord said to Noah, "Go into the ark with your whole family. I know that you are a godly man among the people of today.
New Jerusalem Bible	Yahweh said to Noah, 'Go aboard the ark, you and all your household, for you alone of your contemporaries do I see before me as an upright man.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh said to Noah, "You come into the box, you and all your house, for I see your righteousness in front of me in this generation.
Bible in Basic English	And the Lord said to Noah, Take all your family and go into the ark, for you only in this generation have I seen to be upright.
Ferar-Fenton Bible	Noah Ordered to Enter the Ark or Ship Afterwards, the LORD said to Noah, "Go yourself and all your household into the ark, for I have seen that you have been righteous in the face of this generation.
HCSB	Then the LORD said to Noah, "Enter the ark, you and all your household, for I have seen that you <i>alone</i> are righteous before Me in this generation.
New Advent Bible	And the Lord said to him: Go in, you and all your house, into the ark: for you I have seen just before me in this generation.
NET Bible®	The LORD said to Noah, "Come into the ark, you and all your household, for I consider you godly among this generation [Heb "for you I see [as] godly before me in this generation." The direct object ("you") is placed first in the clause to give it prominence. The verb "to see" here signifies God's evaluative discernment.]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the Lord said to Noah, Come with all your household into the ark, for I have seen you to be righteous (upright and in right standing) before Me in this generation.
Concordant Literal Version	And saying is Yahweh Elohim to Noah, "Come, you and all your household, into the ark, for you I see righteous before Me in this generation.
Context Group Version	And YHWH said to Noah, Come you and all your house into the ark; for you have been vindicated before me in this generation.
NASB	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 [Lit generation].
Syndein/Thieme	{Verses 1-9: Noah's obedience to God - based on Divine Invitation} Then Jehovah/God said {amar} unto Noah, "Come into the ark {picture of salvation - Jesus says 'Come all ye to Me}, with all your household, for you alone have I found righteous {tsaddiyq} before Me in this generation."
World English Bible	Yahweh said to Noah, "Come with all of your household into the ark, for I have seen your righteousness before me in this generation.
Young's Updated LT	And Jehovah says to Noah, "Come in, you and all your house, unto the ark, for you I have seen righteous before Me in this generation.

The gist of this verse: God begins to give instructions to Noah about going into the ark.

Genesis 7:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Genesis 7:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Nôach (חַוּי) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation;</i> transliterated <i>Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation: *Then Y^ehowah said to Noah,...* Interestingly enough, we do not have the oft used preposition *unto*, which generally suggests some formality or respect. The fact that God will say this *to* Noah and begin with an imperative suggests that there is a time element to all of this; this is, he needs to get his butt in gear.

Genesis 7:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced <i>boh</i>]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine singular, Qal imperative	Strong's #935 BDB #97
'attâh (אַתָּא) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of,</i> <i>any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household,</i> <i>habitation as well as inward</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to;</i> <i>against; concerning, regarding;</i> <i>besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
têbâh (תֵּבָה) [pronounced <i>tay^b-VAW</i>]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation:... *“Come into the ark, you and your household,...* The first two words that God says to Noah are, “Go, you.” This sounds quite urgent. God orders Noah and all of his family into the ark.

Genesis 7:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êth (אֶת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to, toward</i>	affixed to a 2 nd person masculine singular suffix	Strong's #853 BDB #84
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal perfect	Strong's #7200 BDB #906
tsaddîyq (צַדִּיק) [pronounced <i>tsahd-DEEK</i>]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	adjective, often used as a substantive	Strong's #6662 BDB #843
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815

Together, they mean *before me, before my face, in my presence, in my sight, in front of me.*

Translation: ...for I have observed you [to be] righteous before Me... God explains *why* Noah is to enter the ark; he is to enter the ark *because* he is righteous before God. At this point in time, in Genesis, we don't know exactly what righteousness is; however, this will be further defined in Gen. 15:6: **And Abraham had believe Y^ehowah and it was credited to his account as righteousness.** The key has always been faith. Obviously Noah believed God; he spent that past 120 years building this ark, which stood as a testament to God's perfection and God's omniscience. Who believed God? Noah and his family alone. We do not seem to have anyone else watching and saying, "Hey, take us with you."

At this point in time, there is not rain; there is probably not a cloud in the sky, but there are probably observers who come by to *watch the show*. No doubt they holler out and make fun of what Noah and his family are doing. However, it is also clear that, despite all of the violence on the earth, God did not allow anyone to lift a hand against Noah or against any of his family members.

It says that Noah is observed to be righteous. What is suggested here is, Noah has experiential righteousness. That is, he believed in Jesus Christ, but then, he is also acting on this faith. However, Noah cannot do this on his own. His sons are acting in concert with him to both build the ark and to collect the animals and food.

Noah and his family had all believed in Jehovah Elohim. They placed their trust in Him. This is what makes them righteous (Gen. 15:6). The verb here is the Qal perfect of the common verb *to see*. A Qal *imperfect* would have indicated that God watched over Noah for a long while and determined that he was righteous in his daily life. However, the Qal *perfect* is a completed action, not an ongoing action; implying that Noah was righteous at some point in time (when he believed in Jehovah Elohim). In other words, Noah's righteousness was a completed event, not an ongoing process.

The demonic infiltration of the rest of the human race was a result of their own free will choices and their negative volition toward Jehovah Elohim. Throughout, the Bible clearly teaches free will, for man and angels; and, therefore, this quality of being a free moral agent reasonably extends to those who are half and half.

As we have seen in the previous chapter, Noah is both righteous (justified by faith in Jehovah Elohim) and that he walks with God (he is maturing spiritually). Furthermore, Noah had not been corrupted (Gen. 6:9). This impacts his family.

Genesis 7:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dōwr (דֹּוּר) [pronounced dohr]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular noun with the definite article	Strong's #1755 BDB #189
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...in this generation. This could also be rendered, *in this time period* or *among this people* or *in this age*.

Gen 7:1 And Jehovah said to Noah, “You and all your house come into the ark, for I have observed [lit., seen] you righteous before Me in this generation.

One of the very important doctrines of the Bible is blessing by association, and here we find this doctrine hinted at; Noah, who is justified before God, will be saved (delivered), along with his house—God says to Noah, “You and all your house come into the ark, for I have observed [lit., seen] you righteous before Me in this generation.” (*house* is a metonym for his family). We have a parallel passage in the New Testament: **And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas. Then he brought them out and said, "Sirs, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household."** (Acts 16:29–31). The salvation of this jailer would impact his family.

God continues to give Noah direction. The ark is built, the rain will soon come, so God gives Noah the final few instructions before the deluge.

From all the beast the clean you will take to you seven a seven a man and his woman; and from the beast that she [is] not clean, two, a man and his woman.

Genesis 7:2

From all of the clean beasts, you will take for yourself seven pairs, a male and his female; and from the beasts which [are] not clean, a pair, a male and his female.

From all the clean animals, you will take seven males and seven females; and from the unclean land animals, you will take a pair of them—one male and one female.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Of all clean cattle take thou seven by seven, male and female, and of all cattle not clean, two (and two), male and female.
Latin Vulgate	Of all clean beasts take seven and seven, the male and the female. The Latin takes the second half of this verse and places it with v. 3, which makes a lot of sense.
Masoretic Text (Hebrew)	From all the beast the clean you will take to you seven a seven a man and his woman; and from the beast that she [is] not clean, two, a man and his woman.
Peshitta (Syriac)	Of all clean animals you shall take with you seven pairs, both males and females; and of the beasts that are not clean two pairs, males and females.
Septuagint (Greek)	You shall take with you seven each of every clean animal, male and female, and of the unclean animals take two each, male and female.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Take seven pairs of every kind of animal that can be used for sacrifice and one pair of all others.
Easy English	Take 7 pairs of all *clean animals with you. So there will be seven males and their mates. Take one male and one female from each kind of *unclean anima.
Easy-to-Read Version	Get seven pairs (seven males and seven females) of every kind of clean animal [Birds and animals that God said could be used for sacrifices.]. And get one pair (one male and one female) of every other animal on the earth. Lead all these animals into the boat with you.
Good News Bible (TEV)	Take with you seven pairs of each kind of ritually clean animal, but only one pair of each kind of unclean animal.
<i>The Message</i>	"Take on board with you seven pairs of every clean animal, a male and a female; one pair of every unclean animal, a male and a female;...
New Life Bible	Take with you seven of every clean animal of each sex, and one of each sex of the animals that are unclean.
New Living Translation	Take with you seven pairs-male and female-of each animal I have approved for eating and for sacrifice [Hebrew of each clean animal; similarly in 7:8.], and take one pair of each of the others.

Partially literal and partially paraphrased translations:

American English Bible	Take the clean cattle in with you by sevens (males and females), and bring in pairs of unclean cattle (males and females).
Christian Community Bible	Of all the clean animals, you are to take with you seven of each kind, male and female, and a pair of unclean animals, a male and a female.
<i>God's Word</i> TM	Take with you seven pairs of every kind of clean animal (a male and a female of each) and one pair of every kind of unclean animal (a male and a female).
New Simplified Bible	»Take with you seven of every kind of clean animal, a male and its mate, and two of every kind of unclean animal, a male and its mate.
Revised English Bible	Take with you seven pairs, a male and female, of all beasts that are ritually clean, and one pair, a male and female, of all beasts that are not clean;...
Today's NIV	Take with you seven pairs of every kind of clean animal, a male and its mate, and one pair of every kind of unclean animal, a male and its mate,...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Take all your clean animals seven by seven, men and women. For animals that are not clean it's by two, men and women.
Bible in Basic English	Of every clean beast you will take seven males and seven females, and of the beasts which are not clean, two, the male and his female;...

Complete Jewish Bible	Of every clean animal you are to take seven couples, and of the animals that are not clean, one couple;...
Ferar-Fenton Bible	Take with you of all clean cattle seven, male and female, and of beasts which are unclean two of them, a male and a female.
HCSB	You are to take with you seven pairs, a male and its female, of all the clean animals, and two of the animals that are not clean, a male and its female,...
New Advent Bible	Of all clean beasts take seven and seven, the male and the female.
NET Bible®	You must take with you seven [Or "seven pairs" (cf. NRSV).] of every kind of clean animal [For a study of the Levitical terminology of "clean" and "unclean," see L. E. Toombs, IDB 1:643.], the male and its mate [Heb "a male and his female" (also a second time at the end of this verse). The terms used here for male and female animals (אִשָּׁה, 'ish) and אִשָּׁהּ, 'ishah) normally refer to humans.], two of every kind of unclean animal, the male and its mate,...

Literal, almost word-for-word, renderings:

American KJV	Of every clean beast you shall take to you by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.
<i>The Amplified Bible</i>	Of every clean beast you shall receive and take with you seven pairs, the male and his mate, and of beasts that are not clean a pair of each kind, the male and his mate,...
oncordant Literal Version	Of every clean beast you are to take to you seven by seven, the sire and his dam, and of the beast which is not clean, of it a pair, the sire and his dam.
English Standard Version	Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate,...
exeGesés companion Bible	Of every pure animal take to you seven by seven, the man and his woman: and of animals that are not pure by two, the man and his woman.
Syndein	{Obedience based on Divine Instruction} Of every clean animal you shall take seven pairs, males and their mates {7 pair of clean animals - these are used in sacrifice to God}, and of every animal that is not clean, two, a male and their mates {2 pair of unclean animals},...
World English Bible	You shall take seven pairs of every clean animal with you, the male and his female. Of the animals that are not clean, take two, the male and his female.
Young's Updated LT	Of all the clean beasts you will take to you seven pairs, a male and its female; and of the beasts which are not clean two, a male and its female;...

The gist of this verse: God tells Noah which type of animals and how many of each he is to bring on board the ark.

Genesis 7:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Genesis 7:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Literally, they mean <i>from all...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14).			
b ^e hêmâh (הַמְּהָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
ṭâhōwr (טוֹהַר) [pronounced tau-BOHR]	<i>clean, ceremonially clean; pure,, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	feminine singular adjective with the definite article	Strong's #2889 & #2890 BDB #373
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	<i>seven</i>	numeral feminine sometimes used as a substantive	Strong's #7651 BDB #987
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	<i>seven</i>	numeral feminine sometimes used as a substantive	Strong's #7651 BDB #987

Translation: *From all of the clean beasts, you will take for yourself seven pairs,...* First of all, we know that there has been a designation of clean animals and unclean animals, even though such a differentiation has not been recorded in Scripture at this time. All we know about this is suggested in the Mosaic Law; but based upon this passage, it makes sense that these extra animals were used to populate the animal kingdom more quickly, as well as for animal sacrifices

Literally, this reads: *From each of the clean beast, you will take to yourself seven, seven...* Matching this with what comes next suggests that Noah was to take seven males and seven females of each kind of clean animal.

Genesis 7:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 7:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīshshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61

Translation: ...a male and his female;... Since this reads, *a man and his woman*, we are dealing with mated pairs of animals.

One of the things which we find in Gen. 7:2 (and often not translated) is the phrase, *the man and his woman* as applied to animals (that is the literal rendering from the Hebrew). The implication is, God even designed a system of right man/right woman in the animal kingdom. There was the ʾish and the ʾishshah. Although this system does not survive the entire animal kingdom, there are still certain species which often mate for life.

Genesis 7:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
b ^e hêmâh (הַמַּה) [pronounced b ^e hay-MAW]	beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
lô' (לֹא or לוֹל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭâhōwr (טוֹהַר) [pronounced tau-BOHR]	clean, ceremonially clean; pure,, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]	feminine singular adjective	Strong's #2889 & #2890 BDB #373
hîy' (הִיא) [pronounced hee]	she, it; also used as a demonstrative pronoun: that, this (one)	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214

Translation: ...and from the beasts which [are] not clean,... This is quite difficult to give a literal translation to. In order to keep the definite article with *beast*, we would translate it as a plural noun, which then, is not longer compatible with the personal pronoun *she* (which is in agreement with the noun *beast, mammal*).

This is also the first time the Bible distinguishes between clean and unclean animals. Since God had not yet designated animals for food, the difference between clean and unclean must have been associated with which animals were sacrificed to God and which were not.

Genesis 7:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61

Translation: ...a pair, a male and his female. Of the uncleaned land animals, Noah was to take one pair, a male and a female.

Gen 7:2 You shall take with you every clean animal by sevens, the male and his female. And take two of the animals that are not clean, the male and his female [literally, the man and his woman].

We are given scant information as to the spiritual life before the flood. God did speak to Adam and Eve after the fall, as well as to Cain and Abel. However, there did come a point where man began to call on the name of the Lord. We don't know if God generally removed His presence at that time or very nearly fully removed it. However, it is certain that animal sacrifices were a necessary spiritual function of that time, as they looked forward to Jesus Christ. It was a ritual which found its reality (its fulfillment) in the death of Jesus on the cross.

Also from bird of the [two] heavens, [you will take] seven a seven, a male and a female, to keep alive seed upon faces of all the earth.

Genesis 7:3

Also [you will take] from the birds of the skies, seven males and seven females, to preserve [their] seed on the face of the earth.

Also, you will take from the birds of the skies, seven males and seven females, in order to preserve their various species on the face of the earth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

But of birds of the heaven, seven by seven, male and female, to preserve from them seed upon the earth.

Latin Vulgate

But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth. The Latin combined a bit of v. 2 with v. 3

Masoretic Text (Hebrew) Peshitta (Syriac)	Likewise, of the fowls of the air that are clean seven pairs, both males and the females; to keep their posterity alive upon the face of the earth.
Septuagint (Greek)	And also seven each of the clean flying creatures of the sky, male and female, and also pairs of all unclean flying creatures, male and female, to maintain seed on all the earth.
Brenton's Septuagint	And of clean flying creatures of the sky sevens, male and female, and of all unclean flying creatures pairs, male and female, to maintain seed on all the earth.
Significant differences:	In the Greek, there is a preservation of 7 pairs of clean flying animals, a one pair of the unclean flying animals.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Also take seven pairs of every kind of bird with you. Do this so there will always be animals and birds on the earth.
Easy English	Take seven pairs (male and female) of every bird that flies in the air. So then you will keep each kind of bird alive on the earth.
Easy-to-Read Version	Get seven pairs (seven males and seven females) of all the birds. This will allow all these animals to continue living on the earth after the other animals are destroyed.
Good News Bible (TEV)	Take also seven pairs of each kind of bird. Do this so that every kind of animal and bird will be kept alive to reproduce again on the earth.
<i>The Message</i>	...and seven pairs of every kind of bird, a male and a female, to insure their survival on Earth.
New Century Version	Take seven pairs of all the birds of the sky, each male with its female. This will allow all these animals to continue living on the earth after the flood.
New Life Bible	And take with you seven of every kind of bird of the sky of each sex, to keep their kind alive over all the earth.
New Living Translation	Also take seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that all life will survive on the earth after the flood.

Partially literal and partially paraphrased translations:

American English Bible	And [do the same with] the winged creatures of the sky. bring in the clean by sevens (males and females), and [just] pairs of all the unclean winged creatures (males and females), so their seed will remain on the earth.
Beck's American Translation	...also seven pairs of the birds of the air, male and females, so they can have young ones living all over the earth.
Christian Community Bible	In the same way for the birds of the air, take seven and seven, male and female, to keep their kind alive over all the earth,...
<i>God's Word</i> TM	Also, take seven pairs of every kind of bird (a male and a female of each) to preserve animal life all over the earth after the flood.
New American Bible	...likewise, of every bird of the air, seven pairs, a male and a female, to keep their progeny alive over all the earth.
NIRV	Also take seven of every kind of bird. Take male and female of them. That will keep every kind alive. Then they can spread out again over the whole earth.
New Jerusalem Bible	...(and of the birds of heaven, seven pairs, a male and its female), to preserve their species throughout the earth.
Revised English Bible	...also seven pairs, males and females, of every bird—to ensure that life continues on earth.
Today's NIV	...and also seven pairs of every kind of bird, male and female, to keep their various kinds alive throughout the earth.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And of the birds of the air, seven males and seven females, so that their seed may still be living on the face of the earth.
Complete Jewish Bible	...also of the birds in the air take seven couples - in order to preserve their species throughout the earth.
Ferar-Fenton Bible	Also from birds of the sky seven, seven male and female, so as to preserve a seed of life upon the surface of the land.
NET Bible®	...and also seven [Or "seven pairs" (cf. NRSV).] of every kind of bird in the sky, male and female [Here (and in Gen. 7:9) the Hebrew text uses the normal generic terms for "male and female" (זָכָר וּנְקֵבָה, zakhar uneqevah).], to preserve their offspring [Heb "to keep alive offspring."] on the face of the earth.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Also of the birds of the air seven pairs, the male and the female, to keep seed [their kind] alive over all the earth or land.
English Standard Version	...and seven pairs [Or seven of each kind] of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth.
Fred Miller's Revised KJV	Also fowls of the air by sevens, the male and the female; to keep seed alive on the face of all the earth.
World English Bible	Also of the birds of the sky, seven and seven, male and female, to keep seed alive on the surface of all the earth.
<i>Young's Literal Translation</i>	...also, of fowl of the heavens seven pairs, a male and a female, to keep alive seed on the face of all the earth.

The gist of this verse: 7 pairs of birds were to be brought into the ark.

Genesis 7:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘ōwph (עוֹף) [pronounced gōhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form	Strong's #5775 BDB #733
shāmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	<i>seven</i>	numeral feminine sometimes used as a substantive	Strong's #7651 BDB #987

Genesis 7:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib ^ê âh (שִׁבְעָה) [pronounced shi ^b v ^ê - GAW]	seven	numeral feminine sometimes used as a substantive	Strong's #7651 BDB #987
zâkâr (זָכָר) [pronounced zaw-KAWR]	male, male offspring (whether animal or people); this word is not used as a collective for males and females	masculine singular noun	Strong's #2145 BDB #271
w ^ê (or v ^ê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
n ^ê qêbâh (נְקִיבָה) [pronounced n ^ê -kay ^b - AW]	female in contrast to male; woman, female [woman, child animal]	feminine singular noun:	Strong's #5347 BDB #666

The Greek has seven pairs of clean birds and one pair of unclean birds here.

Translation: Also [you will take] from the birds of the skies, seven males and seven females,... Because of the *also*, we carry over the verb from the previous verse (this could be made into one long sentence as well). This would probably include bats as flying animals.

Why do we need just one pair of mated mammals and other land animals, but seven pairs of birds? There will not be any trees after the flood, so these birds will be much more vulnerable.

In the antediluvian state, it appears almost as though there were a kind of right man/right woman with animals with the possessive *his* female. *By sevens* is literally *seven seven*, meaning there were seven males and seven females taken into the ark of the clean animals. There was apparently some sort of a theological development in the antediluvian state that we are not partial to whatsoever. We do not hear about *clean* and *unclean* animals until we get to *Leviticus* 7 and 10. What was the proper protocol in the antediluvian system and the method of spirituality is at best alluded to. We know that animal sacrifices were required as plainly stated in the record of Cain and Abel (and implied by Gen. 3:21). Distinguishing between clean and unclean animals tells us that this was a more elaborate system than just going out and killing any animal (clean and unclean in the antediluvian life was not a matter of what animals could be eaten because animals were not eaten prior to the flood). These additional animals were for sacrifices and not necessarily for food. It is possible, however, that the half breeds of Gen. 6 began eating meat. This is only hypothetical. Man was not specifically allowed to eat meat until after the flood.

Genesis 7:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^ê]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
châyâh (חַיָּה) [pronounced khaw-YAW]	to cause to live, to make alive; to keep alive, to preserve; to call back to life; to restore life; to rebuild [a city]	Piel infinitive construct	Strong's #2421 & #2425 BDB #310

Genesis 7:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zera' (זֵרָא) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun	Strong's #2233 BDB #282
'al (עַל) [pronounced gah']	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵיַם) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 'al and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i> .			
kôl (כֹּל) [pronounced koh']	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...to preserve [their] seed on the face of the earth. Noah is doing this to preserve alive all of the birds as well.

Gen 7:3 Also take of the birds of the air by sevens, the male and the female, to keep seed alive upon the face of all the earth.

We have no idea how many birds are involved here and how much they subdivided into groups after the flood. However, the idea is, there needed to be enough to continue the bird population. Since birds are not tied to the earth, God begins the post-deluvian civilization with more of them.

So, why doesn't God just kill everyone off, and keep Noah and his family alive without this ark and without the gathering of these animals? What Noah does will be a witness to those on the earth. This may all seem pretty crazy, but God is giving all those with volition a chance to observe what Noah is doing and to reconsider.

This tells us that when men and fallen angels have mated, that none of their offspring will choose faith in Y^ehowah Elohim.

There is also an analogy to salvation being set up. Remember that all of the angels, fallen and elect, are observing this unfold in real time. They have, I would assume, near-perfect memories, so they can see the analogies that God sets up throughout human history. That is, God telegraphs the cross over and over again, and His wisdom and mercy are seen in that.

Some of the mechanics of what is going on are not given to us, but God is giving this order and there are 7 days remaining before He sends rain and a flood over the entire earth (v. 4). Therefore, we would assume that since God issued His original order (or set of orders), Noah's family has been gathering animals. We do not know how they got there. Did some of them just come to the ark? Probably. Did Noah's sons barter for some animals? Possibly. Did half-breeds bring them animals to make fun of the situation? Possibly. So, here is what we have so far: Then Jehovah said to Noah, "Come into the ark, you and all the members of your family, for I have observed you to be righteous before Me in this generation. From all the clean animals, you will take seven males

and seven females; and from the unclean land animals, you will take a pair of them—one male and one female. Also, you will take from the birds of the skies, seven males and seven females, in order to preserve their various species on the face of the earth. It is possible that prior to the loading of the ark, Noah and his sons had a veritable zoo established, with possibly a dozen or more of each animal. The building of the ark took 120 years; the collecting of the animals was a part of this process, so it is reasonable to suppose that they began collecting animals over the years.

There are some that teach that these animals just showed up and began boarding the ship. Although this is possible, and certainly within God's power to do so, the language used above suggests that there were decisions made: here is a group of pigs, and Noah was to select one pair from them to bring aboard the ark. If God simply led all of the animals from wherever they were to board the ark, God would have said something like, "And then you will open the door of the ark, and I will lead (or, guide) the animals in." However, the verbiage suggests that there was a selection process that took place, and that Noah (and his sons) did it.

I sat down with the calculator and, looking at the normal value given for a cubit (18") and taking one set of numbers for animals and birds, determined the square footage allotted to each pair of animals. According to taxonomists, there are approximately 4500 different species of animals and 8650 species of birds (there have been comparatively few extinctions of animals during the past 10,000 years). In allowing 500 of the animals and all of the birds to occupy one floor of the ark, that leaves 2000 pairs of animals for each of the other two floors. If my math can be depended upon, that leaves an average of 16 square feet per pair of animals on the ark. Certainly, for a pair of elephants, this is too small, but for a pair of mice, this is more than adequate. Furthermore, not being a biologist, I do not know what species of animals would have common ancestors. It surprises me that greyhounds, St. Bernard's and beagles all have a common ancestor. In examining other people, I am surprised that we have a common ancestor in Adam and Noah. My point here is that I do not know if 4500 species would be necessary. How many common ancestors some groups of animals would have is beyond my realm of expertise, however the figures which I have put together make this a reasonable size for an ark. Insofar as feeding and waste removal, we are given no information; but my thoughts are there was a supernatural force at work preserving the animals just as there was one which brought the animals to the ark in the first place. It would not surprise me that most of the animals went into a state of divine-induced hibernation during the year that they were in the ark.

There is no reason to suppose that this is a myth or a fable. I have heard one person call this a fable which teaches conservation. This, as a fable, teaches absolutely nothing to us. We cannot look upon our antediluvian ancestors and look upon this as a story of warning to us. We do not have to be concerned about a flood because God has promised us in Gen. 8:21–22 that He will never destroy the entire population of the earth with a flood. What God is doing is He has finished with one dispensation entirely; He has allowed the fallen angels to cohabit with man and thereby have direct input upon the state of the world; and has shown that demonic involvement in our day-to-day affairs is not an improvement but results in violence and licentiousness (Gen. 6:1, 2, 11) and in a world without a concern or an interest in its creator (Matt. 24:38).

For to the days still seven I am sending rain upon the earth forty a day and forty a night and I have obliterated all the living that I have made from upon faces of the ground."

Genesis
7:4

For regarding days as of yet [there remain] seven [and] I am sending rain upon the earth [for] forty days and forty nights when I will obliterate all the living [creatures] which I have made from upon the surface of the ground."

For there are yet seven days and I will send rain upon the earth for 40 days and 40 nights, at which time I will obliterate every living creature that I have made from off the earth."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	For, behold, I give you space of seven days; if they will be converted, it shall be forgiven them; but if they will not be converted, after a time of days yet seven, I will cause rain to come down upon the earth forty days and forty nights, and will destroy all bodies of man and of beast upon the earth.
Latin Vulgate	For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every substance that I have made, from the face of the earth.
Masoretic Text (Hebrew)	For to the days still seven I am sending rain upon the earth forty a day and forty a night and I have obliterated all the living that I have made from upon faces of the ground."
Peshitta (Syriac)	For in seven days I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the earth.
Septuagint (Greek)	For yet seven days having passed I shall bring rain upon the earth forty days and forty nights, and I shall blot out every offspring which I have made from the face of all the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	In seven days from now I will send rain on the earth for forty days and forty nights. I will wipe off from the fertile land every living thing that I have made."
Contemporary English V.	Seven days from now I will send rain that will last for forty days and nights, and I will destroy all other living creatures I have made.
Easy English	After 7 days, I will send rain upon the earth. It will rain for 40 days and 40 nights. I will completely take away from the earth every *creature that is alive. I will take away from the earth's surface all those that I have made.'
Easy-to-Read Version	Seven days from now I will send much rain on the earth. It will rain for 40 days and 40 nights. And I will wipe everything off the face of the earth. I will destroy everything I made."
Good News Bible (TEV)	Seven days from now I am going to send rain that will fall for forty days and nights, in order to destroy all the living beings that I have made."
<i>The Message</i>	In just seven days I will dump rain on Earth for forty days and forty nights. I'll make a clean sweep of everything that I've made."
New Berkeley Version	For after seven more days I will make it to rain upon the earth for forty days and nights and I will blot off the face of the earth every existing thing that I have made.

Partially literal and partially paraphrased translations:

American English Bible	For, in just seven days I will bring rain on the earth [that will last for] forty days and forty nights, and I will blot out every creature that I've made from the face of the entire earth!'
Beck's American Translation	There are seven days left; after that I will make it rain forty days, and I will wipe off the earth every living thing I made."
<i>God's Word</i> TM	In seven days I will send rain to the earth for 40 days and 40 nights. I will wipe off the face of the earth every living creature that I have made."
Revised English Bible	For in seven days' time I am going to send rain on the earth for forty days and forty nights, and I shall wipe off the face of the earth every living creature I have made.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For in seven days, I <i>will</i> still rain over the land for forty days and forty nights. Any creature that I made I will wipe from over the face of the earth."
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Bible in Basic English	For after seven days I will send rain on the earth for forty days and forty nights, for the destruction of every living thing which I have made on the face of the earth.
Ferar-Fenton Bible	Because at the end of seven days, I will pour on to the earth for forty days and forty nights; and I will sweep away every creature that I have made from off the surface of the ground."
JPS (Tanakh—1985)	For in seven days' time I will make it rain upon the earth, forty days and forty nights, and I will blot out from the earth all existence that I created."
NET Bible®	For in seven days [Heb "for seven days yet," meaning "after [or "in"] seven days."] I will cause it to rain [The Hiphil participle מַמְטִיר (mamtir, "cause to rain") here expresses the certainty of the act in the imminent future.] on the earth for forty days and forty nights, and I will wipe from the face of the ground every living thing that I have made."
NIV – UK	Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made.'

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For in seven days I will cause it to rain upon the earth forty days and forty nights, and every living substance and thing that I have made I will destroy, blot out, and wipe away from the face of the earth.
Concordant Literal Version	For, seven days further, I will cause it to rain on the earth forty days and forty nights, and I will wipe every risen thing which I have made off the surface of the entire ground.
English Standard Version	For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground."
exeGesés companion Bible	For again seven days and I rain on the earth forty days and forty nights; and every risen being whom I worked I wipe out from the face of the earth.
A Voice in the Wilderness	For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will obliterate from off the face of the earth all living substance that I have made.
World English Bible	In seven days, I will cause it to rain on the earth for forty days and forty nights. Every living thing that I have made, I will destroy from the surface of the ground."
Young's Updated LT	For after other seven days I am sending rain on the earth forty days and forty nights, and have wiped away all the substance that I have made from off the face of the ground."

The gist of this verse: God warns Noah that, in seven more days, He will cause it to rain for 40 days and destroy all that is alive on the earth.

Genesis 7:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Genesis 7:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun with the definite article	Strong's #3117 BDB #398
ʿôwd (וְעוֹד) [pronounced gohd]	still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet	adverb	Strong's #5750 BDB #728
shib ^e ʾâh (שִׁבְעָה) [pronounced shi ^p v ^e - GAW]	seven	numeral feminine	Strong's #7651 BDB #987
ʾânôkîy (אֲנִי) [pronounced awn-oh- KEE]	I, me; (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
mât̄ar (מֵטֵר) [pronounced maw-TAHR]	sending [causing] rain, pouring down rain; raining hail, sending hail	Hiphil participle	Strong's #4305 BDB #565
ʿal (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
ʿerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: For regarding days as of yet [there remain] seven [and] I am sending rain upon the earth... As is true with many quotations from God, the translation is often quite difficult. What you see here is an attempt to literally translate what God said, but to make it sensible at the same time. The overall meaning is fairly easy to grasp, but the actual translation is much more difficult.

What is being said is, God will send rain upon the earth in seven days. This means that Noah and his family must begin to load up the ark at this point in time. Considering all of the animals, their food, the initial water that must be needed, and whatever supplies they are going to take with them, this is a lot to take into the ark.

Noah had 7 days to get all of the animals into the Ark and to be ready for the rains. This indicates that 120 years had passed since God spoke to Noah about building the ark, and that the ark had been completed. It would take 7 (or, perhaps 6?) days to fill the ark with animals and provisions for the animals.

Genesis 7:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾar ^e bâʿîym (אַרְבָּעִים) [pronounced ar ^e -BAW- GEEM]	forty	undeclinable plural noun	Strong's #705 BDB #917

Genesis 7:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly <i>immediately</i>	masculine singular noun	Strong's #3117 BDB #398
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'îym (אַרְבָּעִים) [pronounced ar ^e -BAW-GEEM]	forty	undeclinable plural noun	Strong's #705 BDB #917
lay ^e lâh (לַיְלִיל) [pronounced LAY-law]	night; nightly, at night, in the night, during the night	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

Translation:...[for] forty days and forty nights... The length of time that it would rain is given here, which is for 40 days and 40 nights. It never let up. I have been in some serious rainstorms here in the Houston area where you could not see past the front of your own car, the rain is pouring down so quickly. Here, our heavy rains may last a couple of days; and the amount of rain is really quite startling in those 2 or 3 days. I recall one rain that was unofficially 45 inches in one day; 35 inches officially. And there are other areas in the world where the rain is much more severe than here. So the idea that it would rain for this period of time is quite remarkable.

I have observed some horrendous rains here in Texas. The worst rains here tend to be around 1–1½ inches/hour. In order for these rains to go as high as 1 mile in 40 days, the rainfall would need to be approximately 5.5 inches/hour (we will later find out that much of the water came from below). I have suggested that the earth did not have nearly the depths and heights then as it does today. I believe that tremendous differential in heights to have occurred due to the flood and subsequent volcanic and seismic activity.

The 40 days and 40 nights is not some arbitrary number. 40 is often associated, in the Bible, with judgment, testing and preparation. When Moses spoke to God on Mount Sinai, he was on the mountain for forty days (Ex. 24:18 Deut. 9:9). Israel, due to the apostasy of the first free generation, remained in the desert for forty years while God removed those who were unwilling to take the Land of Promise (Num. 14:32–35 Deut. 29:5). When a civil case was tried in court, the loser was not awarded forty million dollars in judgement but was struck up to forty times. Elijah went without food and fled Jezebel for forty days and nights (1Sam. 19:1–8). God judged Egypt by scattering its inhabitants and leaving the land fallow for forty years (Ezek. 29:1–13). Our Lord fasted and was tested by the devil for forty days and nights before He began His public ministry (Matt. 4:1–11).

Zodhiates points out that the forty days and forty nights are not arbitrary, but a number often used by God when testing or judging. When Moses spoke to God on Mount Sinai, he was on the mountain for forty days (Ex. 24:18 Deut. 9:9). Israel, due to the apostasy of the first free generation, wandered the desert for forty years (Num. 14:32–35 Deut. 29:5). When a civil case was tried in court, the loser was not awarded forty million dollars in judgement but was struck up to forty times. Elijah went without food and fled Jezebel for forty days and nights (1Sam. 19:1–8). God judged Egypt by scattering its inhabitants and leaving the land fallow for forty years (Ezek. 29:1–13). Our Lord fasted and was tested by the devil for forty days and nights (Matt. 4:1–11).

Genesis 7:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mâchâh (מַחֵה) [pronounced <i>maw-KHAWH</i>]	<i>to wipe, to wipe out, to blot out, to obliterate, to exterminate; to completely blot out, to completely obliterate, to completely remove something</i>	1 st person singular, Qal perfect	Strong's #4229 BDB #562
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yeqûwm (יֶקוּם) [pronounced <i>YEHK-oom</i>]	<i>living substance, that which stands or exists, whatever is living on the earth; existence</i>	masculine singular noun	Strong's #3351 BDB #879
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person singular, Qal perfect	Strong's #6213 BDB #793
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Gesenius suggests that this means <i>in front of a thing; before a thing</i> . However, various translators rendered this as <i>from upon the face [surface] of, from the face [surface] of, on</i> .			
'adâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...when I will obliterate all the living [creatures] which I have made from upon the surface of the ground.” The prophetic perfect tense is found here. Usually, the perfect tense is for a past action or for a punctiliar action; however, the idea is, this is so certain to come to pass that God uses the perfect tense.

Which I have made is parenthetical, so we could read this: “...and I will obliterate all life from upon the surface of the ground.”

Because there are half-animal creatures which are a part of mythology, I would guess that animals, at the very least, were terribly abused in this era, which required them to be destroyed as well.

Although it is not alluded to in the Bible, it is not unimaginable that some fallen angels cohabited with animals. Degenerate man has been known to do such a thing. Furthermore, half man/half animals continually show up in mythology. And God destroyed the animals along with the human race.

Chapter Outline

Charts, Maps and Short Doctrines

Noah's Obedience to God

And so does Noah as all that commanded him Y^ehowah. Genesis 7:5 **Therefore, Noah did according to all that God had commanded him.**

Therefore, Noah obeyed God's every instruction.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Noah did according to all that the Lord had commanded him.
Latin Vulgate	And Noe did all things which the Lord had commanded him.
Masoretic Text (Hebrew)	And so does Noah as all that commanded him Y ^e howah.
Peshitta (Syriac)	And Noah did according to all that the LORD commanded him.
Septuagint (Greek)	And Noah did all things, whatever the Lord God commanded him.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Noah was six hundred years old when he went into the boat to escape the flood, and he did everything the LORD had told him to do. His wife, his sons, and his daughters-in-law all went inside with him.
Easy-to-Read Version	Noah did everything the Lord told him to do.
New Berkeley Version	Noah carried out all the LORD's orders;...

Partially literal and partially paraphrased translations:

American English Bible	So Noah did everything that Jehovah God commanded him.
Beck's American Translation	Noah did just as the LORD ordered him.
God's Word™	So Noah did everything that the LORD commanded him.
New American Bible	Noah complied, just as the LORD had commanded.
New Jerusalem Bible	Noah did exactly as Yahweh commanded him.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English *And Noah did everything which the Lord said he was to do.*
 Complete Jewish Bible *Noach did all that ADONAI ordered him to do.*
 Ferar-Fenton Bible *And Noah did all that the EVER-LIVING instructed him.*
 NET Bible® *And Noah did all [Heb "according to all."] that the LORD commanded him.*

Literal, almost word-for-word, renderings:

Concordant Literal Version *And doing is Noah according to all which Yahweh Elohim instructs him.*
 exeGeses companion Bible *And Noach works according to all Yah Veh misvahs him.*
 World English Bible *Noah did everything that Yahweh commanded him.*
 Young's Updated LT *And Noah does according to all that Jehovah has commanded him.*

The gist of this verse: Noah obeyed God.

Genesis 7:5

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
<i>K^e kôl asher (כֹּל־אֲשֶׁר) appears to mean as all, according to all that, just as all that, exactly as all which.</i>			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect, 3 rd person masculine singular suffix	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Therefore, Noah did according to all that God had commanded him. If you ever want to feel badly about your own spiritual life, then just read this verse over and over. But, after you feel badly, rebound, get up, and move on.

As is probably true with many of God's instructions, only a portion are probably found here. God may have given more details to Noah. In any case, Noah followed God's instructions to the letter.

Gen 7:5 And Noah did according to all that Jehovah commanded him.

Noah had authority orientation. There was no room for error here. God gave Noah specific directions, and Noah had to follow them exactly. As you will recall from the previous lesson, everyone has faith. What is important is where faith is directed. For faith to be meaningful, the object of faith must be true and accurate. Quite obviously, if instead of a world-wide flood, Noah built the ark just in time for a heavy 3-day rain, his faith would have been meaningless. He believed God and God brought it to pass.

It is also important to point out that Noah could not do a half-___ job here. He could not appear to be working on the ark, but was just sloughing off, putting in his time. This would not work. He knew that judgment was to come and that he needed to pull things together in 120 years in order to preserve mankind and animals. Obviously, Noah believed God.

As an application, so should the quality of your work be. God has given you a job and your labor ought to be as if God looked you in the eyes and told you what He expected you to do, and so you do it. You do not do your job in order to necessarily get ahead; you do not do your job so that your boss will be pleased with you; you do your job to the best of your ability because that is what God has given you to do. It does not matter if you are snaking out a toilet, sweeping a floor, asking someone if they want fries with their meal; it is the job God has given you to do. Furthermore, it does not matter if you have been given a two-weeks notice that you will be laid off; you still do your job as unto the Lord, without bitterness or rancor.

And Noah, a son of six hundreds a year and the flood was; waters upon the earth. Genesis 7:6 **Noah [was] 600 years old when the flood occurred [lit., was] [and there was] water upon the earth.**

Noah was 600 years old when the floor occurred and there was water covering the earth.

Here is how others have translated this verse:

Ancient texts:

argum of Onkelos	And Noah was the son of six hundred years when the deluge of waters was upon the earth.
Latin Vulgate	And he was six hundred years old, when the waters of the flood overflowed the earth.
Masoretic Text (Hebrew)	And Noah, a son of six hundreds a year and the flood was; waters upon the earth.
Peshitta (Syriac)	And Noah was six hundred years old when the flood of waters came upon the earth.
Septuagint (Greek)	And Noah was six hundred years old when the flood of water came upon the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Noah was 600 years old when the floodwaters arrived on earth.
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Easy-to-Read Version Noah was 600 years old at the time the rains came.
 New Berkeley Version ...he was 600 years old when the deluge of waters overwhelmed the earth.

Partially literal and partially paraphrased translations:

American English Bible Noah was six hundred years old when the Downpour of waters started on the earth.
God's Word™ Noah was 600 years old when the flood came to the earth.
 New American Bible *The Great Flood.*
 Noah was six hundred years old when the flood came upon the earth.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And Noah was six hundred years old when the waters came flowing over all the earth.
 Ferar-Fenton Bible Noah was six hundred years old when the downrush water came upon the earth.
 HCSB Noah was 600 years old when the deluge came and water covered the earth.
 New Advent Bible And he was six hundred years old, when the waters of the flood overflowed the earth.
 NET Bible® Noah [Heb "Now Noah was." The disjunctive clause (conjunction + subject + predicate nominative after implied "to be" verb) provides background information. The age of Noah receives prominence.] was 600 years old when the floodwaters engulfed [Heb "and the flood was water upon." The disjunctive clause (conjunction + subject + verb) is circumstantial/temporal in relation to the preceding clause. The verb הָיָה (hayah) here carries the nuance "to come" (BDB 225 s.v. הָיָה). In this context the phrase "come upon" means "to engulf."] the earth.

Literal, almost word-for-word, renderings:

Concordant Literal Version And Noah is six hundred years of age. And the deluge of water comes to be on the earth.
 Context Group Version And Noah was six hundred years old when the flood was on the land { or earth }.
Emphasized Bible Now, Noah, was six hundred years old,—when, the flood, came, even waters on the earth.
 English Standard Version Noah was six hundred years old when the flood of waters came upon the earth.
 Young's Updated LT And Noah is a son of six hundred years, and the deluge of waters has been upon the earth.

The gist of this verse: Noah is 600 when the flood was on the earth.

Genesis 7:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
Nôach (נח) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shêsh (שש) [pronounced <i>shaysh</i>]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995

Genesis 7:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	hundreds	feminine plural absolute; numeral	Strong's #3967 BDB #547
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

Translation: Noah [was] 600 years old... Noah's age is given prominence here; and in this sentence, Noah's name is given prominence. We have a worldwide disaster which is going to destroy all life on earth. The only life which is saved is that which is associated with Noah. Only those in Noah's family who went with him would have their lives saved. Only those animals that they brought into the ark with them would be preserved.

Genesis 7:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
mabbûwl (מַבּוּל) [pronounced mahb- BOOL]	flood, a deluge, an inundation of water	masculine singular noun with the definite article	Strong's #3999 BDB #550
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun	Strong's #4325 BDB #565
'al (עַל) [pronounced áh]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...when the flood occurred [lit., was] [and there was] water upon the earth. This verse appears to be more of a title for the next section, than anything else. However, this also allows us to put together timelines with Noah and his ancestors.

Nothing is said about the Holy Spirit and Noah here. There had to be some involvement with Noah and the Spirit as God said, "My Spirit shall not strive with man forever." This indicates that Noah's building of the ark and an explanation was to what he was doing as evangelism. It is likely that no one prior to Noah even had built a boat or a ship. Whereas man was fully capable of such a project, there is no indication that he ever did prior to Noah. Since then, people have tried to imitate Noah; in many towns there is some person building an ark for the oncoming flood. It is one of the town's kooks. Noah also attracted a lot of attention. First of all, he was one of the only persons who was still alive who was 100% human (along with his immediate family). Secondly, he was

building an ark because of an oncoming flood (it is possible that it had never even rained before). And thirdly, he spoke of Yahweh, the God of Adam, who walked with Adam and the woman in the garden. For all intents and purposes, Noah was the first evangelist, and one of the least successful by human standards. He evangelized a world for 120 years and during that time three of his sons and his wife and three women came to know Yahweh and to believe in Yahweh³.

Notice also that this is a fulfillment of what was said in Acts 11:14; **And he will speak words to you by which you will be saved, you and all your household.** It is easier to evangelize strangers because they do not know what you are like in real life. Those of your immediate family are the toughest to reach because they see you day in and day out and they know every bit of hypocrisy that is in your soul.

And so enters Noah and his sons and his woman and women of his sons with him unto the ark from faces of the waters of the flood.

Genesis
7:7

And Noah along with [lit., with him] his sons, his wife and his sons' wives, entered into the ark because of the waters of the flood.

And Noah, along with his sons, his wife and his sons' wives, entered into the ark in order to escape the impending flood.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Noah entered, with his sons and his wife and the wives of his sons with him, into the ark, from before the waters of the deluge.
Latin Vulgate	And Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.
Masoretic Text (Hebrew)	And so enters Noah and his sons and his woman and women of his sons with him unto the ark from faces of the waters of the flood.
Peshitta (Syriac)	And Noah, with his sons and his wife and his sons' wives, went into the ark because of the waters of the flood.
Septuagint (Greek)	And then Noah, his sons, his wife, and his sons' wives, went into the ark, because of the water of the flood.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Noah, his sons, his wife, and his sons' wives with him entered the ark to escape the floodwaters.
Easy English	Noah went into the *ark. He took with him his sons, his wife and his sons' wives. They entered the *ark in order to escape the waters of the flood.
Easy-to-Read Version	Noah and his family went into the boat to be saved from the flood. Noah's wife and his sons and their wives were on the boat with him.
Good News Bible (TEV)	He and his wife, and his sons and their wives, went into the boat to escape the flood.
<i>The Message</i>	Noah and his wife and sons and their wives boarded the ship to escape the flood.
New Berkeley Version	Noah boarded the ark with his sons, his wife and his sons' wives ahead of the floodwaters.

³ Notice also that God provided exactly one woman each for each of Noah's sons. The world was filled with women, yet only one woman chose each son of Noah to serve. This again points to God's design of one man for one woman; further, one right man and one right woman.

New Life Bible	Then Noah and his sons and his wife and his sons' wives all went into the large boat because of the water of the flood.
New Living Translation	He went on board the boat to escape the flood—he and his wife and his sons and their wives.

Partially literal and partially paraphrased translations:

American English Bible	Then Noah, his woman, his sons, and their women, went into the chest with him (because of the Downpour of water).
<i>God's Word™</i>	Noah, his sons, his wife, and his sons' wives went into the ship to escape the floodwaters.
New American Bible	Together with his sons, his wife, and his sons' wives, Noah went into the ark because of the waters of the flood. Wis 14:6; 1 Pt 3:20; 2 Pt 2:5.
Revised English Bible	So to escape the floor Noah went into the ark together with his sons, his wife, and his sons' wives.
Today's NIV	And Noah and his sons and his wife and his sons' wives entered the ark to escape the waters of the flood.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Noah brought his sons, his woman, and the women of his sons with him into the box to face the flood waters.
Bible in Basic English	And Noah, with his sons and his wife and his sons' wives, went into the ark because of the flowing of the waters.
Ferar-Fenton Bible	Noah with his children and wife, and the wives of his sons with them went accordingly into the Ark from the face of the waters of the deluge,...
NET Bible®	Noah entered the ark along with his sons, his wife, and his sons' wives because [The preposition ׀ (min) is causal here, explaining why Noah and his family entered the ark.] of the floodwaters.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming is Noah, and his sons, and his wife, and his sons' wives with him, into the ark in view of the water of the deluge.
Context Group Version	And Noah went in, and his sons, and his woman { or wife }, and his sons' women { or wives } with him, into the ark, because of the waters of the flood.
<i>Emphasized Bible</i>	So Noah entered, and his sons and his wife and his sons wives with him into the ark,—from before the waters of the flood,...
English Standard Version	And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood.
World English Bible	Noah went into the ark with his sons, his wife, and his sons' wives, because of the waters of the flood.
Young's Updated LT	And Noah goes in, and his sons, and his wife, and his sons' wives with him, unto the ark, from the presence of the waters of the deluge.

The gist of this verse: Noah and his family boarded the ark in order to escape the flood waters.

Genesis 7:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine plural construct	Strong's #802 BDB #61
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
têbâh (תֵּבָה) [pronounced <i>tay^b-VAW</i>]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: *And Noah along with* [lit., *with him*] *his sons, his wife and his sons' wives, entered into the ark...* I have switched the order of a number of things in this translation in order to give a good English sense to it. In the Hebrew, it is common for the leader to do something, and a masculine singular verb is assigned to him, even though several people may participate with him. So, it might read, "And David went to war, with his soldiers and

all Israel,..." The verb is actually singular to agree with *David*, but everyone named went along with David. So it is in this verse.

All of these people enter into the ark. The more literal translation is: [And so enters Noah and his sons and his woman and women of his sons with him unto the ark...](#) However, the general sense is the same and not lost with updating this translation.

Genesis 7:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pānîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> .			
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
mabbûwl (מַבּוּל) [pronounced <i>mahb-BOOL</i>]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun with the definite article	Strong's #3999 BDB #550

Translation: [...because of the waters of the flood](#). As you will notice in the Hebrew exegesis above, even those this reads *from faces of waters of the flood*; this phrase can also indicate causality; they went into the ark *because of the flood of waters*.

Now, it does not appear to have begun to rain just yet; but God's promise and Noah's insistence were enough for them all. This is one of the many instances where people place the Word of God over and above what they can see with their own eyes. There is no text here to indicate that there was any foreboding signs of weather. Noah and his family began this project 120 years ago; and no rain fell for 120 years while they built the ark and gathered the animals.

This verse should not be isolated; it does not even have a regular verb in it; it is tied to the verb in the verse to follow, in which we find the verb.

[Gen 7:6–7](#) [And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in. And his sons and his wife and his sons' wives went in with him into the ark, because of the waters of the flood.](#)

This verse, along with a few others, lays out a simple timeline. God came to Noah when he was 480 years old and warned him of the coming flood, and told him to build an ark. 20 years later, Noah has 3 sons, who come on the scene after the ark-building project had begun (and probably when Noah was in the beginning stages of establishing an animal preserve). So his sons, for 100 years, would grow up with this focus—to build the ark and to collect animals from all over the world. I have assumed that Noah collected the animals over a period of many

years rather than having them all show up 7 days before the flood. If Noah's sons have been brought up around animals all of their lives, they certainly would have adjusted well to taking care of them. We have either known or have seen people who have a way with animals. It is very likely that Noah began an animal preserve and the building of the ark around the same time. When his children came along (20 years later), they would have been raised around animals, learning to care for and feed them.

One of the other aspects of this narrative, which is ignored by commentators, would have been the sheer joy of doing a project like this. God coming to Noah and telling him, "You are going to build a huge ark" is not necessarily a curse that God has laid upon Noah, which Noah, gritting his teeth, engages in for the next 120 years. This would have been a great challenge to Noah in every way—the design, the collection of tools and supplies, the taking raw resources and building this tremendous ark. This project would have thoroughly consumed Noah, causing him to fire on all cylinders, and every night, he went to bed tired—which is not a bad thing—and every day, he arose, excited about continuing this project.

Do you know that there are people who love to build stuff and others who love to care for animals? This project which God placed upon Noah and his family, although quite dramatic, was not a project outside of their skill set nor was it outside of their interests. This project was perfectly suited for Noah and sons.

Noah's marriage, his sons, this project and the animal preserve probably mark the highlight of his life. This 120 years was probably the greatest challenge that he faced, and there is no reason to think that this portion of his life was anything but exciting, fulfilling, dramatic, and, quite obviously, memorable.

Sometime during this 100 years, Noah's sons married. We are never given any information about their wives. Although they may have married the last uncorrupted 3 females on the earth; it is also possible that they married their sisters.

For 120 years, Noah evangelized the earth and warned the population of the coming judgment of God, and he was ignored by everyone except for his sons and the women whom they married. By God's standards, he was a faithful and successful evangelist.

Just as God called Noah to certain responsibilities, we also have spiritual responsibilities, which are not onerous or difficult. This is the promise of Jesus to those who hear Him: **"Come to Me, all of you who are weary and burdened, and I will give you rest. All of you, take up My yoke and learn from Me, because I am gentle and humble in heart, and you will find rest for yourselves. For My yoke is easy and My burden is light."** (Matt. 11:28–30). These responsibilities do not necessarily include results. Billy Graham may speak to hundreds of millions of people and millions come forward; we may speak to 20 people in our lifetimes, and only one or two of them may actually listen to us. Doing God's will merely requires us to know the Word of God and to walk by means of the Spirit. Everything else has been worked out for us. We may have a ministry to millions of people or to a handful of people; it is our faithfulness in that ministry which is key. Charlie Brown, from Podunk, Iowa, who grows to become a mature believer through grace and doctrine, who is faithful in his job and in his marriage, and raises 2 believers in Jesus Christ, can receive the same rewards in heaven that Billy Graham does. And Charlie Brown may witness to 5 people in his entire life. God has provided a different sort of ministry for every believer—a ministry which requires spiritual maturity to execute—and this ministry is designed and suited for you, and your yoke will be easy and your burden light. Jesus Christ promised you this.

And so that there is no confusion, all believers today are in full-time service to God. God does not differentiate between those who work as or with missionaries, churches or evangelical ministries; and those who do not. God has a place and a function for every single one of us, although most of us will never be in what is seen as some sort of ministerial function. That does not mean that we are off the hook when it comes to our daily lives and our spiritual ministry, no matter how modest that ministry is (the ministry of 2 parents might be directed primarily to the raising of their children).

Whatever God has designed for you, it is specifically designed for you, knowing all there is to know about you. There is no benefit to living a mediocre Christian life, attending church on a weekly basis, just so that God does

not put too much on you. What God has designed for you is perfect and you will like doing it. When I was a young Christian, I was worried that God was going to send me off to some place as a missionary, and I did not want to go. I had foolish thoughts like that because I did not know or understand Jesus promise: **“All of you, take up My yoke and learn from Me, because I am gentle and humble in heart, and you will find rest for yourselves. For My yoke is easy and My burden is light.”** (Matt. 11:29–30). God has a place and a purpose for every one of us, and we are going to enjoy it. However, you have to grow to spiritual adulthood in order to handle it and to appreciate it. You do not grow to spiritual adulthood merely by being a Christian for a long period of time. You grow to spiritual maturity by means of grace and doctrine (John 1:14 2Cor. 8:7 Col. 1:6 2Peter 1:2 3:18). And Jesus Christ, being fully human, as well as fully God, grew in the exact same manner (Luke 2:40, 52 John 1:14).

From the beast the clean and from the beast which she [is] not clean, and from the bird and all which is creeping upon the ground,...

Genesis
7:8

From the clean beast and from the beast which [is] not clean, and from the bird and all that creeps upon the ground,...

Of the clean beast and of the unclean beasts, and from the birds and all that creeps along the ground,...

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Of all cattle clean, and of cattle unclean, of birds, and of whatever creepeth upon the earth,...
Latin Vulgate	And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth,...
Masoretic Text (Hebrew)	From the beast the clean and from the beast which she [is] not clean, and from the bird and all which is creeping upon the ground,...
Peshitta (Syriac)	Of clean animals, and of unclean animals, and of fowls, and of everything that creeps upon the earth,...
Septuagint (Greek)	And of clean flying creatures and of unclean flying creatures, and of clean cattle and of unclean cattle, and of all things that creep upon the earth,...

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	From the clean and unclean animals, from the birds and everything crawling on the ground,...
Contemporary English V.	He obeyed God and took a male and a female of each kind of animal and bird into the boat with him.
Easy English	Also, there were pairs of *clean animals and there were pairs of *unclean animals. There were pairs of birds. And there were pairs of everything that crawls on the ground.
Good News Bible (TEV)	A male and a female of every kind of animal and bird, whether ritually clean or unclean,...
<i>The Message</i>	Clean and unclean animals, birds, and all the crawling creatures...
New Living Translation	With them were all the various kinds of animals—those approved for eating and for sacrifice and those that were not—along with all the birds and the small animals that scurry along the ground.

Partially literal and partially paraphrased translations:

American English Bible	And the clean winged creatures, the unclean winged creatures, the clean cattle, the unclean cattle and wild animals (as well as all the things that crawl on the earth)...
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Beck's American Translation Clean animals and unclean animals, birds, and everything that moves on the earth
 ...
 God's Word™ Clean and unclean animals, birds, and creatures that crawl on the ground...
 NIRV Pairs of "clean" animals and pairs of animals that were not "clean" came to Noah. So did pairs of birds and pairs of all of the creatures that move along the ground.
 New Simplified Bible Pairs of clean and unclean animals, of birds and of all creatures that move along the ground,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Of clean beasts, and of beasts which are not clean, and of birds, and of everything which goes on the earth,...

Complete Jewish Bible Of clean animals, of animals that are not clean, of birds, and of everything that creeps on the ground,...

Ferar-Fenton Bible ...with the clean cattle and with the unclean cattle, and with the birds, and all that crawls upon the field,...

NET Bible® Pairs [Heb "two two" meaning "in twos."] of clean animals, of unclean animals, of birds, and of everything that creeps along the ground,...

NIV – UK Pairs of clean and unclean animals, of birds and of all creatures that move along the ground,...

Literal, almost word-for-word, renderings:

Concordant Literal Version Of the clean beast, and of the beast which is not clean, and of the flyer, and of every animal which is moving on the ground,...

exeGesés companion Bible ...of animals pure, and of animals not pure; and of flyers and of all creeping on the soil,...

Green's Literal Translation And they went in to Noah into the ark, male and female of clean animals, and of animals that are not clean, and of fowl, and of every thing that creeps on the earth,...

A Voice in the Wilderness Of clean animals, of animals that are not clean, of flying creatures, and of everything that moves upon the earth,...

World English Bible Clean animals, animals that are not clean, birds, and everything that creeps on the ground...

Young's Updated LT Of the clean beasts and of the beasts that are not clean, and of the fowl, and of every thing that is creeping upon the ground,...

The gist of this verse: This is an incomplete sentence which must be combined with the next one. It speaks of clean and unclean animals, birds, and that which creeps along the ground.

Genesis 7:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577

Genesis 7:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
ṭâhōwr (טָהוֹר) [pronounced tau-BOHR]	<i>clean, ceremonially clean; pure,, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	feminine singular adjective with the definite article	Strong's #2889 & #2890 BDB #373
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
ʾâsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾêyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation; with the 3 rd person feminine singular suffix	Strong's #369 BDB #34
ṭâhōwr (טָהוֹר) [pronounced tau-BOHR]	<i>clean, ceremonially clean; pure,, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	feminine singular adjective with the definite article	Strong's #2889 & #2890 BDB #373

Translation: From the clean beast and from the beast which [is] not clean,... Before Noah are a ton of animals. Noah is going to choose from them in these categories to bring onto the ark.

Genesis 7:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 7:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘ōwph (עוֹף) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form; with the definite article	Strong's #5775 BDB #733

Translation: ...and from the bird... These include any sort of animal that flies.

Genesis 7:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
K ^e kôl asher (כֹּל אֲשֶׁר) appears to mean <i>as all, according to all that, just as all that, exactly as all which</i> .			
râmas (רָמַשׁ) [pronounced <i>raw-MAHS</i>]	<i>to creep, move lightly, move about, to glide; to bustle [about]; to be animated, to be active; it carries the implication of surreptitiously moving about.</i>	Qal active participle	Strong's #7430 BDB #942
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
’ădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...and all that creeps upon the ground,... Then there are the animals which creep along the ground, like reptiles and amphibians (perhaps).

...two, two, they went with Noah unto the ark, male and female, as which commanded Elohim Abraham.

Genesis 7:9

...two [by] two, they entered into the ark with Noah, male and female, as Elohim commanded Noah.

...by twos, they entered into the ark with Noah, male and female, just as God had commanded Noah.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...two and two they entered unto Noah into the ark, male and female, as the Lord had instructed Noah.
Latin Vulgate	Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.
Masoretic Text (Hebrew)	...two, two, they went with Noah unto the ark, male and female, as which commanded Elohim Abraham.
Peshitta (Syriac)	...there went in two and two with Noah into the ark, the males and the females, as God had commanded Noah.
Septuagint (Greek)	...pairs went in to Noah into the ark, male and female, as God commanded Noah.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	They all went into the *ark with Noah. They went in order as pairs, male and female. It was exactly as God had given the command to Noah.
Easy-to-Read Version	...went into the boat with Noah. These animals went into the boat in groups of two, male and female, just like God commanded.
Good News Bible (TEV)	...went into the boat with Noah, as God had commanded.
New Berkeley Version	..both male and female, came into the ark to Noah, as God had commanded,...
New Life Bible	...went into the large boat with Noah. They went two by two, male and female, just as God had told Noah.
New Living Translation	They entered the boat in pairs, male and female, just as God had commanded Noah.

Partially literal and partially paraphrased translations:

American English Bible	...came to Noah and entered the chest in pairs of males and females, just as God had commanded Noah.
God's Word™	...came to Noah to go into the ship in pairs (a male and female of each) as God had commanded Noah.
NIRV	Male and female of all of them came to Noah and entered the ark.
New Jerusalem Bible	...one pair boarded the ark with Noah, one male and one female, as God had commanded Noah.).

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	In twos, male and female, they went into the ark with Noah, as God had said.
Complete Jewish Bible	...couples, male and female, went in to Noach in the ark, as God had ordered Noach.
Ferar-Fenton Bible	...who came two by two to the ark, male and female, as God had directed Noah.
NET Bible®	...male and female, came into the ark to Noah [The Hebrew text of vv. 8-9a reads, "From the clean animal[s] and from the animal[s] which are not clean and from the bird[s] and everything that creeps on the ground, two two they came to Noah to the ark, male and female."], just as God had commanded him [Heb "Noah"; the pronoun has been used in the translation for stylistic reasons.].
NIV – UK	...male and female, came to Noah and entered the ark, as God had commanded Noah.

Literal, almost word-for-word, renderings:

Concordant Literal Version ...pair by pair they come to Noah into the ark, male and female, as the Elohim instructs Noah.

exeGesés companion Bible ...there go in two and two to Noah into the ark
- the male and the female,
as Elohim misvahed Noah.

LTHB ...two by two, as God had commanded Noah, they went into the ark, male and female.

World English Bible ...went by pairs to Noah into the ark, male and female, as God commanded Noah.

Young's Updated LT ...two by two they have come in unto Noah, unto the ark, a male and a female, as God has commanded Noah.

The gist of this verse: All of the animals, as God commanded, entered into the ark with Noah.

Genesis 7:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person plural, Qal perfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
têbâh (תֵּבַחַת) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: ...two [by] two, they entered into the ark with Noah,... Even though we are dealing with a variety of animals, some of which could be quite ferocious, this describes an orderly entrance into the ark. So, even though there is nothing supernatural specifically attributed to this, either these animals were really well-trained or God kept them somewhat pacified.

Genesis 7:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zākâr (זָכָר) [pronounced zav-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
n ^e qêbâh (נְקִיבָה) [pronounced n ^e -kay ^b -AW]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun:	Strong's #5347 BDB #666
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כַּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as.</i>			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation: ...male and female, as Elohim commanded Noah. All of these were mated pairs. Again, Noah does exactly as God commanded him.

Notice that Noah was commanded to bring the animals into the ark, but God was the one who made it possible for this to occur. Whether or not any of this was miraculous, we are not told; in any case, it is never alluded to as such. Furthermore, if there was a miraculous entering into the ark of all the animals, then we would expect to read here instead, ...as Elohim commanded the animals.

How these animals were chosen was probably based upon very practical reasons. I believe that Noah and his sons had assembled an animal preserve over the past 120 years, and that they took the best of the lot into the ark. Had there been any commingling of demons and animals,⁴ then God would have certainly excluded those animals from the ark.

⁴ Which is not suggested in the book of Genesis, but is certainly found in ancient mythology.

Chapter Outline
Charts, Maps and Short Doctrines**Overview of the Flood**

And so he is to seven of the days and the waters of the flood were upon the earth. Genesis 7:10 **And so it is, by the seven days that the waters of the flood were upon the earth.**

And it happened, after seven days, that the waters of the flood began to engulf the earth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And it was at the time of seven days after the conclusion of the mourning for Methushelach, that the Lord beheld, and, lo, the sons of men had not turned. And the waters of the deluge came down hotly from the heavens upon the earth.
Latin Vulgate	And after the seven days were passed, the waters of the flood overflowed the earth.
Masoretic Text (Hebrew)	And so he is to seven of the days and the waters of the flood were upon the earth.
Peshitta (Syriac)	And it came to pass after seven days that the waters of the flood came upon the earth.
Septuagint (Greek)	And it came to pass after the seven days that the water of the flood came upon the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	After seven days, the floodwaters arrived on the earth.
Contemporary English V.	Seven days later a flood began to cover the earth.
asy-to-Read Version	Seven days later the flood started. The rain began to fall on the earth.
Good News Bible (TEV)	Seven days later the flood came.
<i>The Message</i>	In seven days the floodwaters came.
New Berkeley Version	...until at the end of the seven days the deluge came upon the earth.
New Century Version	Seven days later the flood started.

Partially literal and partially paraphrased translations:

American English Bible	Then after seven days, the water from the Downpour came to the earth.
Christian Community Bible	And after seven days the waters of the flood were over the earth.
New American Bible	When the seven days were over, the waters of the flood came upon the earth.
New Jerusalem Bible	Seven days later the waters of the flood appeared on earth.
New Simplified Bible	Seven days passed and the floodwaters came on the earth.
Revised English Bible	At the end of seven days the water of the flood came over the earth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	It was in seven days, and the flood waters were over the land.
Bible in Basic English	And after the seven days, the waters came over all the earth.
Ferar-Fenton Bible	When the seven days had passed, then the downrush of water came upon the earth.

HCSB	Seven days later the waters of the deluge came on the earth.
New Advent Bible	And after the seven days were passed, the waters of the flood overflowed the earth.
NET Bible®	And after seven days the floodwaters engulfed the earth [Heb "came upon."].

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming is it, after seven days, that the waters of the deluge come to be on the earth,...
English Standard Version	And after seven days the waters of the flood came upon the earth.
exeGesés companion Bible	And so be it, after seven days, the waters of the flood become on the earth.
Green's Literal Translation	And it was after the seven days, the waters of the flood came into being on the earth.
LTHB	And it was after the seven days, the waters of the flood came into being on the earth.
NASB	It came about after the seven days, that the water of the flood came [Lit were] upon the earth.
World English Bible	It happened after the seven days, that the waters of the flood came on the earth.
Young's Updated LT	And it comes to pass, after the seventh of the days, that waters of the deluge have been on the earth.

The gist of this verse: After seven days, the flood waters came upon the earth.

Genesis 7:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shib ^e âh (שִׁבְעָה) [pronounced <i>shib^bv^e-GAW</i>]	<i>seven</i>	numeral feminine; construct form (I think)	Strong's #7651 BDB #987
Owen does not list this as a construct.			
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Translation: *And so it is, by the seven days...* It may be confusing, if you read through the Hebrew exegesis table above and see the lamed preposition. There is a word in the Hebrew that means *after*, but it is not used here. What this says is, *regarding the seven days, concerning the seven days*. So, *seven days* were previously mentioned, and this indicates that we are going back to that particular seven days.

In other words, Noah and the animals did not all enter into the ark, wait around for seven days, and then the flood waters began. God said you have seven days and then the flood will come, so while those seven days were passing, Noah and his family were leading all of the animals into the ark and getting everything prepared.

Genesis 7:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
mabbûwl (לִּיבַחַ) [pronounced <i>mahb-BOOL</i>]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun with the definite article	Strong's #3999 BDB #550
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
‘al (עַל) [pronounced <i>‘ah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *...that the waters of the flood were upon the earth*. As will be told to us later in the narrative, most of the flood waters came from below, so the ocean waters had begun to rise and water from under the ground began to surface at this time.

Gen 7:8–10 *Of the clean animals, and of the animals that were not clean, and of the birds, and of everything that creeps on the earth, two by two they went in to Noah into the ark, male and female, as God had commanded Noah. And it happened after seven days that the waters of the flood were upon the earth.*

Loading the animals (and possibly the food) upon the Ark was a process which took 7 days for them to do. Obviously, despite the fallen state of the earth, it is reasonable to assume that God took part in this process. We do not know at which point Noah and his family began to gather the animals together in one place. We do not know if God led the animals to the Ark or if Noah collected animals for 120 years (the latter seems most likely to me). However, the actual boarding process took 7 days. One more assumption I would make: the boarding process probably took 6 days followed by a day of rest.

Again, recall my hypothesis that Noah and his sons ran, for all intents and purposes, an animal preserve for several years (maybe as many as 120 years), so that Noah's entire family was experienced in the raising and feeding of all kinds of animals.

Was this boarding of the animals two by two miraculous? Although it is certainly possible that Jesus Christ led all of the animals to Noah and they obediently entered into the ark two by two, there is nothing in this narrative which suggests that is how it happened. The exact way that this happened is not given to us. However, just as circus trainers have control over their animals, Noah and his sons could have had the same sort of control over theirs, had they been raised up from youth.

There is a book called *Noah's Ark: A Feasibility Study*, wherein the author, John Woodmorappe (a pseudonym, I believe), takes the Bible literally (as I do) and examines the nuts and bolts of the Genesis account here, to determine whether it is even possible to do what we find in Gen. 7. This author estimates, that if animals were chosen at a young age (as *teens*, so to speak), the median size of an animal on the Ark would have been the size of a rat. Only 11% would have been larger than a sheep.⁵

There is one area in which I have some uncertainties, and that is with respect to dinosaurs. Personally, I believe that dinosaurs were the animal life form on this planet when angels lived upon the earth (this would have taken place before Gen. 1:2). We studied this, briefly, back in [Lesson 2](#). If this is the case, then all of the animal and plant life which we associate with dinosaurs, would have been on this earth before it was encased in ice. Therefore, in the time of Noah, there are no dinosaurs. There are many Christians who believe otherwise—that dinosaurs were a part of the ante and post-deluvian civilizations, but which died out soon after the flood. I do not really have a set of pros and cons on this issue. Given that God created animal and plant life to be a part of man's existence on this earth (Gen. 1:11–26), and given the evidence for there being angelic life on this earth long before man came along (Gen. 1:2–3 properly exegeted Isa. 14:12–17 45:18 Ezek. 28:13–19), then it is reasonable to assume that there was plant and animal life suited for angelic existence.

About the only thing which I am fairly certain of is, oil is not the result of crushed dinosaurs, as I believe I was taught in my youth. Now, how much of a part decayed organic matter is a part of oil, I have no idea; but I would not be shocked to know that oil is created today under the surface of the earth, as a result of what is below the earth's surface along with the great pressure which exists there.

Back to Noah:

In a year of six hundreds a year to lives of Noah, in the month the second in seven-teen a day to the month, in the day the this split open all springs of ocean depth great, and windows of the [two] heavens were opened.

Genesis
7:11

In the year of 600 regarding the life of Noah—in the second month, in the 17th day regarding that month—on this day, the springs of the great ocean depth split open and the windows of the heavens were opened.

In the 600th year of Noah's life—on the 17th day of the second month—on that day, the deep springs of the great ocean depths split open and the windows of the heavens were opened up.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

In the six-hundredth year of the life of Noah, in the second month, which was the month of Marchesvan, for hitherto the months had been numbered from Tishri which was the beginning of the year at the completion of the world, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up. And the giants were gathered there together with their sons and perturbed them, and afterwards the windows of heaven were opened.

⁵ From <http://creation.com/images/pdfs/cabook/chapter13.pdf> accessed August 5, 2009.

Latin Vulgate	In the six hundredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the floodgates of heaven were opened.
Masoretic Text (Hebrew)	In a year of six hundreds a year to lives of Noah, in the month the second in seventeen a day to the month, in the day the this split open all springs of ocean depth great, and windows of the [two] heavens were opened.
Peshitta (Syriac)	In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that very day all the fountains of the great deep burst forth and the windows of heaven were opened.
Septuagint (Greek)	In the six hundredth year of the life of Noah, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up, and the flood gates of heaven were opened.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Noah was six hundred years old when the water under the earth started gushing out everywhere. The sky opened like windows, and rain poured down for forty days and nights. All this began on the seventeenth day of the second month of the year.
Easy English	It was the 600 th year in Noah's life. It was the 2 nd month in that year. And it was the 17 th day in that month. Then all the water rushed up from the seas, which were great and deep. And rain poured down from the skies.
Good News Bible (TEV)	When Noah was six hundred years old, on the seventeenth day of the second month all the outlets of the vast body of water beneath the earth burst open, all the floodgates of the sky were opened,...
<i>The Message</i>	It was the six-hundredth year of Noah's life, in the second month, on the seventeenth day of the month that it happened: all the underground springs erupted and all the windows of Heaven were thrown open.
New Century Version	When Noah was six hundred years old, the flood started. On the seventeenth day of the second month of that year the underground springs split open, and the clouds in the sky poured out rain.
New Life Bible	In the year 600 of Noah's life, in the second month, on the seventeenth day of the month, all the wells of water under the earth broke open. The windows of the heavens were opened.
New Living Translation	When Noah was 600 years old, on the seventeenth day of the second month, all the underground waters erupted from the earth, and the rain fell in mighty torrents from the sky.

Partially literal and partially paraphrased translations:

Christian Community Bible	<i>In the six hundredth year of Noah's life, in the second month and on the seventeenth day of the month, all the fountains of the great deep burst forth...</i>
<i>God's Word</i> TM	On the seventeenth day of the second month of the six hundredth year of Noah's life, all the deep springs burst open. The sky opened,...
New American Bible	In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month: on that day All the fountains of the great abyss [the subterranean ocean; see note on Gen. 1:2.] burst forth, and the floodgates of the sky were opened.
NIRV	Noah was 600 years old. It was the 17th day of the second month of the year. On that day all of the springs at the bottom of the oceans burst open. God opened the windows of the skies.

New Jerusalem Bible	In the six hundredth year of Noah's life, in the second month, and on the seventeenth day of the month, that very day all the springs of the great deep burst through, and the sluices of heaven opened.
Revised English Bible	In the year when Noah was six hundred years old, on the seventeenth day of the second month, that very day all the springs of the great deep burst out, the windows of the heavens were opened,...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	In the year six hundred of Noah's life, in the second month, the seventeenth day of the month: That day all the legions of fountains in the abyss split, and the vents of heaven opened.
Ferar-Fenton Bible	In the six hundredth year of the life of Noah, in the second month, on the seventeenth day of the month, on that day all the depths of the Great Ocean were heaved up, and the belts in the heavens were broken,...
HCSB	In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the sources of the watery depths burst open, the floodgates of the sky were opened,...
PS (Tanakh—1985)	In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day All the fountains of the great deep burst apart. And the floodgates of the sky broke open.
Judaica Press Complete T.	In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on this day, all the springs of the great deep were split, and the windows of the heavens opened up.
NET Bible®	In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month — on that day all the fountains of the great deep [The Hebrew term תְּיֹהוֹם (tÿhom, “deep”) refers to the watery deep, the salty ocean – especially the primeval ocean that surrounds and underlies the earth (see Gen 1:2).] [The watery deep. The same Hebrew term used to describe the watery deep in Gen 1:2 (תְּיֹהוֹם, tihom) appears here. The text seems to picture here subterranean waters coming from under the earth and contributing to the rapid rise of water. The significance seems to be, among other things, that in this judgment God was returning the world to its earlier condition of being enveloped with water – a judgment involving the reversal of creation. On Gen 7:11 see G. F. Hasel, “The Fountains of the Great Deep,” <i>Origins</i> 1 (1974): 67-72; idem, “The Biblical View of the Extent of the Flood,” <i>Origins</i> 2 (1975): 77-95.] burst open and the floodgates of the heavens [On the prescientific view of the sky reflected here, see L. I. J. Stadelmann, <i>The Hebrew Conception of the World</i> (AnBib), 46.] were opened.

Literal, almost word-for-word, renderings:

Concordant Literal Version	...in the six hundredth year of Noah's life, in the second month, on the twenty-seventh day of the month. On this day rent are all the springs of the vast submerged chaos, and the crevices of the heavens are opened,...
exeGesés companion Bible	In the year - the six hundredth year of the life of Noah, in the second month, the seventeenth day of the month, this day all the fountains of the great abyss split and the windows of the heavens open.

Green’s Literal Translation In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in this day all the fountains of the great deep were risen, and the windows of the heavens were opened up.

LTHB In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in this day all the fountains of the great deep were risen, and the windows of the heavens were opened up.

A Voice in the Wilderness In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of the heavens were opened.

World English Bible 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 were burst open, and the sky's windows were opened.

Young’s Updated LT In the six hundredth year of the life of Noah, in the second month, in the seventeenth day of the month, in this day have been broken up all fountains of the great deep, and the net-work of the heavens has been opened,...

The gist of this verse: On the 17th day of the 2nd month in the year that Noah was 600, the water from below and above were unleashed upon the earth.

Genesis 7:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular construct	Strong’s #8141 BDB #1040
shêsh (שֵׁשׁ) [pronounced shaysh]	<i>six</i>	masculine form of numeral	Strong’s #8337 BDB #995
mê’ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural absolute; numeral	Strong’s #3967 BDB #547
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong’s #8141 BDB #1040
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong’s # BDB #510
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; construct form	Strong’s #2416 BDB #313
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong’s #5146 BDB #629

Translation: In the year of 600 regarding the life of Noah... The author of this—who would be Noah or Shem—makes it very clear as to the time frame. Way back in Gen. 1, we have that the stars, the sun and moon were all given so that we could mark time and celebrate holidays and feast days. Therefore, we know Noah's age—he is 600 years old, and that is when this all takes place.

Genesis 7:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
This is the first occurrence of this word in Scripture.			
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal	Strong's #8145 BDB #1041
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	<i>seven</i>	numeral feminine	Strong's #7651 BDB #987
‘âsâr (עָשָׂר) [pronounced ‘gaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294

Translation:...—in the second month, in the 17th day regarding the month—... This is fairly complex language, but it simply refers to the 17th day of the second month, indicating that people kept track of years, months and days.

Genesis 7:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260
The bêt̄h preposition, yôwm and hûw (with definite articles) mean <i>in this day, on this day</i> .			
bâqa ^c (עָקַב) [pronounced baw-KAHḶ]	<i>to be cleft, be rent open, be split open; to be broken into</i>	3 rd person plural, Niphal perfect	Strong's #1234 BDB #131
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ma ^e yân (מַיָּן) [pronounced mahḡ-YAWN]	<i>spring, fountain; a place irrigated with fountains</i>	masculine plural construct	Strong's #4599 BDB #745
t ^e hôm̄m (תְּהוֹמִים) [pronounced t ^e -HOHM]	<i>ocean depths, a surging mass of water, deep waters, a sea, a subterranean water-supply, abyss, primeval oceans, the vast depths</i>	feminine singular noun	Strong's #8415 BDB #1062
rabbâh (רַבָּה) [pronounced rahb-BAW]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	feminine singular adjective	Strong's #7227 BDB #912

Translation: ...on this day, the springs of the great ocean depth split open... The water which would flood the earth came from two places: from the underground springs and wells below, which probably provided most of the water.

Genesis 7:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ârubbâh (אַרְבָּבָה) [pronounced ur-oob-BAW]	<i>lattice, window, sluice; chimney; a dove house; an area enclosed with lattice</i>	feminine plural construct	Strong's #699 BDB #70

This is the first occurrence of this word in the Bible.

Genesis 7:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)	masculine dual noun with the definite article	Strong's #8064 BDB #1029
pâthach (פָּתַח) [pronounced paw-THAHKH]	to be opened, to open up oneself; to be loosed, to be set free	3 rd person plural, Niphal perfect; pausal form	Strong's #6605 BDB #834 (& #836)

This is the first occurrence of this word in the Bible.

Translation: ...and the windows of the heavens were opened. The windows of heaven being opened means, it began to rain, and it rained hard. This is the first rain ever.

Gen 7:11 In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in this day all the fountains of the great deep were broken into, and the windows of the [two] heavens were opened up.

Water came from two directions—from above and below. The literal translation is, *all the fountains [wells] of the great deep [or, subterranean waters] were broken into [split open, torn open]*. We do not know *how* this happened, just that it did. Somehow, for some reason, the waters from below were opened up, and they began to flood the earth from below.

Where I live, we have something called the Artesian Well, which, when I first observed it, appeared to be a leaky pipe which was sticking out of the ground. Later on, I found out that the piping was done for decorative effect, and that the water just came out of the ground on its own. The whole concept of drilling for a well is that there are underground streams and rivers, which can often provide enough water for a household to use for years.

Something brought these waters to the surface, and there are naturally occurring waters which come to the surface and burst out—geysers.

At the same time, *the windows of the [two] heavens were opened [or, loosened, freed]*. Both verbs are Niphal perfect verbs, which is a passive stem looked at as a completed or single action. This verse does not tell us about the entire period of time that the earth became covered with water, but views this as a particular event in human history when this suddenly occurred.

Although most geologists accept things like an *ice age* and the warming and cooling of the earth occurring over extended periods of time, it is harder for us to wrap our minds around a period of time when there was no rain, but that is antediluvian era—there was no rain (Gen. 2:5–6). Then came the deluge, and it was sudden—waters came from below the earth and from above. So there was a dramatic change in the earth which took place and it happened all at once. There was water vapor in the air; in fact, many believe, because of the description we find in the book of Genesis, that there was a water vapor canopy about the earth—much more water vapor in the atmosphere than there is today. But, for some reason, it never rained.

From what I have read—and I am certainly not an expert in the field of meteorology—there are several factors which produce rain. There must be relative humidity which is at or near 100% (which appears to be the condition of the earth throughout the antediluvian era). Sometimes, rain can be triggered by colder air but more often, from rising air. As air rises, it becomes cooler, because it expands as it rises (as one goes up, there is less atmospheric

pressure, causing air molecules to spread out, which causes them to collide less, and therefore, become cooler). Interestingly enough, when H₂O goes from a vapor to water, it does not necessarily fall, but it begins to affix itself to other droplets of water and form clouds. Just because there are clouds and wind, does not mean that there will be rain (living in Texas, I have seen clouds move about like planes in the sky without it raining). So, somehow, by a combination of these factors—rising air and cooler air came into contact with a huge amount of water vapor and water droplets in the atmosphere and it began to rain, something which had never occurred before. I suspect that atmospheric pressure was a key factor in all of this. Here in Texas, the last place you want to be is where the atmospheric pressure has suddenly dropped. That often acts as a magnet for high winds, heavy rain and sometimes lightning.

I also recall that particulate matter in the air is a factor related to causing it to rain. Could the restored earth be practically devoid of particulate matter in the atmosphere for 1600 years?

I would not be shocked to learn that some cataclysmic event (or set of events) occurred which jump-started all of this. Whether we are talking some sort of collision with comets, asteroids or meteors; or whether, for reasons unknown, the earth began to tilt on its axis, causing a dramatic change in winds and air pressure, I don't know. I would think that a meteorologist who believes in the Bible would have a ball trying to figure out how we could go from a time of no rain to a time when it will rain for 40 days and 40 nights.

I have read one web page which seemed reasonable, where the author suggested volcanic activity on the subsurface ocean ridges. The same author suggested a swarm of small ice comets entering our atmosphere as another scenario. This person presents some interesting theories, and offers actual observations which back up his theories:

<http://www.accuracyingenesis.com/flood.html>

One record for rain is 12 inches of rain to come down in 42 minutes in Holt, Missouri in 1947. Had that occurred today, global warming enthusiasts all over the world would point to global warming as the cause for such an astonishing event (as I write this, the great snowstorms of 2010 are being attributed to global warming, and recent flooding has also been said by Al Gore to be a result of global warming, which is apparently capable of causing just about anything).

If an unusually heated earth gave rise to the waters from the deep, this would have also pushed air upward, which would have opened the floodgates of the heavens.

Dr. Robert Dean has suggested that there were thousands of volcanic eruptions, which would have been related to the water coming from the deep; and then the volcanic ash in the air would have caused the rain to fall.⁶ This would have brought in the factor of particulate matter.

Obviously, we do not know if there are a mixture of natural and supernatural causes for these wells to burst open and for the rain to come down—nor do we know how the rain had been restrained in the past. We have no idea as to what factors restrained rain from falling and then, suddenly, it came down for 40 days. All we have is the Biblical record which tells us that water came from above and below the ground.

The theory which makes most sense to me is, there was a great deal of water vapor in the air for these 1600 years, but no particulate matter; and great earthquakes and volcanic explosions suddenly filled the atmosphere with particulates, causing the rain to fall.

⁶ Robert Dean's Genesis series lesson #045.

There are unusual weather events which still occur on this earth. *In Calama, Chile, no rain fell for 400 years, then, on February 10, 1972, the skies opened up during the mid-afternoon. Catastrophic floods and mudslides swept through that region.*⁷

God is not constrained by His creation; but there are times that He chooses to constrain Himself in what He does. I am personally of the view that many (not all) of the *miracles* of the Bible were the result of natural phenomena which God caused to come to pass at just the right time. This is not because I view God as less powerful than others do. For God to set things into motion so that we might pray one day for such and such, and the next day it comes to pass, is far more amazing than our prayers being answered through some earth-shaking miracle. A process of normal events involving the volition of hundreds or thousands of individuals along with cause and effect, which culminates in that which glorifies God is far more incredible than God snapping His fingers and causing a miracle to occur. It is astonishing that God can take events of history, with the complexity of billions of people all with their individual thoughts and actions, all with their own volition, combine this with a very complex set of physical laws for the earth and its atmosphere; and cause all of these things to come out as He wants them to come out. **And we know that, for those who love God, all things work together for good, for those who are called according to his purpose** (Rom. 8:28).

Furthermore, as I have pointed out, it is the remarkable lack of miraculous things in the flood narrative of the Bible which has caused this epic to endure and be a subject of discussion and disagreement, even today.

Gen. 7:6–10 Noah was six hundred years old when the flood of waters came upon the earth. And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood. Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah. And after seven days the waters of the flood came upon the earth.

For 6 or 7 days, the animals were loaded onto the ark, and after 7 days, the waters of the deluge begun to come upon the earth.

We are going to notice an odd thing in this chapter; the author seems to go over the same material 3 times. This will be explained a little later in this lesson.

Gen 7:11 In the six hundredth year of Noah's life, in the second month, in the seventeenth day of the month, in this day all the fountains of the great deep were broken into, and the windows of the [two] heavens were opened up.

It is fascinating that the author chose to be as precise as this, to note the month and the day. In the next chapter, this narrative will continue with precise dates and time periods. We will know exactly how long Noah and his family were in the Ark and exactly the time frame of every single event of the deluge.

Quite obviously, the only people who could recall something like this would have been Noah or one of his sons. Since this is all tied to Noah's age, Noah is probably the one writing these words (or remembering these things).

As has been previously discussed, man had a much great mental and physical capacity during the time of Noah than he does now, so it is not out of the question for Noah to have written the first 9 or 10 chapters of Genesis in his head, and for this to be taught from generation to generation. I would also not be surprised if there was a written language at this time as well as writing materials.

⁷From <http://www.infoplease.com/cig/weather/so-why-does-it-rain.html> accessed February 24, 2010. There are several dramatic rains of note on this page.

And so is the rain upon the earth forty a day and forty a night. Genesis 7:12 **And the rain was on the earth [for] 40 days and 40 nights.**

And it rained for 40 days and 40 nights.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the rain came down upon the earth forty days and forty nights.
Latin Vulgate	And the rain fell upon the earth forty days and forty nights.
Masoretic Text (Hebrew)	And so is the rain upon the earth forty a day and forty a night.
Peshitta (Syriac)	And the rain fell upon the earth for forty days and forty nights.
Septuagint (Greek)	And the rain was upon the earth forty days and forty nights.

Significant differences:

Thought-for-thought translations; paraphrases:

<i>The Message</i>	Rain poured for forty days and forty nights.
New Berkeley Version	...the rains gushed down upon the earth for 40 days and 40 nights.

Partially literal and partially paraphrased translations:

Beck's American Translation	...and for 40 days rain poured down on the earth.
<i>God's Word</i> ™	...and rain came pouring down on the earth for 40 days and 40 nights.
New Jerusalem Bible	And heavy rain fell on earth for forty days and forty nights.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And rain came down on the earth for forty days and forty nights.
JPS (Tanakh—1985)	(The rain fell on the earth forty days and forty nights.)
NET Bible®	And the rain fell ²⁰ on the earth forty days and forty nights.

Literal, almost word-for-word, renderings:

Concordant Literal Version	...and coming is the downpour on the earth forty days and forty nights.
English Standard Version	And rain fell upon the earth forty days and forty nights.
exeGesés companion Bible	And the downpour becomes on the earth forty days and forty nights.
LTHB	And the rain was on the earth forty days and forty nights.
<i>Young's Literal Translation</i>	...and the shower is on the earth forty days and forty nights.

The gist of this verse: The rain began and continued for 40 days.

Genesis 7:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 7:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
geshem (גֶּשֶׁם) [pronounced GHEH-Shem]	<i>rain, showers; violent rain, heavy shower</i>	masculine singular noun with the definite article	Strong's #1653 BDB #177
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *And the rain was on the earth...* Rain for this civilization was unknown. Water had come from below as a mist in the mornings. This is the first time there is actual rain.

Genesis 7:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ar ^e bâ'îym (מֵיְעַבְרָא) [pronounced ar ^e -BAW-ĠEEM]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'îym (מֵיְעַבְרָא) [pronounced ar ^e -BAW-ĠEEM]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
lay ^e lâh (לַיְלִיל) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

Translation: *...[for] 40 days and 40 nights.* The rain lasts for 40 days and 40 nights, as God had said.

Gen 7:12 *And the rain was upon the earth forty days and forty nights.*

If you will recall from Gen. 2:5, there had never been rain on the earth before (that there is no rain for all the antediluvian period only seems to be suggested by this verse). If there are a natural set of laws which God put into motion, which resulted in no rain for 1600 years and suddenly a 40 day rain, we do not know. We have already theorized some of what may have happened.

This is not a fable to teach us anything; the flood and Noah and his ark all really occurred. The Bible is very specific as to names and dates.

Chapter Outline

Charts, Maps and Short Doctrines

This also gives us a time table:

The Flood Time Table

- At Flood minus 120, God came to Noah and began to tell him what would occur 120 years in the future and what Noah had to do to prepare for it. Noah began to build the ark. He also probably began to establish an animal preserve on his property.
- Around F minus 100, Noah (who is already about 500 years old) began to have the children who would travel with him on the ark. We do not know whether he had other children, sons or daughters or not. However, it is due to this restricted gene pool that the age of man began to decline rapidly. Whereas man at one time lived to be nearly a millennium; he would almost immediately drop to 500 years old, and, in a few generations, to what our age is today. If you took any group of people and began to inbreed, there would be a lowering of the life expectancy of their children and children's children.
- At F minus 90, Noah's children begin to grow up and notice that Noah is the odd man out. Their father is building an ark and warning those around him of an impending flood. They apparently trusted Noah so much, even through their teens, that they believed him and remained with him.
- F minus 80: Very likely, after Noah had been working on this ark for 40 years or so, his sons began to help him finish the ark. Sometime around this time, these young men would marry, and it would not be out of the question for them to marry their sisters.
- We are now at F minus zero; Noah's children are fully grown, capable of making their own decisions, and are married. They are probably the only uncorrupted male flesh upon the earth. They are all around a hundred years old and about to enter the ark.

Chapter Outline

Charts, Maps and Short Doctrines

Now would be the time to deal with the extent and the location of the flood. The Hebrew word for flood is used only in connection with the Genesis flood and the Greek translation of the word is found only in connection with this flood (with the exception of Psalm 29:10). That means that this word does not tell us the extent or the location of the flood. Very likely it covers the entirety of the inhabited world, but we do not know how large that area is. We cannot assume that the flood took place in or around Mesopotamia. Such a thing is assumed because the rivers the Tigris and the Euphrates are mentioned. If this record is made by someone from the antediluvian era, then they would have no knowledge of the present day Euphrates and Tigris rivers. It has been the habit of man throughout all of human history to name a new area to which he has come after an old area from whence he came. Where Noah and the ark landed could have been thousands of miles away from where he began. The land where Noah was could have been in the middle of the Atlantic Ocean, totally submerged at this point in time. The flood carried over to other nearby portions of the earth, to the point where the ark did rest upon Mount Ararat and civilization began anew in the Mesopotamian area. The word translated *earth* can also mean *land*. *Heavens* also can mean the entire universe above us and it can refer to only that which goes from horizon to horizon. When all the earth and mountains under the heavens are covered by flood waters, this could refer to a continent off the coast of Europe or Africa, long since submerged. This land could have been low to the water to begin with, the mountains were not necessarily 14,000 feet high (or even 2000 feet high). It could have been laying upon a great body of water (throughout the world, there are bodies of water beneath the surface of the earth). The fountains of the deep refer to water coming from below. The windows of the heavens refer to water coming from above. The water came down with such force that the people and animals were engulfed between the waters and drown.

Wherever this area was, it was large enough to support a fairly large population (some have estimated that the earth's population at this time could have numbered in the billions).

I need to make clear that this is only a thought, a theory and there is nothing in the Bible which would substantiate this nor preclude it from the list of possible flood scenarios. Psalm 74:13 reads: **You divided the sea by Your strength and you broke the heads of the great sea creatures in the waters.** Such a passage to me suggests that there was a division of the waters took place after the floor (in fact, there are several verses in Psalm 74 which make this an ideal psalm to teach after Genesis 8. It would help to explain why we have not found irrefutable evidence of a Genesis flood in the mid-East and it may be the source of stories of the famous submerged continent Atlantis. There is no reason that this flood has to be the product of a natural series of events either. God can work within the confines of nature and outside those confines. God invented all the physical laws to which we are subject yet He is not. I do not mean in anyway to denigrate the great flood of Genesis or doubt God's ability to cover the entire earth with water. However, that is not necessarily the scenario presented here and we must go by the scenario presented to us in the Word. What we can be certain of is that this flood covered the mountains of the populated area of the earth, destroyed all the human and partially human beings and all of the animal upon the earth, and that there was an incredible amount of water brought from below as well as from above when the flood came. Whereas the days of restoration are likely 24 hours and whereas we can be fairly certain that there are no gaps in the Adamic line presented in Gen. 5; concerning this flood, the Bible does not allow us to be as dogmatic about its extent or its location. If such a theory is correct, then I should deal with man and his tendency to explore. Those who explore are primarily men. If there are any famous female sea captains, then I do not know their names. The population of the earth was composed primarily of human women and fallen angels and their progeny. Man, who would normally explore, was probably destroyed or killed. The fallen angels were far superior in every way to the human male and the violence upon the earth certain referred to murder and fighting. It is likely that the human males mostly perished during this time period. The fallen angels were content to cohabit with the beautiful human females and the half angelic creation was also similarly disposed. My point being is that these angelic beings, although they had been throughout the entire world in the past, had no need to build ships and travel from their general area. They were interested in the women and the women were right there.

Chapter Outline

Charts, Maps and Short Doctrines

Noah, his Family, and the Animals all Enter the Ark

In the same day the this entered Noah and Shem and Ham and Japheth (sons of Noah) and a woman of Noah and three of the women of his sons with them unto the ark;... Genesis 7:13

In this very same day, Noah entered into the ark; and Shem, Ham and Japheth (sons of Noah); and Noah's wife; and his son's three wives with them;...

On this very same day, Noah entered into the ark; along with Shem, Ham and Japheth (sons of Noah); and Noah's wife; and his son's three wives with them.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

In that same day entered Noah, and Shem, and Cham, and Yapheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him, into the ark:...

Latin Vulgate

In the selfsame day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark.

Masoretic Text (Hebrew)	In the same day the this entered Noah and Shem and Ham and Japheth (sons of Noah) and a woman of Noah and three of the women of his sons with them unto the ark;...
Peshitta (Syriac)	On that same 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 him, into the ark;...
Septuagint (Greek)	On that very day entered Noah, Shem, Ham, Japheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him into the ark.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	On that day Noah and his wife went into the boat with their three sons, Shem, Ham, and Japheth, and their wives.
New Berkeley Version	This is the date on which Noah, Shem, Ham and Japheth, his sons, also Noah's wife and the three wives of his sons along with them boarded the ark —...
New Life Bible	On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them, all went into the large boat.

Partially literal and partially paraphrased translations:

American English Bible	And it started on the very day that Noah, his woman, Shem, Ham, JaPheth (the sons of Noah and his woman), and their three women went into the chest with him.
Christian Community Bible	<i>On that same day Noah went into the ark, as well as Shem, Ham and Japheth, his sons, and his wife and his daughters-inlaw.</i>
God's Word™	On that same day Noah and his sons Shem, Ham, and Japheth, as well as Noah's wife and his three daughters-in-law went into the ship.
New Jerusalem Bible	That very day Noah and his sons Shem, Ham and Japheth boarded the ark, with Noah's wife and the three wives of his sons.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	In this same day Noah came into the box with Shem, Ham, and Japheth, the sons of Noah; Noah's woman; and the three women of his sons with them.
Ferar-Fenton Bible	At the close of that day ["That day" refers to the 15 th day of the month when Noah entered into the ark. —F.F.], Noah, along with.
HCSB	On that same day Noah along with his sons Shem, Ham, and Japheth, Noah's wife, and his three sons' wives entered the ark with him.
NET Bible®	On that very day Noah entered the ark, accompanied by his sons Shem, Ham, and Japheth, along with his wife and his sons' three wives [Heb "On that very day Noah entered, and Shem and Ham and Japheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him into the ark."].

Literal, almost word-for-word, renderings:

Concordant Literal Version	On this very day come Noah, and Shem, Ham, and Japheth, Noah's sons, and Noah's wife, and the three wives of his sons, with them, into the ark,...
Context Group Version	In the very same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's woman { or wife }, and the three women { or wives } of his sons with them, into the ark;...
English Standard Version	On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark,...
exeGeses companion Bible	In the same day Noach

and Shem and Ham and Yepheth the sons of Noah
and the woman of Noah
and the three women of his sons with them,
enter into the ark...

Hebrew Names Version

In the same day Noah, and Shem, Cham, and Yefet, the sons of Noah, and Noah's wife, and the three wives of his sons with them, entered into the teivah; ...

LTHB

In this same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, went into the ark;...

Young's Updated LT

In this same day went in Noah, and Shem, and Ham, and Japheth, sons of Noah, and Noah's wife and the three wives of his sons with them, unto the ark.

The gist of this verse:

It is on this day that Noah and his family entered into the ark.

Genesis 7:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘etsem (עצֶם) [pronounced géh-TSEM]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive	Strong's #6106 BDB #782
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

The b^eyth preposition, yôwm and hûw (with definite articles) mean *in this day, on this day*.

Translation: *In this very same day...* The day which we are talking about is the 17th day of the 2nd month. God came to Noah one week prior to this and told him, "Time to get everything loaded because the flood starts in 7 days."

Genesis 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; and is transliterated Shem</i>	masculine singular proper noun	Strong's #8035 BDB #1028

Genesis 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Owen forgets to mention this additional wâw conjunction.			
Hâm (חַם) [pronounced <i>hawm</i>]	<i>hot, sunburnt, brown; the Egyptian word means black; transliterated Ham; originally of a son of Noah and his ancestors; and later applied to Egypt</i>	proper noun, masculine	Strong's #2526 BDB #325
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Yepheth (יֶפֶת) [pronounced <i>YEH-fehth</i>]	<i>open, spacious; simple foolish, beguiled; and transliterated Japheth</i>	masculine singular proper noun	Strong's #3315 BDB #834
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine plural construct	Strong's #802 BDB #61
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Genesis 7:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine plural suffix	Strong's #854 BDB #85
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
têbâh (תֵּבַחַת) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: ...Noah entered into the ark; and Shem, Ham and Japheth (sons of Noah); and Noah's wife; and his son's three wives with them;... This may seem repetitious to you. First time I read this, I thought, "Heck, we know who all these people are." But the Bible is very careful to lay out the fact that Shem, Ham and Japheth are **Noah's** sons; that **Noah's** wife enters as well; and the wives of **his** sons. What are we being told? Those people associated with a mature believer⁸ are delivered with this supergrace believer. Now, they are obviously participating in all of this, although we are not given any details. But God is giving Noah direction, and these who are related to Noah follow his lead. But they are delivered through their association with Noah.

Application: If you love your family, then the best thing that you can do for them is enter into spiritual maturity. And, so there is no confusion, you will note that Noah is acting. That is, he is doing something. He is first spiritually mature, but now he is acting upon it. So let me put a bit of a burden upon you: once you begin to enter spiritual maturity, then you need to figure out what your spiritual gift is and use it. Most of the time, this is a very natural process, but, if you have been steadily taking in doctrine for 5 or 10 or 20 years, and you do not have a clue as to what your gift is, that is problematic. You may be burdened to pray for others; you may be burdened to give; you may want to do stuff around a church.

Application: We are all on a team. Think of it as a football team, if that helps. The people that we actually see, the football players who are on the field, only make up a small part of the team; and the entire team is not all who are involved, as there are numerous people involved in making all of this team work: the owners, the managers, those manning the concession stand, those who set up the website where you might go to buy tickets, and the team of janitors who go in after the fact and clean everything up, so that when you return, everything is clean. We have several missions: to evangelize the world, to learn Bible doctrine, to provide Bible doctrine for others; to support a local church; and to glorify God with our life and our decisions. That is what you and your team are doing; so, somewhere in all of that, you need to figure out who you are. God is not going to come to you and say, "Noah, you are going to build an ark." However, your entrance into spiritual maturity and the function of your spiritual gift is key to your life and to the lives of those whom you love.

Gen 7:13 In this same day [the day he rain began], Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, entered into the ark.

On the same day that the rain began, Noah and his family all entered into the ark. To see water come from below and fall down as rain—things which Noah and his family had never seen before, must have been quite amazing, if not a little frightening. Furthermore, the rain must have been tremendous. When I first moved to Texas and saw a few real storms (as compared to the few raindrops that fall in California), I was quite amazed, if not a little

⁸ R. B. Thieme, Jr. would use the term *supergrace believer*.

unnerved. What Noah and his family witness here is far greater than any storm you or I have been in—and, they had never even seen rain before.

...they and all the living thing to her kind and all the beast to her kind and all the lively creature the creeping upon the earth to his kind and all the bird to his kind, every bird, every wing.

Genesis
7:14

...they and all [wild] beasts according to their species, and all [domesticated] animals according to their species, and all small animals that creep upon the earth, and all birds according to their species—every flying creature of every [sort of] wing.

Noah’s family along with every kind of wild animal, every kind of domesticated animal, every sort of small animal that runs along the ground, and every sort of flying animal, whether bird, mammal or insect, entered into the ark.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...they, and every animal after his kind, and all cattle after their kind, and every reptile that creepeth upon the earth after his kind, and every fowl after its kind, every bird which flieth.
Latin Vulgate	...They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth, according to its kind, and every fowl according to its kind, all birds, and all that fly,...
Masoretic Text (Hebrew)	...they and all the living thing to her kind and all the beast to her kind and all the lively creature the creeping upon the earth to his kind and all the bird to his kind, every bird, every wing.
Peshitta (Syriac)	They and every beast after its kind and all the cattle after their kind and every creeping thing that creeps upon the earth after its kind and every fowl after its kind, every bird of every sort.
Septuagint (Greek)	And all the wild beasts after their kind, and all cattle after their kind, and every reptile moving itself on the earth after its kind, and every flying bird after its kind,...

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	They and every kind of animal-every kind of livestock, every kind that crawls on the ground, every kind of bird [LXX; MT every bird, every winged thing]-...
Contemporary English V. Easy-to-Read Version	They took along every kind of animal, tame and wild, including the birds. Those people and every kind of animal on the earth were in the boat. Every kind of cattle, every kind of animal that crawls on the earth, and every kind of bird were in the boat.
Good News Bible (TEV)	With them went every kind of animal, domestic and wild, large and small, and every kind of bird.
The Message	And with them every kind of wild and domestic animal, right down to all the kinds of creatures that crawl and all kinds of birds and anything that flies.
New Berkeley Version	...they and every kind of wild beast, of domestic animals, of every creature that creeps on the earth, and of winged bird.

Partially literal and partially paraphrased translations:

American English Bible	Also, all the wild animals (each of its kind), all the cattle (each of its kind), all the slithering animals that move on the earth (each of its kind),...
Beck's American Translation	...they and every kind of wild and tame animal, every kind of living thing that moves on the earth, every kind of fowl, every bird that flies.
Christian Community Bible	<i>All the animals according to their kind also entered into the ark, all the cattle, all the creeping things that crawl on the earth and all the birds according to their kind; all that flies and everything with wings.</i>
God's Word™	They had with them every type of wild animal, every type of domestic animal, every type of creature that crawls on the earth, and every type of bird (every creature with wings).
New American Bible	...together with every kind of wild animal, every kind of tame animal, every kind of crawling thing that crawls on the earth, and every kind of bird.
New Jerusalem Bible	...and with them every species of wild animal, every species of cattle, every species of creeping things that creep along the ground, every species of bird, everything that flies, everything with wings.
Revised English Bible	Wild animals of every kind, cattle of every kind, every kind of thing that creeps on the ground, and winged birds of every kind—.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	They, and all kinds of life, all kinds of animals, all kinds of reptiles creeping over the land, all kinds of birds, and all fowls of all wings...
Bible in Basic English	And with them, every sort of beast and cattle, and every sort of thing which goes on the earth, and every sort of bird.
Ferar-Fenton Bible	...they themselves and all the animals according to their species, and all the cattle, according to their species, and all the crawlers upon the earth, by their species, and all birds by their species, every bird of every wing.
HCSB	They <i>entered it</i> with all the wildlife according to their kinds, all livestock according to their kinds, every creature that crawls on the earth according to its kind, all birds, every fowl, and everything with wings according to their kinds.
Judaica Press Complete T.	They, and every beast after its kind, and every domestic animal after its kind, and every creeping thing that creeps on the earth after its kind, and every fowl after its kind, every bird of every wing.
NET Bible®	They entered [The verb "entered" is not in the Hebrew text, but is supplied in the translation for stylistic reasons.], along with every living creature after its kind, every animal after its kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, everything with wings [Heb "every bird, every wing."].
NIV, ©2011	They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	They and every [wild] beast according to its kind, all the livestock according to their kinds, every moving thing that creeps on the land according to its kind, and every fowl according to its kind, every winged thing of every sort.
Concordant Literal Version	...they, and every living animal for its from-kind, and every beast for its from-kind, and every moving animal moving on the earth for its from-kind, and every flyer for its from-kind, every bird of every wing.
<i>Emphasized Bible</i>	...they, and all the wild-beasts after their kind and all the tame-beasts after their kind, and all the creeping things that creep on the earth after their kind,—and all the birds after their kind, every bird of every wing.

English Standard Version ...they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature.

exeGeses companion Bible ...- they and every live being in species
and all the animals in species
and every creeper creeping on the earth in species
and every flyer in species
- every bird of every wing:...

World English Bible ...they, and every animal after its kind, all the cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.

Young's Updated LT ...they, and every living creature after its kind, and every beast after its kind, and every creeping thing that is creeping on the earth after its kind, and every fowl after its kind, every bird--every wing.

The gist of this verse: Along with Noah's family, every animal entered into the ark.

Genesis 7:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hêmmâh (הֵמָּה) [pronounced haym-mawh]	they, those; themselves; these [with the definite article]	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced khay-YAWH]	living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands	substantive; feminine singular noun; can be used in a collective sense; with the definite article	Strong's #2416 BDB #312
lâmed (ל) [pronounced le]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
mîyn (מִיִּן) [pronounced meen]	kind, sort, species	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean according to its [own] kind, according to its species.

Translation: ...they and all [wild] beasts according to their species,... Every sort of animal imaginable went with Noah's family into the ark. In those days, they did not classify them as being mammals, reptiles, amphibians, etc. as we do. Now, even though this seems primitive, we classify both gorillas and mice as mammals.

In this particular phrase, it appears as though we are simply talking about the wild beasts, those which were not domesticated.

As has been said before, we do not know how this was done. Did the animals just appear and follow Noah and his sons onto the ark. Were they collected over a period of time, and the most controllable pairs were taken aboard the ark. We think, for instance, of full-grown lions or elephants, and wonder how they were fed and controlled. However, Noah and his family could have also led recently-weaned cubs and recently-weaned calves onto the ship. The Bible does clearly states that they enter into the ark with Noah (v. 9). That suggests that even the wild beasts were controllable (which is something that we observe in circuses). How much of this was supernatural; how much of this was done through trading or people simply bringing animals to Noah to make sport of him, we don't know.

Genesis 7:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species*.

Translation: ...and all [domesticated] animals according to their species,... As we would expect, domesticated animals were fairly easy to control and they entered the ark easily and willingly, as a shepherd leads his sheep about.

Genesis 7:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Genesis 7:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
remes (רִמָּס) [pronounced REH-mes]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular noun with the definite article	Strong's #7431 BDB #943
<p>We are dealing with the smaller creatures who have four feet or more and are close to the ground, e.g., lizards, snakes, worms, mice, crabs, etc. It is used at least once of a sea animal in Psalm 104:25.</p> <p><i>The Greek word that we have translated as 'slithering animals' herein, is herpeton. it is where the English word reptile comes from, as does herpetology - a study of reptiles. However, from the context, we (the translators) have concluded that the Bible wasn't using this word to refer to the specific cold-blooded animal variety, but to the characteristic of slithering or crawling on the ground. This fact is born out by the types of animals that the IsraElites were forbidden to eat (in the book of Leviticus), and listed among the herpeton are insects, weasels, and mice. So in most instances, we have rendered the word herpeton as slithering animals (or creatures).</i></p> <p><i>We have taken a similar liberty with the Greek word peteina, which is usually translated birds, but it literally means winged creatures, because bats are listed among them in Leviticus.</i></p> <p><i>So, whereas modern science may have grouped all animals into types, such as mammals, reptiles, birds, amphibians, insects, fish, etc, the Bible groups them into flying creatures, wild animals, cattle, slithering things, and things that live in (or come from) the water. This difference doesn't appear to be the result of a lack of recognition on the part of Bible writers of basic animal types, but rather, it stems from the ways they were grouped by ancient peoples to describe all possible animal species.⁹</i></p>			
rāmas (רָמַס) [pronounced raw-MAHS]	<i>the creeping thing, that moves lightly, moving about, that glides [bustles [about]; is animated], the active [thing, creature]; it carries the implication of surreptitiously moving about.</i>	Qal active participle with the definite article	Strong's #7430 BDB #942
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
lāmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
mīyn (מִינ) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species.*

⁹ From http://www.2001translation.com/Genesis.htm#_Reptiles_or_Slithering_Animals? accessed September 1, 2012.

Translation: ...and all small animals that creep upon the earth,... Whereas we have been trained to think of a mouse as related to a giraffe, it is not so with Abraham and the people of that era. There were all of these small animals that seemed to scurry along the ground, like rats, lizards, and, perhaps beetles; and these smaller animals were classified loosely under the term *remes* (רִמָּסִים) [pronounced *REH-mes*], which is discussed in greater detail above in the Hebrew exegesis.

Genesis 7:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘ôwph (עוֹפִיּוֹת) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form; with the definite article	Strong's #5775 BDB #733
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species*.

Translation: ...and all birds according to their species... Using the exact same formula as found in the previous three instances, we have the birds here according to their species. This is probably a term which can refer only to birds, but can also incorporate all flying creatures, including bats and locusts.

Genesis 7:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
tsippôwr (צִפּוֹרִים) [pronounced <i>tsihp-POOR</i>]	<i>small bird, sparrow; bird [singular, collective sense]; fowl, birds</i>	feminine singular noun	Strong's #6833 BDB #861

This is the first occurrence of this word in Scripture.

kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
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Genesis 7:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kânâph (כַּנָּף) [pronounced kaw-NAWF]	<i>wings</i> of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the <i>extremity of a garment</i> (Deut. 22:12, 30 Ruth 3:9)	feminine singular noun	Strong's #3671 BDB #489

Just as a bird's wing sticks out from the torso of the bird; so also the end of Samuel's robe was away from his body. Or, as the wing of a bird flaps, so did the extremity of Samuel's robe. This is the connection between the two meanings.

Translation:...—every flying creature of every [sort of] wing. Although the word used above for birds is applied to small birds, it is possible that it can be applied to all flying creatures. Early animal lovers perhaps began to distinguish flying animals according to their wings.

It takes a very special kind of person to deal with animals. We may reasonably assume that some of Noah's three sons and their wives were animal lovers and that this 120 years spent building the ark also involved collecting and breeding animals. This seems more reasonable to me than God simply leading all of the animals to Noah's family, because they would have to care for these animals over a period of a year, care for these animals aboard this ark. So, it would make sense that they had trained for this.

And so they come unto Noah unto the ark, two, two from all the flesh which in him [is] a breath of lives.

Genesis
7:15

Consequently, they came unto Noah into the ark, two [by] two from all flesh in which [lit., which in him] [is] the breath of lives.

Consequently, these animals all came unto Noah and went into the ark, in pairs, from every living animal in nature.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And they entered to Noah into the ark, two and two of all flesh in which was the breath of life.
Latin Vulgate	...went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.
Masoretic Text (Hebrew)	And so they come unto Noah unto the ark, two, two from all the flesh which in him [is] a breath of lives.
Peshitta (Syriac)	They went with Noah into the ark, two and two of all flesh in which there is the breath of life.
Septuagint (Greek)	...went in to Noah into the ark, pairs, male and female of all flesh in which is the breath of life.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy-to-Read Version	Noah took a male and a female of every living creature with him, ... All these animals went into the boat with Noah. They came in groups of two from every kind of animal that had the breath of life.
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Good News Bible (TEV) <i>The Message</i>	A male and a female of each kind of living being went into the boat with Noah,... They came to Noah and to the ship in pairs--everything and anything that had the breath of life in it,...
New Berkeley Version	Of all living, breathing creatures they came to Noah in the ark two by two, male and female, as God had ordered him.
New Century Version	Every creature that had the breath of life came to Noah in the boat in groups of two.
New Living Translation	Two by two they came into the boat, representing every living thing that breathes.

Partially literal and partially paraphrased translations:

American English Bible	...and all the winged creatures (each of its kind) went inside the chest to Noah, in pairs of males and females...everything that had the breath of life.
<i>God's Word</i> ™	A pair of every living, breathing animal came to Noah to go into the ship.
New Jerusalem Bible	One pair of all that was alive and had the breath of life boarded the ark with Noah,...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	...came two by two at Noah into the box from all flesh with the spirit-wind of life in it.
Ferar-Fenton Bible	There also came to Noah into the Ark two by two, from all the creatures which have animal breath.
HCSB	Two of all flesh that has the breath of life in it entered the ark with Noah.
JPS (Tanakh—1985)	They came to Noah into the ark, two each of all flesh in which there was breath of life.
NET Bible®	Pairs [Heb "two two" meaning "in twos."] of all creatures [Heb "flesh."] that have the breath of life came into the ark to Noah.
NIV – UK	Pairs of all creatures that have the breath of life in them came to Noah and entered the ark.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming are they to Noah into the ark, pair by pair, of all flesh, which has in it the spirit of the living.
English Standard Version	They went into the ark with Noah, two and two of all flesh in which there was the breath of life.
World English Bible	They went to Noah into the ark, by pairs of all flesh with the breath of life in them.
Young's Updated LT	And they come in unto Noah, unto the ark, two by two of all the flesh in which is a living spirit.

The gist of this verse: A pair of every kind of animal in which there was the breath of life came to Noah.

Genesis 7:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person plural, Qal imperfect	Strong's #935 BDB #97

Genesis 7:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Nôach (חַי) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
têbâh (תֵּבַח) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: *Consequently, they came unto Noah into the ark,...* This suggests that these animals had been trained and/or this was a supernatural control exerted by God. They automatically paired up, they did not fight or attack the other animals (we do not know if they ate one another at this time), and they came unto Noah and went into the ark.

Genesis 7:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, they mean <i>from all...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14).			
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142

Translation: *...two [by] two from all flesh...* The repetition of the word *two, a pair* simply indicates that they walked by twos into the ark. Every kind of animal was represented here.

Genesis 7:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
bē (בְּ) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
rûwach (רוּחַ) [pronounced ROO-ahkh]	wind, breath, spirit, apparition	feminine singular construct	Strong's #7307 BDB #924

The Greek word pneuma (as in pneumonia, a breathing disease) means breath or wind - the movement of air. In other Bible translations, this word is often translated as spirit or ghost, as in Holy Spirit or Holy Ghost. However, spirit is just a shortened form of the Latin word spiritu, which just means breath in Latin. And ghost conveys another meaning altogether.

In the Bible, the most common use of the word pneuma is to convey the idea of a force that can't be seen, such as breath or wind. And the problem with translating it as spirit or ghost, is that those words have been given religious meanings that aren't implied by the Greek texts.

*Therefore, to prevent confusion, the Greek word pneuma is frequently translated as breath herein. However, there are exceptions, as in instances where the Bible refers to demons as 'spirits.' Translating pneuma as breath in these cases, although correct, might just be confusing. There are also places where we have left pneuma translated as spirit, when the word implies a person's tendency (or spirit). And, since the nuance implied by the word spirit in the English language (an unseen power) is correct, we recently changed back to translating pneuma as spirit in several places, when referring to God's Holy Spirit. However, recognize that pneuma is often best defined by calling it [God's] Holy Breath. For an example, see the Note *Worshiping God In Spirit and Truth*.*

Another important use of the word pneuma is in the phrase, 'Breath of Life.' This phrase appears to mean more than just breathing, for it seems to refer to the entire mechanics of life itself. It's the unseen force of life for all creatures. It's what makes each cell alive. However, nowhere does the Bible describe the 'pneuma' as immortal, nor is it the same as the soul (a breathing thing), so it can (figuratively) 'return to God' at death,' because all hope of future life depends on God and His promise of a resurrection.

Note in particular how the term Breath is used at Job 27:3, where Job spoke of God's Breath or Spirit. For there he asked, 'Does the Breath of the Divine One remain in my nose?' As you can see from his application of this word, pneuma obviously referred to God's Breath, not to a person or to an unseen force. He was talking about that which comes from God and which caused him (Job) to breathe. the Breath of Life.

It is interesting that at Genesis 6:3, God said concerning the wicked people on earth before the Downpour: 'I won't allow My Breath to stay with these men through the age, for they are fleshly.' In Greek that reads, 'Ou me katameine to pneuma mou en tois anthropois toutoiseis ton aiona, dia ai einai autous sarka,' or, 'Not not should stay the Breath Mine with these men the age through, their being flesh.'

While the words Breath Mine (pneuma mou) here can refer to God's Holy Breath, it seems more likely that He is referring to the breath of life that He gave to Adam. So it appears as though what God was saying here, is that the breath of life (of the people of that age) would be removed prematurely. However, since God referred to it as 'My Breath,' there may be a link implied between God's Holy Breath and the breath of life. For more information, see the linked document, 'The Powers of God's Holy Spirit.'

However, when Jesus died (as the words recorded at John 19:30 say), 'he hung his head and gave up the

Genesis 7:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<i>breath'</i> (gr. <i>kai klinas ten kephalen paredoken to pneuma, or, and inclined his head giving/up the breath</i>). In this case, the obvious reference is to 'the breath of life,' or that force which gave him life as a human.			
From: http://www.2001translation.com/Genesis.htm#_Breath accessed September 1, 2012.			
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive	Strong's #2416 BDB #313

Translation: ...in which [lit., *which in him*] [is] the breath of lives. If the animal breathed, then it was among the animals who came into the ark with Noah and his family. This would have excluded whales and dolphins, I assume; and possibly sea turtles.

Gen 7:14–15 They went in, and every animal [lit., *living creature*] after its kind, and all the cattle after their kind, and every moving thing that moves upon the earth after its kind, and every fowl after its kind, every bird of every sort. And they went in to Noah into the ark, two and two of all flesh, in which is the breath of life.

As we have seen previously, the author of Genesis gives us the basic information and then goes back over this information. In vv. 7–10, Noah and his family and the animals go into the ark, beginning 7 days before the flood (as warned by God). In the first section, the time frame for loading the animals is given. In this 2nd section, what is emphasized is, these are the things with the breath of life in them. Those animals which breathe oxygen and live on land are the ones which Noah is specifically saving.

Kind is probably similar to our term *genus*, so that Noah did not bring a Zebra, a donkey and a horse into the ark, but whatever animal which is their common ancestor (we know by the breeding of dogs that we are able to develop a lot of very specific and different characteristics of different dog breeds, and that this is accomplished over a relatively short period of time (in less than 1000 years for dogs, if my memory of dog breeding history is correct).

I have mentioned Woodmorappe's book on several occasions. He also cited various studies which deal with a small founding population, speciation and inbreeding. Single-pair founders is not simply a theoretical possibility, but an established fact. Many bird populations in Australia were started with a single pair of birds. He lists several instances of just a few founders of this or that animal beginning an entire population in a new area. For instance, the American Gray Squirrel as started by one pair of founders in Victoria, Australia; as was the rock wallaby in Hawaii and rabbits in the Balearic Islands, etc. When there is abundant food and space and a lack of competition for that food and space, there can be explosive population growth rates (we will deal with the food situation in another lesson).

There are studies which show that many animals have a built-in mechanism to take advantage of empty niches, and therefore, to adapt quickly to a new environment. We have real examples of dramatic population growth of specific animals. The Collared Dove began in Britain as 4 birds and grew to at least 19,000 in 9 years. The same is true of larger animals (although the population growth is not quite as dramatic, of course. 5 feral cattle grew to 1500 on the Amsterdam Island in 60 years, despite non-ideal conditions. Woodmorappe gives many examples, and cites the studies from which these examples came. Again, I don't know that this book would really appeal to many people, unless you want to examine the reasonableness of Noah's flood. Woodmorappe takes pretty much every aspect of this event and looks at related studies which have been done, which prove that almost every aspect of Noah's ark, whether stated specifically or not, is within the realm of possibility. He also examines the problems of inbreeding and the ability of an animal to form new species over a relatively short period of time.

And the ones entering, male and female from all flesh, went in as which commanded him Elohim. And so shuts in Y^ehowah in him.

Genesis
7:16

And those entering, the males and females from every animal species [lit., *from all flesh*], went in [to the ark], just as Elohim had commanded him. Then Y^ehowah shut him in [lit., *shut in him*].

Just as God had commanded, every male and female from every animal species went into the ark. Once they were all in, God shut the door behind them.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And they coming entered, male and female, of all flesh unto him, as the Lord had instructed him; and the Word of the Lord covered over the door of the ark upon the face thereof. [JERUSALEM. And the Word of the Lord was merciful upon him.] I do not know if that is in addition to what is found in the targum of Onkelos or not.
Latin Vulgate	And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.
Masoretic Text (Hebrew)	And the ones entering, male and female from all flesh, went in as which commanded him Elohim. And so shuts in Y ^e howah in him.
Peshitta (Syriac)	And they that entered, males and females of every living thing went in, as God had commanded him. Then the LORD shut him in.
Septuagint (Greek)	And they that entered went in male and female of all flesh, as God commanded Noah, and the Lord God shut the ark outside of him.
NETS (Greek)	And those that were coming in, male and female of all flesh, entered as God had commanded Noe. And the Lord God closed the ark apart from him [i.e., <i>Noe</i>].
Brenton's Septuagint	And they that entered went in male and female of all flesh, as God commanded Noe, and the Lord God shut the ark outside of him.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Male and female of every creature went in, just as God had commanded him. Then the Lord closed the door behind them [Heb lacks the door.].
Contemporary English V.	...just as God had told him to do. And when they were all in the boat, God closed the door.
Easy English	All those were male and female *creatures from all the kinds that were living. And they went into the *ark, as God had given the command to Noah. And then the *Lord shut Noah in.
Easy-to-Read Version	All these animals went into the boat in groups of two, just like God had commanded Noah. Then the Lord closed the door behind him.
Good News Bible (TEV)	...as God had commanded. Then the LORD shut the door behind Noah.
New Berkeley Version	Then the LORD closed the entrance behind him.

Partially literal and partially paraphrased translations:

American English Bible	Males and females of all flesh went inside, just as God commanded Noah; then Jehovah God closed the chest from the outside.
Christian Community Bible	<i>And they that went in were male and female just as God had commanded.</i> Then Yahweh closed the door on Noah.

NIRV Everything happened exactly as God had commanded Noah. Then the Lord shut him in.
 New Jerusalem Bible ...and those that went aboard were a male and female of all that was alive, as God had commanded him. Then Yahweh shut him in.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Male and female of all flesh came to him as God commanded. Yahweh enclosed them.
 Bible in Basic English Male and female of all flesh went in, as God had said, and the ark was shut by the Lord.
 Ferar-Fenton Bible Thus they came male and female of all creatures, as God had directed them; and the LORD shut him inside.
 HCSB Those that entered, male and female of all flesh, entered just as God had commanded him. Then the LORD shut him in.
 JPS (Tanakh—1985) Thus they that entered comprised male and female of all flesh, as God had commanded him. And the LORD shut him in.
 NET Bible® Those that entered were male and female [Heb "Those that went in, male and female from all flesh they went in."], just as God commanded him. Then the LORD shut him in.

Literal, almost word-for-word, renderings:

The Amplified Bible And they that entered, male and female of all flesh, went in as God had commanded [Noah]; and the Lord shut him in and closed [the door] round about him.
 Concordant Literal Version And those coming, male and female of all flesh, come as the Elohim instructs him. And closing the ark is Yahweh Elohim about him.
 English Standard Version And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.
 exeGeses companion Bible And going in,
 they go in male and female of all flesh,
 as Elohim misvahed him:
 and Yah Veh shuts him in.
 Green’s Literal Translation And those going in went in male and female of all flesh, as God had commanded him. And Jehovah shut him within.
 World English Bible Those who went in, went in male and female of all flesh, as God commanded him; and Yahweh shut him in.
 Young’s Updated LT And they that are coming in, male and female of all flesh, have come in as God has commanded him, and Jehovah does close it for him.

The gist of this verse: Every animal went into the ark, just as God commanded Noah. Then God closed the door behind them.

Genesis 7:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong’s # BDB #251

Genesis 7:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	<i>the one entering [coming, going, advancing] [in]; he who enters [goes, comes (in)]</i>	masculine plural, Qal active participle with the definite article	Strong's #935 BDB #97
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
n ^e qêbâh (נִקְבָּה) [pronounced n ^e -kay ^b -AW]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun:	Strong's #5347 BDB #666

Translation: *And those entering, the males and females...* There seems to be some repetition here, and some believe that it is two different accounts of the ark woven together (which is a distinct possibility). The theme of *by twos* continues, but with the emphasis upon their pairing being *male and female*.

Genesis 7:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, they mean <i>from all...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Gen. 3:14).			
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person plural, Qal perfect	Strong's #935 BDB #97

Translation: *...from every animal species [lit., from all flesh] went in [to the ark],...* The Hebrew has *from all flesh* here; which simply indicates that these animals were taken from every species.

As has been discussed, there are probably related animals who were not brought on board. That is, there may have been two horses but not two zebras, the genetic ability to produce a zebra would have been in the horse (or vice versa).

Genesis 7:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this for example.			
tsâvâh (צִוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
'êth (אֵת) [pronounced ayth]	<i>him; untranslated mark of a direct object; occasionally to, toward</i>	affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...just as Elohim had commanded him. All this came about because God commanded Noah. We have the 3rd person masculine singular suffix, which indicates that God commanded Noah and not the animals. Again, God may have had something to do with getting those animals aboard; and maybe they were trained. But ultimately, this is because God commanded Noah and Noah did what God told him to do.

All angels, fallen and elect, would be observing this. For 120 years, they watched Noah and his sons build the ark and collect animals (the latter being an assumption on my part).

Genesis 7:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâgar (סָגַר) [pronounced saw-GAHR]	<i>to shut up, to close up</i>	3 rd person masculine singular, Qal imperfect	Strong's #5462 BDB #688
The Greek adds, <i>from without, from outside</i> .			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Genesis 7:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

The Greek adds the accusative of *the ark* at the end of this sentence.

Translation: Then Y^ehowah shut him in [lit., *shut in him*]. The idea of shutting Noah in mean that the Second Member of the Trinity did not just close the door that Noah had made, but then He covered it over with pitch or asphalt in order to make it watertight. Noah would have been doing the same thing from the inside.

Although this narrative does not include each and every detail; and we certainly do have some questions and discussion; there are many details which this narrative explains, such as, how did Noah get into the ark and close the door and make it watertight. In this, God the Son participated.

Now it sounds as though Noah and his family entered the ark on the day that it began to rain and flood. I have also noticed that this author has become rather repetitive. Vv. 6–10 give us an overview. Then this story is basically repeated in vv. 11–24 but with more details. The door could be opened from the inside and only closed from the outside. God—Jesus Christ—closed the door behind Noah.

In my thinking concerning this flood, I have thought that earthquakes and falling and rising lands would be possible. I have thought that some mountain ranges could have been formed due to this flood. Others before have had the same thoughts, but there is not agreement here with the geologists. However, it would be helpful at this time to note a reading from the Psalms: *He [Yahweh] appointed [to] the earth its fixed, established place [i.e., its orbit] so that it would not totter [or, be shaken] forever and ever. The sea as with a garment, You covered with it. The waters were standing above the mountains. At Your rebuke, they fled; at the sound of Your thunder, they hurried away. The mountains rose, the valleys sank down to the place which You had established for them. You set a boundary that they may not pass over; that they may not return to cover the earth.* (Psalm 104:5–9). This portion of Psalm 104 belongs to the restoration of the earth or to the flood. Under restoration, the angelic host had inhabited the earth but they destroyed it with their partying. God froze the earth in an ice pack (this is the ice age) and later restored it. At the time of restoration, there were major changes in the earth's surface; the valleys sunk lower and the mountains rose higher. However, we have a parallel situation with the flood. Due to the angelic host living upon the earth again, God covered the earth (or at least the inhabited portion of the earth) with water. At the proper time, the waters receded and it is possible (but I would not stake my theological life upon it) that the valleys sunk again and the mountains rose even further. However, v. 9 seems to indicate that we are speaking of the Genesis flood here because the writer says *that they might not return to cover the earth*. After the ice age, the waters did return and covered at least a portion of the earth.

Cover in Psalm 104:6 is in the Piel perfect, meaning that this was an intensive, completed action. The process of covering was not a gentle occurrence, but could refer to the destruction of a flood or to the desolation of an ice age. However, it has a third person, masculine singular suffix where we would expect a feminine suffix to correspond with the *earth*. The only masculine singular anywhere around is *garment*.

Gen 7:16 And they that entered, went in male and female of all flesh, as God had commanded him. And Jehovah closed up behind him.

Jesus Christ, the revealed member of the Godhead, was the One who shut the door behind them. Whether our Lord played a part in loading the ark, we do not know. Had Noah and his family collected and raised animals, this would not have been necessary. I would think it would be likely that Jehovah Elohim would have also applied a layer or two of pitch on the door in order to seal it. We may reasonably see this as Jesus putting His seal of

approval on the ark. As we have previously discussed, the covering of pitch is a symbol of atonement, where our sins are merely covered over temporarily (we studied the [Doctrine of Atonement](#) back in [Lesson #39](#)).

It may seem as if the author is rambling, but that is because we tend to think in a linear fashion—we tend to place things in chronological order. God the Holy Spirit, Who is not confined to time, and Who perceives all the events of time all at once, rather than as successive events, does not think in terms of chronology. However, there is great organization to be found in this 7th chapter of Genesis.

This is organized so that we first see Noah and his family; then the animals that they save, and then the destructive rains which come down.

The Organization of Genesis 7

You will note there will be a 3-fold repetition throughout this chapter:

Noah and his family

The animals which Noah preserves

The judgment of God; the rain and waters which God brings to cleanse the earth.

God's warnings to Noah:

Then the Y^ehowah said to **Noah**, "Go into the ark, you and all your **household**, for I have seen that you are righteous before me in this generation.

Take with you seven pairs of all clean **animals**, the male and his mate, and a pair of the **animals** that are not clean, the male and his mate, and seven pairs of the **birds of the heavens** also, male and female, to keep their offspring alive on the face of all the earth.

For in seven days I will send **rain** on the earth forty days and forty nights, and every living thing that I have made **I will blot out** from the face of the ground."

And Noah did all that Y^ehowah had commanded him.

The timing in which this all took place.

Noah was six hundred years old when the flood of waters came upon the earth. And **Noah and his sons and his wife and his sons' wives** with him went into the ark to escape the waters of the flood.

Of clean **animals**, and of **animals** that are not clean, and of **birds**, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah.

And after seven days the waters of the **flood** came upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. And **rain** fell upon the earth forty days and forty nights.

God fulfills His promises and warnings:

The Organization of Genesis 7

On the very same day **Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons** with them entered the ark,

they and every **beast**, according to its kind, and all the **livestock** according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every **bird**, according to its kind, every winged creature. They went into the ark with Noah, two and two of all flesh in which there was the breath of life. And those that entered, male and female of all flesh, went in as God had commanded him. And the Y^ehowah shut him in.

The **flood** continued forty days on the earth. The **waters** increased and lifted up the ark, and it rose high above the earth. The **waters** prevailed and increased greatly on the earth, and the ark floated on the face of the waters. And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. The waters prevailed above the mountains, covering them fifteen cubits deep. And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind. Everything on the dry land in whose nostrils was the breath of life died. **He blotted out every living thing that was on the face of the ground**, man and animals and creeping things and birds of the heavens. They were blotted out from the earth.

Only Noah was left, and those who were with him in the ark. And the waters prevailed on the earth 150 days.

You will note the two verses in this chapter which do not fit into this pattern, and so they stand out:

And Noah did all that the Y^ehowah had commanded him. This was incorporated into the 3-fold narrative. And: Only Noah was left, and those who were with him in the ark. And the waters prevailed on the earth 150 days.

The final verse is an abbreviation or a summary of this 3-fold organization of chapter 7: **Noah, his family**, and the **animals** are delivered in the ark; and the **rains** then come down.

This leaves us with one verse that stands out from all of the others (and was later incorporated into the narrative):

And Noah did all that the Y^ehowah had commanded him.

The key to all of this coming to pass as it did is, Noah's obedience and Noah's action.

However, far more intricate than this is how Gen. 6–8 were organized. That is nothing short of amazing, and it will be covered in a future lesson.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

In the previous lesson, we touched on the final verses of this chapter, and the pattern which the writer had developed throughout this chapter.

What we will find to be remarkable, as we continue the Biblical flood narrative, is just how unremarkable this narrative is. Given the cataclysmic event before us, the language and description is rather low-key and understated.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The Flood

And so is a flood forty a day upon the earth; and so multiplies the waters; and so they lift up the ark; and so she raises up from above the earth.

Genesis
7:17

The flood is on the earth [for] 40 days and the waters increased [greatly]. They [the waters] lifted up the ark, and it [the ark] raised up from over the earth.

The rain continued on the earth for 40 days and the waters increased significantly. These waters lifted up the ark, which was raised up far above the ground.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And there was a flood forty days upon the earth, and the waters were multiplied and bore up the ark, and it was lifted from the earth.
Latin Vulgate	And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.
Masoretic Text (Hebrew)	And so is a flood forty a day upon the earth; and so multiplies the waters; and so they lift up the ark; and so she raises up from above the earth.
Peshitta (Syriac)	And the flood lasted forty days upon the earth; and the waters increased and bore up the ark so that it was lifted up above the earth.
Septuagint (Greek)	And the flood was upon the earth forty days and forty nights, and the water abounded greatly and bore up the ark, and it was lifted on high from off the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The flood remained on the earth for forty days. The waters rose, lifted the ark, and it rode high above the earth.
Contemporary English V.	For forty days the rain poured down without stopping. And the water became deeper and deeper, until the boat started floating high above the ground.
Easy-to-Read Version	Water flooded the earth for 40 days. The water began rising and lifted the boat off the ground.
Good News Bible (TEV)	The flood continued for forty days, and the water became deep enough for the boat to float.
New Berkeley Version	For 40 days the flooding continued on the earth. The waters mounted and lifted the ark so that it rose from the ground. The floating structure is rightly called "ark" because it was no sailing ship; it had no destination at some harbor. It was probably built with square corners, simply to float.
New Life Bible	The flood came upon the earth for forty days. The water got deeper and raised up the large boat so that it was lifted above the earth.
New Living Translation	For forty days the floodwaters grew deeper, covering the ground and lifting the boat high above the earth.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, the Downpour continued on the earth for forty days and forty nights, and the water got so deep that it lifted the chest high above the ground.
God's Word™	The flood continued for 40 days on the earth. The water increased and lifted the ship so that it rose high above the ground.
New Jerusalem Bible	The flood lasted forty days on earth. The waters swelled, lifting the ark until it floated off the ground.
Revised English Bible	The flood continued on the earth for forty days, and the swelling waters lifted up the ark so that it rose high above the ground.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The flood was forty days over the land. The waters multiplied and lifted the box, uplifting it above the land.
Bible in Basic English	And for forty days the waters were over all the earth; and the waters were increased so that the ark was lifted up high over the earth.
Ferar-Fenton Bible	The downrush continued forty days upon the earth; and the waters swelled and lifted up the Ark, and raised it from off the land.
NET Bible®	The flood engulfed the earth for forty days. As the waters increased, they lifted the ark and raised it above the earth.
New Heart English Bible	The flood was forty days on the earth. The waters increased, and lifted up the ship, and it was lifted up above the earth.
NIV – UK	For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The flood [that is, the downpour of rain] was forty days upon the earth; and the waters increased and bore up the ark, and it was lifted [high] above the land.
oncordant Literal Version	And coming is the deluge forty days and forty nights on the earth. And increasing are the waters, and lifting up the ark, and it is high above the earth.
Context Group Version	And the flood was forty days on the land { or earth }; and the waters increased, and bore up the ark, and it was lifted up above the land { or earth }.
English Standard Version	The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth.
exeGesés companion Bible	And so be the flood, forty days on the earth; and the waters abound and bear the ark and lift it above the earth:...
LTHB	And the flood was on the earth forty days. And the waters increased, and bore up the ark, and it was lifted up above the earth.
<i>Young's Literal Translation</i>	And the deluge is forty days on the earth, and the waters multiply, and lift up the ark, and it is raised up from off the earth.

The gist of this verse: The rain kept falling for 40 days, and the waters continued to multiply (which included coming from underground), and they lifted up the ark until it was far above the ground.

This narrative is very typical for the Hebrew. We have several wâw consecutives each with an imperfect verb. The subjects are all of a very specific number and gender, so affixing the subject to the verb is quite easy in this verse.

To remind you, when there are wâw consecutives with string together a number of imperfect verbs, we are following a narrative along in logical and/or chronological order. Now and again, some events may overlap or be coterminous with previous events; but, in general, in a narrative, we have four things, one which follows the other.

Genesis 7:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 7:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
mabbûwl (לִּזְבַּח) [pronounced mahb-BOOL]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun with the definite article	Strong's #3999 BDB #550
'ar ^e bâ'yim (מֵעֶבְרָא) [pronounced ar ^e -BAW-GEEM]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
'al (לְעַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *The flood is on the earth [for] 40 days...* The first thing that we have is this deluge, this flood; and this refers to both the rain and the waters coming from under the ground. What is likely is, the water from under the ground is heated and it explodes through the surface in the ground, and the ground closes up, so that the waters do not recede back into the earth.

The time frame is given here: the deluge will continue for 40 days (although water will remain over the earth for a much longer time after this deluge).

Noah is in the ark but there is that opening between the top and the ark. Since he possibly has never even seen rain before, he and his family are probably amazed watching the water come down around them. As far as he could see, there was no more land.

Genesis 7:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râbâh (רָבָה) [pronounced raw ^b -VAWH]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 rd person masculine plural, Qal imperfect	Strong's #7235 BDB #915
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: ...and the waters increased [greatly]. As the deluge continues, the waters over the earth continue to increased dramatically. If you have ever been in a flood, it is somewhat eerie, because sometimes from one direction and sometimes from many directions, the water begins to rise, and there is a point at which you realize that you are in trouble, nearly surrounded by deep water. Here, it was sudden. I could not put a number to it, but I am certain that the water increased by far more than an inch or two each hour.

Genesis 7:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 (and #4984) BDB #669
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
têbâh (תֵּבַח) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: They [the waters] lifted up the ark,... The verb here is a 3rd person masculine plural verb, so that we know it refers back to the nears masculine plural noun, which is *waters*. As these waters begin to multiply, they left up the ark. So, the narrative has a bit of an overlap—it begins with the rain and flooding to continue over the earth for 40 days, but long before that time, the ark is jarred with waved, and then, suddenly, they are afloat in the raging waters.

Genesis 7:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
rûwm (רוּם) [pronounced room]	<i>to lift up, to rise, to arise, to raise up, to grow; to be exalted, to become high, to become powerful; to be high an lofty; to be remote, to be in the far distance</i>	3 rd person feminine singular, Qal imperfect	Strong's #7311 BDB #926
This is the first occurrence of this word in Scripture.			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 7:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
ʾerets (אֶרֶץ) [pronounced <i>EH-rets]</i>	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and it [the ark] raised up from over the earth. The ark was built on land; it was perhaps balanced with several logs upon which it sat; but then it was raised above these logs and above the earth.

Gen 7:17 And the flood [deluge] was upon the earth forty days. And the waters increased and lifted up the ark, and it was raised up above the earth.

First, we are given a time frame—the rains continue for 40 days and 40 nights, as does the water coming up from below. Noah built this ark on dry land, probably far from any body of water which could accommodate such a large vessel.

As I have mentioned before, Noah's name was probably a household word, and what he was doing was probably ridiculed at every dinner table, night after night. We do not know what system of communications existed in the antediluvian era, but I can speculate with a great deal of confidence that everyone knew who Noah was. He was the guy building this huge boat far inland and talking about this thing called rain.

In a previous lesson, I have given a few instances of tremendous rains to come upon the earth, and the example of one area which received no rain for 400 years, and suddenly, this area was flooded. However, quite obviously, these only occurred for a relatively short period of time. Now let me remind you of what the Bible said about the early meteorological conditions:

Gen 1:3–8 And God said, "Let there be light," and there was light. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. **And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."** And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. And God called the expanse Heaven. And there was evening and there was morning, the second day.

Recall what happened immediately before this:

Gen. 1:2 Yet the earth became a chaos and vacant, and darkness was on the surface of the submerged chaos. Yet the spirit of the Elohim is vibrating over the surface of the water. (Concordant Literal Version)

As you will recall from our study of these verses (**Lessons 3–9**), that it appeared as if the earth had been encased in ice and that the Holy Spirit warmed the surface waters, which would have filled the atmosphere with steam. Then God spends one entire day, making the atmosphere, a phenomenon that most writers would have taken for granted.

Not only does God create the atmosphere, which separates the waters from the waters (the water on land from the water in the atmosphere), but that these two sets of waters are treated equally. This does not mean that there was an equal amount of water above and below, but that does suggest that there was a tremendous amount of moisture in the atmosphere.

A *flatter* earth (where the oceans are not as deep nor the mountains as high) with a greater cloud cover would have affected the wind patterns on the earth, which are also a part of the water cycle; and this may have inhibited rain for a long period of time.

It has even been suggested by at least one person that there were ice rings about the earth (cirrus clouds are made up of billions of hexagonal ice crystals).

However, others have suggested that this sort of atmosphere would have kept the earth’s surface temperature too high. Let me suggest two things—some of the sun’s rays would have been deflected by ice crystals. We build certain kinds of roofs and use certain subroof materials in order to deflect heat, and such rings around the earth may have helped to maintain a fairly constant temperature, even more so than it is today. .

Furthermore, we always tend to associate the area where Adam and later Noah lived with the Middle East (as he will land on the Ararat Mountains); but the land mass that he lived on could have been further north or further south (vegetation has been found in the coal seams of the Antarctica; Greenland, at one time, was much greener). So we have no idea how far north or south Noah ended up traveling, nor do we know if continental drift occurred at the time of the flood.

As I mentioned before, one factor in the occurrence of rain is particulate matter. When a volcano erupts, it throws vast amounts of particulate matter into the atmosphere. Furthermore, about 70% of what comes out of a volcano is water, mostly in the form of steam, which would *fuel* the rains, so to speak. So volcanic activity may have been related to the deluge.

Chapter Outline

Charts, Maps and Short Doctrines

There are a great many factors involved related to the temperature of the earth throughout human history. There appear to be some dramatic differences between the antediluvian era and the post-deluvian era. The Bible gives us only a few of them:

The Changing Conditions of the Earth	
Antediluvian Earth	Post-Diluvian Earth
The surface of the earth was less pronounced.	The mountains rose and the depths fell with the flood, making a future worldwide flood impossible (Psalm 104:5–9).
There was a great deal of moisture in the air; apparently more than there is now (Gen. 1:6–8). We do not know the form that it took, whether this included ice rings about the earth (Saturn has thousands of rings are made of ice and dust).	The amount of moisture in the air has apparently decreased.
There was no rain on the earth (Gen. 2:5–6).	Rain is a part of normal life. This would account for the rainbow in Gen. 9:16 as being a new thing not seen before. .

The Changing Conditions of the Earth

Antediluvian Earth

Post-Diluvian Earth

The weather on earth was more temperate. Recall that Adam and Eve were naked when created and remained that way until the fall.

After the flood, the earth became more seasonal. Gen. 8:22

There appeared to be a lot less bacteria in antediluvian times. Wine is never mentioned; nor is rotting food. This would allow for the food on the ark to last longer than it would today.

Noah makes some wine soon after the flood (Gen. 9:20–21), suggesting to us that (1) this is new and (2) it is a result of bacterial growth. This is likely due to all of the dead people and animals in the water which covers the earth. This could account for the reduction in the lifespans of mankind (Gen. 11:10–32).

These are things which seem to be reasonably deduced from the Bible. However, there are additional differences between these 2 eras which are more theoretical.

An interesting, related article is [Testing the Bible Scientifically; the Alleged Genesis Flood](#). Also, [Evidence for the Flood](#). Some sites can have wonderful material on apologetics and yet be lacking in areas of doctrine.

Chapter Outline

Charts, Maps and Short Doctrines

I have no idea if any of the following changes took place and if they are related to the deluge. Whether there was a cataclysmic event—e.g. a comet or an asteroid striking the earth—we do not know. Quite obviously, modeling something like this would be highly theoretical.

Theoretical Changing Conditions of the Earth

Antediluvian Earth

Post-Diluvian Earth

The earth may not have rotated on an axis before, which could account for the more consistent temperatures.

Some of the changes noted, along with the great rains of the flood, could have been related to the earth being turned to rotate on an axis.

Particulate matter was thrown into the air, possibly by volcanic activity, which was a part of setting off the rains of Noah.

Particulate matter is commonly found in the earth's atmosphere.

Earthquakes and volcanic activity could have set off and perpetuated the rains during Noah's time.

Volcanos and earthquakes are a relatively common aspect of our lives today.

Noah and the antediluvian civilization could have lived further north or further south. Both plants and animals have been discovered preserved in ice far north and far south from what is common today.

There are regions of the Arctic and Antarctic where there is virtually no life.

Quite obviously, we can only speculate about many of these factors; however, what we have discovered in the arctic and antarctic suggests a far different climate for the earth at one time that we find today.

During the Tribulation, which will occur prior to the Millennium (the thousand year reign of Christ) (see [the Doctrine of Dispensations](#)), we have seismic events, including hail and fire being thrown to the earth (Rev. 8:5), being struck by a heavenly body (Rev. 8:10–11), along with severe earthquakes and extreme weather (Rev. 16:18–21).

Noah's ark, from its dry perch, now filled with animals and Noah's family, is lifted up by the waters beneath it. What had once been dry land had waters increasing upon it.

Chapter Outline

Charts, Maps and Short Doctrines

And so is strong the waters; and so they multiply exceedingly over the earth; and so goes the ark upon faces of the waters.

Genesis
7:18

And the waters prevail and increase dramatically over the earth; and the ark floats [lit., goes, departs] on the surface of the water.

And the waters prevailed and continued to increase dramatically over the earth; while the ark floated on the surface of the water.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the waters waxed mighty and increased greatly upon the earth, and the ark went floating upon the face of the waters.
Latin Vulgate	For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.
Masoretic Text (Hebrew)	And so is strong the waters; and so they multiply exceedingly over the earth; and so goes the ark upon faces of the waters.
Peshitta (Syriac)	And the waters prevailed and rose higher upon the earth; and the ark floated on the face of the waters.
Septuagint (Greek)	And the water prevailed and abounded exceedingly upon the earth, and the ark was borne upon the water.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The waters rose and spread out over the earth. The ark floated on the surface of the waters.
Easy-to-Read Version	The water continued to rise, and the boat floated on the water high above the earth.
Good News Bible (TEV)	The water became deeper, and the boat drifted on the surface.
<i>The Message</i>	The waters kept rising, the flood deepened on the Earth, the ship floated on the surface.
New Life Bible	The water was very deep upon the earth. And the boat stayed upon the top of the water.
New Living Translation	As the waters rose higher and higher above the ground, the boat floated safely on the surface.

Partially literal and partially paraphrased translations:

American English Bible	The water dominated and totally covered the land, and the chest was carried along on top of the water.
Beck's American Translation	...and still the waters kept mounting on the earth with overwhelming volume, while the ark floated on top of the waters.
<i>God's Word</i> ™	As the water rose and became very deep, the ship floated on top of the water.
New Jerusalem Bible	The waters rose, swelling higher above the ground, and the ark drifted away over the waters.

Revised English Bible The ark floated on the surface of the swollen waters as they increased over the earth.

Mostly literal renderings (with some occasional paraphrasing):

- Ancient Roots Translinear The waters prevailed and multiplied a hundredfold over the land. The box went over the face of the waters.
- Bible in Basic English And the waters overcame everything and were increased greatly on the earth, and the ark was resting on the face of the waters.
- Complete Jewish Bible The water overflowed the earth and grew deeper, until the ark floated on the surface of the water.
- Ferar-Fenton Bible And the waters overwhelmed and rose greatly upon the earth and the Ark floated upon the surface of the waters.
- HCSB The waters surged and increased greatly on the earth, and the ark floated on the surface of the water.
- JPS (Tanakh—1985) The waters swelled and raised the ark so that it rose above the earth.
- NET Bible® The waters completely overwhelmed [Heb “and the waters were great and multiplied exceedingly.” The first verb in the sequence is וַיִּגְבְּרוּ (vayyigbÿru, from גָּבַר, gavar), meaning “to become great, mighty.” The waters did not merely rise; they “prevailed” over the earth, overwhelming it.] the earth, and the ark floated [Heb "went."] on the surface of the waters.

Literal, almost word-for-word, renderings:

- The Amplified Bible And the waters became mighty and increased greatly upon the land, and the ark went [gently floating] upon the surface of the waters.
- Concordant Literal Version And having the mastery are the waters and they are increasing exceedingly on the earth, and going is the ark on the surface of the water.
- exeGesés companion Bible ...and the waters prevail mightily and abound mightily on the earth; and the ark goes on the face of the waters:...
- A Voice in the Wilderness The waters prevailed and greatly increased upon the earth, and the ark moved about upon the surface of the waters.
- World English Bible The waters prevailed, and increased greatly on the earth; and the ark floated on the surface of the waters.
- Young's Updated LT And the waters are mighty, and multiply exceedingly upon the earth; and the ark goes on the face of the waters.

The gist of this verse: The waters continue to rise and the ark is floating on the water.

Genesis 7:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gâbar (גָּבַר) [pronounced gaw ^b -VAHR]	<i>to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over</i>	3 rd person masculine plural, Qal imperfect	Strong's #1396 BDB #149

This is the first occurrence of this word in the Bible.

Genesis 7:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: *And the waters prevail...* The idea of the waters revealing here is, they prevail over the land. They become dominant over the land. For anyone who has seen the power of water, it is an amazing force, and that is what was occurring all over the earth.

The first verb in v. 18 is the Qal imperfect of *gâbar* (רָבַג) [pronounced *gaw^b-VAHR*], which means *to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over*. Strong's #1396 BDB #149. The imperfect looks at this action as being continuous.

Genesis 7:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râbâh (רָבַח) [pronounced <i>raw^b-VAWH</i>]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	3 rd person masculine plural, Qal imperfect	Strong's #7235 BDB #915
m ^e ôd (דַּאֲמ) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
'al (לַע) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *...and increase dramatically over the earth;...* We have a repetition of the verb *to multiply, to increase*; with the addition of the adverb *greatly, extremely*. I translated it here *dramatically*. This had never occurred before.

The second verb *râbâh* (רָבַח) [pronounced *raw^b-VAWH*], means *to become much, to become many, to multiply, to increase in population and in whatever else*. Strong's #7235 BDB #915. This is followed by the adverb *exceedingly, greatly*. The waters overcome or prevail over the earth, and these waters continue to greatly increase.

My guess is, Noah and his family observed this from inside the ark. They could see and hear the rain pouring down; and they felt themselves lifted off the ground. However, they could still see mountains and hills. But, in this verse, the waters prevail, so they look out and they cannot see anything but water.

Genesis 7:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person feminine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
têbâh (תֵּבַח) [pronounced <i>tay^b-VAW</i>]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061
‘al (עַל) [pronounced <i>‘ah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ‘al and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i> .			
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: ...and the ark floats [lit., goes, departs] on the surface of the water. The ark is not just floating; it is being propelled along the surface. With great surging water, the ark is being moved with the water, in whatever direction the water is moving in.

Gen 7:18 And the waters prevailed and they greatly increased upon the earth. And the ark floated upon the face of the waters.

The ark is no longer just lifted up, but now it is actually floating on the waters. Given the size of the ark, it seems reasonable that Noah may have built it in a valley, between two hills, in order to facilitate the building of it (I am speculating here). In any case, first the ark is lifted up, and then it begins to float.

And the waters prevailed exceedingly, exceedingly, upon the earth, and so are covered all the mountains the high which [are] under all the [two] heavens. Genesis 7:19 **The waters prevailed exceedingly over the earth and, consequently, all the high mountains were covered, [all those] [lit., which] under the heavens.**

The waters prevailed greatly over the earth and, as a result, even the high mountains were covered—all the mountains under the skies.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos And the waters prevailed greatly upon the earth, and all the high hills which were under the heavens were covered:...

Latin Vulgate	And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.
Masoretic Text (Hebrew)	And the waters prevailed exceedingly, exceedingly, upon the earth, and so are covered all the mountains the high which [are] under all the [two] heavens.
Peshitta (Syriac)	And the waters prevailed exceedingly upon the earth; so that all the high mountains under the whole heaven were covered.
Septuagint (Greek)	And the water prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Finally, the mighty flood was so deep that even the highest mountain peaks were almost twenty-five feet below the surface of the water.
Easy English	A very huge amount of water came upon the earth. So then all the high mountains under the whole sky were under the water.
Easy-to-Read Version	The water rose so much that even the highest mountains were covered by the water.
Good News Bible (TEV)	It became so deep that it covered the highest mountains;...
<i>The Message</i>	The flood got worse until all the highest mountains were covered--...
New Berkeley Version	Higher and higher the waters rose over the earth, gaining the upper hand until all the high mountains under the heaven were covered.

Partially literal and partially paraphrased translations:

American English Bible	Why, the water dominated and covered even the tallest mountains that were under the whole sky...
Beck's American Translation	The waters rose so very, very high on the earth they covered all the high mountains under the sky,...
<i>God's Word</i> TM	The water rose very high above the earth. It covered all the high mountains everywhere under the sky.
New American Bible	Higher and higher on the earth the waters swelled, until all the highest mountains under the heavens were submerged.
New Jerusalem Bible	The waters rose higher and higher above the ground until all the highest mountains under the whole of heaven were submerged.
Revised English Bible	They increased more and more until they covered all the high mountains everywhere under heaven.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The waters prevailed a hundredfold over the land, covering all the high mountains under all of heaven.
Bible in Basic English	And the waters overcame everything on the earth; and all the mountains under heaven were covered.
Complete Jewish Bible	The water overpowered the earth mightily; all the high mountains under the entire sky were covered;...
Ferar-Fenton Bible	The waters overwhelmed the land, and covered all the hills and mountains which are below the skies.
JPS (Tanakh—1985)	When the waters had swelled much more upon the earth, all the highest mountains everywhere under the sky were covered.
New Advent Bible	And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

NET Bible® The waters completely inundated [Heb "and the waters were great exceedingly, exceedingly." The repetition emphasizes the depth of the waters.] the earth so that even [Heb "and."] all the high mountains under the entire sky were covered.

NIV – UK They rose greatly on the earth, and all the high mountains under the entire heavens were covered.

Literal, almost word-for-word, renderings:

Concordant Literal Version And the water has the mastery exceeding exceedingly on the earth. And covered are all the lofty mountains which are under the entire heavens.

Context Group Version And the waters prevailed exceedingly on the land { or earth }; and all the high mountains that were under the entire skies { or heavens } were covered.

Green’s Literal Translation And the waters prevailed, exceedingly violent on the earth, and all the high mountains under the heavens were covered.

LTHB And the waters prevailed, exceedingly violent on the earth, and all the high mountains under the heavens were covered.

New RSV The waters swelled so mightily on the earth that all the high mountains under the whole heaven were covered;...

World English Bible The waters prevailed exceedingly on the earth. All the high mountains that were under the whole sky were covered.

Young’s Literal Translation And the waters have been very very mighty on the earth, and covered are all the high mountains which are under the whole heavens;...

The gist of this verse: The waters continued to rise until all of the high mountains were covered by the water.

Genesis 7:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong’s #4325 BDB #565
gâbar (גָּבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over</i>	3 rd person masculine plural, Qal perfect	Strong’s #1396 BDB #149
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong’s #3966 BDB #547
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong’s #3966 BDB #547
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong’s #5920, #5921 BDB #752
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong’s #776 BDB #75

Translation: *The waters prevailed exceedingly over the earth...* We have a repetition of the waters prevailing, but, this time, they are in the perfect tense, indicating that this is an accomplished state—the waters completely prevailed over land. The adverb *extremely* is twice repeated, to indicate that this is a dramatic flood of unimaginable proportions.

The first verb in v. 19 is the Qal imperfect of *gâbar* (גָּבַר) [pronounced *gaw^b-VAHR*], which means *to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over*. Strong's #1396 BDB #149. The imperfect looks at this action as being continuous. It is followed by the adverb *greatly, exceedingly*, which is repeated. *And the waters prevailed exceedingly greatly over the earth* is a fairly literal rendering of this first sentence.

Genesis 7:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to be covered, to be clothed</i>	3 rd person masculine plural, Pual imperfect	Strong's #3680 BDB #491
This is the first occurrence of this word in Scripture.			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
har (הַר) [pronounced <i>har</i>]	<i>mountains, hills</i>	masculine plural noun with the definite article	Strong's #2022 (and #2042) BDB #249
This is the first occurrence of this word in Scripture.			
gâbôhah (גְּבוּהָ) [pronounced <i>gaw^b-VOH-ah</i>]	<i>high, exalted; proud, arrogant; powerful</i>	masculine plural adjective with the definite article	#1362, #1364 BDB #147

Translation: *...and, consequently, all the high mountains were covered,...* As a result of the waters prevailing, all the high mountains are covered. Again, the words used here are much greater than a local flood. *All* the high mountains are covered.

The second phrase (or sentence) speaks of *all the high mountains which [are] under all the heavens*. If this were a local flood, the *high mountains in the land* might have been the subject of the verb; however, here, we are speaking of the mountains which are under all the heavens, which suggests that this flood is worldwide.

Genesis 7:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Genesis 7:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article; pausal form	Strong's #8064 BDB #1029

Translation:...[all those] [lit., which] under the heavens. Finally, this verse tells us that we are dealing with all of the high mountains under all the heavens. That is a worldwide flood. That is unquestionably a worldwide flood.

Gen 7:19 The waters prevailed exceedingly over the earth and, consequently, all the high mountains were covered, [all those] [lit., which] under the heavens.

Five-teen cubits from to above had prevailed the waters, and so were being covered the mountains.

Genesis 7:20

The waters had prevailed 15 cubits from above; consequently, the mountains were covered over [with flood waters].

The waters continued to prevail until they were 15 cubits above the mountains.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...fifteen cubits higher did the waters prevail, and the mountains were covered.
Latin Vulgate	The water was fifteen cubits higher than the mountains which it covered.
Masoretic Text (Hebrew)	Five-teen cubits from to above had prevailed the waters, and so were being covered the mountains.
Peshitta (Syriac)	Fifteen cubits above the mountains did the waters prevail; and the mountains were covered.
Septuagint (Greek)	Fifteen cubits upwards was the water raised, and it covered all the high mountains.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The waters rose twenty-three feet high, covering the mountains.
Easy English	A very huge amount of water came over the mountains. So then the mountains were under 15 *cubits of water.

Easy-to-Read Version	The water continued to rise above the mountains. The water was more than 20 feet [51] above the highest mountain.
Good News Bible (TEV)	...it went on rising until it was about twenty-five feet above the tops of the mountains.
<i>The Message</i>	...the high water mark reached twenty feet above the crest of the mountains.
New Berkeley Version	More than 20 feet above them the waters rose so that the mountains were covered,...
New Century Version	It continued to rise until it was more than twenty feet above the mountains.
New Life Bible	But the water went about four times taller than a man above the tops of the mountains.

Partially literal and partially paraphrased translations:

American English Bible	...it covered the highest mountains by at least twenty-five feet.
Beck's American Translation	...rising 23 feet above the mountains and covering them.
<i>God's Word</i> TM	It rose 23 feet above the mountaintops.
New American Bible	The waters swelled fifteen cubits higher than the submerged mountains.
NIRV	The waters continued to rise until they covered the mountains by more than 20 feet.
New Jerusalem Bible	The waters reached their peak fifteen cubits above the submerged mountains.
New Simplified Bible	The water increased until the mountains were covered to a depth of fifteen cubits.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The waters went fifteen cubits higher, till all the mountains were covered.
HCSB	The mountains were covered as the waters surged above them more than 20 feet.
JPS (Tanakh—1985)	Fifteen cubits higher did the waters swell, as the mountains were covered.
New Advent Bible	The water was fifteen cubits higher than the mountains which it covered.
NET Bible®	The waters rose more than twenty feet [Heb "rose fifteen cubits." Since a cubit is considered by most authorities to be about eighteen inches, this would make the depth 22.5 feet. This figure might give the modern reader a false impression of exactness, however, so in the translation the phrase "fifteen cubits" has been rendered "more than twenty feet."] above the mountains [Heb "the waters prevailed fifteen cubits upward and they covered the mountains." Obviously, a flood of twenty feet did not cover the mountains; the statement must mean the flood rose about twenty feet above the highest mountain.].
NIV, ©2011	The waters rose and covered the mountains to a depth of more than fifteen cubits. That is, about 23 feet or about 6.8 meters. Or rose more than fifteen cubits, and the mountains were covered

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	[In fact] the waters became fifteen cubits higher, as the high hills were covered.
Concordant Literal Version	Fifteen cubits above has the water the mastery, and covered are all the mountains.
English Standard Version	The waters prevailed above the mountains, covering them fifteen cubits deep.
Hebrew Names Version	The waters prevailed fifteen cubits upward, and the mountains were covered.
New RSV	...the waters swelled above the mountains, covering them fifteen cubits deep.
World English Bible	The waters prevailed fifteen cubits upward, and the mountains were covered.
<i>Young's Literal Translation</i>	...fifteen cubits upwards have the waters become mighty, and the mountains are covered.

The gist of this verse: The water rose another 20 or so feet.

Genesis 7:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmêsh (חַמֵּשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
‘âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
‘ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit</i> (18 inches)	feminine plural noun	Strong's #520 BDB #52
A <i>cubit</i> is the distance between the elbow and the end of the outstretched middle finger; roughly 18 inches.			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (לְ) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma‘alâh (מֵעַל) [pronounced <i>mawg^e-LAW</i>]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751
With the lâmed preposition this means <i>upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly</i> . With the hê local, it can mean <i>upwards; farther; more</i> . Adding the min, the lâmed, the adverb and the hê local together, it means <i>from above; above</i> .			
gâbar (גָּבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over</i>	3 rd person masculine plural, Qal perfect	Strong's #1396 BDB #149
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: [The waters had prevailed 15 cubits from above;](#)... What is certain is, we are not talking about the waters being 15 cubits higher than before the rain. So, logically, they either went up 15 more cubits from the time that Noah observed that the water was over all of the mountains; or that they are 15 cubits above the mountains.

Genesis 7:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כָּסָה) [pronounced <i>kaw-SAWH</i>]	<i>to be covered, to be clothed</i>	3 rd person masculine plural, Pual imperfect	Strong's #3680 BDB #491

Genesis 7:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
har (הַר) [pronounced <i>har</i>]	<i>mountains, hills</i>	masculine plural noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...consequently, the mountains were covered over [with flood waters]. Because the mountains were already said to be covered over, and since the water appears to have gone up an addition 15 cubits (about 22–23 ft.), all of the mountains were clearly covered over. Now, this is absolutely necessary, because there cannot be anyplace for half-breeds to flee to.

Gen 7:20 The waters prevailed above the mountains, covering them fifteen cubits deep.

For the 3rd time, we have the verb *to prevail*. In the Hebrew, this gives great emphasis to this verb, and in this great war between water and land, the waters have prevailed.

We have an estimation of how far up the waters have lifted the ark, and how far above even the mountains are these waters. I have no idea how much of the ark was above and below the waters; however, I am sure there was a great deal of turmoil in the waters over the land, and that this boat moved up and down, and sideways. However, there came a point at which this ark did not touch anything beneath it, meaning that the waters had to be at least 21.5 feet above the highest mountains (as the ark is 45 feet high). This almost, but not quite, allows the ark to float anywhere. If Noah had built the ark between 2 mountain ranges, no matter how far apart, he would have been confined to that area. That would have kept him from floating out to sea. Furthermore, even though these mountain rangers would have eventually been underwater, they would have also protected the ark, to some degree, from great tsunamis (again, this is all theoretical).

I believe that the point of the author was that not only were the mountains under water (v. 19), but they were 15 cubits (approximately 22 feet) below the surface of the water (v. 20). Even for smaller mountains in a local area, this is nothing short of incredible. As I had mentioned before, it would not surprise me if the gravitational force of a comet were involved at this point. This does not mean that God requires something of that nature; however, He often uses natural phenomena to accomplish His plan.

I do not know how Noah was able to come up with this particular figure—that the water covered the mountains by 15 cubits (21.5 ft.). I can offer two theoretical explanations for this figure: (1) God the Holy Spirit revealed this information to Noah, as he recorded it; or, (2) Noah knew how deep the ark was in the water; and he, from time to time, brushed up against mountain tops, where it could be estimated how far up was the contact between the ark and the mountain. This is because the ark was sitting deeper in the water than the heights of the mountains.

You will recall from **Gen. 1** that the earth was, at one time, packed in ice and that God the Holy Spirit warmed this ice, producing steam and water. The bringing together of various land masses and separating land from water would have been a result of this, as the water entered into the atmosphere as water vapor, land would have been exposed. Whether there were earthquakes and volcanic activity during the flood, we do not know, although that seems to be quite reasonable. As mentioned earlier, the steam and particulate matter that a volcano emits would have fueled the rains.

This is outside my area of expertise, but waters from below are coming to the surface, which empties out underground wells and rivers. Exactly what the mechanics of this is and what this leaves behind and how this affects what occurs under the surface of the earth, I do not know. Furthermore, this water, when it abates, is going to return to its underground wells and rivers, but it will be much cooler than it was originally.

Geysers today are generally found near active volcanoes. The water reaches a deep level in the earth, and it reacts with the tremendously hot temperatures below, causing the water to boil and expand, and finds its way quickly to the surface again. Again, based upon what we know today, earthquakes and volcanic activity again appear to have played some part in the Great Deluge.

Gen 7:19–20 And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. The waters prevailed above the mountains, covering them fifteen cubits deep.

The earth, as it is today, could not be covered with water—that would be an impossibility. The mountains are just too high and there just is not enough water. This suggests to us two possibilities: that the earth was flatter prior to the flood or that only the inhabited earth was covered with water. As has been earlier suggested, the earth's surface became more pronounced after the flood (Psalm 104:5–9, a passage we will look at in the next lesson). As to the second possibility, we will cover that in the next lesson, and why the Deluge of Noah was a worldwide phenomenon.

Gen 7:17–20 And the flood was upon the earth forty days. And the waters increased and lifted up the ark, and it was raised up above the earth. And the waters prevailed and they greatly increased upon the earth. And the ark floated upon the face of the waters. And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. The waters prevailed above the mountains, covering them fifteen cubits deep.

However, we did not really complete the study of these verses.

Insofar as geological evidence is concerned, there is a difference of opinion concerning that. Several authors contend that there has been nothing discovered, as of yet, that would irrefutably indicate a flood of the disastrous proportions recorded in Genesis. Others, with less reliable archeological backgrounds, believe that there have been several discoveries that point to the flood of Genesis. There have been a dozen "ark sightings", but none have produced pictures or any other corroborating evidence. And, at this point in time, it is highly unlikely that an archeological team will be given the financial backing to search the mountains of Urartu for a ship. Furthermore, there is great prejudice on both sides. Most geologists have a view of things which treat C-14 dating methods as infallible and they had a set of assumptions and beliefs under which they operate. On the other hand, the Christian community itself has a great deal of prejudice in this area.

Finally, there is the question as to how large an area was affected by the great flood. There are two basic viewpoints, one is that it was a world wide flood covering the entire earth to the highest mountain. This would require approximately eight times the amount of water than presently exists on the earth. Whether this water existed prior to the flood and was unleashed and then removed from the earth, we do not know. God is capable of effecting such an incredible miracle. It could have been a local flood, covering the entire populated earth. The word for land and earth are the same in the Hebrew and the word for heaven could mean the entire atmosphere of the earth, the heavens above or the general sky from horizon to horizon. One can even speculate as to whether God used a heavenly body, such as a comet, to have a tremendous gravitational pull upon the water to that portion of the world. We simply do not know and the Bible is not specific in this regard. What is clear in the recording of the flood is that it did destroy all flesh from the earth at that time.

For years, I will admit that I was somewhat skeptical of the notion of a worldwide flood. Like many others, I thought that perhaps it was a very dramatic, albeit, local flood. However, Robert Dean convinced me that it had to be a worldwide flood, with the following points:

Robert Dean on Why the Noahic Flood was Worldwide

- 1) The text itself tells us that the flood was universal. If the flood was local, why did Noah have to build an ark in the first place? Modern man did not build a ship equivalent to the size of the ark until 1856. It was a huge ship and it had more than enough room for the animals and the humans on board. So if the flood was local he had 120 years to walk to the other side of the mountains and miss the flood altogether.

Robert Dean on Why the Noahic Flood was Worldwide

- 2) If the flood was local, why did God send the animals to the ark so they would escape death. There would have been other animals to reproduce that particular kind of those who were the ones that died. They could have migrated another 100 miles and they would have been out of danger.
- 3) If the flood was local, why was the ark big enough to hold all the kinds of land vertebrate animals that have ever existed. If only the local Mesopotamian animals were threatened the ark could have been much smaller.
- 4) If the flood was local, why would birds have been sent on board. They could have easily flown across to a nearby mountain range.
- 5) If the flood was local, how could the waters rise to a height of fifteen cubits (21-22 feet) about the mountains-Genesis 7:20. We have to remember that water seeks its own level and couldn't rise to cover the local mountains and leave the rest of the world untouched.
- 6) If the flood was local, it would not have solved the problem of the corruption of the human race, which was itself a world-wide phenomenon. The cleansing of the earth would have failed on both a real and a symbolic level, had the flood been local.
- 7) If the flood was local, people who did not happen to be living in the vicinity would not be affected by it. The words "[As it was in the days of Noah.](#)" are a prelude to Jesus describing the Tribulation (Mat. 24:37 Luke 17:26). If the flood was local then by analogy that would mean the Tribulation would also be partial. If the flood is reduced to a local situation it has implications for how we understand the Tribulation.
- 8) If the flood was local, then God has repeatedly broken His promise to never flood the earth again. Large local floods occur all of the time. To be consistent with God's promise, Noah's flood must be universal.
- 9) The words *all* and *every* and similar words are used more than 30 times in Gen. 6–9, which suggests the universality of this flood.
- 10) The Bible uses the double superlative in Gen. 7:19: [And the waters prevailed, exceedingly violent on the earth, and all the high mountains under all the heavens were covered.](#) This would reasonably refer to a worldwide flood and not to a local flood.
- 11) *All* which possessed the breath of life died (Gen. 7:22); which would certainly indicate worldwide flooding.
- 12) It takes over one full year for the inhabitants of the ark to be able to leave the ark, which is not typical of a local flood.
- 13) Even after the waters begin to abate and the ark grounded on the highest of the mountains, Ararat, it is another two and a half months before the tops of other mountains could be seen. That would not be true in a local flood.
- 14) Even after four months of receding flood waters the dove sent out by Noah could find no dry land on which to land.
- 15) It is an entire year or a little more before enough land had been exposed to permit the occupants to leave the ark.
- 16) The Hebrew word for *flood* used in this passage is never used except to refer to *Noah's flood*.
- 17) Similarly, The New Testament uses a unique term, *kataklysmos* (κατακλισμός) [pronounced *kaht-ahk-looc-MOSS*] (from which we get the word *cataclysmic*), to describe the flood. *Kataklysmos* is not the usual Greek word for flood. So neither the Old Testament nor the New Testament use local flood terminology to describe Noah's flood.
- 18) There are new cosmological and meteorological conditions which come into existence after the flood. There are now sharply defined seasons, according to Genesis 8:22. There is now a rainbow that is a promise that God will not cause this kind of flood again.
- 19) Man's longevity began a long, slow decline immediately after the flood. This would not be the result of a local flood.
- 20) Later biblical writers accept the idea that this was a universal flood, both Old Testament writers and New Testament writers accept this as a world-wide flood, as did Jesus. If it is not, then that impugns the veracity of a lot of Scripture.
- 21) The Lord Jesus Christ accepted the historicity and universality of the world-wide flood, even making it the climactic sign and type of the coming world-wide judgment at the end of the Tribulation when He returns. Matthew 24:37-39 Luke 17:26–27.

Robert Dean on Why the Noachic Flood was Worldwide

Let me add a few points:

- 1) If this was a local flood, then corrupted mankind could have found some place to escape to. Recall, there were perhaps billions living on the earth at this time. If any place existed to which they could flee and have temporary safety, we may reasonably assume some would have done that, particularly taking into account the knowledge of those fallen angels who were there.
- 2) The verbiage also suggests a worldwide flood. We have the waters *prevailing* over the land, a phrase used 3 times in as many verses. 4 times in all, the waters are said *to prevail* over the earth (Gen. 7:18–20, 24). The strength of this verb of war along with the repetition of this verb are indicative of a worldwide flood.
- 3) It will take months for the waters to subside—the greater part of a year—which is hardly something which would have been true for a local flood, no matter how disastrous. I have lived near areas, where the water came up to the second floor of some houses. However, in less than a week, these waters subsided.
- 4) The mountains which are covered are not *the mountains of the land*, but **all the high mountains under all the heavens**.

With respect to the Bible, this is quite clear—this was a flood which covered the entire earth. The Bible cannot be interpreted or understood in such a way as to allow for this to be a local flood, no matter how dramatic.

This comes from Dean's notes on his own lectures:

<http://phrasearch.com/Trans/DBM/setup/Genesis/Gen041.htm> (I edited the text)

The audio lecture is lesson #41 which can be downloaded from here:

<http://deanbible.org/andromeda.php?q=f&f=%2FAudio+Files%2F2003+-+Genesis>

Additional points are taken from <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen045.htm>

I see no way of reasonably disputing these points. You may reject the universal flood on the basis of philosophical grounds, but that not only puts you at odds with the Bible, but with the Lord of Glory Himself.

There are people who believe in a local flood, such as [Rich Deem](#). However, he is wrong.

I have had 2 basic concerns or questions which have occurred to me over the years, before studying the phenomenon of Noah's flood. *What about the heights of the mountains before and after the flood?* I have heard some make the assertion that there is not enough water on the earth to cover all of the mountains. If this is true, then the surface of the earth would have been less pronounced than it is today. Therefore, the mountains are higher today and the ocean valleys deeper today than before the flood. This would allow for the waters to cover the entire antediluvian earth and would also guarantee that no such flood could ever occur again. My experience with flooding, heavy rainstorms and hurricanes is, excess water tends to flatten a landscape more than leave it more pronounced. This would require there to be a great deal of volcanic activity, both above and beneath the waters, as well as great seismic activity. We do not have a model for this and we have not observed such a thing to occur on a worldwide scale. Molten rock and matter shot from beneath the earth's surface would certainly allow room for surface water to escape to, as cavities beneath the earth are opened up. I do not know if any experimentation or observation along these lines has even been done (although the results of individual volcanic eruptions can be easily studied, as these eruptions occur reasonably frequently and the long term results can also be examined).

Given the power of huge amounts of moving water, it can certainly carve out canyons and the like.

Along these same lines, how long does it take for an active volcano to become inactive and leave no easy way to detect previous volcanic activity? Throughout California (and in many other places in the United States), there are fault lines, and these fault lines are related to earthquakes, which is a phenomenon closely related to volcanic activity.

The Bible actually speaks to the changes in latitude: **He [Yahweh] appointed [to] the earth its fixed, established place [i.e., its orbit] so that it would not totter [or, be shaken] forever and ever. You covered [Piel perfect, which**

is intensive competed action] the land with the sea, as with a garment. The waters were standing above the mountains [this is obviously the flood of Noah]. At Your rebuke, they [the waters] fled; at the sound of Your thunder, they hurried away. **The mountains [then] rose, the valleys sank down to the place which You had established for them.** You set a boundary so that they [the waters] may not pass over; that they may not return to cover the earth (Psalm 104:5–9). This psalm tells us that God kept His promise to not flood the earth again by raising the mountains to greater heights and by lowering the valleys to a greater depth (which valleys, I would assume, are the ocean depths). The word for *thunder* in this verse can also refer to very loud sounds, as found in Job 39:25. So, this word could refer to the sounds of earthquakes and volcanos.

To me, it is fascinating that the Bible would speak of the mountains rising and the valleys falling, as this would not have concerned anyone until the modern era. Today, we can make estimates as to how much land could be covered by how much water, something which would possibly not have even been thought about in the ancient world. But, if the mountain rise up higher and the valleys drop down further, that would create a greater distance between the highest and lowest points on the earth, and result in an earth which cannot be completely covered with water. According to this psalm, God, in this way, set a boundary that the waters would not be able to pass over, so that they could not return to cover the earth. It is interesting that this thought would occur to me, but it seems doubtful that this thought would have occurred to some writer of Scripture 3000 years ago, so that they felt the need to write this down somewhere to help explain what God did in order to keep it from flooding again.

One charge, make by some, is that there simply is **not enough water** to cover the earth.

If there was a change in the height of the mountains and the depth of the valleys, that would explain how the earth could be covered by 22 feet of water at one time, but for such a thing to be impossible today. According to Wikipedia, not always an accurate source, if the earth was completely flat, it would be covered by 2.7 km (1.7 miles) of water.¹⁰ Therefore, it would be possible to cover the mountains with 22 ft. of water if they were lower than they are today.

Do we have any evidence of this apart from the Bible? We have reasonable evidence of land making dramatic upward and/or downward movements. For instance, there is an enormous fault line in the crust of the earth from northern Syria all the way through the Red Sea down the southeastern coast of Africa. On the western side of the arabah (a thin slice of land which extends from the Sea of Galilee down to the Red Sea, much of which is below sea level, there are limestone cliffs along the border which are 2000 to 3000 ft. high. On the other side are sandstone and granite rocks which are capped with limestone, which also rise up 2000 to 3000 feet. So, in between these sets of mountains, there has probably been a drop of 2000–3000 ft., which makes up this valley area in between, all of this being related to this great fault line. According to the Bible, this probably occurred at the end of the flood or soon thereafter.

Earthquakes have been shown to be a force which can change elevation. The New Madrid earthquakes of 1811–1812 both caused the Mississippi River to flow backwards for a time and established waterfalls on the Mississippi River as well.

So we may summarize that there was no rain upon the earth for 1600 years but there was a mist each morning. Then, waters came from below and from above and eventually covered the earth, whose surface was less pronounced than it is today. During the flood, and possibly for years afterward, there was great seismic and volcanic activity, which resulted in higher mountains and lower oceans, giving water a place to go, and insuring that the earth could never be flooded in its entirety again. This may help to explain why, centuries later, sulphur was rained down from heaven on Sodom and Gomorrah (which itself may have been a volcanic event).

I, along with many theologians, believe that the turning of the earth on its axis and the flood were simultaneous events. The Bible seems to hint that this is true in Gen. 8:22 (“**While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.**”), which verse introduces a plethora of new

¹⁰ From <http://en.wikipedia.org/wiki/Earth> accessed January 19, 2010; their footnote refers back to Harrison, Roy M.; Hester, Ronald E. (2002). *Causes and Environmental Implications of Increased UV-B Radiation*. Royal Society of Chemistry.

terms not seen before in the previous 7+ chapters of the Bible (which verse, of course, we will study in a future lesson). However, this is a speculative position.

My second question is this: *what about the salt in the saltwater? Did it not destroy the land?* According to Woodmorappe, who cites another study, one good rainfall (or good irrigation) can dramatically reduce the amount of salt in the soil.¹¹ Furthermore, we do not know how salty that the oceans were in the antediluvian era.

Related to this are the saltwater and freshwater fish, and that some are able to adapt to saltier and less salty water (particularly if the saltiness is reduced or increased gradually). Salmon live in both saltwater and freshwater. If there came to be a more pronounced difference in fresh water and salt water, then the fish of Noah's era would have adapted to these changes (most Christians do believe in micro-evolution;¹² that is, that a breed of animal will adapt to its surroundings, and become even more adapted over several generations). I recall the first month I was in Texas and working underneath my car, I thought I was going to die because of the heat and humidity. Now, I work outside all of the time during the summer, and it is no big deal to me.

Woodmorappe actually spends much more time examining seeds, and how they were preserved, and cross-pollination concerns. He spends about 10 pages on the fauna of the land, the problems and concerns cited by others, and which studies and theories would answer those concerns. Again, this is not a book I recommend, unless you have an interest in all of the nuts and bolts of the flood and the repopulation of the earth. Woodmorappe considers a huge number of topics which had never occurred to me, and he references studies and research not done by creationists, but by scientists who have studied related topics.

Chapter Outline

Charts, Maps and Short Doctrines

What the Flood Destroyed; Noah and Company Were Saved in the Flood

And dies all flesh: the creeping thing upon the earth; in the bird and in the beast and in the animal and in all the swarming thing the swarming upon the earth; and every man.

Genesis
7:21

And all flesh died: the things creeping upon the earth; with the birds and the cattle and the wild animals and with every thing that swarms upon the earth; and all mankind.

All flesh died: the animals which creep upon the earth; along with the birds and the domesticated animals and the wild animals and everything that swarms along the ground; and all mankind died as well.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And all flesh expired which moveth upon the earth; of fowl, and of cattle, and of wild beasts, and every moving thing that moveth upon the earth, and all the sons of men,...
Latin Vulgate	And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men.
Masoretic Text (Hebrew)	And dies all flesh: the creeping thing upon the earth; in the bird and in the beast and in the animal and in all the swarming thing the swarming upon the earth; and every man.
Peshitta (Syriac)	And all flesh died that moved upon the earth, both of fowl and of cattle and of wild beast and of every creeping thing that creeps upon the earth and every man.

¹¹ John Woodmorappe; *Noah's Ark: A Feasibility Study*; Institute for Creation Research, ©1996; p. 153.

¹² Macroevolution, by contrast, is where one type of animal changes into another; like reptiles turning into birds.

Septuagint (Greek) And all flesh that moved upon the earth died; of flying creatures and cattle, and of wild beasts, and every reptile moving upon the earth, and every man.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Not a bird, animal, reptile, or human was left alive anywhere on earth. All *creatures that were living before died. All that had moved upon the earth died. That included birds, *cattle and wild animals. It included all *creatures that moved in large groups on the earth. And it included every person.
Good News Bible (TEV) <i>The Message</i>	Every living being on the earth died---every bird, every animal, and every person. Everything died. Anything that moved--dead. Birds, farm animals, wild animals, the entire teeming exuberance of life--dead. And all people--dead.
New Century Version	All living things that moved on the earth died. This included all the birds, tame animals, wild animals, and creatures that swarm on the earth, as well as all human beings.
New Life Bible	All flesh that moved on the earth was destroyed, birds and cattle and wild animals, and every man.
New Living Translation	All the living things on earth died--birds, domestic animals, wild animals, small animals that scurry along the ground, and all the people.

Partially literal and partially paraphrased translations:

American English Bible	So, every moving thing on the earth died. all the men, winged creatures, cattle, wild animals, and all the slithering animals that moved across the ground.
<i>God's Word</i> ™	Every creature that crawls on the earth died, including birds, domestic and wild animals, and everything that swarms over the earth, along with every human.
New American Bible	All creatures that moved on earth perished: birds, tame animals, wild animals, and all that teemed on the earth, as well as all humankind. Job 22:16 Mt 24:39 Luke 17:27 2 Peter 3:6.
NIRV	Every living thing that moved on the earth died. The birds, the livestock and the wild animals died. All of the creatures that fill the earth also died. And so did every human being.
Revised English Bible	Every living thing that moved on the earth perished: birds, cattle, wild animals, all creatures that swarm on the ground, and all human beings.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And destruction came on every living thing moving on the earth, birds and cattle and beasts and everything which went on the earth, and every man.
Ferar-Fenton Bible	And all animals that moved upon the land expired, with bird and cattle, and wild animals, and every insect swarming upon the land, and every man;...
HCSB	All flesh perished--creatures that crawl on the earth, birds, livestock, wildlife, and all creatures that swarm on the earth, as well as all mankind.
JPS (Tanakh—1985)	And all flesh that stirred on earth perished—birds, cattle, beasts, and all things that swarmed upon the earth, and all mankind.
Judaica Press Complete T.	And all flesh perished that moved upon the earth, among the fowl, and among the cattle, and among the beasts, and among all creeping creatures that creep upon the earth and all mankind.
NET Bible®	And all living things [Heb "flesh."] that moved on the earth died, including the birds, domestic animals, wild animals, all the creatures that swarm over the earth, and all humankind.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And all flesh ceased to breathe that moved upon the earth-fowls and birds, [tame] animals, [wild] beasts, all swarming and creeping things that swarm and creep upon the land, and all mankind.
Concordant Literal Version	And expiring is all flesh moving on the earth, of flyer, and of beast, and of living animal, and of every roaming animal roaming on the earth, and every human.
Darby Translation	And all flesh that moved on the earth expired, fowl as well as cattle, and beasts, and all crawling things which crawl on the earth, and all mankind.
English Standard Version	And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind.
World English Bible	All flesh died that moved on the earth, including birds, cattle, animals, every creeping thing that creeps on the earth, and every man.
Young's Updated LT	And expire does all flesh that is moving on the earth, among fowl, and among cattle, and among beasts, and among all the teeming things which are teeming on the earth, and all mankind.

The gist of this verse: All animal life and human life on earth was destroyed.

Genesis 7:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gâvâ' (עָגַב) [pronounced gaw-VAHG]	<i>to expire, to perish, to die, to be about to die</i>	3 rd person masculine singular, Qal imperfect	Strong's #1478 BDB #157
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142

Translation: *And all flesh died:...* Every animal and every person on earth perished. Everything that was alive died.

Genesis 7:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râmas (רָמַס) [pronounced raw-MAHS]	<i>the creeping thing, that moves lightly, moving about, that glides [bustles [about]; is animated], the active [thing, creature]; it carries the implication of surreptitiously moving about.</i>	Qal active participle with the definite article	Strong's #7430 BDB #942
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Genesis 7:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...the things creeping upon the earth;... These lists of animals change nearly every time, with a new word thrown in or a grouping removed. However, what is being said is, all animals were destroyed by the flood. The things creeping upon the earth may be mice, beetles and reptiles.

Genesis 7:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ôwph (עוֹף) [pronounced gôhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form; with the definite article	Strong's #5775 BDB #733
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chayyâh (חַיָּ) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular noun; can be used in a collective sense; with the definite article	Strong's #2416 BDB #312

Translation: ...with the birds and the cattle and the wild animals... Then we have 3 sets of animals: birds (and other flying creatures), along with domesticated and wild animals. The continued use of the bêyth preposition here indicates other animals which perished in the flood.

Genesis 7:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לֵךְ) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
sherets (שָׂרָץ) [pronounced <i>SHEH-rehtz</i>]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; with the definite article	Strong's #8318 BDB #1056
shârats (שָׂרָץ) [pronounced <i>shaw-RATS</i>]	<i>to creep [crawl]; to swarm, to infest [with]; to abound [teem] [with]; to multiply themselves, to be multiplied</i>	Qal active participle with the definite article	Strong's #8317 BDB #1056
‘al (לְעַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and with every thing that swarms upon the earth;... I have shortened this portion of the verse somewhat. More literally, this reads: ...and with all the swarming animals, the ones swarming upon the ground;... This suggests insects rather than the animals which are creeping along the earth, named above. So, maybe I wouldnot include beetles with the classification above in v. 21b.

Genesis 7:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (לֵךְ) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Genesis 7:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ādām (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind;</i> transliterated <i>Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

Translation: ...and all mankind. All that was man or part man was also destroyed by this flood.

In the previous lesson, we studied these verses:

Gen 7:17–20 And the deluge [flood] was upon the earth forty days. And the waters increased and lifted up the ark, and it was raised up above the earth. And the waters prevailed and they greatly increased upon the earth. And the ark floated on top of the waters. And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. The waters prevailed above the mountains, covering them 21.5 ft. deep.

We also studied the reasons why this was a worldwide event and how God made it impossible for such a flood to reoccur (by deepening the valleys and raising up the mountains, as per Psalm 104:5–9. While studying the *Arabah*, I have come across some geological evidence that such things have taken place. There is an enormous fault line in the crust of the earth from northern Syria all the way through the Red Sea down the southeastern coast of Africa. On the western side of the arabah (a thin slice of land which extends from the Sea of Galilee down to the Red Sea, much of which is below sea level, there are limestone cliffs along the border which are 2000 to 3000 ft. high. On the other side are sandstone and granite rocks which are capped with limestone, which also rise up 2000 to 3000 feet. So, in between these sets of mountains, there has been an apparent drop of 2000–3000 ft., which makes up this valley area in between, all of this is related to this great fault line. According to the Bible, this probably occurred at the end of the flood or soon thereafter. Although this is just one example, we have fault lines all over the world which are still active even today. This example is a particularly good one, as we have enough movement which would approximate that needed to make this into a world which could not be subject to a complete and total flood again.

Gen 7:19–20 And the waters prevailed, exceedingly violent on the earth, and all the high mountains under the heavens were covered. The waters prevailed, 21.5 feet above, and the mountains were covered.

V. 21 then tells us what happened as a result.

Gen 7:21 And all flesh that moved upon the face of the earth died, of birds, of cattle, of animal, and of every moving thing that moves upon the earth; and every man, all who breathed the breath of life, of all that was in the dry land, died.

Recall that there was great unbelief on the earth at this time. Despite fallen angels knowing God, their sons—the Nephilim—did not believe in Jehovah Elohim. Therefore, while Noah built his ark, none of them chose to do likewise or to join with Noah. God provided one means of salvation, which was Noah's ark. The Nephilim chose not to believe God. The spiritual parallel ought to be obvious: God has provided one means of salvation, and that is Jesus Christ. We either believe God or we do not. If we choose not to believe God, the end result is death.

All which a breath of spirit of lives [is] in his [two] nostrils from all which [is] in dry land, died.

Genesis
7:22

Everything that [has] the breath of spirit of lives in his nostrils out from all which [lives] on dry land, died.

Everything that breathed air died; all that lived on dry land.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...--every thing in whose nostrils was the breath of life, of all on the dry land, died.
Latin Vulgate	And all things wherein there is the breath of life on the earth, died.
Masoretic Text (Hebrew)	All which a breath of spirit of lives [is] in his [two] nostrils from all which [is] in dry land, died.
Peshitta (Syriac)	Everything in whose nostrils was the breath of life, of all that was on the dry land, died.
Septuagint (Greek)	And all things which have the breath of life, and whatever was on the dry land, died.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Everything on dry land with life's breath in its nostrils died.
Contemporary English V.	The LORD destroyed everything that breathed. Nothing was left alive except Noah and the others in the boat.
Easy English	Everything on dry land died. They had all had breath in their nostrils (holes in the nose). That is, breath that had made them live. But they died.
<i>The Message</i>	Every living, breathing creature that lived on dry land died;...
New Berkeley Version	...everything that had breath and lived on dry land perished.
New Century Version	So everything on dry land that had the breath of life in it died.
New Living Translation	Everything that breathed and lived on dry land died.

Partially literal and partially paraphrased translations:

American English Bible	Everything that lived on land and had the breath of life, died.
Christian Community Bible	All on the face of the earth that had the breath of life in its nostrils died.
<i>God's Word</i> ™	Everything on dry land (every living, breathing creature) died.
New Jerusalem Bible	Everything with the least breath of life in its nostrils, everything on dry land, died.
Revised English Bible	Everything on dry land died, everything that had the breath of life in its nostrils.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Any that breathed the spirit-wind of life in its nose: all died in the dirt.
Ferar-Fenton Bible	Everything on the dry land, in which was the breath of life, came to its end.
HCSB	...all which breathed the breath of animals in its nostrils, with all that was in the desert, died.
HCSB	Everything with the breath of the spirit of life in its nostrils--everything on dry land died.
JPS (Tanakh—1985)	All in whose nostrils was the merest breath of life, all that was on dry land, died.
New Advent Bible	And all things wherein there is the breath of life on the earth, died.
NET Bible®	Everything on dry land that had the breath of life [Heb "everything which [has] the breath of the spirit of life in its nostrils from all which is in the dry land."] in its nostrils died.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Everything on the dry land in whose nostrils were the breath <i>and</i> spirit of life died.
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Concordant Literal Version	Everyone which has the breath of the spirit of the living in his nostrils, of all that were in the drained area, dies.
English Standard Version	Everything on the dry land in whose nostrils was the breath of life died.
exeGesese companion Bible	...all in whose nostrils is the breath of the spirit of life, of all in the parched area, die.
New King James Version	All in whose nostrils was the breath of the spirit [Septuagint and Vulgate omit of the spirit.] of life, all that was on the dry land, died.
World English Bible	All in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died.
Young's Updated LT	All in whose nostrils is breath of a living spirit--of all that is in the dry land--have died.

The gist of this verse: Everything that breathed and lived on land died.

Genesis 7:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever.</i>			
n ^e shâmâh (נְשָׁמָה) [pronounced n ^e shaw-MAW]	<i>breath; spirit; living creature; mind; panting, anger; with kôl, it means every breathing thing</i>	feminine singular construct	Strong's #5397 BDB #675
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
chayyîm (חַיִּים) [pronounced khay-YEEM]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive	Strong's #2416 BDB #313
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾaphayim (אִפַּיִם) [pronounced ah-fah-YIM]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun with the 3 rd person masculine singular suffix	Strong's #639 BDB #60

Translation: Everything that [has] the breath of spirit of lives in his nostrils... Everything that breathed air died. The concept of breathing is emphasized with 3 words here: *breath, spirit* and *nostrils*.

Genesis 7:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever.</i>			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chârâbâh (חֲרָבָה) [pronounced <i>khaw-raw-BAW</i>]	<i>dry land, dry ground</i>	feminine singular noun	Strong's #2724 BDB #351
This is the first time that this word occurs in Scripture. It is not found but maybe 8 times in the Old Testament.			
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

Translation: ...out from all which [lives] on dry land, died. Just as breathing was emphasized in the previous half of v. 22, living on dry land receives the emphasis here. I do not quite understand the use of the min preposition here, and why it is found here rather than a wâw conjunction. But, in any case, breath is first emphasized, and then the necessity to live on dry land.

Gen 7:22 Everything on the dry land in whose nostrils was the breath of life died.

Some modern translations obscure what we find here. God's Word™ renders this **Everything on dry land (every living, breathing creature) died**. There are creatures on this earth which do not breathe through their nostrils: fish and insects. *Insects do not breathe through nostrils but through tiny pores ('tracheae') in their exterior skeleton ('shell').*¹³ So, although many insects and fish and water mammals were destroyed in the flood, obviously, some of them survived. The idea is, those animals who principally live on dry ground were all killed by the flood.

With regards to insects, it is unclear whether they became a part of the ark's cargo, or whether they survived on rafts of vegetation. However, given the power of the flood waters, I would assume that insects were a part of the animal kingdom onboard the ark.

Fish and other marine life, survived, and some critics have made a big deal out of this. Quite obviously, there is a mixing of saltwater and freshwater here, although it is not clear at the beginning if the oceans were saltwater then as they are today (or if they were the same concentration).

There is a great adaptability factor in all animals (including man), which is called, by some, micro-evolution. Animals adapt to varying environmental circumstances and through breeding and survival of the fittest, become

¹³ From <http://creation.com/images/pdfs/cabook/chapter13.pdf> accessed August 5, 2009.

even more adapted to their circumstances. It is reasonable to suppose that animals for the antediluvian era were even more adaptable than they are now.

Woodmorappe examines this question of freshwater fish and saltwater fish, and there have been a great many studies on this very subject. It is not that anyone had a burning desire to know about the marine life during the deluge, but these studies were made to see how adaptable animals are. Strictly saltwater fish can be gradually taken from present-day salt levels to half or less of a concentration of salt, and most do fine with that. There are many which tolerate even less salt. Freshwater fish can be adapted to brackish water (water with more dissolved salts in it) and most actually do better in brackish water (a trick of those who keep fresh water aquariums is to add a teaspoon of non-iodized salt per gallon; or a professionally mixed salt for salt-water, and this results in healthier fish). Woodmorappe goes into much greater detail on this subject; but the conclusion is antediluvian fish could have survived this, despite the change of the salt concentrate of the waters in which they lived. It should be clear that, from all of the rain and all of the underground water coming to the surface, the end result would have been saltwater would become less salty and freshwater would have been more salty, and that, many saltwater and freshwater fish and sea life would have survived.

And so He blots out all the living which [is] upon faces of the ground, from man as far as beast as far as a bustling creature and as far as a bird of the [two] heavens. And so they were blotted out from the earth; and so remains only Noah and who [are] with him in the ark.

Genesis
7:23

Consequently, God [lit., He] obliterated every living thing which [is] upon the face of the ground, from man to beast, to reptiles, to the birds of the skies. They were [all] obliterated from the earth; only Noah and [those] who [were] with him in the ark remained [alive].

Consequently, God obliterated every living thing that walks upon the ground, from man to beast, from reptiles to birds—they were all obliterated from the earth. Only Noah and those who were with him in the ark remained alive.

Here is how others have translated this verse:

Ancient texts:

Jerusalem targum	And all the bodies of men and of beasts upon the face of the earth, from man to cattle, to creeping thing, and to the fowl which wingeth in the air of heaven, perished from the earth; and Noah only was left, and they who were with him in the ark.
Latin Vulgate	And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.
Masoretic Text (Hebrew)	And so He blots out all the living which [is] upon faces of the ground, from man as far as beast as far as a bustling creature and as far as a bird of the [two] heavens. And so they were blotted out from the earth; and so remains only Noah and who [are] with him in the ark.
Peshitta (Syriac)	And every living thing was destroyed that was upon the face of the ground, both man and animals and the creeping things and the fowl of the air; they were destroyed from the earth; and Noah only remained, and those who were with him in the ar.
Septuagint (Greek)	And God blotted out every offspring which was upon the face of the earth, both man and beast, and reptiles, and birds of the sky, and they were blotted out from the earth, and Noah was left alone, and those with him in the ark.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God wiped away every living thing that was on the fertile land—from human beings to livestock to crawling things to birds in the sky. They were wiped off the earth. Only Noah and those with him in the ark were left.
Easy English	God completely took away from the earth every *creature that was alive. That means everything that was on the surface of the ground. It included people and animals. It included *creatures that crawl. And it included birds. God took them away completely from the earth. Only a few people remained. Noah remained. And those with him in the *ark remained.
Easy-to-Read Version	In this way, God wiped the earth clean—God destroyed every living thing on the earth—every man, every animal, everything that crawls, and every bird. All these things were destroyed from the earth. The only life that was left was Noah and those people and animals that were with him in the boat.
Good News Bible (TEV)	The LORD destroyed all living beings on the earth—human beings, animals, and birds. The only ones left were Noah and those who were with him in the boat.
<i>The Message</i>	...he wiped out the whole works--people and animals, crawling creatures and flying birds, every last one of them, gone. Only Noah and his company on the ship lived.
New Berkeley Version	He destroyed from the face of the earth every existing thing from man to beast and creeping thing and birds of the air. Only Noah and those with him in the ark remained alive.
New Century Version	God destroyed from the earth every living thing that was on the land—every man, animal, crawling thing, and bird of the sky. All that was left was Noah and what was with him in the boat.
New Living Translation	God wiped out every living thing on the earth—people, livestock, small animals that scurry along the ground, and the birds of the sky. All were destroyed. The only people who survived were Noah and those with him in the boat.

Partially literal and partially paraphrased translations:

American English Bible	God blotted out all His creatures on the face of the earth. men, animals, winged creatures, and slithering animals. He blotted them off the earth. And the only ones left were Noah and those who were with him in the chest.
<i>God's Word™</i>	Every living creature on the face of the earth was wiped out. Humans, domestic animals, crawling creatures, and birds were wiped off the earth. Only Noah and those with him in the ship were left.
New Jerusalem Bible	Every living thing on the face of the earth was wiped out, people, animals, creeping things and birds; they were wiped off the earth and only Noah was left, and those with him in the ark.
Revised English Bible	God wiped out every living creature that existed on earth, man and beast, creeping thing and bird; they were all wiped out over the whole earth, and only Noah and those who were with him in the ark survived.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Every living thing on the face of all the earth, man and cattle and things moving on the face of the earth, and birds of the air, came to destruction: only Noah and those who were with him in the ark, were kept from death.
Ferar-Fenton Bible	Thus He swept away the whole that He had made upon the surface of the ground; from man to cattle; and reptile, and birds of the skies, thus He swept them from off the earth; but Noah and those who were with him in the Ark remained.
HCSB	He wiped out every living thing that was on the surface of the ground, from mankind to livestock, to creatures that crawl, to the birds of the sky, and they were wiped off the earth. Only Noah was left, and those that were with him in the ark.

JPS (Tanakh—1985)	All existence on earth was blotted out—man, cattle, creeping things, and birds of the sky; they were blotted out from the earth. Only Noah was left, and those with him in the ark. This is the end of Gen. 7 in the JPS.
NET Bible®	So the LORD [Heb "and he"; the referent (the Lord) has been specified in the translation for clarity.] destroyed [Heb "wiped away" (cf. NRSV "blotted out").] every living thing that was on the surface of the ground, including people, animals, creatures that creep along the ground, and birds of the sky [Heb "from man to animal to creeping thing and to the bird of the sky."]. They were wiped off the earth. Only Noah and those who were with him in the ark survived [The Hebrew verb שָׁאַר (sha'ar) means "to be left over; to survive" in the Niphal verb stem. It is the word used in later biblical texts for the remnant that escapes judgment. See G. F. Hasel, "Semantic Values of Derivatives of the Hebrew Root só'r," AUSS 11 (1973): 152-69.].
<i>The Scriptures</i> 1998	So He wiped off all that stand, which were on the face of the ground – both man and beast, creeping creature and bird of the heavens. And they were wiped off from the earth. And only Noah was left, and those with him in the ark.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And wiped off is every risen thing which was on the surface of all the ground, from human to beast, from moving animal to the flyer of the heavens. And being wiped are they from the earth. Yea, only Noah is remaining, and what is with him in the ark.
<i>Emphasized Bible</i>	Thus was wiped out all that existed on the face of the ground, from man unto beast unto creeping thing, and unto the bird of the heavens, thus were they wiped out from the earth,—so that there was left—only Noah and they that were with him in the ark.
English Standard Version	He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark.
exeGesés companion Bible	And every risen being on the face of the soil is wiped out - from human and animals and the creepers and the flyers of the heavens; are wiped out from the earth: and only Noach and those with him in the ark survive:.
New King James Version	So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained <i>alive</i> .
A Voice in the Wilderness	So He obliterated all living substance which was on the face of the ground: both man and animal, creeping thing and flying creatures of the heavens. They were obliterated from off the earth. Only Noah and those who were with him in the ark were left alive.
World English Bible	Every living thing was destroyed that was on the surface of the ground, including man, cattle, creeping things, and birds of the sky. They were destroyed from the earth. Only Noah was left, and those who were with him in the ark.
Young's Updated LT	And wiped away is all the substance that is on the face of the ground, from man unto beast, unto creeping thing, and unto fowl of the heavens; yea, they are wiped away from the earth, and only Noah is left, and those who are with him in the ark.
The gist of this verse:	Every living thing on earth was destroyed, except for those that were with Noah in the ark.

Genesis 7:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâchâh (מַחֵה) [pronounced <i>maw-KHAWH</i>]	<i>to wipe, to wipe out, to blot out, to obliterate, to exterminate; to completely blot out, to completely obliterate, to completely remove something</i>	3 rd person masculine singular, Qal imperfect	Strong's #4229 BDB #562
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yeqûwm (יֶקוּם) [pronounced <i>YEHK-oom</i>]	<i>living substance, that which stands or exists, whatever is living on the earth; existence</i>	masculine singular noun with the definite article	Strong's #3351 BDB #879
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 'âl and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i> .			
'ădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: *Consequently, God [lit., He] obliterated every living thing which [is] upon the face of the ground,...* Interestingly enough, the most recent reference to Elohim goes back to v. 16. The most recent reference to Y^ehowah goes back to v. 16 as well. This is an oddity. The word *flood* is found back in v. 17. Although the word *waters* is found more recently, it is a masculine plural noun, so it cannot be the subject here. We cannot have *every living thing* as the subject for two reasons: (1) then the verb would have to be in the Niphal (passive) stem and (2) *every living thing* cannot follow the sign of the direct object if it is the subject of the verb. Such a thing like this happens in writing. When I reread my own writing, I often notice a flurry of pronouns whose reference is unclear. So, I have interpreted this to refer back to *God*, but I need to clearly point out, that His Name is a long way back in the chapter (it is only 2 verses away going forward).

Genesis 7:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ādām (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa 'ad (וּמִן ... עַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
b ^h hēmâh (בְּהֵמָה) [pronounced <i>b^hhay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
remes (רֶמֶס) [pronounced <i>REH-mes</i>]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular noun	Strong's #7431 BDB #943
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	wâw conjunction	No Strong's # BDB #253
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa 'ad (וּמִן ... עַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
'ôwph (עוֹף) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form	Strong's #5775 BDB #733
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...from man to beast, to reptiles, to the birds of the skies. Again, we have a list of living things that were destroyed, and, like all previous lists, there is not an attempt to be complete, but only to seem complete. Those that were destroyed were man, beasts, reptiles and birds.

Genesis 7:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâchâh (מַחָה) [pronounced <i>maw-KHAWH</i>]	<i>to be wiped out, to be blotted out, to be obliterated, to be exterminated; to be completely blotted out [obliterated]</i>	3 rd person masculine plural, Niphal imperfect	Strong's #4229 BDB #562
Owen mistakenly has the Hiphil imperfect here.			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: They were [all] obliterated from the earth;... We repeat the first verb of this verse, but as a passive masculine plural verb. All those things which were living received obliteration. Their lives—billions of creatures—destroyed in the flood.

God had given the world 120 years to watch Noah build this ark and they had been told what He was going to do and the world chose to ignore Noah and his message of impending destruction. God fulfills His promises to us.

Genesis 7:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâ'ar (שָׂאָר) [pronounced <i>shaw-AHR</i>]	<i>to remain, to be left over</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7604 BDB #983
This is the first occurrence of this word in Scripture.			
'ak ^e (אֲכֵּן) [pronounced <i>ahk^e</i>]	<i>surely, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
This is the first occurrence of this word in Scripture.			

Genesis 7:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine plural suffix	Strong's #854 BDB #85
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
têbâh (תֵּבָה) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: ...only Noah and [those] who [were] with him in the ark remained [alive]. We return again to the theme of blessing by association. Only those in the Ark with Noah remained alive.

We are dealing with a true historic event, but it also speaks of salvation by being in Christ; by being associated with Jesus Christ. All living will be destroyed unless associated with Noah and are in the ark.

Many see this verse as drawing this chapter to a close, and place v. 24 with the next chapter. Others simply believe that there should not have been a chapter break.

Gen 7:23 And every living thing which was on the face of the earth was destroyed, from man to cattle, and to the creeping things, and the fowls of the heavens. And they were destroyed from the earth, and only Noah was left, and those that were with him in the ark.

Everything which lives on land was destroyed by the flood, apart from Noah and his family and the animals which they took with them upon the ark.

There is a very important doctrine suggested by this verse, and that is the doctrine of blessing by association. Noah is a mature believer, and Noah's family is blessed because of their association with Noah. No doubt, they are all believers, but the Bible only features Noah prominently, which suggests that he is the only mature believer of the family. However, there is not enough in this passage to teach this doctrine; there is just enough to make you aware that it exists.

So, according to Genesis 7:23, a massive number of animals were killed suddenly and the earth was covered in water. This would suggest that we ought to find massive sea life graveyards all over, even in mountains; and massive animal graveyards as well. Given the briefness of this flood event (brief, comparatively speaking, to the age many scientists suggest for the earth), this evidence ought to be fossilized and worldwide.

Fossil Evidence for Massive Animal Graveyards

Billions of straight-shelled, chambered nautiloids are found fossilized with other marine creatures in a 7 foot (2 m) thick layer within the Redwall Limestone of Grand Canyon .¹ This fossil graveyard stretches for 180 miles (290 km) across northern Arizona and into southern Nevada, covering an area of at least 10,500 square miles (30,000 km²). These squid-like fossils are all different sizes, from small, young nautiloids to their bigger, older relatives. To form such a vast fossil graveyard required 24 cubic miles (100 km³) of lime sand and silt, flowing in a thick, soup-like slurry at more than 16 feet (5 m) per second (more than 11 mph [18 km/h]) to catastrophically overwhelm and bury this huge, living population of nautiloids.

Hundreds of thousands of marine creatures were buried with amphibians, spiders, scorpions, millipedes, insects, and reptiles in a fossil graveyard at Montceau-les-Mines, France.²

More than 100,000 fossil specimens, representing more than 400 species, have been recovered from a shale layer associated with coal beds in the Mazon Creek area near Chicago.³ This spectacular fossil graveyard includes ferns, insects, scorpions, and tetrapods buried with jellyfish, mollusks, crustaceans, and fish, often with soft parts exquisitely preserved.

At Florissant, Colorado, a wide variety of insects, freshwater mollusks, fish, birds, and several hundred plant species (including nuts and blossoms) are buried together.⁴ Bees and birds have to be buried rapidly in order to be so well preserved.

Alligator, fish (including sunfish, deep sea bass, chubs, pickerel, herring, and garpike 3-7 feet [1-2 m] long), birds, turtles, mammals, mollusks, crustaceans, many varieties of insects, and palm leaves (7-9 feet [2-2.5 m] long) were buried together in the vast Green River Formation of Wyoming.⁵

All of this comes from <http://www.answersingenesis.org/articles/am/v3/n2/world-graveyard>, which is an article by by Andrew A. Snelling, who holds a PhD in geology from the University of Sydney and has worked as a consultant research geologist to organizations in both Australia and America. Author of numerous scientific articles, Dr. Snelling is now the head of the Research Division at Answers in Genesis-USA.

¹ Steven Austin, "Nautiloid Mass Kill and Burial Event, Redwall Limestone (Lower Mississippian), Grand Canyon Region, Arizona and Nevada," in Proceedings of the Fifth International Conference on Creationism, ed. R. L. Ivey (Pittsburgh: Creation Science Fellowship, 2003), pp. 55-99.

² Daniel Heyler and Cecile M. Poplin, "The Fossils of Montceau-les-Mines," Scientific American, September 1988, pp. 70-76.

³ Charles Shabika and Andrew Hay, eds. Richardson's Guide to the Fossil Fauna of Mazon Creek (Chicago: Northeastern Illinois University, 1997). Back

⁴ Theodore Cockerell, "The Fossil Flora and Fauna of the Florissant Shales," University of Colorado Studies 3 (1906): 157-176; Theodore Cockerell, "The Fossil Flora of Florissant, Colorado," Bulletin of the American Museum of Natural History, 24 (1908): 71-110. Back

⁵ Lance Grande, "Paleontology of the Green River Formation with a Review of the Fish Fauna," The Geological Survey of Wyoming Bulletin 63 (1984).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

This is just a small portion of what is available. You can simply google *scientific evidence for the Genesis flood* (or words to that effect), and you will find a massive amount of evidence.

You may say, *I've taken a number of science and geology courses, and I have never heard these things.* We are in a spiritual battle. Part of this spiritual battle involves truth. What you studied in high school and college was not necessarily the truth. Most often, many things are simply edited out. We find this in our history books and in our newspapers. A good recent example of this was the first wave of TEA parties across the United States. Most news organizations, although aware of these TEA parties, completely ignored them. Not a single photo, no line of copy, no footage on television (with the notable exception of one particular news organization). During the second wave of TEA parties, these news organizations realized that they could not ignore them again, so they then presented these demonstrators in the worst light possible. This sort of thing exists in every level, whether we are

talking about science, history or current events. Those who are supposed to be disseminating the truth, don't. Therefore, do not expect to walk into an historical geology class, and for the professor to say, "There are two very different approaches to the history of the earth; creationism and evolution. There are learned scientists with excellent credentials and good reputations who believe that there exists strong scientific evidence for both views, and we will examine this evidence in this course." That is just not going to happen in 99% of our schools.

Chapter Outline

Charts, Maps and Short Doctrines

The Flood Continues

And so prevail the waters over the earth fifty and one hundred a day. Genesis 7:24 **And the waters prevailed over the earth 150 days.**

And the waters prevailed over the earth for another 150 days.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the waters prevailed upon the earth a hundred and fifty days.
Latin Vulgate	And the waters prevailed upon the earth a hundred and fifty days.
Masoretic Text (Hebrew)	And so prevail the waters over the earth fifty and one hundred a day.
Peshitta (Syriac)	And the waters prevailed upon the earth a hundred and fifty days.
Septuagint (Greek)	And the water was raised over the earth one hundred and fifty days.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The waters rose over the earth for one hundred fifty days.
Contemporary English V.	A hundred fifty days later, the water started going down.
Easy-to-Read Version	The water continued to cover the earth for 150 days.
Good News Bible (TEV)	The water did not start going down for a hundred and fifty days.
<i>The Message</i>	The floodwaters took over for 150 days.
New Berkeley Version	For 150 days the waters covered the earth.

Partially literal and partially paraphrased translations:

American English Bible	Altogether, the water covered the land for a hundred and fifty days.
Beck's American Translation	<i>The Flood Ends</i> When the waters had risen on the earth for 150 days,... This verse begins chapter 8 in Beck's translation.
Christian Community Bible	The waters flooded the earth for one hundred and fifty days. The Christian Community Bible places this verse with chapter 8.
<i>God's Word</i> TM	The floodwaters were on the earth for 150 days.
New Jerusalem Bible	The waters maintained their level on earth for a hundred and fifty days.
New Simplified Bible	The waters flooded the earth for a hundred and fifty days.
Revised English Bible	When the water had increased over the earth for a hundred and fifty days,... Although the REB does not include this verse with chapter 8, v. 1 of chapter 8 is a continuation of this verse.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the waters were over the earth a hundred and fifty days.
Complete Jewish Bible	The water held power over the earth for 150 days.
Ferar-Fenton Bible	And the waters overwhelmed the earth one hundred and fifty days.
HCSB	And the waters surged on the earth 150 days.
JPS (Tanakh—1985)	And when the waters had swelled on the earth one hundred and fifty days,... The JPS places this verse with chapter 8.
NET Bible®	The waters prevailed over [The Hebrew verb translated "prevailed over" suggests that the waters were stronger than the earth. The earth and everything in it were no match for the return of the chaotic deep.] the earth for 150 days.

Literal, almost word-for-word, renderings:

The Amplified Bible	And the waters prevailed [mightily] upon the earth or land 150 days (five months).
Concordant Literal Version	And lofty are the waters on the earth a hundred and fifty days.
LTHB	And the waters prevailed over the earth a hundred and fifty days.
New RSV	And the waters swelled on the earth for one hundred and fifty days.
Young's Updated LT	And the waters are mighty on the earth a hundred and fifty days.

The gist of this verse: The waters prevail over the earth for another 150 days.

Genesis 7:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
gâbar (גָּבַר) [pronounced gaw ^b -VAHR]	to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over	3 rd person masculine plural, Qal imperfect	Strong's #1396 BDB #149
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75
chāmishîym (חַמִּישִׁים) [pronounced khuh-mih-SHEEM]	fifty	plural numeral	Strong's #2572 BDB #332
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced may-AW]	one hundred, a hundred, hundred	feminine singular numeral	Strong's #3967 BDB #547

Genesis 7:24

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יּוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly <i>immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Translation: *And the waters prevailed over the earth 150 days.* My assumption is, it rains for 40 days, and then the waters have control of the earth for another 150 days after that. That is, it is 150 days before the water begins to abate.

Gen 7:24 *And the waters prevailed upon the earth a hundred and fifty days.*

After 40 days of rain and water coming from down below, there are an additional 150 days where the waters prevail over the earth. As we have observed on numerous occasions, once a heavy rain stops, that is not necessarily the end of all the flooding. On the Mississippi river, people had hours and some had days to prepare for the coming flooding during the devastating rains which we had in the early summer of 2008.

In the great deluge, the land was covered by 21.5 feet of water, so it would take time for the water to subside, to be sucked back into the ground or to evaporate. It is my theory that there would have been underwater earthquakes, tsunamis, and volcanic activity, which would result in land masses being formed. Simultaneously, as volcanoes shot out lava, water would be pulled down into the vacuum which was underground. This cooler water being sucked down into such a heated interior likely resulted in more violent geological activity (when a volcano erupts, much of what comes out of the volcano is steam).

Although most colleges and universities reject out of hand the idea of a recent world-wide flood in favor of a very slowly changing earth, the Institute for Creation Research studies various theories based upon their assumptions of the truth of the Bible. Modern geology presupposes gradualism and incrementalism (i.e., what has happened to the earth took place over a long period of time) while the ICR does not make those assumptions.

Their webpage is <http://www.icr.org/>

One of the evidences which appears to favor a catastrophic world-wide flood is the widespread strata blankets. John Morris: *The Sauk Sequence extends throughout North America and appears to extend into Europe. The Tippecanoe Sequence also covers much of North America and may well extend into Europe and Africa. There are also intercontinental redbed sequences, intercontinental tuff beds, and coal-bearing strata cycles.*¹⁴

An evidence of volcanic activity is that we have volcanic rock found throughout the various strata.

Robert Dean gives us 4 principles based upon what we have studied so far, to which I added 4 more:

Dean's Lessons from the Deluge

- 1) God provided a way of salvation (deliverance) prior to judgment. He announces the judgment but He also provides a way of salvation (deliverance). This counters all the arguments from unbelievers that God is too harsh. God provides a perfect way of salvation that deals with all the problems and if it is rejected then there will be judgment.

¹⁴ <http://www.icr.org/geological-strata/> accessed January 19, 2010.

Dean's Lessons from the Deluge

- 2) God's way of salvation (deliverance) is determined by Him alone. Man does not decide what the basis of his salvation is. God is exclusive in the way He deals with salvation, there is only one way of salvation. There is only one ark; there is only one door on the ark; and there is only one way of eternal salvation and that is through Jesus Christ who said: **"I am the way, the truth, and the life: no man comes to the Father, but by Me."**

- 3) God is capable of delivering us in any set of circumstances. There is no set of circumstances in one's life that is more powerful than the grace of God. It should be clear that a flood which lasts for a year is an impossible set of circumstances.

- 4) Noah knows about the upcoming flood because God told him it was coming. Everyone else knows about this because Noah is building this ark. Some believe that God's judgment is coming and some do not (or, they choose to ignore it). Judgment is revealed by divine revelation.

- 5) The issue in the post-salvation life is to apply the doctrine we know to advance in the Christian life. In the Old Testament the spiritual life operated on the basis of the faith-rest drill (something we have not studied yet), applying the promises and principles of the Old Testament to the spiritual life.

- 6) In the Church Age (the period of time in which we live) there is the additional dynamic of living under the filling of the Holy Spirit, that our spiritual growth is based on the ability to apply doctrine while we are walking in the Spirit. It is the Holy Spirit who produces spiritual growth, and as we persevere in the midst of testing then God the Holy Spirit uses that doctrine that we are applying to develop spiritual growth and spiritual maturity.

- 7) In this life, whether saved or not, we are without excuse. If we are unsaved, we are without excuse of the judgment to come; if we are saved, we are without excuse as to the mechanics of the spiritual life. **For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor Him as God or give thanks to Him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools (Rom. 1:18–23).**
 - (1) As a sub-point, the more we know about science the more our faith ought to be strengthened.
 - (2) Superficially, this appears to be a random world, filled with random events; however, the more we know, the more complex and orderly we find this universe to be.

- 8) If you are a believer in Jesus Christ (and I would assume that to be so, if you have read this far), then you have no excuse to be confused by the whirl of events around you. You have no reason to think that God has abandoned you here without resources or guidance. Every believer has just as much direction in his life as Noah has had in these chapters of the Word of God.

This came from Robert Dean's notes on Genesis, Lesson Genesis-046 located at:

<http://phrasearch.com/Trans/DBM/setup/Genesis/Gen046.htm> (I edited and appended the text, doubling the number of points). The audio lecture is lesson #46 which can be downloaded from here:

<http://deanbible.org/andromeda.php?q=f&f=%2FAudio+Files%2F2003+--+Genesis>

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Nearly every ancient culture has a story of a great flood, not unlike what we find here in the Bible. This, in itself, is quite amazing, inasmuch as we are quite limited in how much we know about each culture. The Sumerians speak of a god telling Zi-ud-sura that there would be a flood which would come and destroy all mankind. He was instructed to build a huge boat. This was a 7-day flood.

Traditions, Figure 38.

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[Charts, Maps and Short Doctrines](#)

The writer in the Accuracy in Genesis page adds a few stats for us:

The Statistics of the Genesis Record and Heathen Flood Epics

Human seed saved	92%
Boat provided	87%
Universal Destruction	60%
Favored Family	38%
Man in transgression	35%
Divine Destruction	28%
Birds sent out	22%
Animal seed saved	20%
Survivors worship after the flood	18%
Divine favor on saved	12%

From: <http://www.accuracyingenesis.com/biblicalflood.html> accessed September 2, 2012. This page also has some theories on just how the flood came about, along with a few interesting charts. However, the overall detail is much more than I am interested in.

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It might also be worthwhile to compare the worldwide flood of Genesis and compare this to the very famous Gilgamesh epic (which I have also seen spelled *Gilgamesh* and *Galgamesh*).

Similarities between Genesis and Gilgamesh

Superficially, the flood accounts appear to be similar:

1. The principle action related to the flood occurs in the Mesopotamian plain.
2. The main character is warned to build a boat to escape the flood
3. The main character is told to save himself, his family, and a sampling of animals
4. The boats were sealed with tar
5. The boats came to rest on a mountain
6. Birds were released to determine if the waters receded
7. The main character sacrificed an offering

From <http://www.godandscience.org/apologetics/gilgamesh.html> accessed December 16, 2009.

The references to other websites are not included so as to recommend these websites or the information contained therein. However, these charts I found to be of particular importance with regards to the historicity of the Noahic flood.

I have found that a number of sources, even those which are not doctrinally correct in the realm of theology, produce good material when it comes to apologetics. I was first exposed to very good arguments against evolution, for instance, from the Jehovah's witnesses and from the Worldwide Church of God (back when this church taught a lot of false doctrine).

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Another author gives a more extensive list of similarities:

In both the Genesis and Galgamesh stories:

1. The Genesis story describes how mankind had become repugnant to God; they were hopelessly sinful and wicked. In the Babylonian story, man had become too numerous and too noisy.
2. The gods (or God) decided to send a worldwide flood. This would drown men, women, children, babies and infants, as well as eliminate all of the land animals and birds.
3. The gods (or God) knew of one righteous man, Ut-Napishtim or Noah.
4. The gods (or God) ordered the hero to build a multi-story wooden ark (called a chest or box in the original Hebrew).
5. The ark would be sealed with pitch.
6. The ark would have with many internal compartments
7. It would have a single door
8. It would have at least one window.
9. The ark was built and loaded with the hero, a few other humans, and samples from all species of other land animals.
10. A great rain covered the land with water.
11. The mountains were initially covered with water.
12. The ark landed on a mountain in the Middle East.
13. The hero sent out birds at regular intervals to find if any dry land was in the vicinity.
14. The first two birds returned to the ark. The third bird apparently found dry land because it did not return.
15. The hero and his family left the ark, ritually killed an animal, offered it as a sacrifice.
16. God (or the Gods in the Epic of Gilgamesh) smelled the roasted meat of the sacrifice.
17. The hero was blessed.
18. The Babylonian gods seemed genuinely sorry for the genocide that they had created. The God of Noah appears to have regretted his actions as well, because he promised never to do it again.

Taken from http://www.religioustolerance.org/noah_com.htm accessed December 16, 2009.

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In neither the Genesis flood account nor the Galgamesh story can we attribute this to a really dramatic local flood. None of the places where these traditions intersect, could one reasonably suggest that we are speaking of a local flood.

Significant Differences Between Genesis and Epic of Gilgamesh		
Characteristic	Genesis	Gilgamesh
Reason for flood	Human wickedness and corruption (Gen. 6:4–5)	Excessive human noisiness and over population
Response of deity	The Lord was sorry He made man because of his wickedness (Gen. 6:5–6, 11)	The gods could not sleep
Warned by	Y ^e howah (Yahweh-Elohim) (Gen. 6:3, 7)	Ea (which may be pronounced quite similarly to Y ^e howah); this may be closely related to the word for <i>earth</i> as well.
Main character	Noah ("rest") (Gen. 6:8)	Utnapishtim ("finder of life")

Significant Differences Between Genesis and Epic of Gilgamesh		
Characteristic	Genesis	Gilgamesh
Why character chosen	A righteous man (Gen. 6:9)	No reason given
Intended for	All humans except Noah and his family (Gen. 6:7, 13 7:2, 7, 23)	All humans
Decision to send flood	Yahweh (God) (Gen. 6:13 7:4)	Council of the gods (primarily Enlil)
Builders	Noah and family (Gen. 6:14–22)	Utnapishtim, his family, and many craftsmen from city
Character's response	Noah warned his neighbors of upcoming judgment as " Proclaimer of righteousness " (2Peter 2:4–5)	Told by Ea to lie to neighbors so that they would help him build the boat
Building time	100–120 years (Gen. 5:32 6:3 7:6)	7 days
Boat size	450x75x45 feet (Gen. 6:15)	200x200x200 feet (which is a very unseaworthy cube)
Boat roof	Wood (Gen. 6:14)	Slate (top heavy?)
# Decks	3 (Gen. 6:16)	6
Humans	Noah and family (Gen. 7:1, 7, 13, 23)	Utnapishtim, his family, and craftsmen from city
Cargo	Animals and food (Gen. 6:19, 21)	Animals, food, gold jewels, and other valuables
Launching	By the flood waters (Gen. 7:17)	Pushed to the river
Door closed by	Yahweh (God) (Gen. 7:16)	Utnapishtim
Sign of coming flood	None, apart from God's Word	Extremely bright light sent by the Annanuki (collection of Sumerian gods)
Waters sent by	Yahweh (God) (Gen. 6:17–18)	Adad, with help from gods Shamash, Shullat, Hanish, Erragal, Ninurta
Reaction of deity to flood	In control of waters (Gen. 7:2)	Gods scrambled to get away from water like "whipped dogs"
Duration of rain	40 days (Gen. 7:12)	7 days
Duration of flooding	370 days (Gen. 7:11–12 8:4, 14)	14 days
Boat landing	Mt. Ararat (Armenia?) (Gen. 8:4)	Mt. Nisir
Deity's reaction to human deaths	No regret mentioned (however, there was some expressed regret with respect to making man in the first place)	Regretted that they had killed all the humans

Significant Differences Between Genesis and Epic of Gilgamesh		
Characteristic	Genesis	Gilgamesh
Birds sent out	Raven returns, dove returns second time with olive branch, then leaves (Gen. 8:7–12)	Dove returns, swallow returns, raven does not return
Offering after flood	One of every clean animal and bird (Gen. 8:20)	Wines and a sheep
Aftermath	God promises not to destroy humanity by flood again (Gen. 9:8–11)	Gods quarrel among themselves, god Ea lies to Enlil. Utnapishtim and wife given immortality like the gods
Repopulation	Noah and family told to multiply and repopulate the earth (Gen. 9:1)	Ea and Mami created 14 human beings to help repopulate the earth
You will note that, every time the Gilgamesh epic diverges from the Genesis record, the latter account is always the more reasonable.		
Information about the Noahic flood came from Gen. 6–9; information about the Gilgamesh epic came from the Epic of Gilgamesh Tablet XI .		
Overall table from http://www.godandscience.org/apologetics/gilgamesh.html accessed December 16, 2009 and slightly edited.		

Chapter Outline

Charts, Maps and Short Doctrines

Apart from the Biblical record, the Gilgamesh epic appears to be the most rational of the ancient flood myths, and certainly the most detailed.

Frank Lorey, M.A., of Creation Research does his own table to compare the two records:

A Comparison Table of Genesis and Gilgamesh		
	Genesis	Gilgamesh
Extent of flood	Global	Global
Cause	Man's wickedness	Man's sins
Intended for whom?	All mankind	One city & all mankind
Sender	Yahweh	Assembly of "gods"
Name of hero	Noah	Utnapishtim
Hero's character	Righteous	Righteous
Means of announcement	Direct from God	In a dream
Ordered to build boat?	Yes	Yes
Did hero complain?	Yes	Yes

Height of boat	Several stories (3)	Several stories (6)
Compartments inside?	Many	Many
Doors	One	One
Windows	At least one	At least one
Outside coating	Pitch	Pitch
Shape of boat	Rectangular	Square
Human passengers	Family members only	Family & few others
Other passengers	All species of animals	All species of animals
Means of flood	Ground water & heavy rain	Heavy rain
Duration of flood	Long (40 days & nights plus)	Short (6 days & nights)
Test to find land	Release of birds	Release of birds
Types of birds	Raven & three doves	Dove, swallow, raven
Ark landing spot	Mountain -- Mt. Ararat	Mountain -- Mt. Nisir
Sacrificed after flood?	Yes, by Noah	Yes, by Utnapishtim
Blessed after flood?	Yes	Yes

From <http://www.icr.org/article/noah-flood-gilgamesh/> accessed September 2, 2012.

If you were to search the internet for serious debate about Noah's ark and the Genesis flood, you would find this occurring in dozens upon dozens of places. It would not be unusual to come across a discussion which is going on right now, with people making impassioned arguments about the accuracy of the Biblical account of the flood and equally impassioned arguments from the other side. More than likely, there will be name calling and even cursing involved.

On the other hand, if you were to search for discussions of Gilgamesh (or of any other flood myth), you might find it sandwiched into arguments over the Genesis account, but you will not find people separately arguing as to its historicity. There is no reason to.

Numerous authors have written about the Noahic flood, both pro and con. Entire books have been written about Noah's ark and the Biblical account of the flood. In fact, entering *Noah's Ark* into Amazon's search engine yields over 32,000 books. A similar search for *Gilgamesh* yields about a 4th as many. As I began to look through the books on Gilgamesh, I found the word *myth* occurring again and again; and I saw no books which appeared to be either *for* or *against* the Gilgamesh epic (in terms of its accuracy). In the first 100 listings for *Noah's Ark*, 6 books were clearly apologetical in nature (that is, they were affirming this historicity of the Biblical account) and 1 opposed the Biblical account as fallacious (the bulk of the listings for *Noah's Ark* were children's books).

Woodmorappe's book lists about 1600 references, and about 1 out of 20 of these are authors who wrote seriously either for or against the Genesis account of the flood. There has to be something here in this historical account of the flood in order to inspire so many people to write seriously on this particular topic.

Comparing Gen. 7:11, 24 and 8:3-4, we see that we have five thirty day months. The heavens rained for forty days, but the waters continued to flood the land around Noah for an additional 110 days. He could have traveled a great distance during that time. in a storm which was that powerful. There is no need to think that Noah just put down anchor and basically was in the same spot where he left five months previous to this 150th day. He very

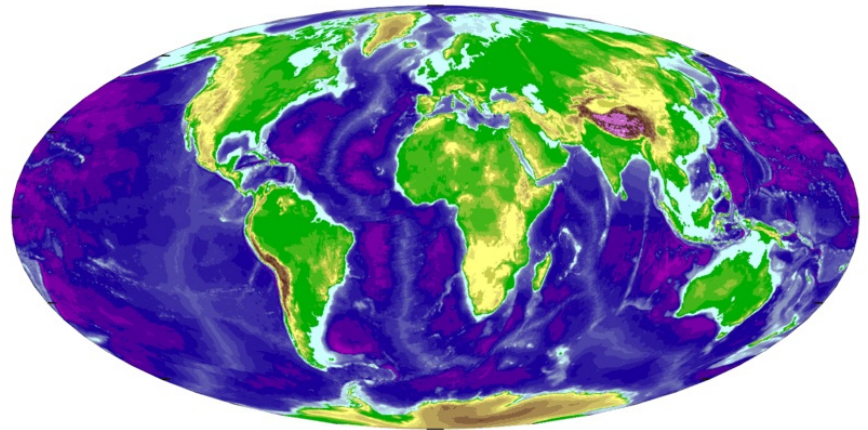
likely did a great deal of moving. Whereas, it would be possible to determine how far a ship could travel in 5 months and to draw that sort of a radius about where Noah landed, I think that it is a reasonable bet that he came from somewhere in the Atlantic Ocean.

There is a certain amount of agreement between historical geology and the Bible; and between some legends and the Bible. The greatest area of contention is the time frame. Geologists agree that something akin to an ice age has occurred—several, in fact—and that great parts of the earth have been packed in ice. The first couple verse of Genesis, as we have seen, seems to indicate the same thing. Geologists do not view mountains as having always existed, but that several major mountain ranges have risen dramatically. in the past. Psalm 104 is in agreement with that. During the time that the mountain ranges rose, shallow oceans and marshy areas dried up.¹⁵ This is in total agreement with the Biblical record of the flood (Psalm 104; Gen. 8:3,7). Historical geology postulates that there have been some dramatic climatic changes during the earth's history¹⁶; Genesis 1 supports this, as well as the changes which occurred before and after the flood. The mountains, at one point in time in the history of the earth, began to wear down.¹⁷ This is in total agreement with a large-scale flood similar to the revealed Genesis. Plato tells us about a major continent called Atlantis, once out in the Atlantic Ocean, which was submerged totally in a flood. This is possibly the area where the antediluvian civilization began and the area which was completely deluged by Noah's flood.

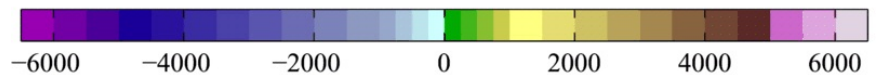
One Christian author, W. U. Ault, lists a number of difficulties encountered by those who have tried to prove the existence of a universal flood. In fact, he sounds more like a devil's advocate at times, accepting a great many of the presuppositions of geology. However, one of the figures which he gives us, which I have not yet found his corroborating source, is that during the Wisconsin Ice Age or 40,000 years ago, the sea level was approximately 330 feet lower than what it is today.¹⁸

One theory given for the source of the water for the flood is the canopy theory. It is assumed here that the earth was enveloped by a atmosphere or outer atmosphere of water or water vapor which provided a very different environment for the antediluvian civilization. If such an atmosphere existed, it was used in the flood, as now the atmosphere contains only a small portion of water vapor.

Another theory is, the mountains during this period of time were not as high, nor the valleys as low; Wikipedia, a source which I do not care to rely on for much, says that if the earth's surface was flat, then the oceans would cover us up for a distance of 2.7 km (we'd be more than a



Present day Earth topography [m]



From http://en.wikipedia.org/wiki/Image:AYool_topography_15min.png

¹⁵ *World Book Encyclopedia*; Vol. 15; ©1983; p. 664

¹⁶ *ibid*; p. 665

¹⁷ *ibid*; p. 665

¹⁸ *The Zondervan Pictorial Encyclopedia or the Bible*; Vol. 2; p. 552; ©1976

mile underwater).¹⁹ The violence of the water over everything would have caused great destruction, resulting in earthquakes, volcanos, and greater valley depths in places. Most of the earth is 0–1000 ft. in elevation. There are very few places on this earth which are above 4000 ft. And there are many more places in the ocean which are 6000 ft. deep as compared to places on the earth which are that high.

This theory, by the way, is not one which I simply pulled out of thin air. Psalm 104:5–8: *Who laid the foundations of the earth, That it should not be moved forever. You covered it with the deep as with a vesture; The waters stood above the mountains. At your rebuke they fled; At the voice of your thunder they hurried away (The mountains rose, the valleys sank down) To the place which you had founded for them.* Since the idea that mountains rose and valleys sank down further, creating a greater contrast between the high and low points of this earth, it appears as though the Bible does support the notion of a violent geographical change after the flood.

There is another theory that the water covered the inhabited earth, and, although this seems to differ from the Biblical account, one could make a rational argument that the language of Scripture allows for this.

Chapter Outline		Charts, Maps and Short Doctrines	
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To	
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms	
Introduction	Text	Addendum	
www.kukis.org		Exegetical Studies in Genesis	

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CHAPTER 3: CONCERNING THE FLOOD; AND AFTER WHAT MANNER NOAH WAS SAVED IN AN ARK, WITH HIS KINDRED, AND AFTERWARDS DWELT IN THE PLAIN OF SHINAR,

2. Now God loved this man for his righteousness: yet he not only condemned those other men for their wickedness, but determined to destroy the whole race of mankind, and to make another race that should be pure from wickedness; and cutting short their lives, and making their years not so many as they formerly lived, but one hundred and twenty only, (12) he turned the dry land into sea; and thus were all these men destroyed: but Noah alone was saved; for God suggested to him the following contrivance and way of escape : - That he should make an ark of four stories high, three hundred cubits (13) long, fifty cubits broad, and thirty cubits high. Accordingly he entered into that ark, and his wife, and sons, and their wives, and put into it not only other provisions, to support their wants there, but also sent in with the rest all sorts of living creatures, the male and his female, for the preservation of their kinds; and others of them by sevens. Now this ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water. And thus was Noah, with his family, preserved. Now he was the tenth from Adam, as being the son of Lamech, whose father was Mathusela; he was the son of Enoch, the son of Jared; and Jared was the son of Malaleel, who, with many of his sisters, were the children of Cainan, the son of Enos. Now Enos was the

¹⁹ From a footnote: http://en.wikipedia.org/wiki/Earth#_note-25 (these notes do change number).

Josephus' History of this Time Period

son of Seth, the son of Adam.

3. This calamity happened in the six hundredth year of Noah's government, [age,] in the second month, (14) called by the Macedonians Dius, but by the Hebrews Marchesuan: for so did they order their year in Egypt. But Moses appointed that · Nisan, which is the same with Xanthicus, should be the first month for their festivals, because he brought them out of Egypt in that month: so that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now he says that this flood began on the twenty-seventh [seventeenth] day of the forementioned month; and this was two thousand six hundred and fifty-six [one thousand six hundred and fifty-six] years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down, (15) with great accuracy, both the births and deaths of illustrious men.

4. For indeed Seth was born when Adam was in his two hundred and thirtieth year, who lived :nine hundred and thirty years. Seth begat Enos in his two hundred and fifth year; who, when he had lived nine hundred and twelve years, delivered the government to Cainan his son, whom he had in his hundred and ninetieth year. He lived nine hundred and five years. Cainan, when he had lived nine hundred and ten years, had his son Malaleel, who was born in his hundred and seventieth year. This Malaleel, having lived eight hundred and ninety-five years, died, leaving his son Jared, whom he begat when he was in his hundred and sixty-fifth year. He lived nine hundred and sixty-two years; and then his son Enoch succeeded him, who was born when his father was one hundred and sixty-two years old. Now he, when he had lived three hundred and sixty-five years, departed and went to God; whence it is that they have not written down his death. Now Mathusela, the son of Enoch, who was born to him when he was one hundred and sixty-five years old, had Lamech for his son when he was one hundred and eighty-seven years of age; to whom he delivered the government, when he had retained it nine hundred and sixty-nine years. Now Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah, his son, to be ruler of the people, who was born to Lamech when he was one hundred and eighty-two years old, and retained the government nine hundred and fifty years. These years collected together make up the sum before set down. But let no one inquire into the deaths of these men; for they extended their lives along together with their children and grandchildren; but let him have regard to their births only.

5. When God gave the signal, and it began to rain, the water poured down forty entire days, till it became fifteen cubits higher than the earth; which was the reason why there was no greater number preserved, since they had no place to fly to. When the rain ceased, the water did but just begin to abate after one hundred and fifty days, (that is, on the seventeenth day of the seventh month,) it then ceasing to subside for a little while. After this, the ark rested on the top of a certain mountain in Armenia; which, when Noah understood, he opened it; and seeing a small piece of land about it, he continued quiet, and conceived some cheerful hopes of deliverance. But a few days afterward, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the ark with safety; but the raven, finding all the land still overflowed, returned to Noah again. And after seven days he sent out a dove, to know the state of the ground; which came back to him covered with mud, and bringing an olive branch: hereby Noah learned that the earth was become clear of the flood. So after he had staid seven more days, he sent the living creatures out of the ark; and both he and his family went out, when he also sacrificed to God, and feasted with his companions. However, the Armenians call this place, (GREEK) (16) The Place of Descent; for the ark being saved in that place, its remains are shown there by the inhabitants to this day.

6. Now all the writers of barbarian histories make mention of this flood, and of this ark; among whom is Berosus the Chaldean. For when he is describing the circumstances of the flood, he goes on thus: "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them; where he speaks thus: "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore

Josephus' History of this Time Period

upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote."

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed September 2, 2012. Josephus *Antiquities of the Jews*; Book 1, Chapter 3.

Chapter Outline

Charts, Maps and Short Doctrines

This comes from Chapter 6, entitled *The Flood*.

Edersheim Summarizes Genesis 7

THERE is a grandeur and majestic simplicity about the scriptural account of "The Flood" which equally challenges and defies comparison. Twice only throughout the Old Testament is the event again referred to - each time in the grave, brief language befitting its solemnity. In Psalm 29:10 we read: "Jehovah sittes upon the flood; yea, Jehovah sittes King for ever," - a sort of Old Testament version of "Jesus Christ, the same yesterday, and today, and for ever." Then, if we may carry out the figure, there is an evangelical application of this Old Testament history in Isaiah 54:9, 10: "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with you, nor rebuke you. For the mountains will depart, and the hills be removed; but My kindness will not depart from you, neither will the covenant of My peace be removed, says Jehovah that has mercy on you."

The first point in the narrative of "The Flood" which claims our attention is an emphatic mention, twice repeated, of Noah's absolute obedience, "according unto all that Jehovah commanded him." (Genesis 6:22; 7:5) Next, we mark a "solemn pause of seven days" before the flood actually commenced, when "all the fountains of the great deep were broken up, and the windows of heaven were opened;" in other words, the floodgates alike of earth and heaven thrown wide open. The event happened "in the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month;" that is, if we calculate the season according to the beginning of the Hebrew civil year, about the middle or end of our month of November.

Then Noah and his wife, his three sons - Shem, Ham, and Japhes - and their wives, and all the animals, having come into the ark, "Jehovah shut him in," and for forty days and forty nights "the rain was upon the earth," while, at the same time, the fountains of the great deep were broken up. The flood continued for one hundred and fifty days,¹⁷ when it began to subside.

The terrible catastrophe is thus described: "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. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepes upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. 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."

The remarks of a recent writer on this subject are every way so appropriate that we here reproduce them: "The narrative is vivid and forcible, though entirely wanting in that sort of description which in a modern historian or poet would have occupied the largest space. We see nothing of the death-struggle; we hear not the cry of despair; we are not called upon to witness the frantic agony of husband and wife, and parent and child, as they fled in terror before the rising waters. Nor is a word said of the sadness of the one righteous man who, safe himself, looked upon the destruction which he could not avert. But an impression is left upon the mind with

Edersheim Summarizes Genesis 7

peculiar vividness from the very simplicity of the narrative, and it is that of utter desolation. This is heightened by the repetition and contrast of two ideas. On the one hand, we are reminded no less than six times in the narrative (Genesis 6, 7, 8) who the tenants of the ark were, the favored and rescued few; and, on the other hand, the total and absolute blotting out of everything else is not less emphatically dwelt upon" (Genesis 6:13, 17; 7:4, 21-23).18

We will not take from the solemnity of the impressive stillness, amid which Scripture shows us the lonely ark floating on the desolate waters that have buried earth and all that belonged to it,19 by attempting to describe the scenes that must have ensued. Only the impression is left on our minds that the words "Jehovah shut him in," may be intended to show that Noah, even if he would, could not have given help to his perishing contemporaries.

From <http://www.levendwater.org/books/v1bhot.pdf> accessed September 2, 2012 (with some editing to update the text).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 7

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God Give Noah Marching Orders and Explains Why

Then Y^ehowah said to Noah, "Come into the ark, you and your household, for I have observed you [to be] righteous before Me in this generation. From all of the clean beasts, you will take for yourself seven pairs, a male and his female; and from the beasts which [are] not clean, a pair, a male and his female. Also [you will take] from the birds of the skies, seven males and seven females, to preserve [their] seed on the face of the earth.

Then Jehovah said to Noah, "Come into the ark, you and all the members of your family, for I have observed you to be righteous before Me in this generation. From all the clean animals, you will take seven males and seven females; and from the unclean land animals, you will take a pair of them—one male and one female. Also, you will take from the birds of the skies, seven males an seven females, in order to preserve their various species on the face of the earth.

For regarding days as of yet [there remain] seven [and] I am sending rain upon the earth [for] forty days and forty nights when I will obliterate all the living [creatures] which I have made from upon the surface of the ground."

For there are yet seven days and I will send rain upon the earth for 40 days and 40 nights, at which time I will obliterate every living creature that I have made from off the earth."

Noah Obeys God

Therefore, Noah did according to all that God had commanded him. Noah [was] 600 years old when the flood occurred [lit., was] [and there was] water upon the earth. And Noah along with [lit., with him] his sons, his wife and his sons' wives, entered into the ark because of the waters of the flood.

Therefore, Noah obeyed God's every instruction. Noah was 600 years old when the floor occurred and there was water covering the earth. And Noah, along with his sons, his wive and his sons' wives, entered into the ark in order to escape the impending flood.

From the clean beast and from the beast which [is] not clean, and from the bird and all that creeps upon the ground, two [by] two, they entered into the ark with Noah, male and female, as Elohim commanded Noah.

Of the clean beast and of the unclean beasts, and from the birds and all that creeps along the ground, by twos, they entered into the ark with Noah, male and female, just as God had commanded Noah.

A Complete Translation of Genesis 7

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The Rain Timetable

And so it is, by the seven days that the waters of the flood were upon the earth. In the year of 600 regarding the life of Noah—in the second month, in the 17th day regarding that month—on this day, the springs of the great ocean depth split open and the windows of the heavens were opened.

And it happened, after seven days, that the waters of the flood began to engulf the earth. In the 600th year of Noah’s life—on the 17th day of the second month—on that day, the deep springs of the great ocean depths split open and the windows of the heavens were opened up.

And the rain was on the earth [for] 40 days and 40 nights.

And it rained for 40 days and 40 nights.

Noah, his Family and the Animals Enter into the Ark

In this very same day, Noah entered into the ark; and Shem, Ham and Japheth (sons of Noah); and Noah’s wife; and his son’s three wives with them; they and all [wild] beasts according to their species, and all [domesticated] animals according to their species, and all small animals that creep upon the earth, and all birds according to their species—every flying creature of every [sort of] wing.

On this very same day, Noah entered into the ark; along with Shem, Ham and Japheth (sons of Noah); and Noah’s wife; and his son’s three wives with them. Noah’s family along with every kind of wild animal, every kind of domesticated animal, every sort of small animal that runs along the ground, and every sort of flying animal, whether bird, mammal or insect entered into the ark.

Consequently, they came unto Noah into the ark, two [by] two from all flesh in which [lit., *which in him*] [is] the breath of lives. And those entering, the males and females from every animal species [lit., *from all flesh*], went in [to the ark], just as Elohim had commanded him. Then Y^ehowah shut him in [lit., *shut in him*].

Consequently, these animals all came unto Noah and went into the ark, in pairs, from every living animal in nature. Just as God had commanded, every male and female from every animal species went into the ark. Once they were all in, God shut the door behind them.

The Flood’s Height

The flood is on the earth [for] 40 days and the waters increased [greatly]. They [the waters] lifted up the ark, and it [the ark] raised up from over the earth.

The rain continued on the earth for 40 days and the waters increased significantly. These waters lifted up the ark, which was raised up far above the ground.

And the waters prevail and increase dramatically over the earth; and the ark floats [lit., *goes, departs*] on the surface of the water. The waters prevailed exceedingly over the earth and, consequently, all the high mountains were covered, [all those] [lit., *which*] under the heavens. The waters had prevailed 15 cubits from above; consequently, the mountains were covered over [with flood waters].

And the waters prevailed and continued to increase dramatically over the earth; while the ark floated on the surface of the water. The waters prevailed greatly over the earth and, as a result, even the high mountains were covered—all the mountains under the skies. The waters continued to prevail until they were 15 cubits above the mountains.

The Destruction of the Flood Waters

And all flesh died: the things creeping upon the earth; with the birds and the cattle and the wild animals and with every thing that swarms upon the earth; and all mankind. Everything that [has] the breath of spirit of lives in his nostrils out from all which [lives] on dry land, died.

All flesh died: the animals which creep upon the earth; along with the birds and the domesticated animals and the wild animals and everything that swarms along the ground; and all mankind died as well. Everything that breathed air died; all that lived on dry land.

A Complete Translation of Genesis 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Consequently, God [lit., <i>He</i>] obliterated every living thing which [is] upon the face of the ground, from man to beast, to reptiles, to the birds of the skies. They were [all] obliterated from the earth; only Noah and [those] who [were] with him in the ark remained [alive].	Consequently, God obliterated every living thing that walks upon the ground, from man to beast, from reptiles to birds—they were all obliterated from the earth. Only Noah and those who were with him in the ark remained alive.
The Length of the Flood	
And the waters prevailed over the earth 150 days.	And the waters prevailed over the earth for another 150 days.

Chapter Outline

Charts, Maps and Short Doctrines

The following Psalms would be appropriately studied at this time: possibly **Psalm 29** (which was certainly written long after the flood) (HTML) (PDF) (WPD). Interestingly enough, there were not any psalms written where the great flood is in focus.

Chapter Outline		Charts, Maps and Short Doctrines	
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To	
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms	
Introduction	Text	Addendum	
www.kukis.org		Exegetical Studies in Genesis	