

The Book of Beginnings – Studies in Genesis

LESSON XXXI : GENESIS 6:9–9:29 – THE NOAH TOLEDOTH – OVERVIEW

“Whereas the narrator races through the millennia between Adam and Noah, and between Noah and Abraham, he slows the action to a standstill and devotes a full book to the six-hundredth year of Noah’s life. In that year through a cataclysmic Flood, God wipes out the seed of the Serpent, which had become utterly corrupt. By means of a divinely specified ark God spares the righteous seed of the woman via Noah and his family, and with them his creation in miniature. Noah and his family, having survived the punishing and purging Flood, emerge from the ark to a renewed earth that will last to the end of time as we know it. Tragically, however, Noah and his family again give birth to the seed of the Serpent, though they also perpetuate as the seed of the woman.” [Waltke, 121]

CREDIT WHERE CREDIT IS DUE — Along with my usual references, this and the following Flood lessons will be using much material from ‘*Grappling with the Chronology of the Genesis Flood*,’ Steven W. Boyd & Andrew A. Snelling, editors; Master Books, Green Forest AR; first printing 2014; sixth printing 2022.

A NEW AND UNUSUAL *tôl^edôth* — As discussed in lesson 27, the previous *tôl^edôth* of Adam began in Gen 5:1, ‘*This is the book of the genealogy of Adam*,’ and continued through Gen 6:8. We therefore begin a new *tôl^edôth* in Gen 6:9, ‘*This is the genealogy of Noah*’ which runs through chapters 6-9, with the next *tôl^edôth* beginning in 10:1. A couple things to note about this *tôl^edôth* :

- **This is the ‘*tôl^edôth of Noah*,’ not the ‘*tôl^edôth of the Flood*.’** — The Flood narrative spans Gen 6:9 – 9:19, with 9:20-29 forming the conclusion / transition into the next *tôl^edôth* of the sons of Noah (10:1). Through the use of an expansive chiasitic structure, the Flood closely binds together Genesis 6:9 – 9:19 without severing the final episode from the narrative. ***Thus this *tôl^edôth* is about Noah rather than the Flood itself.***
- **This *tôl^edôth* differs from other *tôl^edôth*** — As we saw in lesson 2, each *tôl^edôth* may be defined as ‘*that which came forth from _____*,’ as illustrated by Gen 5:1, ‘*this is the book of the generations of Adam*,’ being not about Adam but those who came forth from Adam. Gen 10:1, ‘*these are the generations of the sons of Noah*,’ are not about Noah’s sons but those who came forth from those three sons. Gen 11:10, ‘*these are the generations of Shem*,’ is not about Shem but those who came forth from Shem, and so forth. ***But this *tôl^edôth of Noah actually concerns itself more with Noah himself than with his descendants*, although his family is included in this narrative, especially the epilogue.***

ANCIENT FLOOD TRADITIONS — As ancient testimonies go, the Flood tradition is the most well documented event in all the Scriptures. Stories of the Flood is almost universally disseminated, being documented in all continents (though rarely in Africa) and on various cultural levels. The deluge accounts most similar to the Noah account are from ancient Mesopotamia: (1) the oldest is the **Sumerian** account with the hero **Ziusdra**, belonging close to the third millennium BC; (2) the Old **Akkadian** account with the hero **Atrahasis**; and (3) the Old **Babylonian** account contained in the Gilgamesh Epic, Tablet 11, with the hero **Utnapishtim**. Other stories, while varying from the Scriptures in many aspects, may be found among the Egyptians, Hittites, Hurrians, the Greek and Hellenistic world, and the Romans. Legends may be found amongst the Iranians, Indians (of Asia), the Chinese, with primitive traditions passing from Asia to America

through the migrations of the peoples across the world. *As mentioned in lesson 3, we believe the Biblical story is the correct rendition, having been inspired by the Holy Spirit, with the other traditions and legends being corrupted as the peoples emerged from the Ark to be scattered around the world.*

SIMILARITIES / DIFFERENCES BETWEEN THE SCRIPTURES AND THE VARIOUS TRADITIONS

— Many of the narrative features such as the universality of the Flood, the ark, the birds and the sacrifice, are astonishingly similar with other Mesopotamian tradition. At no other point do Genesis and oriental tradition appear so close. Yet, equally, at no point are they so divergent and the differences between biblical and Mesopotamian theology so sharply defined.

● **The Bible Flood shows God as Sovereign** — In Genesis there is but one God who plans and executes the Flood and delivers Noah, whereas in the Gilgamesh Epic it is a committee decision to Flood the world, and one of the dissenting gods plots the escape of his devotee, Utnapishtim. They brought the Flood to control overpopulation and / or to get rid of the annoying noise of people. Once the Flood comes the gods are scared by the deluge they have unleashed, *‘cowering like dogs against the wall,’* and afterward they hungrily gather around Noah’s sacrifice (where one of the gods is surprised the hero survived the Flood). ***But the LORD of Genesis is the God who sent the Flood, shut in Noah and the animals, remembered Noah, brought him out on dry land, and gave him a guarantee that never again would the earth be destroyed by a Flood.*** The Mesopotamian deities do not make such a pledge, and by their very nature would seem incapable of ensuring its fulfillment. [Wenham, 1:205]

● **The Bible Flood shows God as Holy** — The God of Genesis is not only omniscient and omnipotent, properties the Babylonian gods clearly lack, but He is Himself moral and just in dealing with His creation. Mankind is not destroyed for noisiness or excessive fertility but for his depravity. This really should not surprise us that in a system of thought where the gods are not necessarily morally superior to human beings, and where the line between good and evil is blurred, there is no recording of the fact that man is to be drowned because he is a rebel and a sinner. The pagan gods treated man out of spite or partiality, but the God of Genesis is portrayed as loyal and a rewarder of the righteous. He confirmed His covenant toward Noah by preserving him through the Flood. Noah himself is described as *‘blameless among his contemporaries; Noah walked with God.’* He did not survive because he had the luck to pick the LORD as his patron deity, he walked with the only Sovereign God and was a loyal upholder of his law. [Wenham, 1:205]

● **The Bible Flood is God-centered** — Whereas Utnapishtim (the Babylonian Flood hero) is portrayed as a sharp, energetic organizer, Noah’s character is barely described. Genesis is primarily interested in Noah’s relationship with God, particularly his obedience to divine directions. He totally and completely obeyed God’s instructions, building the ark and stocking it *‘exactly as God commanded’* (6:22), gathering the animals *‘exactly as the LORD commanded him’* (7:5, 16). He finally left the ark at God’s behest, offered sacrifice, and was assured of God’s continuing blessing on him and on all creation. [Wenham, 1:205]

From time to time throughout the following lessons, similarities / differences will be noted as applicable. [Cassuto, 2:4-29; Wenham, 1:204ff; Waltke, 132; Hamilton, 1:274; Kidner, 95f]

NOAH DEPICTED AS THE NEW ADAM — “It is not surprising then that the narrative goes to great lengths to depict Noah as the new Adam. Much of the Noah *tôl’dhōth* is indebted to the language of creation, and Noah’s role has remarkable parallels with that of Adam and the first humanity.” [Matthews, 1:351; much of the following is also from Mathews; see also Waltke, 127f]

- The language of destruction in the Flood narrative, such as the eruption of the ‘*great deep*’ and the ‘*floodgates of the heavens*’ (7:11), shows a reversal of creation days one through three (1:1-13). It is the ‘*uncreation*’ of Adam’s old world.
- Persistent mention of the animals by creation’s categories (e.g., animal, bird, crawlers) and their divine provision point to the air and land creatures created on days five and six (1:20-30).
- The reemergence of the land and the disembarkation show the ‘*recreation*’ of the first week (8:1b-19). Both ‘*worlds*’ are created out of a watery chaos.
- Shared chronological interests, such as ‘*days*,’ the common use of numeric ‘*seven*’s,’ and the recurring ‘*God [Elohim] said*’ invite reading both stories in concert. The same creation jargon of ‘*blessing*,’ exhortation to ‘*multiply*,’ and the special provisos for the ‘*imago Dei*’ rehearse the world of Adam (1:26-28; 9:1-7).
- Noah is depicted as Adam ‘*redivivus*’ (revived). He is the sole survivor and successor to Adam; both are heads of a new creation; both are fathers of a new humanity; both ‘*walk*’ with God (3:8; 6:9); both are the recipients of the promissory blessing (1:28-30; 9:1-7); both are caretakers of the lower creatures (2:19; 7:15); both father three sons (4:1,2, 25; 6:10); both are workers of the soil (3:17-19; 9:20); both sin through the fruit of a tree (3:6; 9:21); the immediate result of their sin is shameful nakedness (3:7; 9:21); both were clothed by another (3:21; 9:23); and both father a wicked son who is under a curse (4:11; 9:25).
- Also there is a wordplay between Adam in the garden and the ‘*rest*’ motif recurring in the Noah story (see 5:29; 8:21). The Lord ‘*put*’ (*nûach*) Adam in Eden as the divine ideal for man (2:15), but because of sin the soil is man’s new opponent (3:17). Lamech’s prayer is that ‘*Noah*’ (*nōach*) alleviate the toil and achieve ‘*comfort*’ (*nācham* , 5:29), but it comes about in an unexpected way when Noah preserves the human family by the ‘*resting*’ ark (8:4) and the ‘*resting-inducing odor*’ (8:21) of sacrifice, which appeases God and leads the way for a new promise.
- Among their three sons is judgment and hope, division into elect and nonelect. The conflict between the seed of the Serpent (the curse-laden Cainites) and the seed of the woman (the Yahweh-worshiping Sethites), is now carried on between the cursed seed of Canaan and the seed of Shem, whose God is the LORD. Just as the Cainites from Adam sought their security in cities, the Canaanites from Ham son of Noah will seek theirs in a tower. The elect from Seth called on ‘*the name of the LORD*’ (4:25) as will Abraham (12:8; Heb 11).

NOAH DEPICTED AS THE PROTOTYPE FOR MOSES — [Matthews, 1:351f]

- Both share in the language of ceremonial matters such as ‘*clean*’ and ‘*unclean*’ animals, the practice of ‘*burnt offering*,’ restrictions on ‘*lifeblood*,’ the language of covenant-law, attention to numeric ‘*seven*’s’ and ‘*forty*’s,’ and a covenant ‘*sign*’ (rainbow, Sabbath).

- Noah and Moses both were delivered by means of a *tēvhāh* , the word for Noah's 'ark' and also for Moses' 'basket.'
- Both did their assigned tasks (Noah's building the ark and Moses' building the tabernacle) according to '*all that the Lord commanded*' (e.g., 6:22; 7:5; Exod 40:16).
- Noah is the ideal patriarch who founds the new world, fathers the ancestral heritage of Israel, and, as Moses' precursor, establishes the core institutions of law and sacrifice that gave order and life to the nation Israel.

NOAH DEPICTED AS THE PROTOTYPE FOR CHRIST — “For Noah is not only the last of the Sethite patriarchs, as the end of the antediluvian period; he is, moreover, the first of the new, through the patriarchal line that goes on in Shem, and, in this representation, is he also a type of the future Christ, the finisher of the old, the author of the new, world. In a typical sense, Noah is the second ancestor of the human race, as Christ, the Man from Heaven, is such in a real sense (1 Cor 15).” [Lange, 1:297]

A GLOBAL FLOOD — This and the following lessons will be based upon what I believe to be a solid Bible truth: *Noah's Flood was a global event*. Not every resource I am using in my studies believes that however (e.g., Kidner) and admittedly the verbiage used throughout these next few chapters does not in and of itself demand a universal Flood. But asides from the verbiage there is sufficient reasons to support a global Flood. “Based on the description in the Hebrew narrative of the Genesis Flood event, it is abundantly clear that the Flood engulfed the whole earth. Since water flows under gravity to seek a uniform level, if all the high hills under the whole heaven were covered, and the mountains were covered, then the Floodwaters had a global reach. As the Apostle Peter wrote, ‘*the world that then was, being overflowed with water, perished*’ (2 Pt. 3:6 KJV). All flesh died that moved on the earth, and all living things on the face of the ground were destroyed, and as the waters abated, the tops of the mountains were exposed.” [Boyd & Snelling, *Chronology*, 22] “The notion of a local Flood is frivolous and harmful. The Ark was far too large and sturdily constructed to accommodate a mere regional fauna in a local Flood. In fact, no ark would have been necessary at all in that type of situation. Not only the birds and mammals but also Noah and his family could have migrated to another country far more quickly and expeditiously.” [Morris, 182] I also believe the scientific evidence of destruction found world-wide is best explained by a global Flood.

PANGAEA — While of secondary importance but something which many young earth scientists promote is the possibility of a single continent prior to the Flood, a ‘Pangaea.’ The word itself is from the Greek meaning ‘*all earth*’ and is used to describe a ‘*supercontinent*’ prior to the Flood. It should be noted that even some evolutionists teach an ancient ‘*supercontinent*,’ not for any Biblical reason but because of the geological data discovered. “The model of a pre-Flood



supercontinent being catastrophically broken up and the fragments springing across the globe to become today's continents, as proposed by Antonio Snider-Pellegrini in 1859, has been further developed into the catastrophic plate tectonics model of Steve Austin et. al. in 1994. It has become a powerful Flood model of earth history that explains all that the secular slow-and-gradual plate tectonics model does, but a lot more that the secular model does not.... [Since] the waters were gathered together into one place, the dry land may also have been in one place and therefore as a supercontinent. [Antonio Snider-Pellegrini] thus proposed that this supercontinent broke apart at the commencement of the Flood, and that the horizontal divergence to the present configuration of continents had been rapid, occurring during the Flood.... It is envisaged that the reference in Genesis 7:11 to the '*breaking up of all the fountains of the great deep*' is a description of the rifting all around the earth in the pre-Flood ocean basins and across the pre-Flood supercontinent. Into these rift zones hot molten rock (magma) rose, also generating supersonic stream jets that carried entrained (included) ocean water high into the atmosphere so that it fell back to the earth as intense global rain ('*the windows of heaven were opened*'). At the same time, the oceanic crust adjoining the continental crust at the margins of the pre-Flood supercontinent was disrupted and began to be **subducted**. As a consequence, the plates began moving and accelerated to many feet (meters) per second '*sprinting*.' It is these simultaneous actions that provide the only viable mechanism for explaining how the ocean waters rose up over the continents carrying their sediment and fossil loads and depositing them upon and right across the continents in marine fossil-bearing transcontinental sedimentary rock layers." [Boyd & Snelling, *Chronology*, 22f, 114, 132] It should be noted that continental drift was originally suggested by Abraham Ortelius, 1527–1598, a geographer and cartographer from Antwerp, Spanish Netherlands. Ortelius was a believer, not only proposing his continental drift theory in his work *Thesaurus Geographicus* (1596) but also did translation work on the *Miles Coverdale's English Bible* (1535).

SUBDUCTION is when one tectonic plate dives beneath another and sinks into the mantle at convergent boundaries.

WHAT CALENDAR WAS USED? — “[Since] the author of the narrative gives us dates, it is natural to ask: what calendar did the author use for this detailed chronological record? Noah’s or his? How many days were in a year? Was it three hundred sixty-five, that is, a solar calendar? Or was it three hundred fifty-four – a lunar calendar? Or, perhaps three hundred sixty – a schematic calendar? Or even the three hundred sixty-four day calendar, which is found in the Book of Jubilees? This triggers the next round of questions. How many days were in a month? How many months in a year? What – if any – adjustments were made to the calendar to bring it into line with the real passage of time? Were intercalary months inserted? Or, alternatively, were epagomenal days added at the end of the calendar year? Or was the method apparently employed in Jubilees used, the insertion of inter-seasonal days about the third, sixth, ninth, and twelfth months? ...

While this may not initially appear to bear any ramifications for theology, it does impact the work of young-earth geologists and paleontologists who are basing their models on the biblical record.” [Boyd & Snelling, *Chronology*, 7, 34] While there may be no definitive answer to these questions, thankfully it is not pertinent to finding any chronology of the Flood events. *If a different calendar was used than what is assumed may alter things a few days one way or the other, the overall chronology is not ultimately effected.*

Both Wenham and Waltke uses the Jubilee calendar for their dating and follow Annie Jaubert [A. Jaubert, *La Date de la cène*; Paris: J. Gabalda; 1957] as their guide:

“Jaubert offered a possible explanation of the significance of the dates in the flood narrative, as well as various other great events in the OT. She suggested that these dates presuppose the use of the calendar used by the book of Jubilees (probably 2nd century B.C.). This calendar has 364 days to the year, and this means that every year a particular date always falls on the same day of the week. Thus New Year’s Day is always a Wednesday. This may explain the special prominence given to Wednesday, the fourth day in the creation narrative.” [Wenham, 1:180]

While there are interesting aspects of using the Jubilee calendar, I believe it is better to use a lunar (30-day) calendar for several reasons. From 8:3, 4 it appears the months used in the Flood story had 30 days, and in 8:10 the expression ‘other seven days’ probably implies a week’s interval between 8:7 and 8. Another reason is that using the Jubilee calendar places the 17th day of the 7th month (Gen 8:4) either 152 or 153 days after the beginning of the flood while the Scriptures say it is 150 days after the Flood began (using a lunar calendar makes the 17th day of the 7th month 150 days after the start of the Flood).

Since the Jews keep two calendars, it is also questioned which was used in the Flood narrative: the theocratic year which the Jews kept after the Exodus and begins with Nisan in April (so that the beginning of the flood would have fallen in the month Ijar, or May), or whether it was after the civil years’ reckoning, according to which Tisri (September and October) made the beginning of the year (Exod 23:16; 34:32). Some of their arguments involve such things as the rainy season and its influence on the narrative, but that would be superfluous since the events of the Flood are clearly miraculous in nature and therefore not dependent upon the normal seasonal events. ***I therefore have taken the month-and-day references to be tied to Noah’s life itself and thus independent of any particular calendar.*** (*‘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.’ – Gen 7:11*).

In an effort to understand better the questions involved, I created calendars using Excel (which see). The calendars use the dates given in Scripture as the guide, with other notes based upon Boyd & Snelling, 98; Wenham, 179ff; Waltke, 129f; Lange, 1:304f; 309; Kidner, 99; Ham, 203f.

FIVE FIXED DATES — It is accepted by most who study the chronology of the Flood event that the Flood lasted approximately one year total from the time Noah entered the Ark to the time God commanded him to disembark. This is easily determined from the first and last of the five days listed in the narrative (Gen 7:11; 8:14). The exact number of days between these two days only slightly vary due to differing assumptions concerning the calendar employed. Beyond that matter however there is considerable disagreement, the most notable area of disagreement (which, incidentally, is the primary chronological consideration in most sources) surrounds the date of the peak of the Flood. [Boyd & Snelling, *Chronology*, 33, 194f]

THE BEGINNING OF THE FLOOD – *‘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.’ (Gen 7:11)*

THE SETTING AGROUND OF THE ARK – *‘Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.’ (Gen 8:4)*

THE APPEARANCE OF MOUNTAINTOPS – *‘And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen.’ (Gen 8:5)*

THE WATERS DRIED UP FROM THE EARTH – ‘*And it came to pass in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.*’ (Gen 8:13)

THE END OF THE FLOOD – ‘*And in the second month, on the twenty-seventh day of the month, the earth was dried.*’ (Gen 8:14)

WHEN DID THE FLOOD PEAK? — As just mentioned, there is full agreement on the general duration of the Flood but there is considerable disagreement surrounding the date of the peak of the Flood. Setting aside the liberals (which do not accept the Flood story as a single narrative) there are three major positions, as well as a handful of other unique and unusual views on this issue. Each of these theories have their strengths and weaknesses. [Boyd & Snelling, *Chronology*, 33ff; 202ff]

- **The peak occurred on the one hundred and fiftieth day.** This is the most popular of the major positions. This theory states the ‘*springs of the deep*’ and ‘*windows of heaven*’ were active for *at least* the initial forty days but may have remained active beyond that point, possibly for the entire one hundred fifty days. By virtue of some other mechanism (concerning which multiple theories have been given) the Floodwaters continued to rise until the one hundredth fiftieth day when the Ark ran aground on the mountains of Ararat, then the waters began to recede. In support of this, *vayyir^ebû* in 7:17b (‘*to multiply, to be or become great, to be or become much*’) is understood to mean ‘*to increase,*’ i.e., ‘*the waters increased and bore up the ark ... The waters prevailed and increased greatly on the earth*’ (7:17, 18). Also important is the Hebrew *vayyigh^eb^erû* in 7:18, ‘*prevailed.*’
- **The Floodwaters rose rapidly until the fortieth day, at which point the mechanisms driving the Flood ceased.** The waters then began to recede and the Ark then ran aground not at the highpoint of the Flood but only after the waters had been receding for over three and a half months. One positive of this theory is that it understands the Flood narrative to contain instances of chronological disjunctions, the driving purpose of the narrative being thematic rather than chronological, which as argued in these lessons makes the most sense of the text. According to this view Hebrew *vayyigh^eb^erû* in 7:18 does not necessarily mean the waters ‘*increased*’ but is a general reference to the might of the Floodwaters.
- As a hybrid of the first two theories, **the Floodwaters rose for the initial forty days and then remained roughly stagnate**, thereby maintaining the peak for the next one hundred ten days until the Ark ran aground on the one hundred fiftieth day. This is an old view, one which most the reformers embraced.

“While this may not initially appear to bear any ramifications for theology, it does impact the work of young-earth geologists and paleontologists who are basing their models on the biblical record.” [Boyd & Snelling, *Chronology*, 34] ***An interesting observation is that not all land animals died immediately; if so, how could there be footprints in the fossil record? Somehow in the turmoil of sedimentary deposits (so important to young-earth scientists) some land animals must have survived at least for a short time while the earth was being literally torn apart by the Flood.***

THE FLOOD STORY CANNOT BE PURELY CONSEQUENTIAL — It is not possible to read the Flood narrative in a purely consequential fashion (meaning throughout the narrative one event follows the preceding). This is one of the major points set forth in Boyd & Snelling’s work

‘*Grappling with the Chronology of the Genesis Flood*,’ along with several major commentators who are in agreement. ‘*Chronology*’ goes into great detail on this point of the use of the Hebrew *waw (or vav) consecutive*, a major component of every Hebrew narrative (for any wishing more detail, please refer to Boyd & Snelling’s work). But even for we who are not familiar with Hebrew, reading the Flood narrative in an entirely consequential fashion produces the following conflicts [Boyd & Snelling, *Chronology*, 39f] :

- if one assumes the temporal sequence of the forty days given in Gen 7:17, 18 then the Ark does not raise from the earth until forty days into the Flood
- if one assumes the temporal sequence of the time periods given in Gen 7:12 and 24, then the Ark did not come to rest until one hundred and ninety days after the rains began; but the two fixed dates in 7:11 and 8:4 limit this time to one hundred fifty days.
- if one assumes the temporal sequence of all the time periods recorded in the narrative, the result is four hundred thirty-four days (Gen 7:12, 17, 24; 8:3, 6, 10, 12); about seventy days too long given the fixed dates in Gen 7:11; 8:14
- if one assumes the temporal sequence of Gen 7:5, 7, 13, 15 then Noah and his family could have entered the Ark as many as three or four times (this is particularly obvious in the Hebrew using the *wayyiqtol*s as mentioned above)

Rather than a purely consequential sequence of the Flood narrative, Boyd & Snelling gives the example of Tolkien’s ‘*Lord of the Rings*’ trilogy where multiple stories are told in parallel as the story as a whole progresses, often intertwining (for example, the fellowship departs on their trek together only to have Sam and Frodo separate on their own journey; Merry and Pippin are taken by the Uruk-Hai; and Legolas, Gimli go with Aragorn in search of the Hobbits). How the Flood narrative is sequenced will be discussed below.

THE CHIASTIC STRUCTURE OF THE FLOOD NARRATIVE — Several have noted the chiasitic structure of the Flood narrative, the center being Gen 8:1a, ‘*the Lord’s remembrance of Noah*’ (as mentioned by Rabbi Cassuto, et. al., the center of the chiasitic structure has nothing to do with the centermost point in the chronology of the Flood itself).

A Transitional Introduction: Noah and His Sons (6:9, 10)

B The Corruption of All Flesh (6:11, 12)

C God’s Resolution to Destroy the Earth by Flood (6:13-22)

D God’s Command and Noah’s Response: The Entrance of the Ark (7:1-10)

E The Beginning of the Flood: The Inundating of the Earth (7:11-16)

F The Rising of the Waters (7:17-24)

G God’s Remembrance of Noah (8:1a)

F¹ The Recession of the Waters (8:1b-5)

E¹ The End of the Flood: The Drying of the Earth (8:6-14)

D¹ God’s Command and Noah’s Response: The Exodus from the Ark (8:15-19)

C¹ God’s Resolution to Never Again Destroy the Earth by Flood (8:20-22)

B¹ The Covenant with All Flesh (9:1-17)

A¹ Transitional Conclusion: Noah and His Sons (9:18, 19)

[Boyd & Snelling, *Chronology*, 648f; see also Matthews, 1:352; Wenham, 156; Waltke, 125]

THEMATIC DIVISIONS IN THE FLOOD NARRATIVE — The following is the Flood narrative, broken down according to its themes. [Boyd & Snelling, *Chronology*, 679-701]

Episode 1 Theme: *God's intent to destroy all corrupted flesh on the earth by means of a Flood, while preserving righteous Noah, his family, and a limited number of all living creatures; God's instructions for an Ark intended for the preservation of Noah, and Noah's wholly obedient response to God's instructions.*

Episode 1, Scene 1: Genesis 6:9, 10; **Theme:** *The righteousness of Noah in his generation and his fathering of Shem, Ham, and Japeth.*

Episode 1, Scene 2: Genesis 6:11, 12; **Theme:** *The total corruption of earth in the sight of God.*

Episode 1, Scene 3: Genesis 6:13-16; **Theme:** *God's announcement of His intent to destroy the earth and His precise instructions to Noah for the construction of the Ark.*

Episode 1, Scene 4: Genesis 6:17-22; **Theme:** *God's proclamation of His intent to bring the Flood to destroy all flesh on earth, as well as His resolve to establish His covenant with Noah and his family, along with the living creatures that He instructs Noah to take with him; and Noah's full obedience to God's instruction.*

Episode 2 Theme: *God's instruction for Noah, his family, and pairs of land-dwelling and flying creatures to board the Ark, followed by the actual embarkation of the Ark by Noah and the others, and the closing of the Ark by God; the coming of the Flood, forty days and nights of rain, bringing mighty waters over the surface of the whole earth and causing the destruction of all non-aquatic life, while sparing only Noah and those with him in the Ark.*

Episode 2, Scene 1: Genesis 7:1-5; **Theme:** *God's instruction for Noah and his family to board the Ark, along with precise numbers of all living creatures (clean and unclean land-dwelling creatures, as well as flying creatures), for the purpose of their preservation; and Noah's full obedience to God's instruction.*

Episode 2, Scene 2: Genesis 7:6-9; **Theme:** *The boarding of the Ark by Noah and his family, as well as the land-dwelling and flying creatures, to escape the coming Flood.*

Episode 2, Scene 3: Genesis 7:10-12; **Theme:** *The coming of the Flood.*

Episode 2, Scene 4: Genesis 7:13-16; **Theme:** *The boarding of the Ark by Noah and his family, as well as pairs of all land-dwelling and flying creatures; and God's act of closing the Ark.*

Episode 2, Scene 5: Genesis 7:17-20; **Theme:** *The flooding of the earth for forty days and nights and the great power of the water over the surface of the whole earth to a minimum depth of fifteen cubits.*

Episode 2, Scene 6: Genesis 7:21-24; **Theme:** *The destruction of all flesh (land-dwelling and flying creatures) with the exception of Noah and those with him, and the powerfulness of the Floodwaters for the duration of one hundred fifty days.*

Episode 3 Theme: *God's remembrance of Noah, the recession of the Floodwaters, the grounding of the Ark and the continued subsiding of the Floodwaters; the sending out of the birds by Noah and the eventual drying up of the water from the earth; God's instruction for Noah, his family, and*

the animals to come out of the Ark and to repopulate the earth; Noah's exodus from the Ark in response to God's instruction and his sacrifice of an offering to God; God's reception of the sacrifice, His resolve to never again destroy all life on earth, and His act of blessing Noah and his sons, followed by His command for them to repopulate the earth; God's statement concerning the new order on the earth (with its provisions regarding eating and murder) and the establishment of His covenant with Noah, his descendants, and all creatures as signified by His bow; and the repopulation of the earth through Noah's sons.

Episode 3, Scene 1: Genesis 8:1-5; **Theme:** *God's remembrance of Noah and His providential act of bringing a recession of the Floodwaters on the earth, so that the Ark ran aground on the mountains of Ararat; and the continued subsiding of the Floodwaters on the earth.*

Episode 3, Scene 2: Genesis 8:6-12; **Theme:** *The sending out of the raven and then the dove by Noah, as well as the indications provided by the dove of the gradual recession of the water from the surface of the earth.*

Episode 3, Scene 3: Genesis 8:13, 14; **Theme:** *The drying of the waters from the ground, which is beheld by Noah, and the total drying of the earth.*

Episode 3, Scene 4: Genesis 8:15-17; **Theme:** *God's instruction for Noah and his family, as well as all land-dwelling and flying creatures, to come out from the Ark and to repopulate the earth.*

Episode 3, Scene 5: Genesis 7:18-20; **Theme:** *The exodus from the Ark by Noah and his family, as well as all the land-dwelling and flying creatures; and Noah's construction of an altar and sacrificing of an offering to God.*

Episode 3, Scene 6: Genesis 8:21-22; **Theme:** *God's reception of the sacrifice and His resolve to never again bring about a curse on the ground because of man, or the total destruction of life on earth; or to permit an interruption of the times and seasons.*

Episode 3, Scene 7: Genesis 9:1-7; **Theme:** *God's act of blessing Noah and his sons, and God's command for them to repopulate the earth; as well as God's statement concerning the new order on the earth, including the ordinance permitting the consumption of the meat (though not the blood) of animals, and the ordinance against murder on account of man's standing as a being made in the image of God.*

Episode 3, Scene 8: Genesis 9:8-17; **Theme:** *God's establishment of His covenant with Noah, his descendants, and all life on the earth to never again send a worldwide Flood upon the earth to destroy all life; and the sign of God's covenant — His bow — given for all life on the earth.*

Episode 3, Scene 9: Genesis 9:18, 19; **Theme:** *The sons of Noah: Shem, Ham, and Japheth, through whom all the earth was populated.*