

GENESIS

SCENE 3: THE FLOOD – CHPTR 7

THE COMMAND AND PREREQUISITE TO ENTER THE ARK

EXEGESIS VERSE 1:

וַיֹּאמֶר יְהוָה לְנוֹחַ בְּאֶ־אֶתְּהָ וְכָל־בֵּיתְךָ אֶל־הַתֵּבָה
כִּי־אֶתְּךָ רָאִיתִי צְדִיק לְפָנַי בְּדוֹר הַזֶּה:

^{NAS} Genesis 7:1 **Then the LORD said to Noah, "Enter the ark, you and all your household;**
(וַיֹּאמֶר יְהוָה לְנוֹחַ בְּאֶ־אֶתְּהָ וְכָל־בֵּיתְךָ אֶל־הַתֵּבָה [waw consec. +
v/qal/IPF/3ms: 'amar + proper n: Yahweh + prep: lamed + proper n: Noah; "The He said,
Yahweh, to Noah"; + v/qal/imp/m/s: bo'; "enter/go into"; + pro/2ms: 'attah; "yourself"; + waw
conj. + n/com/m/s/constr: kol + n/com/m/s/constr. w/2ms suff: bayith; "and all your
household/family"; + prep: 'el + d.a. + n/com/f/s/abs: tebah; "into the ark"])

for you ~~alone~~ I have seen to be righteous before Me in this time. (לְ צְדִיק רָאִיתִי אֶתְּ כִי)
[part. conj: kiy + sign of d.o. w/2ms suff: 'eth + v/qal/PF/1/com/s:
ra'ah + adj/m/s/abs: tsadyq; "because you, I have seen, a righteous one"; + prep: lamed +
n/com/m/pl/constr. w/1coms suff: paneh; "before My face"; + prep: beth + d.a. +
n/com/m/s/abs: dor + d.a. + adj/m/s: zeh; "in this time"])

ANALYSIS VERSE 1:

1. Chapter 7 comprises the 3rd of the 4 part presentation of the Flood event.
2. The narrator fast forwards some 120 years from God's initial conversation with Noah (cf.6:13ff cp.vs.3) to just 7 days before the Flood (cp.vs.4).
3. Noah has completed building the ark (cp.6:22) and judgment of the planet is at hand.
4. Methuselah, the 8th generation primogeniture in the line of Messiah died the same year the Flood happened with some conjecture to be the day of the Flood (~1656 years post Adam's birth or ~2298 BC).
5. In the previous section Elohim is the speaker commanding Noah (cf.6:13).
6. Now we see the title "Lord/Yahweh" as the speaker for this particular scene (cf.vss,1,5).
7. This in recognition for the need of the 2nd member of the Godhead, God the Son, as to their deliverance (the **ark** is a type for salvation cp.Heb.11:7).
8. Elohim instructs **Noah** to disembark after the fact in 8:15-16 further recognizing the Son's success in executing the deliverance.
9. Moses will use the God titles interchangeable in vss.9,16 to illustrate the harmony between the Father and the Son as to God's plan.
10. Yahweh commences with the 1st of 2 commands **to Noah, "Enter the ark, you and all your household"**.

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11. **Noah** and his family are set apart from the rest of the animal passengers that will accompany them on the **ark** highlighting humanity in deliverance.
12. Without the human element, there would be no blessing by association for the rest of creation.
13. That creation too benefits from the salvation of men see Rom.8:19-21
14. The order is then immediately followed with the cause qualifying them for admittance, “**for you I have seen to be righteous before Me in this time**”.
15. The italics “*alone*” in the NAS is uncalled for and misleading.
16. The Hebrew reads, “**for you, I have seen, a righteous one**”.
17. The adjective “**righteous/tsadiyq**” is the same used in the list of 3 characteristics ascribed to **Noah** in 6:9.
18. Here Yahweh evaluates Noah’s character.
19. The reference to “**I have seen/ra’ah**” illustrates Yahweh’s omniscience.
20. The phrase “**before Me in this time**/lamed paneh beth ha dor zeh” indicates God’s read on **Noah** in contrast to the prevailing unbelieving generation.
21. As in 6:9, the attribute of “**righteous**” is in recognition of Noah’s Ph₁ faith.
22. He was not the only **righteous** person on the earth in those days, but he was the man of the hour.
23. His celebrity role in the event was due to being *blameless walking with God* (Ph₂ faith).
24. However, none of that would have mattered if he did not first possess imputed righteousness that comes by faith (not works).
25. He was permitted to **enter the ark** because he possessed imputed righteousness.
26. An unbeliever would not be permitted to **enter the ark**.
27. So the prerequisite for **Noah** and his family to be benefactors of deliverance were that they were all believers.
28. Faith in Christ is implied as a given (**enter via the door** cf.6:16) that in turn justified him before God as a recipient for salvation. Cp.Rom.3:23-28
29. Again, Noah’s willingness to apply all that God commanded was based on his Ph₂ faith and commitment to God’s plan.
30. For being positive Ph₂ he finds a starring role in the perpetuation of the POG.
31. However, his right to **enter** was based on the simple fact he possessed +R.
32. Whereas the narrator presented his spiritual bio in 6:8,9, here Yahweh addresses him directly in validation of his Ph₁ standing and right to all that salvation will provide.
33. Principle: BD validates our standing before God.

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THE SECOND COMMAND REGARDING THE ANIMALS

EXEGESIS VERSES 2 – 3:

מִכֹּל הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח-לָךְ שִׁבְעָה שִׁבְעָה
אִישׁ וְאִשְׁתּוֹ וּמִן-הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הִיא שְׁנַיִם אִישׁ
וְאִשְׁתּוֹ:

^{NAS} Genesis 7:2 "You shall take with you of every clean animal by sevens, a male and his female; (מִן כֹּל בְּהֵמָה טְהוֹרָה לֵקַח טְהוֹרָה הִיא שְׁנַיִם אִישׁ וְאִשְׁתּוֹ [prep: min + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: behemah; "from all of the animals"; + d.a. + adj/f/s/abs: tahor; "the clean/pure ones"; + v/qal/IPF/2ms: laqach; "you will take"; + prep. w/2ms suff: lamed; "with you"; + adf/m/s/abs: sheba- + adj/m/s/abs: sheba-; "seven by seven"; + n/com/m/s/abs: 'ish + waw conj. + d.a. + n/com/f/s/constr. w/3ms suff: 'ishah; "a male and his female"])

and of the animals that are not clean two, a male and his female; (וּמִן אֲשֶׁר בְּהֵמָה טְהוֹרָה לֹא טְהוֹרָה הִיא שְׁנַיִם אִישׁ וְאִשְׁתּוֹ [waw conj. + prep: min + d.a. + n/com/f/s/abs: behemah; "and from the animals"; + rel.pro: 'asher + neg.part: lo' + adj/f/s/abs: tahor; "which are not clean/pure"; + pro/3fs: hiy'; "it {those not clean}/that is"; + adj/m/dual/abs: shenayim; "two"; + n/com/s/abs: 'ish + waw conj. + n/com/f/s/constr. w/3ms suff: 'ishah; "a male and his female"])

גַּם מִעוֹף הַשָּׁמַיִם שִׁבְעָה שִׁבְעָה זָכָר וְנִקְבָּה
לְחַיֹּת זֶרַע עַל-פְּנֵי כָל-הָאָרֶץ:

^{NAS} Genesis 7:3 also of the birds of the sky, by sevens, male and female, (גַּם מִן עוֹף שָׁמַיִם נִקְבָּה וּ זְכָר שִׁבְעָה שִׁבְעָה שָׁמַיִם [conj: gam + prep: min + n/com/m/s/constr: -oph + d.a. + n/com/m/pl/abs: shamayim; "also from the birds of the heavens"; + adj/m/s/abs: sheba- + adj/m/s/abs: sheba-; "seven by seven"; + n/com/m/s/abs: zakar + waw conj. _ n/com/f/s/abs: neqebah; "a male and female"])

to keep offspring alive on the face of all the earth. (לְחַיֹּת זֶרַע עַל פְּנֵי כָל-הָאָרֶץ [prep: lamed + v/Piel/inf/constr: chayah; "to keep alive/to utterly live"; + n/com/m/s/abs: zera-; "seed/offspring"; + prep: -al + n/com/b/pl/constr: paneh + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: 'erets; "upon the face of all of the earth"])

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ANALYSIS VERSES 2 – 3:

1. The second command concerning the **animal** passengers builds on the preliminary expectations of 6:18-20.
2. In those verses, God told Noah to expect to include a pair of all air breathing creatures as part of the passenger roster.
3. Now he is given his final and more detailed instructions in that regard.
4. Logically the **animals** were to board prior to Noah and family.
5. The particular **animals** in view are categorized as “**clean/tahor**” and those as “**not clean/lo’ tahor**” and the “**birds of the sky/-oph ha shamayim**”.
6. The categorization of “**clean vs. not clean**” recognizes **animal** sacrifice that was instituted immediately after the Fall (cp.Gen.4:3-4).
7. While not really clear in our verses, the **birds** were also categorized **clean/not clean**.
8. This is made clear in Gen.8:20 whereas Noah made sacrifice taking of every **clean animal** to include **birds**.
9. The English “**sevens**” is literally in the Hebrew “**seven by seven/sheba- sheba**” or two rows of 7 side by side.
10. Noah was to “**take/laqach**” 7 pairs of all **clean animals** and **birds**.
11. The single dual adjective “**two/shenayim**” is used with respect to the **animals not clean**.
12. This reflects a single pair just as the adjective is used in 6:19,20 with 7:9 confirming all **animals** were taken in pairs no matter the number of the same kind.
13. The gender specifics “**male and female**” recognize the natural order for procreation.
14. It is interesting to note that the author uses two word groups for the genders, “**ish and ‘ishah**” with respect to the **animals** and “**zakar and neqebah**” with respect to **birds**.
15. “**ish and ‘ishah**” emphasizes a union of two sexes (e.g.Gen.2:23,24), “**zakar and neqebah**” emphasize their specific gender (e.g.Gen.1:27; 5:2).
16. I guess Moses wants his readers to understand the natural order for sexual activity even in the **animal** kingdom.
17. The noun “**animal(s)/behemah**” is general referencing all land creatures.
18. The issue of the increased number of **clean animals/birds** is made clear as they will be needed for sacrifice and giving their populations a head start for survival otherwise.
19. Nevertheless, Yahweh mandates the preservation of all **animals** to include those **not clean**.
20. They are as much an object of Yahweh’s compassion as is Noah himself i.e., God has regard for all His creation.
21. The inclusion of all the creatures is to repopulate the planet post-flood i.e., “**to keep offspring alive on the face of the earth**”.
22. Contrary to popular belief, the number of creatures on the ark was more than just 2 of each kind, though insignificant as to logistics and load bearing on the Ark.
23. The Flood event, Ark and especially the number of passengers on the Ark have been a target of attack by non-creationists and other nay-sayers throughout history.
24. This because of the narrow-minded view and understanding of the animal world and rejection of certain evidence otherwise.
25. John Woodmorappe in *Noah’s Ark: A feasibility Study* addresses the issue of the **animal** population confirming the Biblical account from which the following points are derived.

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26. The first line of defense of probability lies in the fact that the “kinds” of **animals, birds** and reptiles is broader than their species reflecting their taxonomic rank in terms of “family” or biological term “syngameon” (those able to exchange genes directly or indirectly).
27. This is scientifically seen in documented cases of interbreeding between individuals of different species and genera, as well as interbreeding with a third species or genus in situations where two species or genera do not themselves interbreed (almost all the genera of the marine turtle family Cheloniidae can form fertile hybrids with each other Karl, S.A., 1995 *Journal of Heredity* 86:265-8).
28. Based on this evidence alone the number of **animals** were only about 2,000 excluding reptiles.
29. However, Mr. Woodmorappe has addressed the issue using the class of genus as the taxonomic rank that would mean nearly 16,000 animals on the Ark.
30. He employs calculations of all estimated body mass, etc., determined the amount of floor space needed (based on 3 Ark floors) and shows that less than half of the floor space (46.8%) would actually be occupied.
31. Further he addresses the issue of food (to include post-flood need), water, waste treatment etc., as part of his logistical research still showing ample room in terms of volume and space.
32. Obviously, with God nothing is impossible and induced hibernation would have greatly reduced much of what Mr. Woodmorappe has otherwise allowed.
33. Needless to say, his book shows that the oft-repeated pseudo-intellectual arguments against the Ark are without foundation.
34. Nor is a constant stream of *ad hoc* Divine miracles necessary to “prop up” the Ark account.
35. As a final note, lists of **clean** and unclean **animals** are found in Lev.11 and Deu.14:1-20.
36. The lists of **clean animals** shows that the increased numbers were minute to the overall calculations of mass on the Ark (less than ~5% ref. Woodmorappe).
37. Further, it is estimated that only about 11% of all **animals** were substantially larger than sheep (*ibid*).

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THE FINAL WARNING

EXEGESIS VERSE 4:

WTT Genesis 7:4
 כִּי לַיָּמִים עוֹד שִׁבְעָה אֲנֹכִי מִמָּטֶר עַל־הָאָרֶץ
 אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וּמַחִיתִי אֶת־כָּל־הַיְקוּם אֲשֶׁר
 עָשִׂיתִי מֵעַל פְּנֵי הָאָדָמָה:

NAS Genesis 7:4 "For after seven more days, (כִּי לַיָּמִים עוֹד שִׁבְעָה [conj: kiy + prep: lamed + n/com/m/pl/abs: yom; "for after days"; + prep: -od; "repetitive/more"; + adj/m/s/abs: sheba-; "seven"])

I will send rain on the earth forty days and forty nights; (אֲרִיץ הָעַל מִטֶּר אֲנֹכִי) [pro/1/com/s: 'anokiy; "I Myself"; + v/Hiphil/ptc/m/s/abs: matar; "will continually cause rain"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"; + adj/b/pl/abs: 'arebba-iyim; "forty"; + n/com/m/s/abs: yom + conj. + adj/b/pl/abs: 'arebba-iyim + n/com/m/s/abs: layelah; "days and forty nights"])

and I will blot out from the face of the land every living thing that I have made." (מִדָּה 7) [waw consec. + v/qal/PF/1/com/s: machah; "and I will blot out/wipe out/cut off", same as 6:7; + sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: yequm, lit that able to stand; "every existence/every living thing"; + rel.pro: 'asher + v/qal/PF/1/com/s: -asah; + prep: min + prep: -al + n;com/b/pl/constr: paneh + d.a. + n/com/f/s/abs: 'adamah; "which I have made from upon the face of the land"])

ANALYSIS VERSE 4:

1. Yahweh's commands to Noah in vss.1-3 left no room for procrastination.
2. The urgency behind the imperatives is now made clear as he has only one week before the onset of the Flood.
3. The phrase **"For after seven more days"** is the allotted time allowed before God initiates the mighty deluge.
4. This is a reminder that man has only an allotted amount of time to do the works of God and then judgment. Cp.Joh.9:4
5. For the unbelieving antediluvians it denotes their final "gasp" of grace.
6. The Hebrew pronoun **"I'**anokiy" is emphatic and looks to Yahweh as the Executor of creation on behalf of the Father and the author of life and death. Cp.Joh.1:3-4; 1The.4:14
7. The Hiphil participle **"will send rain/matar"** denotes the Son's charge over the elements and He intends to cause **rain** on a continuous basis.
8. The verb denotes being inundated blanketing a targeted area. Cp.Gen.19:24; Exo.9:18,23,33
9. The targeted area in our time is the entire earth.

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10. What makes it so potent is its duration of “**forty days and forty nights**/'arebba-iyim yom waw 'arebba-iyim layelah”.
11. The result will be to “**blot out from the face of the land every living thing that I have made**”.
12. The creation verb “**I have made**/-asah” explicitly recognizes Yahweh as the Creator.
13. The verb “**I will blot out**/machah” is the featured verb for destruction.
14. It is the same verb used in 6:7 and means that life on the planet will be “*wiped out*” cutting short its present existence.
15. It is used in the OT in the theological contexts of: (a) forgiveness of sins in Psa.51:1,9; Isa.43:25; 44:22, (b) removal of names from God’s book as in Exo.32:32,33, and (c) elimination of tears in the eternal state in Isa.25:8.
16. The phrase “**every living thing**/kol ha yequm” is literally in the Hebrew “*every thing able to stand*”.
17. It denotes anything possessing life that exists (only used 3x, Gen.7:4,23; Deu.11:6).
18. Noah is duly informed of this sobering event and the fact it will hit in 7 short **days**.
19. Genesis begins with a 7 day week and the antediluvian era ends with a 7 day week.
20. What took place in chapter 1 in the creation of life form is overruled at the end of the final week of the antediluvian era.
21. Only the exceptions possessing +R and those living things immediately associated with them find hope in being free from the bondage of the coming judgment.

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THE DETAILS OF EMBARKATION VSS.5-16

NOAH'S FIDELITY IN OBEDIENCE VSS.5-9

EXEGESIS VERSES 5 – 9:

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר-צִוְּהוּ יְהוָה: ^{WTT} Genesis 7:5

^{NAS} Genesis 7:5 **And Noah did according to all that the LORD had commanded him.** (7
 עֲשָׂה כִּי נֹחַ עָשָׂה יְהוָה צִוְּהוּ אֲשֶׁר כָּל כִּי נֹחַ עָשָׂה [waw consec. + v/qal/IPF/3ms: -asah + proper n: Noah
 + prep: kiy + n/com/m/s/abs: kol + rel.pro: 'asher + v/Piel/PF/3ms w/3ms suff: tsawah + proper
 n: Yahweh; "and he did, Noah, according to all which had been commanded by Yahweh"])

וַיִּזְכַּר נֹחַ בְּן-שֵׁשׁ מֵאוֹת שָׁנָה וְהַמְבּוּל הָיָה מַיִם
 עַל-הָאָרֶץ: ^{WTT} Genesis 7:6

^{NAS} Genesis 7:6 **Now Noah was six hundred years old when the flood of water came upon the earth.** (וַיִּזְכַּר נֹחַ בְּן-שֵׁשׁ מֵאוֹת שָׁנָה וְהַמְבּוּל הָיָה מַיִם עַל-הָאָרֶץ [waw conj. + proper n: Noah + n/com/m/s/constr: ben; "Now Noah, a son of"; + adj/f/s/constr: shesh; "six"; + adj/f/pl/abs: me'ar; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw conj. + d.a. + n/com/m/s/abs: mabbul, same as 6:17; "when the flood"; + v/qal/PF/3ms: hayah + n/com/m/pl/abs: mayim + prep: -al + d.a. + n/com/f/s/abs: 'erets; "became water upon the earth"])

וַיָּבֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי-בָנָיו אִתּוֹ אֶל-הַתֵּבָה
 מִפְּנֵי מַיִם הַמְבּוּל: ^{WTT} Genesis 7:7

^{NAS} Genesis 7:7 **Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood.** (וַיָּבֵא נֹחַ בְּנָיו וְאִשְׁתּוֹ וְנְשֵׁי בָנָיו אִתּוֹ אֶל-הַתֵּבָה מִפְּנֵי מַיִם הַמְבּוּל [waw consec. + v/qal/IPF/3ms bo' + proper n: Noah
 + waw conj. + n/com/m/pl/constr. w/3ms suff: ben + waw conj. + n/com/f/s/constr. w/3ms suff: 'ishah + waw conj. + n/com/f/pl/constr: 'ishah + n/com/m/pl/constr. w/3ms suff: ben + prep. w/3ms suff: 'eth; "Then he entered, Noah and his sons and his wife and wives of his sons with him"; + prep: 'el + d.a. + n/com/f/s/abs: tebah; "into the ark"; + prep: min + n/com/b/pl/constr: paneh + n/com/m/pl/constr: mayim + d.a. + n/com/m/s/abs: mabbul; "away from {because of} the face of the water of the flood"])

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מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר אֵינָנָה^{WTT} Genesis 7:8
טְהוֹרָה וּמִן־הָעוֹף וְכֹל אֲשֶׁר־רָמַשׁ עַל־הָאֲדָמָה:

^{NAS} Genesis 7:8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground, (מִן הַבְּהֵמָה הַטְּהוֹרָה וּמִן הַבְּהֵמָה אֲשֶׁר אֵינָנָה מִן הַטְּהוֹרָה וּמִן הָעוֹף וְכֹל אֲשֶׁר־רָמַשׁ עַל־הָאֲדָמָה [prep: min + d.a. + n/com/f/s/abs: behemah + d.a. + adj/f/s/abs: tahor; "from the animals, the clean ones"; + waw conj. + prep: min + d.a. + behemah + rel.pro: 'asher + adv. w/3fs suff: 'ayin + adj/f/s/abs: tahor; "and from the animals which not any were clean"; + waw conj. + d.a. + n/com/m/s/abs: -oph + waw conj. + n/com/m/s/abs: kol + rel.pro: 'asher + v/qal/Ptc/m/s/abs: ramash + prep: -al + d.a. + n/com/f/s/abs: 'adamah; "and the birds and everything which were crawling upon the ground"])

שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר וּנְקֵבָה^{WTT} Genesis 7:9
כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ:

^{NAS} Genesis 7:9 there went into the ark to Noah by twos, male and female, as God had commanded Noah. (אֲשֶׁר פָּנְקְבָה וּזְכָר תִּבָּה הָ אֶל נַח בּוֹא שְׁנַיִם שְׁנַיִם) אֶת אֱלֹהִים צִוָּה נַח [adj/m/d/abs: shenayim + adj/m/d/abs: shenayim; "two by two"; + v/qal/PF/3/com/pl: bo'; "the entered"; + prep: 'el + prop n: Noah; "towards Noah"; + prep: 'el + d.a. + n/com/f/s/abs: tebah; "into the ark"; + n/com/m/s/abs: zakar + waw conj. + n/com/f/s/abs: neqebah; "male and female"; + prep: kaph + rel.pro: 'asher + v/Piel/PF/3ms: tswah + n/com/m/pl/abs: 'elohim + sign of d.o. + proper n: Noah; "according to which He commanded, God, to Noah""])

ANALYSIS VERSES 5 – 9:

1. Vs.5 again summarizes Noah's obedience to God's directives (cf.6:22) closing out the paragraph of vss.1-5.
2. The narrator's repetitive acknowledgement of Noah's attitude towards God doing what "the Lord had commanded him/tsawah Yahweh" cannot be dismissed.
3. Noah reflects the type of Ph₂ +V that earns one a place among the hall of famers in Heb.11.7.
4. Any attitude and approach less than Ph₂ obedience to BD disqualifies the believer from being a prize contender. Cp.1Cor.9:24-27
5. Aside, the central fact remains: Noah's fidelity to God led to his deliverance.
6. As common among Hebrew writers, after summarizing Noah's obedience Moses then recaps the details of his obedience.

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7. His obedience revolves around two main events presented in an elaborate piece of epic composition: The Flood and entry into the **ark** presented in two parallels (vss.6-12; 13-17).
8. Description of these events alternate – flood (vs.6), entry (vss.7-9), flood (vs.10-12), entry vss.13-16), flood (vss.17).
9. This establishes a clear theological picture of judgment and deliverance as the theme behind the typology.
10. Further, the narrator clearly wishes for the reader to see that the latter events were much more important than the actual building of the **ark**.
11. Yet, from a human perspective, boarding the **ark** was much easier than building it!
12. Genesis plays down Noah's effort, merely mentioning his obedience.
13. This maintains a consistency of emphasis on Noah's imputed righteous (cf.vs.1) and salvation from faith minus works making all aspects otherwise possible.
14. A third event (the closing of the door) is only mentioned once in vs.16.
15. That Yahweh performs the door closing illustrates the power of God found in His Person as the instrument for salvation and judgment.
16. The first notation of detail dates the flood to the "600th year" of Noah's life introducing the "flood" event.
17. The chronology serves two purposes contextually: (a) A general chronological bearing of the year of the Flood; (b) the period of grace allotted **Noah** to perform God's will in time.
18. As to the first, a more defined date will follow in vs.11 (to the day).
19. As to the second, it illustrates the grace afforded typologically before the judgment.
20. That grace will be further demonstrated in the parallel rendition of obedience presented in vss.13-17 finding its fidelity with God (vs.16c).
21. The concept of obedience in vs.16a,b in conjunction with vs.5 establishes a parenthetical tribute to the obedience of +V benefiting from God's grace otherwise...judgment (vs.17).
22. In vs.7, we then see **Noah** and his family entering the **ark**.
23. The stated reason is "**because of the water of the flood**/min paneh mayim ha mabbul".
24. This teaches that obedience comes from recognizing the consequences of judgment and desire to avoid it.
25. In vss.8-9 we are then given a magnificent and graphic picture of God's control over lower creation.
26. It provides a glimpse as to the natural order of creation finding peaceful and obedient cohabitation with man in a world governed by righteousness.
27. In this scene we are confronted with an amazing spectacle: The tremendous procession of all the creatures streaming in from all parts of the earth to Noah's **ark**.
28. The all are headed in mass pilgrimage from all parts of Pangea to the one place that promised deliverance to every land creature.
29. Both **clean animals and not clean animals** paraded in pairs using **Noah** as their compass for direction.
30. This is made clear in the phrase "**there went into the ark to Noah by twos**/shenayim shenayim bo' 'el Noah 'el ha tebah".
31. "Two by two/shenayim shenayim" means they went in pair after pair, **male and female**/zakar waw neqebah".
32. The phrase "**as God had commanded Noah**/kaph 'asher tswah 'elohim Noah" looks to God's directive will being fulfilled in +V and the natural order of lower creation.

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33. The first by choice of +V, the 2nd because **God** controls the brain computers of **animals**.

THE DATING OF THE FLOOD

EXEGESIS VERSES 10 – 12:

וַיְהִי לְשִׁבְעַת הַיָּמִים וַיָּבֹא הַמַּבּוּל הַיּוֹם עַל-הָאָרֶץ: ^{WTT} Genesis 7:10

^{NAS} Genesis 7:10 **And it came about after the seven days, that the water of the flood came upon the earth.** (וַיְהִי לְשִׁבְעַת הַיָּמִים וַיָּבֹא הַמַּבּוּל הַיּוֹם עַל-הָאָרֶץ [waw consec. + v/qal/IPF/3ms: hayah + prep: lamed + adj/m/s/constr: sheba- + d.a. + n/com/m/pl/abs: yom; "and it came about after seven days"; + waw conj. + n/com/m/pl/constr: mayim + d.a. + n/com/m/s/abs: mabbul + v/qal/PF/com/pl: hayah + prep: -al + d.a. + n/com/f/s/abs: 'erets; "and the water of the flood came upon the earth"])

לְשָׁנָה מֵאָה שֵׁשׁ שָׁנָה לְחַיֵּי-נֹחַ בְּחֹדֶשׁ הַשֵּׁנִי
בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל-מַעֲיֵנֹת תְּהוֹם
רַבָּה וְאַרְבַּת הַשָּׁמַיִם נִפְתְּחוּ:

^{NAS} Genesis 7:11 **In the six hundredth year of Noah's life,** (לְשָׁנָה מֵאָה שֵׁשׁ שָׁנָה ב) [prep: bet + n/com/f/s/constr: shanah + + card.adj/f/s/constr: shesh + adj/f/pl/abs: me'ah + n/com/f/s/abs: shanah + prep: lamed + n/com/m/pl/constr: chayyim + proper n: Noah; "In the year of six hundred years into the life of Noah"])

in the second month, on the seventeenth day of the month, (בְּשִׁבְעַת הַיָּמִים הַשֵּׁנִי הַחֹדֶשׁ הַבֵּרֵךְ) [prep: bet + d.a. + n/com/m/s/abs: chodesh; "in the new moon/month"; + d.a. + ord.adj/m/s/abs: sheni; "the second one"; + prep: bet + adj/m/s/abs: sheba- + adj/m/s/abs: -ashah; "on the seventeenth {seven + ten}"; + n/com/m/s/abs: yom + prep: lamed + d.a. + n/com/m/s/abs: chodesh; "day into the month"])

on the same day all the fountains of the great deep burst open, (בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל-מַעֲיֵנֹת תְּהוֹם רַבָּה) [prep: bet + d.a. + n/com/m/s/abs: yom + d.a. + adj/m/s: zeh; "on the day, the same"; + v/Niph/PF/3/com/pl: baqa-; "they had been broken up/cleaved/divided/burst open"; + n/com/m/s/constr: kol + n/com/m/pl/constr: ma-eyan; "all the springs of/fountains of"; + n/com/b/s/abs: tehom; "the deep/oceanic depths"; + adj/s/s/abs: rab; "the great ones"])

and the floodgates of the sky were opened. (וַיִּפְתַּח שָׁמַיִם הַיָּבֵה) [waw conj: + n/com/f/pl/constr: 'arubbah; "and the windows of {floodgates}"; + d.a. + n/com/m/pl/abs: shamayim; "the heavens"; + v/Niph/PF/3/com/pl: patach; "were opened"])

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וַיְהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה׃^{WTT} Genesis 7:12

^{NAS} Genesis 7:12 **And the rain fell upon the earth for forty days and forty nights.** (לַיְלָה 7)

וַיְהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה׃ [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass {it fell}"; + d.a. + n/com/m/s/abs: neshem; "the rain"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"; + adj/b/pl/abs: 'arebba-iyim + n/com/m/s/abs: yom + waw conj. + adj/b/pl/abs: 'arebba-iyim + n/com/m/s/abs: layelah; "forty days and forty nights"])

ANALYSIS VERSES 10 – 12:

1. Inserted between the embarkation verses of vss.7-9 and 13-16 is the exact date for the **flood**.
2. Vss.10-12 pick-up on the chronological markers of vss.4 and 6 (7 days to the flood/600 years into Noah's life).
3. The redundancy of references throughout this passage is not to be overlooked (the chronological references and embarkation verses).
4. Moses is obviously and intentionally building up suspense for the main event.
5. Both embarkation passages crescendo into the climax of the flood with a parenthetical pause for the chronology.
6. You can almost sense "wave" action in the presentation.
7. The subliminal affect embedded into the passages adds to the drama.
8. Further there is the sense of grace deliverance for +V subliminally embedded as to the typology.
9. The repetitive nature of the passage suggests a "do-over" illustrating God's grace in giving life another chance in spite of man's failure.
10. Just as in the 1st week of creation man failed and God extended grace via the seed of the woman, so in the final week before the impending judgment he provides grace in the deliverance of +V sustaining man's existence.
11. These principles are embedded in the initial chronological markers of "7 days" in vs.4 emphasizing judgment and Noah's age in vs.6 marking his life in deliverance from the judgment.
12. Otherwise the chronological notations lend authenticity to the **flood** story.
13. Just as God had said, at the end of **seven days, the flood came upon the earth**.
14. In vs.11 a,b we have the precise **month, day and year** that the flooding commenced.
15. This being 47 days after **Noah's 600th birthday**.
16. Restoration began on a Sunday according to Genesis 1.
17. Assuming Noah was born on a Sunday, 1 month (30 days) and 17 days later has the **flood** beginning on a Thursday.
18. However, the exact day of Noah's birth is unknown.

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19. For this reason, it is impossible to reconcile the date to the exact day on our calendar.
20. We can only estimate the year being ~1656 years post Adam's birth or ~3954 BC.
21. The 2nd month on the Jewish lunar calendar is Ziv (cf.1Kgs.6:1) if there is any correlation in that vein.
22. Noah at this time had fathered 3 sons that along with their wives would accompany him on the ark.
23. He was able to deduce from God's initial revelation (6:13ff) that he would father sons, they would marry and would be delivered from the coming wrath.
24. While at age 500, he still did not have 3 sons (cf.5:32), he knew progeny was forthcoming and necessary to continue the human race.
25. Shem was 100 years old when he fathered his firstborn and this was 2 years after the **flood** (Cf.Gen.11:10).
26. The fullness and precision of the dates of the **flood** are exceptional (cf.vs.6,11,12,17,24; 8:3,4,5,6,10,12,13,14).
27. While most people focus on vs.12 and the fact that **the rain fell upon the earth for forty days and forty nights**, vs.11b explains an additional source of inundating the earth with water.
28. This attributed to the "**fountains of the great deep/ma-eyan tehom rab**" that "**burst open/baqa-**".
29. This source of watery destruction is not usually taken into account when the **Flood** is discussed.
30. The **flood** story is often wrongly debunked by those that think the main source of destruction came only from rainfall.
31. By far the principal destruction came from **water** that was violently moved from its oceanic basins to cover Pangea in repeated tidal wave action.
32. This is expressed in the language of vs.18a,19,20 indicated a steady and forceful increase of water over Pangea.
33. All the reservoirs of the **great deep burst open** simultaneous with the "**floodgates (windows) of the sky being opened**".
34. The deadly **water** came from two separate sources: one primary and one secondary.
35. In addition to the deeps creating havoc, the water vapor canopy condensed out over a period of 40 days.
36. Since the **Flood** was a global phenomenon that included disruption of the placid antediluvian seas, then gravity and tidal mechanisms were at play.
37. Genesis teaches that "**rain/neshem**" was associated with the **Flood**, but not that it was the primary cause of the **Flood**.
38. The fact that the waters increased after the **rain** subsided (vs.17-19) is indicative of a second gravity field acting contrary to the gravity of the **earth** that involved tidal upheavals.
39. Our sun and moon cause modest tides on ocean beaches grounding driftwood at high tide.
40. The Ark is viewed as a piece of driftwood, an oversized barge floating on tidal movement of sub continental magnitude.
41. Had the **Flood** been caused by **rain** exclusively, the Ark would not have floated at all, or if it had its direction of floatation would have been downward, not upward and toward seal level rather than upward toward a high group of mountains.

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42. If a tidal sweep can swamp a sand castle at the sea shore it could also swamp the Alps, Pyrenees, Andes or Rockies.
43. It is only a matter of degree.
44. The final resting place of the Ark with respect to its elevation and rough topography in the Ararat Mountains (cf.8:4) points to something other than **rain**.
45. An English geographer by the name of Mackinder who specialized in a field called geopolitics coined the term “heartland of Eurasia”.
46. He viewed the region from the Caspian and Aral Seas northward and northeastward, embracing Easter Russia, interior and Northern Siberia, Kazadhand, Turkestand and Uzbekistan as immune to sea power.
47. It is within the “heartland of Eurasia” that the ark found its resting place far removed from the sea (2000 miles from the Arabian Sea [Indian Ocean]; some 3000 miles from the Barents Sea [arm of the Arctic Sea]; some 3000 miles from the Atlantic Ocean, and some 5000 miles from the Pacific Ocean).
48. The fact that the Ark grounded in this heartland region attests to the perspective that the **Flood** was tidal in nature.
49. The Ark like tumbleweed caught on a barbed wire fence coming to rest within the Ararat range.
50. Within this general geographical region is 3 interior lakes: Lake Urmia in Iran (4,364’ above sea level); Lake Van in Turkey (5,260’) and 3rd is Lake Gokeha in Armenia (6,345’).
51. With the elevation in this region being above 8000 feet it is not difficult to suppose that the grounding of the Ark was approaching 10,000’ above sea level.
52. With a tidal mechanism of this magnitude immense pressures are attained.
53. The pressure on the earth’s crust could have reached 330 tons per square foot or 2 tons per square inch.
54. This would have been sufficient pressure to compress any kind of sediment and to metamorphose any of these deposits into successive strata, intermixed with occasional trapped fauna or flora, turning them instantly into perfectly preserved fossils.
55. Layers of sedimentary rock, successive layer upon layer, are found on every continent and they appear to have been laid down by immense volumes of water and subsequently compressed by great pressures.
56. The earth has a thin crust varying between 5 and 30 miles thick that is quite thin considering the earth’s circumference is ~24,900 miles or its diameter ~8000 miles..
57. After 40 **days and nights** the earth’s water vapor canopy was no more, Pangea was cracked apart into different sections leading to a new climatic regime for planet **earth**.
58. It is assumed by many that an astral visitor was responsible for causing a simultaneous derangement of the oceanic waters and condensation of the canopy.

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GOD'S FAITHFULNESS IN GRACE

EXEGESIS VERSES 13 – 16:

בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם וְחָם וַיִּפֹּת בְּנֵי-נֹחַ^{WTT} Genesis 7:13
וְאִשְׁתּוֹ נָחָה וּשְׁלֹשַׁת נְשֵׁי-בָנָיו אִתָּם אֶל-הַתֵּבָה:

^{NAS} Genesis 7:13 **On the very same day Noah and Shem and Ham and Japheth, the sons of Noah,** (נֹחַ בֵּין יַפֶּת וְחָם וְשֵׁם וְנֹחַ בּוֹא זֶה הַיּוֹם הַזֶּה עֶצֶם ב) [prep: bet + n/com/f/s/constr: -etsem; lit. bone; "on the same"; + d.a. + n/com/m/s/abs: yom + d.a. + adj/m/s: zeh; "the day, this one {very}"; + v/qal/PF/3ms: bo'; "he entered" {end of next phrase}; + proper n: Noah + waw conj. + proper n: Shem + waw conj. + proper n: Ham + waw conj. + proper n: Yepheth + n/com/m/pl/constr: ben + proper n: Noah; "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, (וְנֹחַ אִשְׁתּוֹ וְשְׁלֹשׁ נְשֵׁי בָנָיו אִתָּם אֶל-הַתֵּבָה) [waw conj. + n/com/f/s/constr: 'ishah + proper n: Noah + waw conj. + card.adj/m/s/constr: shalosh {three} + n/com/f/pl/constr: 'ishah + n/com/m/pl/constr. w/3ms suff: ben + prep. w/3mpl suff: 'eth; "and the wife of Noah and three wives of his sons with them"; + prep: 'el + d.a. + n/com/f/s/abs: tebah; "into the ark"])

וְכָל-הַחַיָּה לְמִינָהּ וְכָל-הַבְּהֵמָה לְמִינָהּ^{WTT} Genesis 7:14
וְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ לְמִינֵהוּ וְכָל-הָעוֹף לְמִינֵהוּ כָּל
צִפּוֹר כָּל-כַּנְף:

^{NAS} Genesis 7:14 **they and every beast after its kind,** (מִיֵּן לַחַיָּה הַכֹּל וְהַבְּהֵמָה) [pro/3mpl: hem; "they"; + waw conj. + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: chayyam; "and every living thing {beast}; + prep: lamed + n/com/m/s/constr. w/3fs suff: miyn; "after its kind"])

and all the cattle after their kind, (וְכָל-בְּהֵמָה הַכֹּל) [waw conj. + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: behemah + prep: lamed + n/com/m/s/constr. w/3fs suff: miyn; "and all the beasts {cattle} after its kind"])

and every creeping thing that creeps on the earth after its kind, (וְכָל-רֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ) [waw conj. + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: remesh + d.a. + v/qal/Ptc/m/s/abs: ramash + prep: -al + d.a. + n/com/f/s/abs: 'erets + prep: lamed + n/com/m/s/constr. w/3ms suff: miyn; "and every crawler, the ones crawling upon the earth, after its kind"])

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and every bird after its kind, all sorts of birds. (וּ כָּל צִפּוֹר כָּל מִין לְ עוֹף הָּהָּ כָּל וּ) כָּנָף [waw conj. + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: -oph + prep: lamed + n/com/m/s/constr. w/3ms suff: miyn; "and every bird after its kind"; + n/com/m/s/constr: kol + n/com/b/s/constr: tsippor; "all chirping birds of"; + n/com/m/s/constr: kol + n/com/f/s/abs: kanaph; "all wings {sorts}")]

וַיֵּבְאוּ אֶל־נֹחַ אֶל־הַתְּבֵה שְׁנַיִם שְׁנַיִם מִכָּל־הַבְּשָׂר אֲשֶׁר־בוֹ רוּחַ חַיִּים׃^{WTT} Genesis 7:15

^{NAS} Genesis 7:15 **So they went into the ark to Noah,** (וַיֵּבְאוּ אֶל־נֹחַ אֶל־הַתְּבֵה) [waw consec. + v/qal/IPF/3mp: bo' + prep: 'el + proper n: Noah + prep: 'el + d.a. + n/comf/s/abs: tebah; "and they went to Noah into the ark"]

by twos of all flesh in which was the breath of life. (אֲשֶׁר בְּשָׂר הָּ כָּל מִן שְׁנַיִם שְׁנַיִם) בַּ רִּיחַ חַיִּים [adj/m/d/abs: shenayim + adj/m/d/abs: shenayim; "two by two"; + prep: min + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: bashar; "from all the flesh"; + rel.pro: 'asher + + prep. w/3ms suff: bet + n/com/b/s/constr: ruach + n/com/m/pl/abs: chayyiym; "which in it was the breath {spirit} of life")]

וְהַבָּאִים זָכָר וּנְקֵבָה מִכָּל־בְּשָׂר בָּאוּ כַּאֲשֶׁר צִוָּה אֱלֹהִים וַיִּסְגֵּר יְהוָה בַּעֲדָו׃^{WTT} Genesis 7:16

^{NAS} Genesis 7:16 **And those that entered,** (וַיֵּבְאוּ אֶל־נֹחַ) [waw conj. + d.a. + v/qal/Ptc/m/pl/abs: bo'; "and the ones entering"]

male and female of all flesh, (מִן נְקֵבָה וּ זָכָר) [n/com/m/s/abs: zakar + waw conj. + n/com/f/s/abs: neqebah + prep: min + n/com/m/s/constr: kol + n/com/m/s/abs: bashar; "male and female from all flesh"]

entered as God had commanded him; (אֲשֶׁר כַּ כִּי בֹא) [v/qal/PF/3/com/pl: bo' + prep: kaph + rel.pro: 'asher + v/Piel/PF/3ms: tsawah + sign of d.o. w/3ms suff: eth {ref. Noah} + n/com/m/pl/abs: 'elohim; "they entered according to that which He commanded him, God")]

and the LORD closed it behind him. (וַיִּסְגֵּר יְהוָה סָגַר) [lwaw consec. + v/qal/IPF/3ms: sagar; "and He closed it/shut it"; proper n: Yahweh; + prep. w/3ms suff: ba-ad; "behind him"]

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EXEGESIS VERSES 13 – 16:

1. Moses repeats the narrative of boarding the **ark** (cf.vss.7-9) in a 2nd “wave” of presentation with additional detail.
2. In so doing he goes back in time staring afresh.
3. This pictures God’s grace providing a new beginning for creation accompanying judgment.
4. It harks back to the original beginning and the promise to provide salvation through the seed of the woman (3:15).
5. In order to protect His promise, **God** must now wipe the slate clean and start over.
6. The phrase “**On the very same day**/bet –etsem ha yom zeh” is seldom used and stresses a memorable occasion, e.g., Abraham’s circumcision (Gen.17:23,26) and Moses’ death (Deu:32:48).
7. The **day** in view is the final **day** of the week ushering in the flood.
8. This point of time is recognized in the past tense of the verbs “**entered** (vs.13,16) and **went** (vs.15)”, with both translations being “bo” in the Hebrew.
9. The scenario brings the reader to the very edge of the great event.
10. **Noah’s sons, Shem, Ham and Japheth** are now mentioned by name on the passenger roster only referred to as “*his sons*” in the first boarding passage (cf.vs.7).
11. This to highlight their own reputations as believers qualifying them to enter the **ark** with their dad.
12. Likewise, the sons’ **wives** are uniquely mentioned as being “**three**/shalosh” in number.
13. God’s intention of one wife per one husband is obviously illustrated recognizing the original design for marriage and procreation (Cf.Gen.9:19 cp.2:22-24).
14. Otherwise, the number draws attention to the **wives** as a distinct group blessed by association with **Noah’s** progeny recognizing their own status as believers.
15. Including **Noah’s wife**, only 8 members of the human race are found qualified to be recipients of salvation (cp.1:Pet.3:20).
16. Their roll call illustrates that God ensured that no one believer was left behind.
17. Their corporate recognition as believers is then recognized in the plural pronoun “**they/hem**” beginning vs.14.
18. The roll call continues with the animal kingdom that would accompany them on **the ark**.
19. The phrase “**and every living thing {beast} after its kind**/waw kol ha chayyam lamed miyn” is a catch-all to denote that not one family/specie of land/air creature was omitted.
20. Their categorization echoes Genesis 1 cataloguing 3 distinct types of animals.
21. The “**cattle/behemah**” are land animals that walk on all fours and whose bodies are elevated significantly off of the ground when mobile.
22. “**Every creeping thing that creeps on the earth**/kol remesh ha ramash –al ha ‘erets” looks to those creatures that are built close to the ground such as reptiles, insects, etc.
23. “**Bird(s)**”-oph are self-explanatory.
24. This category is further relegated to song **birds** able to fly (“**all sorts of birds**” is literally “*every chirping bird of every wing*/kol tsippor kol kanaph”).
25. Flightless **birds** such as penguins would be labeled aquatic.
26. Vs.15a reconfirms that **Noah** acted as a compass for orientation of boarding by the animals (cf.vs.9).
27. The author reminds us that it was through **Noah** that **God** found the impetus for His grace (cf.6:8).

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28. The process for animal boarding was in the form of 2 pairs (groups of 4) seen in the Hebrew phrase “*two by two*/shenayim shenayim” (“**by twos**” NAS vs.16b).
29. The phrase “**breath of life**” is literally “*spirit of life*/ruach chayyiyim” distinct from “soul life/neshmah” as with man in Gen.2:7.
30. The exact expression was used earlier in 6:17 of those that perished by drowning.
31. Each of the pairs in their gender specific “**male and female**/zakar waw neqebah” mating’s went on board in the precise fashion and timing as **God** had instructed **Noah**.
32. These are all now pictured as finding their individual “nests” and have settled in the **ark**.
33. Clearly there was an invisible hand upon each pair that **entered the ark**.
34. **Noah and Sons** mostly just worked as traffic cops directing as needed.
35. Up the ramp they walked, crawled and flew settling in one of the four levels provided.
36. The only creatures that **entered** were those that could not have overcome the monstrous tides that swept over Pangea.
37. Once on board they presumably behaved themselves as if they knew what was at stake and during the time of their pilgrimage, embarkation and sea voyage they all refrained from their usual behavior in the wild.
38. Again, a great stream of diverse creatures enters the **ark** invisibly controlled.
39. **Noah** did his part that was to build and stock the **ark** with food.
40. Yet the fact remains that while **Noah** gets credit for his obedience, it is Yahweh that “**closed it {door} behind him**”.
41. In spite of all the hard work and efforts by **Noah** and company, it would have been impossible to make their vessel completely waterproofed on their own.
42. How could they have sealed it on the outside from within?
43. When it is all said and done, **Noah** was saved by the grace and power of Yahweh, his heroic efforts and wisdom notwithstanding.
44. The typology now takes on its fullest expression as salvation finding its power and security in the Person of Yahweh.
45. The only thing man needs to do is obey **God** in faith as to the Ph₁ gospel. Cp.Joh.3:36
46. The verses otherwise set forth actions that prove to be a major turning point in human history.
47. **Noah’s** obedience in concert with Divine help saved his self experientially and made possible a new world order whose security from universal drowning would be guaranteed by covenant.
48. The verses set forth the founders of the new humanity and new animal kingdom.

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THE ASCENDING WATERS VSS.17-20

STAGE ONE: THE LAUNCH

EXEGESIS VERSE 17:

וַיְהִי הַמַּבּוּל אַרְבַּעַיִם יוֹם עַל-הָאָרֶץ וַיִּרְבּוּ הַמַּיִם
וַיִּשְׂאוּ אֶת-הַתֵּבָה וַתָּרָם מֵעַל הָאָרֶץ:

^{NAS} Genesis 7:17 **Then the flood came upon the earth for forty days;** (מַבּוּל הָ הָיָה ו) *[waw consec. + v/qal/IPF/3ms: hayah + d.a. + n/com/m/s/abs: mabbul + card.adj/b/pl/abs: 'arebba-iyim + n/com/m/s/abs: yom + prep: -al + d.a. + n/com/f/s/abs: 'erets; "Then it came to pass, the flood forty days upon the earth"]]*

and the water increased and lifted up the ark, so that it rose above the earth. (וְהָרָבָה ו) *[waw consec. + v/qal/IPF/3mpl: rabah; "and they increased"; + d.a. + n/com/m/pl/abs: mayim; "the waters"; + waw consec. + v/qal/IPF/3mpl: nasha'; "lifted up/carried"; + sign of d.o. + d.a. + n/com/f/s/abs: tebah; "the ark"; + waw consec. + v/qal/IPF/3fs: rum; "it arose"; + prep: min + prep: -al + d.a. + n/com/f/s/abs: 'erets; "from upon {above} the earth"]]*

ANALYSIS VERSE 17:

1. We now arrive at the climax to the event, the commencing of the **flood**.
2. With Noah and passengers safely inside the **ark**, God begins pouring out his wrath.
3. The end result will be the destruction of all land breathing life forms (vss.21-23).
4. The absence of any personal name apart from the parenthetical mention of Noah in vs.23 adds to a mood of desolation.
5. A brief mention of the **ark** in vs.23 reminds us there is still hope.
6. To launch the **ark** into the cataclysm, the author provides the sense of the water's elevation that will ultimately engulf planet earth.
7. The visual is seen in the 3 qal verbs **"increased/rabah"**, **"lifted up/nasha"** and **"rose/rum"**.
8. The **flood** finds its initial momentum in the first **"forty days/'arebba-iyim yom"** of a 150 day period of increasing and ongoing tidal action (cf.vs.24).
9. Vs.24 then closes out scene 3 with the water's triumph over **earth**.
10. The contrast of **"earth/'erets"** and **"water/mayim"** is emphasized 4 times in the passage (vss.17,18,19,24).
11. During the first 40 **days** the water vapor canopy condensed out.
12. Simultaneous to this incessant heavy rainfall we have the disruption of the fountains of oceanic depth (cf.vs.11) producing massive tidal waves moving over the shores of Pangea.
13. That the **water increased and lifted up the ark** indicates tides reaching the **ark** somewhere inland causing it to float.
14. Considering the size of the **ark** this meant tsunami type of waves.

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15. Tidal surge had reached at least 22 ½' for the **ark** to float (draft being 1/2 of the 45' height of the **ark**).
16. The words "**it rose above the earth**" simply means that the **ark** fulfilled its purpose riding high on the **water**.
17. It indicates **water** action immune to the gravitational norms of descent envisioning the planet sinking lower and lower into the depths of the deluge.
18. We have lift off.

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STAGE TWO: RISING ABOVE FLOOD LEVEL

EXEGESIS VERSE 18:

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתֵּלֶךְ הַתֵּבָה
עַל־פְּנֵי הַמַּיִם: ^{WTT} Genesis 7:18

^{NAS} Genesis 7:18 **And the water prevailed and increased greatly upon the earth;** (גַּבַּר ו)

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ [waw consec. + v/qal/IPF/3mpl: gabar; "and it prevailed"; + d.a. + n/com/m/pl/abs: mayim; "the waters"; + waw consec. + v/qal/IPF/3mpl: rabah; "and became great"; + adv: me'od; "exceedingly/much"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"])

and the ark floated on the surface of the water. (וַתֵּלֶךְ הַתֵּבָה עַל־פְּנֵי הַמַּיִם) [waw consec. + v/qal/IPF/3fs: halak; "and it walked/floated"; + d.a. + n/com/f/s/abs: tebah; "the ark"; + prep: -al + n/com/b/pl/constr: paneh + d.a. + n/com/m/pl/abs: mayim; "upon the face {surface} of the waters"])

ANALYSIS VERSE 18:

1. Vs.18 moves the drama onward and upward.
2. After the first tidal waves reached the **ark** and caused it to break free from its place, Moses tells us that the waters “**prevailed and increased greatly upon the earth**”.
3. This indicates a heightening of the tidal effect with the **ark** staying atop the highest surges.
4. Vs.18 is the intermediate stage of water elevation following the initial state in vs.17 and vss.19-20 will mark the summit of the ark’s ascent over the **earth**.
5. The adverb “**greatly/me’od**” marks a significant advance over vs.17.
6. The verb “**prevailed/gabar**” is used 4x in the passage (vss.18,19,20,24).
7. It has the nuance of “**might/strength**” emphasizing the tidal force overwhelming terra firma.
8. The verb “**increased/rabah**” occurred in vs.17.
9. It denotes “**abundance/much**” emphasizing the volume of **water** swelling in affect due to the ongoing chaos from the oceanic depths and gravitational disturbance.
10. The flood was multiplying in intensity and volume as time passed seen in the adverb “**greatly**”.
11. The adverb will double in vs.19 with the flood reaching its peak.
12. The result is seeing **the ark** “walking/halak” or floating **on the face of the water**.
13. God used the force of the tides to power the **ark** forward.
14. Vs.18 represents roughly the midpoint to the flood event, some 75 days or so after the rains began to fall.
15. So this stage continues past the 40 days of rain onward to the end of the 150 days.

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STAGE THREE: THE FLOOD PEAKS

EXEGESIS VERSES 19 – 20:

וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיִּכְסּוּ
כָּל־הַהָרִים הַגְּבוּהִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם:

^{NAS} Genesis 7:19 **And the water prevailed more and more upon the earth,** (מַיִם הָ הַ) [waw conj. + d.a. + n.com/m/pl/abs: mayim; "and the waters"; + v/qal/PF/3/com/pl: gabar; "they prevailed", same as vs.17; + adv: me'od + adv: me'od; "more and more/exceedingly"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"])

so that all the high mountains everywhere under the heavens were covered. (כִּסָּה הַ) [waw consec. + v/Pual/IPF/3mpl: kasah; "they were utterly covered/concealed", intensive passive; + n/com/m/s/constr: kol + d.a. + n/com/m/pl/abs: har; "all of the mountains"; + d.a. + adj/m/pl/abs: gabohha; "the high ones"; + rel.pro: 'asher + prep: tachath + n/com/m/s/constr: kol + d.a. + n/com/m/pl/abs: shamayim; "which were under all the heavens"])

חֲמֹשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכְסּוּ
הַהָרִים:

^{NAS} Genesis 7:20 **The water prevailed fifteen cubits higher, and the mountains were covered.** (הַר הָ הַ כִּסָּה וַ) [adj/f/s/constr: chamesh; "five"; + adj/f/s/constr: -esereh; "ten"; + n/com/f/s/abs: 'ammah; "cubits"; + prep: min + prep: lamed + directional adv: ma-al; "from to the top/higher"; + v/qal/PF/3/com/pl: gabar; "they prevailed"; + d.a. + n/com/m/pl/abs: mayim; "the waters"; + waw consec. + v/Pual/IPF/3mpl: kasah; "and they were utterly covered"; + d.a. + n/com/m/pl/abs: har; "the mountains"])

ANALYSIS VERSES 19 – 20:

1. Vss.19-20 present the final stage of the **water** rising reaching its apex.
2. The key term “**prevailed/gabar**” is repeated (vss.18,19,20) indicating the “triumph” of the waters over the **earth**.
3. At this point, the prevailing is describing with the doubling of the adverb “**more and more/me’od me’od**” equating to “exceedingly” in its dominance.

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4. The adverb was excluding in stage one, used once in stage two and now twice to denote the steady and increasing rise of the flood.
5. The maximum surge is said to have completely **covered** (pual of kasah) “**all the high mountains everywhere**/kol ha har ha gabohha”.
6. “**Everywhere**” encompasses the face of the entire planet “**under the heavens**/tachath kol ha shamayim”.
7. All mountain ranges around the globe were swamped with high tides.
8. The language here and throughout the narrative clearly indicates a universal flood.
9. The volume of water in great tidal waves submerged even the highest peak.
10. The exact measurement is said to be “**fifteen cubits higher**/chamesh –esereh ‘ammah min lamed ma-al” or ~22 ½ feet **higher** than the top of the highest mountains.
11. This reveals just how strong the gravitational pull was on earth’s hydrosphere.
12. The best model presented to create such an environmental phenomenon is an astral visitor making repeated passes in its elliptical approach to planet **earth** during the 5 months of ascendancy.
13. The minimum distance the astral approach was from our planet served God’s wrath perfectly.
14. The ark’s draft was such that it did not smash into any mountain peaks.
15. It would have skimmed over the highest mountains barely avoiding striking mountain peaks.
16. Based on the ark’s height of 45’ (30 cubits), its draft would have been half that figure or 22 ½ feet.
17. The view held by sound interpreters is that there was a global Flood caused by the interacting gravities of two astral bodies of planetary dimensions: The **earth** and the astral visitor.
18. The earth’s crust is thin compared to its 8000 mile diameter ranging from 5 to 30 miles in thickness.
19. Under normal conditions the magma is affected by earth’s shape, gravity (pulling downward towards its core) and centrifugal force (rotation).
20. With the thinness and fragility of the earth’s crust coupled with the confinement and viscosity of the magma a new view of mountain building (orogenesis) is herein introduced.
21. Not only was the earth’s hydrosphere disrupted, so was its crust and internal magma was greatly affected by the gravitation pull of the astral visitor.
22. The effect on earth’s crust was new zones of orogenetic uplift: “The Circim-Pacific and the Alpine-Himalayan zones.
23. The bleeding of lava formed new basaltic plateaus on several continents as Pangea was divided.
24. A rash of new volcanoes appeared.
25. Evidence in Scripture to support this theory is found in Psa.104 that celebrates the great Flood most specifically in vs.8 “*The mountains rose; the valleys sank down to the place which You did establish for them*” (vs.9 only became reality after the Flood).
26. With regard to reshaping the earth’s topography by **water** see 2Pet.3:5-6.
27. Donald W. Patten in his book “The Biblical Flood and the Ice Epoch” offers his flood model. Ref. www.creationism.org/patten/PattenBiblFlood/index.htm
28. Type of celestial body: A single astral body.
29. Mass of astral visitor: Perhaps between .05 and .10 of the earth (like Mercury at .054).
30. Density of the astral visitor: Between 3.0 and 6.0 (water = 1).

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31. Duration of the catastrophic period: Tidally, 150 days (cf.vs.24); astronomically, 7 to 8 months; in terms of Noah's voyage, one year from embarkation to debarkation.
32. The speed of the approaching astral visitor: Increasing as it approached the sun; between 1.5 and 2.0 million miles per day (earth's speed is 1.7 million miles per day).
33. Manner of visitor's interaction with earth: Nearly a temporary capture; two approaches.
34. Closeness of approach: Perhaps between 15,000 and 30,000 miles of earth.
35. Visitor's orbit during the period of conflict: Perigee (closest point) between 15,000-30,000 miles; apogee (farthest point) between 1.2 million and 1.5 million miles; a period of approaches of 110 to 130 days.
36. Escape of the astral visitor was due to: The earth's control of the visitor short of capture; the sun's greater control over the visitor remained dominant; the velocity of the visitor made permanent capture difficult; the eccentricity of the earth's orbit discouraged permanent capture; the secondary perturbations of the moon discourage permanent capture.
37. Position of the earth at the time of onset of crisis was: 3 or 4 months after perihelion (point closest to the sun in orbit); approaching aphelion (away from the sun).
38. Perturbations of the visitor's orbit were due to: The earth-moon system, primarily by the earth.
39. The visitor used the earth as a pivot point.
40. Effect of the catastrophe on the moon's orbit probably was: To decrease its eccentricity (currently .055); to decrease its period (currently 27+ days); to increase its angle to the ecliptic (currently 5 degrees).
41. Effect of catastrophe on earth's orbit probably was: To decrease its orbital eccentricity (currently .017); to decrease its period; to reorganize the orientation of its orbital axis; to alter the dates of aphelion and perihelion; to alter the dates of solstices and equinoxes.
42. Effect of the catastrophe was greater on the earth than on the moon: The visitor approached closer to the earth than the moon; the earth had more magma to disrupt and more surface to distend; the earth had atmosphere to disrupt; the earth had fauna and flora to engulf in burial.
43. Effect on the earth's axis was probably: To cause an increase in the inclination from the perpendicular to the ecliptic (currently 23 ½ degrees).
44. Effect on the earth's rotation: To increase the speed and thus shorten the day.
45. Effect on the earth's magnetic poles was probably to cause relocation.
46. Effect on the earth's atmosphere: To cause a complete condensing of the antediluvian canopy of water vapor (the primeval greenhouse effect); to cause a new heat disequilibrium; to cause a new climatic regime; to cause a thinning of the ozone canopy.
47. Effect on the earth's fauna: To bury billions of specimens; to cause a reorganization of zoogeography from the surviving species.
48. Effect on the earth's flora was: To bury trillion of specimens; to bring thousands of species to extinction; to cause a reorganization of the florigeography for the surviving species.
49. Effect of the catastrophe on man was: To make his survivors very few in number; to make his survivors and their early generations very catastrophic-minded.
50. Effect of the catastrophe upon the solar system was: To reduce the eccentricity of two of its periodic members; to add one to the number of planets in the sun's inner domain.
51. A successful model should be psychologically satisfying to the uncommitted mind, even if it contradicts a century and a half-old proposition.
52. The model does not violate Scripture but enhances the understanding of the text.

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EXEGESIS VERSES 21 – 24:

TOTAL DESTRUCTION OF SPECIES VSS.21-23

וַיִּגָּע ^{WTT} Genesis 7:21 כָּל־בֶּשֶׂר׃ הַרְמַשׁ עַל־הָאָרֶץ בְּעוֹף וּבַבְּהֵמָה׃
וּבְחַיָּה וּבְכָל־הַשָּׂרֵץ הַשָּׂרֵץ עַל־הָאָרֶץ וְכָל־הָאָדָם׃

^{NAS} Genesis 7:21 And all flesh that moved on the earth perished, (וְ כָּל בֶּשֶׂר כָּל גוֹעַ ו)

[waw consec. + v/qal/IPF/3ms: gawa-; "and it perished/expired"; + n/com/m/s/constr: kol + n/com/m/s/abs: bashar; "all flesh"; + v/qal/Ptc/m/s/abs: ramash; "moving"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"])

birds and cattle and beasts and every swarming thing that swarms upon the earth, and all

mankind; (בְּ וְ חַיָּה הָ בְּ וּ בְּהֵמָה הָ בְּ וְ עוֹף הָ בְּ)

[prep: bet + d.a. + n/com/m/s/abs: -oph; "within {the sphere of} the birds"; + waw conj. + prep: bet + d.a. + n/com/f/s/abs: behemah; "and within the cattle"; + waw conj. + prep: bet + d.a. + n/com/f/s/abs: chayyim; "and within the living thing {beasts}; + waw conj. + prep: bet + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: sherets + d.a. + v/qal/Ptc/m/s/abs: sharats; "and within every swarming thing swarming"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"; + waw conj. + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: 'adam; "and all of mankind"])

כָּל אֲשֶׁר נְשָׁמַת־רוּחַ חַיִּים בְּאַפֵּיו מִכָּל אֲשֶׁר ^{WTT} Genesis 7:22
בְּחַרְבָּה מָתוּ׃

^{NAS} Genesis 7:22 of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died. (כָּל חַרְבָּה הָ בְּ אֲשֶׁר כָּל מִן אֶף בְּ חַיִּים רוּחַ נְשָׁמָה אֲשֶׁר כָּל)

[n/com/m/s/abs: kol + rel.pro: 'asher; "all which"; + n/com/f/s/constr: neshamah; "was the breath of"; + n/com/b/s/abs: ruach; "the spirit"; + n/com/m/pl/abs: chayyim; "having life"; + prep: bet + n/com/m/dual/constr. w/3ms suff.: 'aph; "in his nostril"; + prep: min + n/com/m/s/abs: kol + rel.pro: 'asher + prep: bet + d.a. + n/com/f/s/abs: charabah; "from all which was on the dry land"; + v/pal/PF/3/com/pl; muth; "they died"])

וַיָּמָח אֶת־כָּל־הַיְקוּם׃ אֲשֶׁר׃ עַל־פְּנֵי הָאֲדָמָה ^{WTT} Genesis 7:23
מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׁ׃ וְעַד־עוֹף הַשָּׁמַיִם וַיִּמָּחוּ׃
מִן־הָאָרֶץ וַיִּשְׁאָר אֲדָמָה וְאֲשֶׁר אִתּוֹ בַּתְּבָה׃

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^{NAS} Genesis 7:23 **Thus He blotted out every living thing that was upon the face of the land,** (וַיִּמְחַה אֱת כָּל אֲשֶׁר יָקוּם הָאָרֶץ עַל פְּנֵיהֶּ עַד אֲדָמָה הַפְּנֵיהֶּ עַל אֲשֶׁר יָקוּם הָאָרֶץ [waw consec. + v/qal/IPF/3ms: machah; "and he wiped out" {same as 6:7; 7:4}; + sign of d.o. + n/com/m/s/constr: kol; + d.a. + n/com/m/s/abs: yequm; "all that existed/the substance"; + rel.pro: 'asher + prep: -al + n/com/b/pl/constr: paneh + d.a. + n/com/f/s/abs: 'adamah; "which was upon the face of the land"}])

from man to animals to creeping things and to birds of the sky, (בְּהֵמָה עַד אָדָם מִן) [prep: min + d.a. + n/com/m/s/abs: 'adam; + prep: -ad + n/com/f/s/abs: behemah; "even to the animals"; + prep: -ad + n/com/m/s/abs: remesh; "even to the crawlers"; + waw conj. + prep: -ad + n/com/m/s/constr: -oph + d.a. + n/com/m/pl/abs: shamayim; "and even to the birds of the heavens"])

and they were blotted out from the earth; (וַיִּמְחַה אֶת אֲשֶׁר עַל פְּנֵיהֶּ עַד אֲדָמָה הַפְּנֵיהֶּ עַד אֲשֶׁר יָקוּם הָאָרֶץ [waw consec. + v/Niphal/IPF/3mpl: machah; "and they were wiped out"; + prep: min + d.a. + n/com/f/s/abs: 'erets; "from the earth"])

and only Noah was left, together with those that were with him in the ark. (וַיִּשְׁאַר נֹחַ וְכָל אֲשֶׁר עִמּוֹ בַּתֵּבָה הַהִיא) [waw consec. + v/Niphal/IPF/3ms: sha'ar; "and he remained/was left"; + adv: 'ak; "only"; + proper n: Noah; + waw conj. + rel.pro: 'asher + prep. w/3ms suff; "and those with him"; + prep: bet + d.a. + n/com/f/s/abs: tebah; "on the ark"])

FIVE MONTHS OF TIDAL ASCENDANCY

וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמִשִּׁים וּמֵאָת יוֹם: ^{WTT} Genesis 7:24

^{NAS} Genesis 7:24 **And the water prevailed upon the earth one hundred and fifty days.** (וַיִּגְבְּרוּ הַמַּיִם עַל-הָאָרֶץ חֲמִשִּׁים וּמֵאָת יוֹם) [waw consec. + v/qal/IPF/3mpl: gabar; "and they prevailed"; + d.a. + n/com/m/pl/abs: mayim; "the waters"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"; + adj/b/pl/abs: chamishshiyim; "fifty"; + waw conj. + adj/f/s/constr: me'ah + n/com/m/s/abs: yom; "and one hundred days"])

ANALYSIS VERSES 21 – 24:

1. The final scene of the Flood's apex is preoccupation with the complete destruction of lower creation including **mankind**/'adam.
2. "**All flesh**/kol bashar" had corrupted itself and so "**all flesh**" reaped annihilation by drowning (cf.6:12,13,17).
3. "**All flesh**" further pointed to the pairs of animals that enter the **ark** in 6:19; 7:15,16, as to species.
4. So the phrase is comprehensive indicating all genetics and sexes of land **animals** and humanity.

GENESIS

5. God made good His threat to remove the grace of life from His creation 120 years prior the Flood (cf.6:3).
6. The verb “**that moved/ ramash**” has only been previously used for cold blooded creatures such as aquatic crustaceans and reptiles that live on the **land** (cf.1:21,24,25,26,28,30; 6:7,20; 7:8,14).
7. Here it is used for the locomotion of all creatures requiring air for life.
8. The listing again follows the order of creation in Genesis 1 to include **birds, cattle, living things and every swarming thing that swarms**.
9. Last but not least is recorded the destruction of all human **flesh** residing outside the **ark**.
10. The death verb “**perished/gawa-**” emphasizes their “last breath of **life**”.
11. Moses makes clear that only creatures that possessed lungs relying on **dry land** drowned.
12. Hence the phrase “**of all that was on the dry land/kol ‘asher bet ha charabah**”.
13. The noun “charabah” is used of the surface on which the children of Israel walked when they passed through the sea (cf.Exo.14:21).
14. The term is used of real estate laid to waste or ruin. Lev.26:31,33; Psa.9:7; 102:6; 109:10
15. It here pictures humanity having contaminated the planet with their evil.
16. That **mankind** is to blame is realized in the next phrase of vs.22b, “**all in whose nostrils was the breath of the spirit of life**”.
17. While all air breathing creatures **perished**, the noun for “**breath/neshamah**” is reserved only for men, not animals (cf.Gen.2:7, et al).
18. Lower creation is to be viewed as cursed by association in the judgment.
19. The normal term for “**died/muth**” is used regarding humanity looking to the separation of their souls from their bodies (cf.5:5,8,11,14,etc).
20. In this way God “**blotted out every living thing/machah et kol yequm**”.
21. The noun “yequm” looks to all that existed in the realm of humanity.
22. Hence, “**from man to animals to creeping things and to birds of the sky they were blotted out from the earth**”.
23. Vs.23 serves as the death notice in the narrative visualizing an epithet for their demise.
24. The irony is that the epithet also lists the survivors, “**only Noah was left with those with him on the ark**”.
25. The spared vs. the condemned visualizes the grace and judgment incorporated into the whole event.
26. Sometime it is good to be “**left behind/sha’ar**” as in the case of Luk.17:34-36 where the one **left behind** enters the Millennium.
27. **Noah** is delivered because of Yahweh and Noah’s family and creatures because of **Noah**.
28. Vs.24 closes the climax of the Flood with an important chronological note.
29. The time of “**one hundred and fifty days/chamishshiyim waw ne’ah yom**” is used here and in 8:3.
30. This is the length of time the **water** maintained ascendancy over **the earth**.
31. The tidal effect began on D+1 and sustained dominance until D+150.
32. During the first 40 days there was incessant and heavy rainfall.
33. After another two months the **ark** rested on the mountains of Ararat (8:4).
34. The **water** crested and “**prevailed/gabar**” in this amazing feat by being pulled there via gradational interaction between the **earth** and an astral visitor that was caught for 5 months in the earth’s orbit.