

The Days of Noah and the Flood

6:1 – 7:24

Now we come to one of the low points of human history. The account of the Flood speaks to us about the power of God, His grace, His judgment, as He works with fallen sinful humanity. This portion of scripture is also pertinent to future days since Jesus said the last days leading up to His return would be “as the days of Noah” (Matthew 24:37). What were these days like that led up to God’s judging Flood? Let’s see.

A Population Explosion

Genesis 6:1 - Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

How great was the population growth in the world at the time of the Flood? Henry Morris in *The New Defenders Study Bible* comments, “An initial population of two people, increasing at the rate of two percent (estimated to be the annual growth rate at present) would generate a population of well over 10 trillion people in 1, 656 years (the time span from Adam to the flood). Just think about this, if the average age of an antediluvian (i.e. pre-flood) patriarch or person was 500 years (it was actually 912 years) and the average number of offspring per family was eight children and if the average span of a generation was 90 years, then in 1656 years (the time from Adam to the Flood) the population of the earth would be 137 billion!

Interestingly, after the Flood it took nearly 4,000 years, (until 1860) for the planet to reach one billion in population. But it only took fifty years to reach the second billion in 1935. Then it only took 25 years to reach the third billion in 1960. Then twenty years to reach the fourth billion in 1980. As of January 1st 2007 the world’s population is estimated at being approximately 6.67 billion people and growing! We are definitely experiencing a multiplication of population growth in the world today.

A Demonic Infiltration

Genesis 6:2, 4 - ² that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose. . . . ⁴ There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

To understand the seriousness of what is happening in the earth at this time in history and to adequately interpret the identity of “the sons of God” and “daughters of men” we need to see verse two in light of verse 4. Whatever union occurred in verse two, it produced abnormal offspring, “giants on the earth in those days.” It is not therefore likely that the “sons of God” were merely descendents of righteous Seth and the “daughters of men” were descendants of unrighteous Cain. Such a union does not seem adequate to have caused the judgment of God in the Flood.

There is more Biblical evidence that the “sons of God” were either demons or demon possessed men who through sexual intercourse with human women (“daughters of men”) produced the abnormal offspring known as “giants on the earth . . . mighty men who were of old, men of renown.” In the book of Job the phrase “sons of God” is used to refer to angelic beings (Job 1:6; 2:1; 38:7). In Jude verse 6 it refers “angels who did not keep their proper domain” and in Jude 7 it seems to refer to the unnatural sexual misconduct among the angelic beings as compared with Sodom and Gomorrah.

Whatever actually happened in this unnatural sexual activity it seems clear that there was satanic and occult activity rampant in the world during the time of the Flood. Satanism and the occult are permeated by sexual immorality, pornography and unnatural sexual activity.¹ This is the interpretation of the earliest Jewish and Christian writers.

The demonic purpose behind this corruption was to pollute the genetic makeup of the human race with a demonic virus of sorts. If all offspring could be demonically polluted in this way, there would be no avenue for Messiah to come (cf. Genesis 3:15).

It’s estimated that the pornography industry worldwide is \$57 billion and in the United States it is \$12 billion. 12% of all websites (4.2 million) are pornographic related websites. It’s estimated that 25% (68 million) of the total search engine requests are for pornographic related material. And 8% of total e-mails sent daily (2.5 billion) include some pornographic content.²

There is a definite link between pornography and the occult. Sex is used as a means to attain occult contacts. *The Christians Answers to the New Age* website refers to the following occult practice:

Sex magick, the use of sexual acts to attain or access power is found in teachings such as Tantra, an Eastern practice taught as a spiritual and occult technique. These techniques can easily devolve into sexual perversion & the proliferation of pornographic images. Pornography is often found in conjunction with the occult because it misuses and degrades the human body designed by God.³

Can there be any doubt that demons are involved with the desecration of God’s gift of sex and are involved in its perversion? And can there be any doubt that along with the rise in pornography and the world’s seeming obsession with sex outside of God’s ordained parameters for use, that demonic activity from the pit of hell is involved? Maybe some of the demons from the bottomless pit have crept to the surface of the earth and are making their presence known (cf. Revelation 9:1-12).

Trying God’s Patience

¹ IN the apocryphal book of 1 Enoch there is a reference to angelic beings lusting after and pursuing sexually the women of the earth.

² http://www.familysafemedia.com/pornography_statistics.html

³ http://cana.userworld.com/cana_occult.html

Genesis 6:3 - ³ And the LORD said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.”

God’s response to this moral demonic corruption was that such infiltration of the race with darkness brought people to the point of no return. There must be a judgment and a preventative measure taken to preserve the option of salvation through a future Messiah.

When we look in the world today and we see the defiant sinfulness of humanity and its rebellious rejection of God its not to difficult to see that perhaps the patience of the Lord is being pushed to its limit once more in our day. But until that time the Holy Spirit will continue to strive with the lost seeking to save their souls (e.g. John 16: 8-11; 2 Thessalonians 2:6-7).

A Moral Devolution

Genesis 6:5 - ⁵ Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

Humanity got to a place where the cancer of sin just took them over. The downward spiral of sin began with eating forbidden fruit (3:1-7), digressed to fratricide (4:8), then to polygamy (4:23-24), to lust and demonic sexual immorality (6:1-4), and then to total corruption and violence (6:5, 11-12). Sin leads to more sin. Sin breeds sin. People indulging in sin lose sight of God and turn to themselves and corrupt systems to determine right from wrong. This leads to moral devolution and degeneracy (e.g. Romans 1). This is also a characteristic of humanity at its lowest points in history (Deuteronomy 12:8; Judges 17:6; 21:25).

A statistical study done by the *Barna Research* group found the following:

Of the ten moral behaviors evaluated, a majority of Americans believed that each of three activities were “morally acceptable.” Those included gambling (61%), co-habitation (60%), and sexual fantasies (59%). Nearly half of the adult population felt that two other behaviors were morally acceptable: having an abortion (45%) and having a sexual relationship with someone of the opposite sex other than their spouse (42%). About one-third of the population gave the stamp of approval to pornography (38%), profanity (36%), drunkenness (35%) and homosexual sex (30%). The activity that garnered the least support was using non-prescription drugs (17%).⁴

These figures are not getting better they are getting worse. With the public debate over same sex marriages, child pornography, and sex slavery, there can be little doubt that we are seeing the rise in immorality in our world today.

God’s Grief and His Grace

⁴ Study done Nov. 3rd. 2003 by Barna Research Institute - <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=152>

Genesis 6:6-8 - ⁶ And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. ⁷ So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” ⁸ But Noah found grace in the eyes of the LORD.

All of this perversion and sin grieved God. The word “**sorry**” literally means to “sigh deeply” (Hebrew NACHAM Strong’s #5162 - נָחַם **nâcham**, *naw-kham*). ⁵ The word “**grieved**” means to have great displeasure, “to worry,” to feel hurt to the point of anger, to feel pain (Hebrew AWTSAB – Strong’s #6087 - אָטַב **âtsab**, *aw-tsab*). The word means’ literally “to carve” and we can picture the pain God felt when He looked at His creation; it was as though it carved painfully into His heart. ⁶

But while God grieved and was hurt and would necessarily judge this sinful world (6:7), He also poured out His grace. In verse eight we have the first occurrence in scripture of the word “**grace.**” The word “**grace**” means “graciousness, beauty, favor, kindness, pleasant” (Hebrew CHEN – Strong’s #2580 - חֵן **chên**, *khane*). ⁷ Now Noah found this in the eyes of the Lord. Noah looked around him and saw nothing but sin. But when He looked to God he found grace, beauty. That says something for Noah who was seeking something other than the sin that was in the world. But it says more about God and His loving gracious nature. Grace is always abounding with the Lord (Romans 5:20).

God’s grace to fallen sinful and corrupt humanity is seen in the context of this passage. We have already seen that Enoch was pleasing to God and that he was a preacher of righteousness (Genesis 5:21-24; Hebrews 11:5-6; Jude 14) and that the message was preached in connection with Enoch’s son Methuselah who lived the longest (i.e. 969 years) of all the antediluvian patriarchs, a testimony again to God’s long suffering grace. And Noah, a man of faith (Hebrews 11:7) too was a preacher of righteousness (2 Peter 2:5). God did not turn His back on the lost, but He sent preachers to call them to repent. It was only after waiting 969 years that God determined enough was enough and brought the Flood.

Noah - Just and Perfect, Walked with God Amidst a Violent and Corrupt World

Genesis 6:9-12 - ⁹ This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. ¹⁰ And Noah begot three sons: Shem, Ham, and Japheth. ¹¹ The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

⁵Strong, J. (1997, c1996). *The new Strong's dictionary of Hebrew and Greek words* (electronic ed.) (H5162). Nashville: Thomas Nelson.

⁶Strong, J. (1997, c1996). *The new Strong's dictionary of Hebrew and Greek words* (electronic ed.) (H6087). Nashville: Thomas Nelson.

⁷Strong, J. (1997, c1996). *The new Strong's dictionary of Hebrew and Greek words* (electronic ed.) (H2580). Nashville: Thomas Nelson.

God's grace included His work in and through Noah. "**Noah**" means "rest" (Strong's #5146 - נֹחַ נֹחַ **Nôach**, *no'-akh*).⁸ Noah it is said was, "**righteous**" (Strong's #6662 - צַדִּיק צַדִּיק **tsaddi□yq**, *tsad-deek*) which means, "just, lawful, righteous (man)."⁹ This implies God had communicated some laws to Noah, some ways of life and whatever God told Noah to do, Noah did (6:22; Ezekiel 14:14). Noah is also described as "**perfect**" which means to be entirely truthful, a man of integrity in every way, "complete, full, sincere, sound, without spot, undefiled and upright" before the Lord (Strong's #8549 - תָּמִים תָּמִים **tâmi□ym**, *taw-meem*).¹⁰ Noah "**walked with God**" and that is an apt way to describe this godly man. Noah was a man who God spoke to and had fellowship with (6:13; 7:1; 8:15; 9:1, 8, 12, 17). This was the man God chose to work through in this dire time in the history of humanity. Noah was also the father of three sons Shem ("name"), Ham ("hot") and Japheth ("opened; expansion"). We need more people like this in our day.

And lest we think that Noah lived this way in a sheltered environment, the world is described as "**corrupt**" which means it was "ruined," it was "destroyed, wasted, spoiled, lost, cast off," it was beyond repair (Strong's #7843 - שָׁחַת שָׁחַת **shâchath**, *shaw-khath*).¹¹ God was the one who saw this and made this assessment (i.e. "before God"). It was also "**filled with violence**" meaning it was overflowing with violence, wrongness, unjust gain, cruelty, damage, falseness, injustice, oppression, and unrighteousness (Strong's #2555 - כַּחַמַּץ כַּחַמַּץ **châmâç**, *khaw-mawce*).¹² When we look at the daily news in our day, we can see much of the same thing.

When we look around us and see the same things that Noah saw in his day, it should not cause us to whimper and retreat, but we should act righteously like Enoch and Noah and minister to the lost and share the gospel. Jesus said he didn't pray to take His disciples out of the world but that they should be kept from the evil one, from siding with him (John 17:15). Jesus said in the world we would have tribulation and hardship, but we could rest assured He has overcome the world (John 16:33). And Jesus said a disciple should serve as salt and light in this world. Salt purifies and brings flavor, light exposes and dispels the darkness. He commands us to let our light shine in a way that brings glory to God (Matthew 5:13-16). Noah was protected in an ark, **but only when God's judgment fell!** Noah did not enter the ark prematurely. He didn't huddle inside isolated from the sinful world until the rains of judgment came. No, he preached and served the Lord until the Lord instructed him to "**Come into the ark.**" There are far too many of God's people who are entering their arks too soon while there is work to be done, souls to be saved, wounds to be healed in the Spirit in the name of Jesus.

⁸Strong, J. (1997, c1996). *The new Strong's dictionary of Hebrew and Greek words* (electronic ed.) (H5146). Nashville: Thomas Nelson.

⁹Strong, J. (1997, c1996). *The new Strong's dictionary of Hebrew and Greek words* (electronic ed.) (H6662). Nashville: Thomas Nelson.

¹⁰Strong, J. (1997, c1996). *The new Strong's dictionary of Hebrew and Greek words* (electronic ed.) (H8549). Nashville: Thomas Nelson.

¹¹Strong, J. (1997, c1996). *The new Strong's dictionary of Hebrew and Greek words* (electronic ed.) (H7843). Nashville: Thomas Nelson.

¹²Strong, J. (1997, c1996). *The new Strong's dictionary of Hebrew and Greek words* (electronic ed.) (H2555). Nashville: Thomas Nelson.

There was no excuse for such sinful corruption. This was something that the people of the world had done to themselves (6:12). No one can blame God for their sinfulness and sinful state. Salvation comes when a person heeds the conviction of the Holy Spirit and takes responsibility and admits their sin before a Holy God and turns from it. But the people of Noah's day, and unfortunately many of the people in the world today, are unwilling to repent and turn to God for forgiveness. Therefore the Lord directs Noah to build an ark.

The End is Near – Build an Ark

Genesis 6:13 - ¹³ And God said to Noah, “The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.

There comes a time when God's grace and mercy end and judgment comes. That is what happens at this point in human history. God has waited 969 years for the people of the world to repent. They have wasted away the patience of the Lord and now they must suffer the consequences.

The Ark

Genesis 6:14-22 - ¹⁴ Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. ¹⁵ And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits. ¹⁶ You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*. ¹⁷ And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall die. ¹⁸ But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you. ¹⁹ And of every living thing of all flesh you shall bring two of every *sort* into the ark, to keep *them* alive with you; they shall be male and female. ²⁰ Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* will come to you to keep *them* alive. ²¹ And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them.” ²² Thus Noah did; according to all that God commanded him, so he did.

God gave Noah a project, “Make yourself an ark . . .” God gave Noah specific details about the dimensions of the ark and the materials to be used. The ark was about 450 feet long, 75 feet wide and 45 feet high. The ark was more like a barge that would float than it was a ship that would sail. Picture a shoebox the size of the Titanic. There was an 18 inch ventilation opening around the top of the ark (one cubit = 18 inches). The ark was equivalent to 522 standard train livestock cars. One commentator states that, “If the ark carried two every *family* of animal, there would be around 700 pairs of animals; but if the ark carried two of every *species* of animals, there would be around 35, 000 pairs of animals. . . . The average size of a land animal is smaller than a sheep. The ark could carry 136, 560 sheep in *half* of its capacity, leaving plenty of room for people, food, water, and whatever other provisions were needed.” ¹³ Another commentator states, “It had

¹³ David Gudzik, *Verse by Verse Commentary – Genesis* (Semi Valley CA: Enduring Word Media) 1998. Page 65

about 95,700 square feet on three decks, 1,400,000 cubic feet, and a gross tonnage of 13,960. It was fully large enough to carry its prescribed cargo.”¹⁴

What was the ark? It was a place of safety. The world offers a false sense of security (1 Thessalonians 5:3). Only God’s security is sure and reliable (Psalm 12; 33).

Why do we need an ark? We are all in danger of drowning in the flood of our sins (Romans 3:23; 5:12; 6:23; Galatians 3:10). But just as there was one door on the ark to get in to the place of safety, there is only one way in to heaven, Jesus (John 14:6; Acts 4:12).

God works in ways that may seem unorthodox to us at first, such as building an ark where there was no body of water and where it had never rained before. By working in this way God gives us an opportunity to put our faith and trust in Him. The time is coming when we will again see the days of Noah (Matthew 24:37). In those days we are called to preach Christ much the same as Noah preached the righteousness of God and hopefully many will escape through the cleansing power of Jesus (1 Peter 3:18-22).

“Come Into the Ark”

Genesis 7:1-4 - Then the LORD said to Noah, “Come into the ark, you and all your household, because I have seen *that you are righteous before Me* in this generation.² You shall take with you seven each of every clean animal, a male and his female; two each of animals that *are unclean*, a male and his female;³ also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth.⁴ For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.”

God is always faithful to do what He says He will do. Some misinterpret the patience of God as His approval or uncaring about sin. Nothing could be further from the truth. God is patient not wanting any to perish (2 Peter 3:9). His patience and long suffering with sinful humanity provides opportunity for more people to turn from their sin and be saved (Romans 2:4). But a time comes when God’s judgment is enforced (Acts 17:30-31). This is a point made all too clear at the Flood.

God’s call to **“Come into the ark”** demonstrates His desire to preserve humanity (7:1a). When He says, **“you and all your household,”** (7:1b) it shows God is family oriented. And when He says, **“because I have seen *that you are righteous before Me*,”** (7:1c) it is the fruit of the grace Noah received from God earlier (6:8). It isn’t that God gave grace or was gracious toward Noah and his family to the exclusion of others in the pre-Flood world, it is that Noah and his family *received* God’s grace by faith and followed the Lord (Hebrews 11:7). We can assume that God offered His grace to others during Noah’s time but apparently none but Noah and his family responded.

¹⁴*King James Version study Bible*. 1997, c1988 (electronic ed.) (Ge 6:14). Nashville: Thomas Nelson.

It's quite sad that Noah and his family were the only ones who were righteous **'in this generation'** (7:1d). We who love the Lord and His word and seek to be His disciples sometimes feel we are in the minority in this dark world, but we are not the only ones left! Elijah thought he was the only righteous one left but God told him there were seven thousand more who had not bowed the knee to Baal (1 Kings 19:14 and 18). It's seldom truly as bad as we think it is. But for Noah, it couldn't get any worse; he and his family were the only righteous ones left. God will not destroy the just with the unjust but will make a way for the righteous to escape His wrath (e.g. Genesis 18:16-33; Romans 5:9; 1 Thessalonians 1:10; 5:10; 2 Peter 3:9-10).

The **"clean"** animals were animals suited for interaction with and domestication by people (7:2-3). More importantly these were the animals acceptable for sacrifice to God. Noah was instructed to take seven each of the clean animals, (no mention of seven pairs is made), and **"two each"** of the unclean animals were to be taken. The idea here was apparently that the seventh of clean animals would be used for sacrifice (8:20), the other six would be paired off for breeding. Taking seven of the clean animal types and only two from the "unclean" types provided more variety to take place in the breeding of the clean animals.

The reference to **"seven more days"** would seem to indicate that there was a week system in place even at this early stage in history (7:4a). For there to be a world wide rain today would not be possible. But with the canopy like atmosphere above that existed then when it had yet to rain at all (2:5), if that vapor canopy broke loose into a rainfall, it could very understandably cover the earth over the **"forty days and forty nights,"** (7:4b) stipulated by God.

Universal or Local Flood?

This was not a local or limited Flood. Some liberal scholars suppose that this Flood was not worldwide. But in verse for God states, **"and I will destroy from the face of the earth all living things that I have made"** (7:4c). Dr. David Livingston, who resides in Israel, on his *Ancient Days* website, makes the following comment on the universality of the Flood saying:

The Hebrew word *mabul* is the word for "flood" used throughout Genesis 6-9. It is a unique word used only for this stupendous event. Eight other Hebrew words are used to describe local floods. But none of these compare with the extent of the Great Flood. The Greek word *kataklysmo* and *kataklysmos*, used both in the Septuagint and in the New Testament hardly needs interpretation. Cataclysm denotes violent destruction. It occurs in Matthew 24: 38-39; and Luke 17: 26-27. In 2 Peter 3: 5-6 we are reminded of that which mankind desires to forget: that is, that God made the heavens and earth with its water, and by that water the world was cataclystized, destroying the surface of the earth and all living, breathing creatures. The Flood was sent because of universal total human depravity, with extreme violence toward others, which warranted severe punishment. . . .

We cannot here reconcile the many complicated geological issues related to the Flood. But, for sure, a cataclysmic, worldwide flood would have had an enormous effect on the surface of the planet. Psalm 104: 8 says, "The mountains rose up; the valleys sank down." Oceans deepened due to the weight of water running off land surfaces into them. With the stupendous weight of new runoff water on the earth's mantle, mountains were uplifted.

Today the continents and highest mountains are covered with sea fossils. Half the continental sediments are of oceanic origin. Geologists say this is because, at times, the continents have been under the sea, further confirming a worldwide Flood. Since mountains have waterborne fossils at their highest elevations (including Mt. Everest), it is evident that they were all under water at some time. However, this does not mean the waters had to be deep enough to cover modern Mt. Everest and other high mountains. Mountains were uplifted by the pressures on the earth's mantle. It seems most unfortunate that students of geology do not take the Great Flood into consideration as they attempt to interpret the geological data.¹⁵

The Biblical context of the Flood narrative uses words like “all” (6:12, 13, 17,19; 7:3, 4, 11, 14, 15, 16, 19, 21, 22, 23; 9:2, 3, 10, 11, 15, 16, 17) and “every” (6:19, 20; 7:2, 14, 21; 8:19, 21; 9:2, 3, 5, 10, 15, 16) occur 34 times in Genesis 6 – 9 (“all” – 21 times; “every” – 13 times). Even critiques agree that if you *only read the account* of the Flood it “seems” to be a universal Flood. It “seems” to be a universal Flood because *it is* a universal Flood. There is also evidence from archeological finds that the idea of a universal Flood was held by other cultures. We find mention of a universal Flood in *The Sumerian Deluge Story*, *The Gilgamesh Epic – Tablet XI*, and *The Atrahasis Epic*. Some critiques of the Bible take these accounts of the Flood in other cultures and accuse the Bible’s account of merely being an eclectic compilation stolen from other accounts. There is no evidence of this and the Bible has proven itself to be far more reliable than any other book that has history in it.¹⁶ To this end J. Vernon McGee makes the following comment:

Did you know that this story of Noah, just like the story of creation, has wandered over the face of the earth? I wish that I could give you the Babylonian account. All you have to do is to compare them to see the differences. The other accounts are utterly preposterous and ridiculous. The very fact that most nations and peoples have an account of both creation and the Flood should tell you something, my friend. It ought to tell you that there is a basis of truth for them. All of these peoples would not come up with such a record if they had been making up stories. And if you want to know which one is accurate, just make a comparison. The Babylonian account, for example, is a perfectly ridiculous story of a sort of war going on among the gods, one against the other, and that is what brought the Flood. In contrast, the Bible tells us that the Flood was a judgment of God upon man for his sin—that makes sense, by the way.¹⁷

Again, it bears repeating, this was no local flood. One commentator makes this clear when it is stated:

The flood of waters is described as a global flood. Universal terms (“all flesh,” “every thing”) are used 30 times in describing this Flood. The double superlatives (“*every* living thing of *all* flesh,” and “*all* the high hills under the *whole* heaven”), clearly indicate that the author intended to state his case unmistakably. The Hebrew word *mabūl* (“deluge”)

¹⁵ <http://www.ancientdays.net/universalflood.htm>

¹⁶ Dr. David Livingston Ibid., <http://www.ancientdays.net/universalflood.htm>

17J. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

describes only this Flood, as does the New Testament Greek word *kataklysmos*, “cataclysm” (2 Pet. 3:3–7). The depth of the Flood and its duration (371 days) indicate that it was no mere local flood. The size of the ark (95,700 square feet of deck space) and its gross tonnage indicate the magnitude of this Flood. God’s promise (9:11) that He would never again send such a flood upon the earth also confirms its uniqueness. Our Lord Jesus referred to both the historicity and universality of this Flood as an example of the worldwide judgment to accompany His second coming (Matt. 24:37–44). The conclusion is inescapable: the universal Flood is presented as a fact of history in the Bible.¹⁸

The entire earth, all of it, was covered in water from 40 days and 40 nights of rain from above (7:12) as well as from the breaking up and gushing forth of “**the fountains of the great deep**” (7:11).

There is a lot more that could be said in regards to the Flood. Suffice it to say that the Biblical account of a universal Flood is not something that requires blind faith to believe in. there is ample evidence that the inspired word of God, as usual, is accurate and trustworthy in the account of the Flood.

Noah the Righteous Man Obeyed God

Genesis 7:5-6 - And Noah did according to all that the LORD commanded him. ⁶ Noah was six hundred years old when the floodwaters were on the earth.

Noah the righteous man, “**did according to all that the LORD commended him,**” he obeyed the Lord’s instructions (7:5). Obedience is an important part of our relationship with God. We are called to obey God (Acts 5:29), obey Jesus (Hebrews 5:9), obey God’s truth (Galatians 5:7), and we are to be obedient to the faith, the body of all that God reveals to us (Acts 6:7). Obedience for the child of God is not obligatory or guilt driven, it is from the heart toward God in love (Romans 6:17). Obedience is a means of expressing our loving gratitude to the Lord (John 14:21). Obedience is not a work we do in our own strength but is something the Holy Spirit enables us to do (1 Peter 1:22). If you are going to be used by God, you will have to be willing to obey Him. That is a truth that we see throughout the Bible.

At the time of this event when Noah entered the ark, he was 600 years old (7:6). Noah lived 950 years (9:28) so at 600 he was just past middle age when he entered the ark. You don’t have to be young to be used by God, or old, you just have to be available and willing to serve the Lord obediently wherever and however He chooses.

“Two by two they went into the ark”

Genesis 7:7-12 ⁷ So Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the flood. ⁸ Of clean animals, of animals that *are* unclean, of birds, and of everything that creeps on the earth, ⁹ two by two they went into the ark to Noah,

¹⁸*King James Version study Bible*. 1997, c1988 (electronic ed.) (Ge 7:17). Nashville: Thomas Nelson.

male and female, as God had commanded Noah.¹⁰ And it came to pass after seven days that the waters of the flood were on the earth.¹¹ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.¹² And the rain was on the earth forty days and forty nights.

How did Noah get all those animals to march “**two by two**” into the ark? It was the hand of the Lord who helps the animals migrate into the ark. “In verses 9 and 15 all the animals entered the ark **two by two**, but 6:19–20 tells us there were only **two of every sort** which entered. The best translation would be seven by seven and two by two.”¹⁹

God is very exact in noting the time of the Flood (7:10-11a). And then in coordination, “**all the fountains of the great deep were broken up, and the windows of heaven were opened**” (7:11b). This must have been an immense bursting forth of water upon the earth. And this lasted “**forty days and forty nights**” 97:12).

“And the LORD shut them in”

Genesis 7:13-16 - ¹³ On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark—¹⁴ they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.¹⁵ And they went into the ark to Noah, two by two, of all flesh in which is the breath of life.¹⁶ So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

“**And the LORD shut them in,**” (7:16b) is a phrase that depicts that now Noah and his family and all the animals within the ark were in the care of God. They were his precious possession and He would protect them. God protects His people. We will go through trials in this world, but with Jesus we can overcome this world and everything it throws at us to try and get us away from the Lord (John 16:33).

“And all flesh died that moved on the earth”

Genesis 7:17-24 - ¹⁷ Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth.¹⁸ The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters.¹⁹ And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.²⁰ The waters prevailed fifteen cubits upward, and the mountains were covered.²¹ And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man.²² All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died.²³ So He destroyed all living

¹⁹Jerry Falwell, executive editor; Edward E. Hinson and Michael Kroll Woodrow, general editors, *KJV Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1994.

things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who *were* with him in the ark remained *alive*.²⁴ And the waters prevailed on the earth one hundred and fifty days.

These words again emphasize the universal scope and reach of the Flood brought by God on a sinful world. There are those who are skeptical about the account of the Flood. But Peter was inspired by God to warn of such skeptics. J. Vernon McGee points this out when he writes:

There are those who take the position that there was no such thing as a great convulsion or catastrophe like the Flood. I am not going into detail, except to point out that Peter makes it very clear that we should expect such scoffers. “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Pet. 3:3–4). The scoffer has always been a uniformitarian, but you could not very well hold that position and accept the integrity of the Word of God at this particular point. This is very important to see.²⁰

A Final Word on Noah’s Days and the Last Days

The reference of Peter referred to by McGee pertains to the “**last days**” (2 Peter 3:3). And as we mentioned at the beginning of this section Jesus taught that the last days would be similar to the days of Noah’s time (Matthew 24:37). The Flood waters of God’s judgment can be the means by which God lifts up and moves His people to where He desires them to be. It isn’t that God’s people are the object of His wrath because believers are saved from God’s wrath (Romans 5:9; 1 Thessalonians 1:10; 5:9). But God’s judgment on this sinful world does impact us too.

If we go back to Jesus’ statement, “**But as the days of Noah were, so also will the coming of the Son of Man be**” (Matthew 24:37), notice that the particular event Jesus refers to is “**the coming of the Son of Man.**” In what way are Noah’s days like the coming again of Jesus?

The Bible contains what are called “types and shadows.” A type or shadow is a life illustration of a larger historical event. Adam is seen as a type of Christ (Romans 5:14) in that he is the first man. Jesus is the first righteous man. The Passover points to Jesus through the sacrifice (1 Corinthians 5:7). The wandering people of God in the wilderness of Sinai are a foreshadowing of carnal Christianity (1 Corinthians 10:1–11). The Old Testament priesthood points us to Jesus our supreme Mediator between the Father and humankind (Hebrews 9:11). The Old Testament ceremonies illustrate great truths of God (Colossians 2:16–17). But what does the Flood illustrate?

Some have mistakenly looked at the typology of Noah and the Flood and asserted that it is evidence that the church will ***go through the Tribulation***. The Tribulation is described in Revelation 6–19 and it is described as a time of God’s outpoured wrath and judgment on the

20J. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

Christ rejecting earth (Revelation 6:16, 17; 11:18; 14:10, 19; 15:1, 7; 16:1, 7, 19; 19:15). But believers do not experience God's wrath; Christ has saved them from it! (Romans 5:9; 1 Thessalonians 1:10; 5:9). What about Noah then, who is he typologically connected to?

Noah goes through tribulation and judgment generated by God but God protects him *through* it. If we apply this picture to the Tribulation of the End Times what we come up with is that Noah is a type of *Israel* who will go through the Tribulation. The Tribulation is the *Time of Jacob's Trouble* (Jeremiah 30:7); it is particularly involving Israel. God will protect those who turn to Him through faith in Jesus during the Tribulation (cf. Revelation 7 and 14). But Noah is a type of Israel going through the Tribulation.

But what of the church? Is the church depicted in any way here? Remember Enoch who “**walked with God; and he was not, for God took him**” (5:24)? Enoch is the type for the Rapture of the church. Enoch was raptured or removed from the earth destined for God's outpoured wrath *before* the Flood just like the church will be removed from the earth *before the Tribulation* (Revelation 3:10; 4:1). Jesus instructed His disciples to pray that they would be worthy to escape the Tribulation (Luke 21:36) and the Rapture of the church is the means by which Jesus will help us to escape the wrath to come on this earth. The rapture is a “blessed hope” (Titus 2:13a) because Jesus removes Christians from the earth *before* God pours out His wrath (Matthew 24:21; Mark 13:19; Revelation 6:17; 7:14; 11:18; 16:1) on a Christ-rejecting world – Romans 5:8-9; 1 Thessalonians 1:10; 5:9; Revelation 2:25; 3:10; 4:1 (compare Genesis 18:23-33).

At the end of the Tribulation period just as with the Flood, God will remember His people (Genesis 8:1) and Jesus will return at the Second Coming bringing His bride the church with Him. The 2nd Coming is a “glorious appearing” (Titus 2:13b) because it is the culmination of a great judgment of God via an awesome period of God's wrath on earth – 2 Thessalonians 1:6-10; 2:8; 2 Timothy 4:1; Revelation 19).

The universal Flood judgment of God is a critically important portion of Scripture because it reveals God's grace, love and just judgment as well as reveal what will happen in the future. Jesus pointed us to the time of the Flood in order to prepare us for His return. We would do well to heed His instruction and watch for His return because our days are very much like, the days of Noah. As sure as God's word is true and that there was a universal Flood, we can be sure that Jesus is coming back! Look around you and see “the days of Noah.” He's coming back, soon! Are you watching? Are you ready? Are you building for Him, ministering for His glory? Jesus is coming back, REAL SOON!