

Genesis 7:1-24...The Deluge and Deliverance

Chapter 7: In obedience to the Lord, Noah and his family enter the ark with the animals, and God destroys all other human and animal life on earth through the flood.

Genesis 7:1-4...Final instructions...God's final words to Noah immediately prior to the Flood

God as Sovereign acts in Genesis 7 in both judgment and deliverance.

Mankind had gone its own way, embracing evil and rebelling against God's rule. Therefore, God told Noah, "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" (Gen. 7:4).

Kent Hughes, Genesis

Genesis 7 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. ² You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female; ³ also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth. ⁴ For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made.

Note...***Verse 2, which commands Noah to "Take with you seven pairs of all clean animals," anticipates Noah's offering sacrifices at the end of the voyage and also anticipates the sacrificial system that would develop after the flood. Noah and his family were sinners who would carry into the new world the sin of the old.***

Richard Phillips, Genesis

Richard Phillips on Genesis 7:2,3

"Just as God saved Noah and his family, he also took care to preserve the animals and birds that would otherwise be blotted out by the flood. God therefore commanded Noah to take pairs of all animals with him into the flood "to keep their offspring alive on the face of all the earth" (Gen. 7:3).

God's concern was to preserve the various species of his creation. To this end, he commanded the animals to come in by pairs, "the "male and his mate" (Gen. 7:2).

This reminds us that God has designed two sexes and two sexes only: male and female. Secular society may rebel against God by inventing new genders. But when it comes to the actual propagation of a race, the joining of male and female is always required...

Notice that Genesis 7:2 distinguishes between “clean animals” and “animals that are not clean.” Noah was to take “seven pairs of all clean animals,” but only “a pair of the animals that are not clean” (Gen. 7:2). This distinction will be clarified on the other side of the flood, when Noah offers sacrifices to the Lord. To anticipate this need, God had Noah take extra animals of those that would be offered in sacrifice.”

The...reasonable explanation for the mention of clean versus unclean animals is that Noah, like the other pre-flood believers, knew more about God’s revelation than what the Bible discloses. In particular, our fathers in the faith knew the gospel that anticipated a Savior who would redeem his people through his atoning death. In Genesis 3:21, God taught Adam and Eve the doctrine of penal substitutionary atonement by slaying innocent animals in place of their sin. Abel was thus accepted when he came to God not on the basis of his works, as Cain did, but with sacrificial lambs, which were a picture of the atoning work of Christ (Gen. 4:4). ***On the basis of this understanding, when Noah emerged from the ark after the flood, he continued these sacrifices, using the appropriate animals that God provided (8:20).”***

Three times in Genesis 7:1–16, the entry of the beasts and birds is noted in detail: “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” (Gen. 7:8–9). ... ***There would be a flood, so that man and beast perished, but the Creator’s handiwork was preserved. Notice as well the sovereignty of God expressed in the animals’ obedience to his command.*** Noah did not cage them, but they “went into the ark with Noah.” ***The Lord can govern the hearts of animals as well as of men, just as the flood itself shows his sovereign command of all nature.”***

Richard Phillips, Genesis

7:1 You alone have I seen righteous. There is a similarity to Job who is righteous in his generation (Job 1:1). Ultimately Noah’s righteousness points to Christ, God’s righteous servant (Isa. 53:11; 1 John 2:1).

Michael Barrett, RHB Study Bible

7:4 Yet seven days. The animals and Noah had come into the ark a week before the flood began. There was still time for repentance in that final week with the door open and the way of escape from the impending doom still available...***Noah did according unto all that the Lord commanded him. This was the secret of God's blessing upon him.***

Michael Barrett, RHB Study Bible

Verse 4 records God's final spoken sentence before the flood, one of total destruction: "... and every living thing that I have made I will blot out from the face of the ground" (v. 4)."

Kent Hughes, Genesis

Genesis 7:5-9...Noah's obedience

Genesis 7 ⁵Noah did according to all that the Lord had commanded him.

⁶Now Noah was six hundred years old when the flood of water came upon the earth. ⁷Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood. ⁸Of clean animals and animals that are not clean and birds and everything that creeps on the ground, ⁹there went into the ark to Noah by twos, male and female, as God had commanded Noah.

Genesis 7:10...The Flood begins

Genesis 7 ¹⁰It came about after the seven days, that the water of the flood came upon the earth.

Genesis 7:11.12...The Fountains of the great deep and the windows of heaven...

Then, "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" (vv. 11-12).

7:11 Six hundredth year of Noah's life, in the second month, the seventeenth day of the month. The exact days are now recorded, which strongly suggests Noah himself is recording the events as a diary. **The fountains of the great deep broken up.** Possibly referring to underground reservoirs or superheated water which shot up into the atmosphere due to the splitting of the continental plates.

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7:12 Worldwide rain for forty days and forty nights requires more than atmospheric moisture, which is why most do not think this is a collapse of a vapor canopy. Rather it is thought this is the downpour of water that has been ejected first up into the atmosphere as superheated steam.

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“The unique significance of this event is noted by the record of its day, month, and year. ***At God’s command, and at the time he had specified, the waters of the flood came. They came from above: “the windows of the heavens were opened.” They also came from below, as “all the fountains of the great deep burst forth.” The original creation consisted of water, and now judgment would cause water to cover the earth.*** For decades, scientists derided the idea of fountains from the great deep supplying a worldwide flood. More recently, however, reservoirs of water have been discovered under the earth’s surface vast enough to replenish the oceans many times over, and more than sufficient to cover the earth in a great flood.”

Kent Hughes, Genesis

From The Institute for Creation Research...

All the Fountains of the Deep

John Morris, PhD

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." (Genesis 7:11)

Genesis 7:1 describes the primary physical causes for the Flood of Noah's day, as well as the primary sources for the vast waters which covered the earth. The first source is very interesting from a geological point of view, and to grasp some semblance of its meaning is necessary if we would understand the Flood.

As the "deep" in Scripture usually refers to the ocean (i.e., Genesis 1:2), so the "great deep" which was "broken up" evidently speaks of great subterranean reservoirs or chambers deep inside the earth, all of which spewed forth their contents at the same time. This breakup continued all over the earth for 150 days (see Genesis 7:11; 7:24; 8:2).

The reference to "broken up" merits attention, for it implies a wrenching of the earth's crust, a great tectonic event. The same word is used in Numbers 16:30-33 to describe the supernatural opening up of a great pit into which the rebellious Korah and his followers and their families fell, thereby squelching their mutiny against Moses's leadership.

Any such breaching of the earth's crust results in earthquakes and if occurring under water, results in devastating tsunamis (sometimes called tidal waves) traveling through the water at speeds approaching the speed of sound. Continued pulsation of these fountains all over the earth for 150 days would totally restructure the surface of the earth, demonstrating God's hatred for the sin of the antediluvian world. Coupled with the other factors involved in the Flood, it is no wonder that "the world that then was, being overflowed with water, perished" (2 Peter 3:6).

<https://www.icr.org/article/6859>

Genesis 7:13...On the very same day

On the seventh day, ***Noah, his family, and the animals entered the ark*** (Gen. 7:13).

Genesis 7¹³ On the very 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, entered the ark, ¹⁴they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds.

Genesis 7:16...The LORD shut him in

Finally, verse 16 reveals, "And the LORD shut him in." ***The single heavy, pitched-over door of the ark was locked by an act of God. There Noah and his family sat in darkness, lighted first on one side, then the other by the sun in its course from east to west.***

Kent Hughes, Genesis

7:16 the Lord shut him in. When Noah, his family, and the animals were all in the ark, God shut the door. He secures the ark and keeps them from danger. One is reminded of Matt. 25:10, "the door was shut."

Michael Barrett, RHB Study Bible

Genesis 7:17-20...Universal flood

Genesis 7¹⁷ Then the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth. ¹⁸ The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water. ¹⁹ The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered. ²⁰ The water prevailed fifteen cubits higher, and the mountains were covered.

7:18 The waters prevailed . . . increased greatly upon the earth. The flood waters now rose up even after the forty days of rain. This is the second period of the flood year after the initial destruction of the first forty days.

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7:19 The waters prevailed exceedingly . . . all the high hills. The waters now can never cover the earth, so this means that the mountains and high hills were much lower before the flood. Peter states, “the world that then was, being overflowed with water, perished” (2 Peter 3:6).

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7:20 Fifteen cubits upward did the waters prevail. *The maximum depth above the highest hills was about twenty-two feet or half the height of the ark and thus probably approximately the draft of the ship. This can be no local flood as it is repeated that the mountains were covered.*

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“The language is evocative of a violent, churning, whirling maelstrom. The repetitions in these brief verses of “waters” (5x), “increased” (2x), “rose”(3x, NIV), and “greatly” (3x in the Hebrew)¹² portray a wild “water, water everywhere” ride. The earlier description in verse 11 (“on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened”) describe a great rending of the beds of the seas and torrential rain and makes us recall chapter 1 when the waters above and below the firmament were separated (cf. 1:6, 7). ***Now in a massive act of de-creation they were unleashed back into chaos.***”

Kent Hughes, Genesis

Genesis 7:21-24...Universal death.

Only Noah and his family (and the clean & unclean animals taken onboard) survived. The narrative depicts total death and destruction.

Vss 21-23

²¹ All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; ²² of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died. ²³ Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.

7:23 Every living substance was destroyed. As one would expect, the sedimentary rocks all over the globe carry abundant evidence of creatures buried quickly and fossilized. ***Noah only remained alive, and they that were with him. God's purposes were achieved just as He had said. The destruction was total and only those in the ark survived.*** Michael Barrett, RHB Study Bible

7:24 The waters prevailed . . . an hundred and fifty days. This is the end of the second stage of the flood before the assuaging of the waters takes place. Michael Barrett, RHB Study Bible

“This was the terminal reiteration of God’s initial declaration of 6:7: “So the LORD said, ‘I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.’” The picture is one of total, unexceptionable death.

No doubt there were people who felt they had no warning and shook angry, incredulous fists at Heaven. But the judgment was not a divine whim. Peter reveals that “God’s patience waited in the days of Noah, while the ark was being prepared” (1 Peter 3:20). Noah had been warning mankind for over a century!

The rising flood and the plummeting rain expressed the sovereign God’s judgment on the world.

Francis Schaeffer writes:

God's judgment falls against sin; for God is holy, and there are moral absolutes, and we live in a moral universe. If God does not hate and judge sin, then He is not a holy God, there are no moral absolutes, and we do not live in a moral universe. But the whole Bible resounds with this emphasis: God does hate sin and God does judge sin.

...Noah's generation believed that nothing would ever change, just as our generation believes today!

Jesus said: "For as were the days of Noah, so will be the coming of the Son of Man. For . . . in those days before the flood they were eating and drinking, marrying and giving in marriage" (Matt. 24:37–38). Yet there is a God. There is a sovereign Ruler above and outside the world, who has cataclysmically intervened to judge and remove sin. Jesus concluded, speaking of the judgment that is yet to come: "so will be the coming of the Son of Man" (v. 39).

Kent Hughes, Genesis

In conclusion, "The Lord Shut Him In" ...The most dramatic claim of Genesis 7

The most dramatic claim in Genesis 7 comes not at the beginning, when God commands Noah to enter the ark, but at the end of seven days, when, according to Genesis 7:16, "the LORD shut him in."

Noah and his family went into the ark and waited. Right on schedule, the fountains of the deep broke and the rains fell. We can easily imagine Noah and the others gazing out on the world.

Would others realize their only hope of salvation? We know that Noah had preached righteousness to his generation: would any heed his warning of judgment and offer of salvation?

Moreover, would Noah and his family be kept safe through so great a deluge? All these questions found their answer in this final statement of divine sovereignty over Noah's flood: "And the LORD shut him in."

At least three important points are made by God's shutting the door to Noah's ark...

The first concerns the abounding grace of God. After centuries of ungodliness that was so offensive to his holiness, God still left the door of salvation open until the last possible minute. During all the time that Noah had built and preached, not a single person came to the Lord in faith, so that no one outside of Noah's family would escape the flood. Yet the reason was not a lack of mercy on God's part. Rather, all the rest of mankind perished in their obstinate refusal to yield to their Maker. Jesus spoke with the same grace that invites all to come and be saved, if only they will: "Come to me, all who labor and are heavy laden, and I will give you rest" (Matt. 11:28). "Whoever comes to me," Jesus insists, "I will never cast out" (John 6:37). The invitation is clear and open to all for as long as the door of salvation remains open.

Second, the shutting of the door to Noah's ark reminds us that there is a time when the grace of God comes to an end. God bore with man's sin with great forbearance and long-suffering. But his patience came to an end at the time appointed for judgment. If you refuse Jesus Christ and the gospel offer of salvation, thinking that there is time yet to relish your sins, the day may come, unannounced, when the door shuts and judgment arrives. Jesus warned, "For as were the days of Noah, so will be the coming of the Son of Man" (Matt. 24:37)...

Finally, God shut the door to Noah's ark personally to secure the salvation of his people. How fearful were the events taking place outside the ark—the destruction of all life on earth! But inside the ark, God's people were safe. God did not leave it to Noah to ensure that the ark was safely sealed. God sealed him in, just as he has taken it upon himself to secure our salvation. The believer in Christ is "sealed with the promised Holy Spirit" (Eph. 1:13), destined for "an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith" (1 Peter 1:4–5). Like Noah in his ark, the believer in Christ not only is saved, but is safe forever.

We do not know, but we can nevertheless imagine, what Noah and his family did after God shut the door to the ark. They prayed, and likely they worshiped the Lord of their salvation. If they did, our hymnals would supply just the song for worship on board Noah's ark, a hymn that rests our salvation in Jesus Christ:

His oath, his covenant, his blood support me in the whelming flood;
When all around my soul gives way, he then is all my hope and stay.
On Christ, the solid rock, I stand; all other ground is sinking sand,
All other ground is sinking sand.

Richard Phillips, Genesis

Thoughts for Personal/Family Worship: Chapter 7 God’s judgment upon the world of sinners is fearsome. The thought of millions of people drowning while water sweeps away all human constructions is horrifying. Yet it is a small thing compared to the burning wrath of God yet to come when the Lord Jesus appears with His holy angels. The flood brought death, but judgment day will bring eternal punishment in hell. Let us give sober consideration to this awesome and inevitable reality. How does the flood teach us to fear the Lord? The Lord calls men, women, and children through the gospel to come into the ark of safety, Jesus Christ the Righteous One (Matt. 11:28; Luke 14:17).

Just as the Lord shut Noah and his family into the ark and protected them during the flood, so the Lord will save all who trust in Christ alone from the wrath that is to come. After the flood came, no one was left except those in the ark. In the same way, the living church of Jesus Christ will be the only people to escape God’s wrath. Therefore come to Christ now, and place your entire trust in Him.

Joel Beeke, RHB Study Bible

Appendix...The Universal Flood (Not a “regional” flood)

As to the question of whether the flood was universal or local, this must be said: The Scriptures present the flood as universal, a cataclysm that was worldwide in scope. This is the sense of 6:7, 12, 13; 7:4, 19, 21-23; 8:21; 9:11,19 and of the New Testament—

“For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, and that by means of these the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly” (**2 Peter 3:5-7**)....

Kent Hughes, Genesis

AIG...The Historicity and Global Scope of the Flood

<https://answersingenesis.org/noahs-flood/>

Noah's Flood Really Happened in History.

Excerpts...

There are many biblical and extrabiblical lines of evidence that Noah's flood was a historical event that really happened.

Jesus (Matthew 24:37–39), Peter (1 Peter 3:20, 2 Peter 2:5; 3:3–7), Isaiah (Isaiah 54:9), and Ezekiel (Ezekiel 14:14) believed it was a historical event.

1. Eleven times in Genesis, the Hebrew word *toledoth* appears and is variously translated as “this is the account of” or “these are the generations of.” The use of the word ties the whole book together as a historical document, covering the key events of history from creation to the time of Moses.
2. The flood account reads like a diary, describing things that happened on specific days in the 600th and 601st years of Noah's life.
3. Jesus (Matthew 24:37–39), Peter (1 Peter 3:20, 2 Peter 2:5; 3:3–7), Isaiah (Isaiah 54:9), and Ezekiel (Ezekiel 14:14) believed it was a historical event. In Isaiah and Ezekiel, God himself is speaking and refers to Noah as a basis for his promises to Israel through these two prophets.
4. The genealogy of Jesus demands that the flood really happened, since all of his ancestors (including Noah) must have been real historical people (Luke 3:23–38), or else Jesus was descended from a myth.
5. Hundreds of flood stories from people groups around the world (many of which have details matching those in Genesis 6–9) point to a real historical event in the memory of humanity....

Noah's Flood Was Global.

The flood was not localized in the Mesopotamian valley, as many Christians believe, but was global in extent. When the waters reached the highest, there was no land above sea level anywhere on the planet. The commands were only necessary if it were a global flood, since animals and birds outside the flood zone could naturally repopulate the area otherwise.

Only a global flood would cover all the high mountains under the heavens by at least 15 cubits (about 25 feet or 7 meters: Genesis 7:19).

1. **Purpose of the Flood.** It was sent to destroy not only sinful man but also all land animals and birds not in the ark and the surface of the earth (Genesis 6:7, 13). Birds are mentioned 19 times in Genesis 6–9: the repetition is undoubtedly emphatic and strongly points to the “globality” of the flood since birds could easily fly out of the flood zone.
2. **Height of the Flood.** Only a global flood would cover all the high mountains under the heavens by at least 15 cubits (about 25 feet or 7 meters: Genesis 7:19). Since water always seeks the lowest level, to cover just the mountains in the Middle East would result in a global flood.
3. **Duration of the Flood.** From the beginning of the flood until the people and animals disembarked on dry ground was 371 days (Genesis 7:11 and 8:14). The reference to 40 days (Genesis 7:12–18) refers to the continuous, torrential rains, but the fountains of the deep did not close and the rains did not stop until the 150th day (Genesis 8:2). It then took another 221 days for the waters to retreat and the land to sufficiently dry out. No local flood could last that long.
4. **Purpose of the Ark.** God told Noah to take onto the ark the birds and land animals that God brought to Noah, so as to repopulate the earth after the flood (Genesis 7:1–3). If the flood would have been localized in the Middle East, the ark would have been totally unnecessary. Even if all the creatures in the local flood zone had died, the area then would have been repopulated by creatures from outside the zone. As for Noah and his family, they could have gone on a vacation to Egypt or Europe. The ark was only and absolutely essential if the flood was global.
5. **Volume of the Ark.** It was unnecessarily large (Genesis 6:15) to save only a few animals, birds, and people from a local flood. But the size described was necessary and adequate to save the number of kinds of creatures taken on board.
6. **Landing of the Ark.** It landed in the mountains (plural in Hebrew) of Ararat (likely modern-day eastern Turkey), near the top of the highest mountain somewhere in that region at that time. It was 74 days before any nearby mountains could be seen (Genesis 8:4–5). No local flood could raise the ark to this altitude. And only a global flood would require this much time to recede as earth movements uplifted other mountains and the waters retreated into new ocean basins so that other nearby mountains became visible.
7. **Rainbow Promise.** God promised to Noah and his family, to the animals, and the birds on the ark, to all their offspring, and to the earth itself that he would never again send another flood to destroy them (Genesis 9:8–17). If the flood had been local, then God lied because since then there have been many local floods that have killed some animals and people and destroyed large areas of land. But Noah’s flood was global, and God has kept and will keep his promise.

8. **Post-Flood Command.** God directs the animals and Noah’s family to repopulate the earth (Genesis 8:15–17 and 9:1). The commands were only necessary if it were a global flood, since animals and birds outside the flood zone could naturally repopulate the area otherwise.
9. **Repetition of Universal Terms.** The Bible uses such words and phrases as “all,” “every,” “under heaven,” and “in whose nostrils was the breath of life” in the flood account. Certainly, the Hebrew word *col* (all or every) does not always literally mean all. But it often does. When it does not, the context makes it perfectly clear. In Genesis 6–9, the 60-fold use of these words is emphatically literal.
10. **The Use of the Hebrew Words “*eretz*” and “*adamah*.”** The word *eretz* is used over 2,500 times in the Old Testament. It has multiple meanings: earth (i.e., the planet), ground, land, soil, or country. It also sometimes refers to the people on the earth (e.g., Genesis 11:1). But as with most other words in a Hebrew-English dictionary (and in probably every other language), it is very important to remember that context must always determine the specific meaning in a particular sentence. The word *adamah* occurs 225 times in the Old Testament and is translated ground or land (either a territory or all the land above sea level). In Genesis 6:1–9:17 (the flood account), *eretz* is used 48 times, and in no case does the context indicate a geographically limited area. In these chapters, *adamah* is used nine times. In fact, “face of the ground” in those chapters is a translation of “face of the *adamah*.” “Face of the *eretz*” is translated as “face of the earth” in most English translations because the context indicates clearly that *eretz* is referring to all the land on the planet.
11. **The Hebrew Word for Flood in Genesis 6–11: *mabbul*.** In these chapters, twelve times God uses the Hebrew word *mabbul*. It appears only one other time in the Old Testament (Psalm 29:10), where it undoubtedly refers to Noah’s flood since *mabbul* is preceded in that verse by the definite article (i.e., the flood). It is not referring to any flood, but “the” flood, where God truly showed himself to be the absolute King. All other floods (literal or metaphorical) in the Old Testament are described with the noun, *sheteph*, or the verb, *zaram*. In the New Testament, the Greek word, *kataklysmos* (from which we get the English “cataclysm”), is used only in reference to Noah’s flood.¹² The same is true for the Greek translation of the Old Testament (Septuagint): *kataklysmos* is only used in Genesis 6–11 and Psalm 29:10 (LXX: Psalm 28:10).
12. **Jesus and Peter.** Both Jesus (Matthew 24:37–39) and Peter (2 Peter 3:3–7) clearly imply the flood was global since they link the judgment of the flood to the future judgment at the second coming of Jesus Christ, which will also have a global effect!