

Genesis 07 - Flood of Noah

I. Prologue: Primeval history (Gen 1:1—11:9)

(3) The terrible progress of sin (Gen 4:1—11:9)

(B) The flood (Gen 6:1—9:29)

(b) The flood (7:1-24)

(i) God's instructions to enter the ark (7:1-4)

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Genesis 7

(b) The flood (7:1-24)

(i) God's instructions to enter the ark (7:1-4)

1 Then the LORD said to Noah, "Enter the ark, **you and all your household**, for **you alone** I have seen *to be* righteous before Me in this generation.

1 Then the LORD said to Noah, "Enter the ark, you and all your household, for you *alone* I have seen *to be* righteous before Me in this time.

1 Then the LORD told Noah, "Come—you and all your household—into the ark, because I've seen that you alone are righteous in this generation.

1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

- "...you and all your household" - God's blessing upon Noah trickled down to include his entire family

- "...you *alone*" - an estimated 6-7 billion people on earth at this time, and only Noah and his family were found to be righteous

-- What made Noah righteous? Was it his obedience to God? No, his obedience did not make him righteous. Rather, he obeyed because he was already righteous.

-- Heb 11:6-7 give us the answer...Noah had faith in God. Noah believed the promises of God, and it is faith alone in the promises of God that makes someone righteous. It's the same thing that made Abel right with God (Heb 11:4; Cf. Gen 15:6)

Heb 11:6-7:

6 And without faith it is impossible to please *Him*, for the one who comes to God must believe that He exists, and *that* He proves to be One who rewards those who seek Him.

7 By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

2 You shall take with you **seven pairs** of every clean animal, a male and his female; and two of the animals that are not clean, a male and his female;

2 You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female;

2 You are to take with you seven pairs of every clean animal, a male and its mate, and two of the unclean animals, a male and its mate;

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

- Key question: How did Noah know which were "clean" and "unclean"? These were ceremonial distinctions!

- "...seven pairs" - seven of each pair, male and female: 14 of every "clean" kind

3 also of the birds of the sky, seven pairs, male and female, to keep *their* offspring alive on the face of all the earth.

3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.

3 along with seven pairs of the flying birds, male and female, in order to keep their offspring alive on the surface of all the earth.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

- Same count requirement for birds: seven pair of each kind, male and female; 14 total

Much is made by secularists about the size of the ark and the number of animals that it could hold. Keep in mind that the following were not on board the ark:

- Sea creatures (6:20)
- Insects (7:22)
- Plants (6:20)

Also keep in mind the following limitations:

- Seven pairs of animals (14 total) (7:2)
- Only clean animals (7:2; Cf. Lev 11; Deut 14)
- Kind (6:20) (there were not two of every type of dog; there were just two dogs)
- Extinct animals overstated
- Animals were not all fully grown
- Many animals in hibernation

Based on its size (450ft long x 75ft wide x 45ft high) it is estimated that the ark could hold up to 125,000 animals. However, it is estimated that only about 16,000 animals were on board. [John Woodmoorape, *Noah's Ark: A Feasibility Study*]

4 For **afterseven more days**, I will send rain on the earth for **forty days and forty nights**; and I will **wipe out** from the face of the land **every living thing** that I have made."

4 For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made."

4 Seven days from now I'll send rain on the earth for 40 days and 40 nights, and I'll destroy every living creature that I've made."

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

- "...after seven more days" - why is there a 7 day grace period before God unleashes His judgment with the Flood? Could be to give Noah time for last minute preparations?

-- According to Arnold Fruchtenbaum (rabbinic tradition), it was to provide the standard 7-day mourning period after the death of Methuselah. Noah had been preaching a message of repentance for 120 years. Now it's down to the final seven days before judgment will come.

- "...forty days and forty nights" - don't confuse this with the length that the Flood lasted (it lasted 150 days, v24). It rained for 40 days/nights in order to flood the entire world.

- "...wipe out" - blot out; erase; cancel

-- In Gen 6, it was clear that the world "canceled" God so now God says that because of that, I'm going to "cancel" the world

- "...every living thing" - *kol yeyum*, literally "all existence" or "all that grows up"

(ii) Entrance into the ark (7:5-12)

5 So Noah acted in accordance with **everything** that the LORD had commanded him.

5 Noah did according to all that the LORD had commanded him.

5 Noah did everything that the LORD commanded.

5 And Noah did according unto all that the LORD commanded him.

- "...everything" - Noah obeyed every one of God's commands perfectly (Cf. 6:22)

-- Noah never questioned God, he never relied on his five senses to short-circuit what God told him to do, and he never budged one inch in the face of constant criticism from the world

-- Noah put personal wealth on the back burner and put obedience to God on the front burner

How different things would have been if Noah's obedience would have been partial. If Noah's obedience wasn't perfect, human history could've been altered and affected

people long after Noah came and went. Same thing in our lives today...if I don't do exactly what tells me to do, other people suffer. It's not about me, it's about how God has chosen to use me to bless other people, and if I don't do what He's told me to do, it can have negative ramifications to others.

6 Now Noah was **six hundred years old** when the flood of water came upon the earth.

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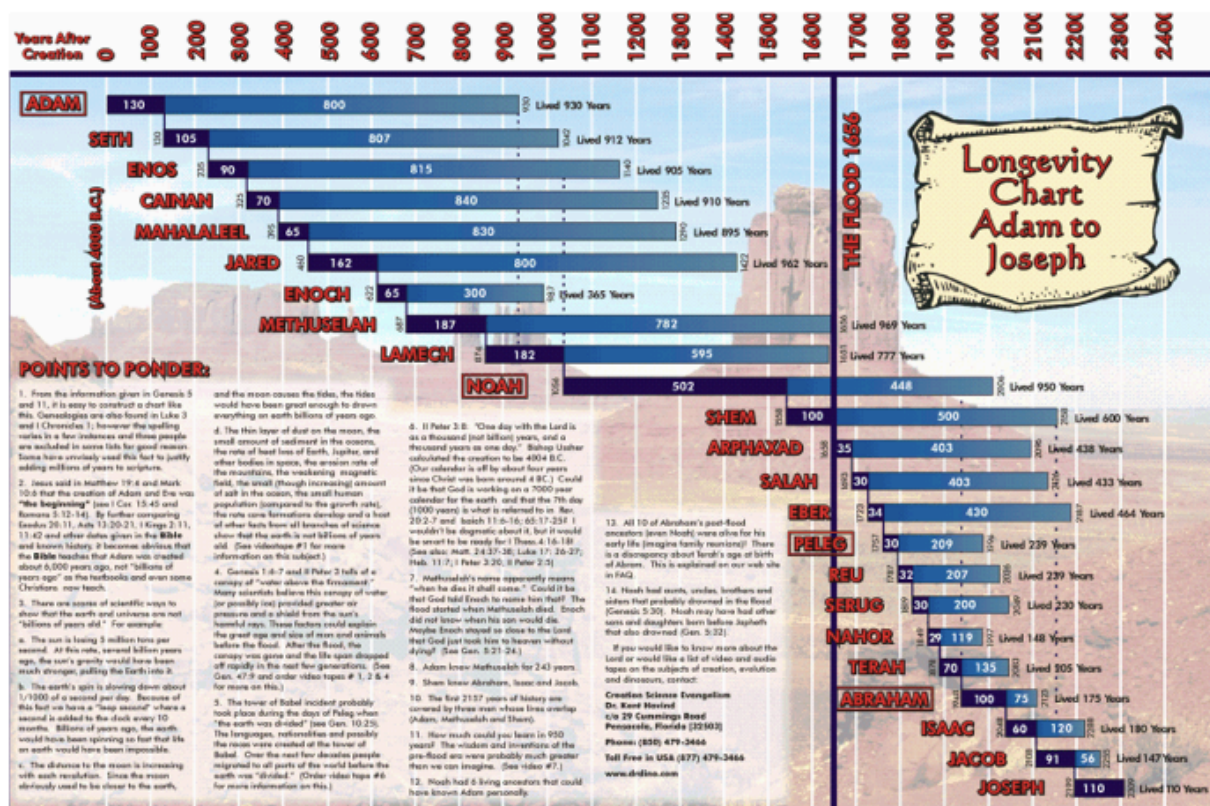
6 Noah was 600 years old when water began to flood the earth.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

- "...six hundred years old" - Noah's age is mentioned here (v6) and again in v11

-- This is the last time we read in the Bible about long lifespans until the kingdom comes (Cf. Is 65:20,23)

-- Moses tells us in Ps 90:10 that our lifespan will be 70 years, or due to strength, maybe 80 years old



7 Then Noah and his sons, his wife, and his sons' wives with him entered the ark because of the waters of the flood.

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.

7 Noah, his sons, his wife, and his sons' wives entered the ark with him before the flood waters arrived.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

- A total of 8 people entered the ark (v13; 1 Peter 3:20; 2 Peter 2:5), thus everyone alive today owes their lineage to one of Noah's three sons and their wives

8 Of clean animals and animals that are not clean and birds and everything that crawls on the ground,

8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground,

8 From both clean and unclean animals, from birds, and from everything that crawls on the ground,

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 they *all* went into the ark to Noah by twos, male and female, as God had commanded Noah.

9 there went into the ark to Noah by twos, male and female, as God had commanded Noah.

9 two by two, male and female, they entered the ark to join Noah, just as God had commanded.

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 Now it came about **after** the seven days, that the waters of the flood came upon the earth.

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

10 Seven days later, the flooding started.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

- "...after" - or, on the seventh day. The seven day grace period is over (v4), and now God kept His promise to bring a Flood upon the entire earth.

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the **fountains of the great deep burst open**, and the **floodgates of the sky** were opened.

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the

floodgates of the sky were opened.

11 On the seventeenth day of the second month, when Noah was 600 years old, all the springs of the great deep burst open, the floodgates of the heavens were opened,

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

- Very specific beginning and ending dates are given for the Flood

- The Flood began on the 17th day of the 2nd month

- The Flood ended on the 17th day of the 7th month (8:4)

- So the Flood lasted a total of five months (150 days, Cf. v24), but it only rained for the first 40 days/nights (v4)

- This demonstrates that the biblical definition for a month is 30 days, and a year is 360 days

- Two sources of the water flooded the earth:

- "...fountains of the great deep" - *tehom rabah*, literally, "the springs of the great abyss"

- There was movement of the ground upward caused the waters to rise. The deep valleys of the oceans began to rise, pushing the water level to rise as well.

- "...burst open" - literally means "to break forth"; it is often connected with the use of water (Ex 14:16; 14:21; Judges 15:19; Neh 9:11; Job 28:10; Ps 74:15; 78:13,15; Prov 3:20; Is 35:6; 48:21; 63:12; Hab 3:9)

- "...floodgates of the sky" - this was likely the canopy cover that surrounded the earth and muted the sun's rays (1:6-7, see notes there; Cf. Ps 148:4), a vast thermal blanket of invisible water vapor that maintained the greenhouse effect in the antediluvian world

- However, the text does not demand the presence of a "canopy"; it could have just been massive amounts of rain

- Both of these sources of water originated as part of the six days of creation in 1:6-7; both sources were closed after the 40 days and nights of rain (Cf. 8:2).

- What this implies is that the Noahic Flood "uncreated" what was originally created. The world went back to a formless state where there is only water as found in 1:2.

- A limited remnant of human and animal life continued, but as far as the earth is concerned, it looked like it did when the days of creation began.

Local or Universal Flood?

There are two views among evangelicals as to the extent of the Flood:

1. The flood was *universal*, in that it covered the entire earth. Here is a summary of the evidence that supports this view.
 - The purpose of the Flood (6:5-7, 11-13)
 - The need for an ark (6:14)

- The size of the ark (6:15-16)
- The universal terms used in the story (6:17-21; 7:19, 21-23). Context must determine whether universal terms are truly universal or limited (Cf. Luke 2:1; Matt 28:19-20).
- The amount of water involved (7:11,20; 8:2)
- The duration of the Flood: 371 days (7:11; 8:14)
- The testimony of Peter (2 Peter 3:3-7)
- The faithfulness of God (8:21)

This view has been the most popular with conservative interpreters throughout history. By and large, the tradition of the Christian church is that the context requires a universal flood, and many Christian scholars have maintained this position knowing well the geological difficulties it raises.

2. The flood was *local*, and covered only part of the earth. The evidence is as follows:
 - The main arguments rest on modern geology, and the *improbability* of a universal flood in view of the consequential global changes.
 - Advocates take the universal statements in the text as limited to the area where Moses said the Flood took place.

This view has gained wide acceptance, ever since the modern science of geology has called into question the credibility of the text. The principle concern of those advocating a local flood is to escape the geological implications of a universal flood.

Basically, this controversy, like that involving the Creation account, involves presuppositions about the credibility of Scripture or science, and the possibility of supernatural occurrences. The scientific community seems to be more open to catastrophism of some kind than it used to be.

Some interpreters have understood the opening of the "floodgates of the sky" (v11) as a *breaking up of a water vapor canopy* that, some say, covered the earth before the Flood. Advocates of this "canopy theory" believe that it may account for longevity before the Flood.

The water for Noah's Flood came from the release of great underground sources of water (the fountains of the great deep which continued pouring forth for 150 days), and from the collapse of the waters above (presumably a vast water vapor blanket or canopy above the atmosphere), giving the 40 days and nights of rain. Ps 104 indicates that after the Flood, the mountains were upthrust to their present positions, with associated deepening of the ocean basins, which now hold the waters of the Flood.

Point	Statement / Evidence	Ref.
1	A local flood would make the building of the ark unnecessary, because Noah and the animals could have gone to higher ground.	
2	The very large size of the ark would be unnecessary if the flood were local.	
3	Since animals were universal, if not men, the gathering of the animals would not have been necessary if this were only a local flood.	
4	The use of universal language in the relevant passages indicates the physical world was covered (v. 19); all physical life was destroyed (v. 22).	Gen. 7:19 and 7:22
5	<p>The long time the people and animals spent in the ark requires a universal Flood to account for the need; a local flood would not have taken all this time to recede.</p> <ul style="list-style-type: none"> - The earth was totally covered by water for 150 days. - It took about 75 days of decreasing water before the tops of the mountains could be seen. - The flood waters disappeared only after 317 days, and the earth was dry only after 375 days. - While the Flood prevailed for 150 days, it took 225 more days for the earth to dry up. <p>All this requires a universal, not a local flood.</p>	<p>Gen. 7:24</p> <p>Gen. 8:3-5</p> <p>Gen. 8:13-14 with 7:11</p>

6	The Flood covered all the high mountains by 22 feet, which could only happen with a universal Flood.	
7	The purpose of the Flood was to judge the entire world population, both animal and man, which again would require a universal Flood to accomplish.	Gen. 6:5-7 and 6:11-13
8	God promised He would bring no more Flood upon the earth; if this was a local flood, then God has broken His promise many times since there have been many local floods. However, if this promise was universal, God has kept His promise.	Gen. 8:21-22 and 9:11-15
9	All present humanity is said to have originated from the three sons of Noah, which would not be the case if this Flood had been merely local.	Gen. 9:18-19 and 10:32
10	All the biblical references to the Flood outside of Genesis presuppose a universal Flood. The II Peter 3:5-6 passage makes a comparison with creation and the final destruction of the world in the Tribulation, which is also universal.	Job 22:15-16 Ps. 104:5-9 Isa. 54:9 Matt. 24:39 Luke 17:27 Heb. 11:7 I Pet. 3:20 II Pet. 2:5 and 3:5-6
11	The universal Noahic Flood has parallels in over 40 other cultures that did not have the Bible.	

12 The rain fell upon the earth for forty days and forty nights.

12 The rain fell upon the earth for forty days and forty nights.

12 and it rained throughout the earth for 40 days and 40 nights.

12 And the rain was upon the earth forty days and forty nights.

- This verse only describes the raining portion of the flood waters; no mention or comparison is made with the waters from the deep as to timing.

-- Up until this time, the earth was watered by a mist that rose from the ground (Cf. 2:5-6). This is the first time in human history that rain fell from the sky.

(iii) God seals the ark (7:13-16)

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

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

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

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

- Eight people in the ark (Cf. v7; 1 Peter 3:20; 2 Peter 2:5)

The Doctrine of Eternal Security

Christians find their eternal security in Jesus Christ alone, not based on our performance but based on the promises that He has given to us. As Christians, we should be living our lives based on the promises that God has given us in His Word, not based on our own performance. If you are looking to our own performance for your eternal security, you will be a very distraught person. We need to live our lives based on His promises, for God cannot lie.

We live our lives according to His will based on what He has already done for us, not based on some kind of conditional agreement that I have with Him where I do XX then He'll do YY, and if I don't do XX, He'll rip the carpet out from under me. If you're a Christian living this way, you are living beneath your privileges as a believer.

14 they and every animal **according to its kind**, and all the livestock **according to their kind**, and every crawling thing that crawls on the earth **according to its kind**, and every bird **according to its kind**, all sorts of birds.

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

14 along with every species of wild animal, livestock, crawling creature, bird, and every creature that has wings.

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

- "...according to its/their kind" [4x] - skeptics who argue that the ark could've never held every type of animal never refer to or quote this verse

-- Not every type of dog or cat was present on the ark, only Mr. & Mrs. Dog, and within those dogs were the genetic information to replicate the dog species after the Flood

15 So they went into the ark to Noah, by twos of all flesh in which there was the breath of life.

15 So they went into the ark to Noah, by twos of all flesh in which was the breath of life.

15 Two of each living creature entered the ark with Noah.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 Those that entered, male and female of all flesh, entered as God had commanded him; and **the LORD closed the door** behind him.

16 Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed *it* behind him.

16 The males and females of each living creature entered the ark, just as God had commanded. Then the LORD sealed them inside.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

- Apostle Peter, in both of his NT epistles, analogizes the ark to our salvation. The ark, made of wood, saved Noah and his family. Saved is not used in the sense of going to heaven, but rather that they were saved/delivered from the Flood waters (God's judgment).

-- In the same sense, we will in the future experience the proverbial flood waters of judgment on planet earth, but we are protected from those "flood waters" (God's judgment) when we are in our "ark" made of wood, the cross of Jesus Christ.

- "...the LORD closed *the door*" - God didn't get the animals into the ark, then command Noah to close the door; God closed the door

-- This is typological of our salvation...Noah didn't need to do anything other than get inside the ark. Once inside, God closed and secured the door

-- The verse does not give specifics as to *how* God closed the door, but it is clear that it was He, not man, who closed it

-- God closing the door indicates that from God's perspective, the day of decision had passed. Noah preached righteousness (2 Peter 2:5) and God's Spirit strove with man for 120 years (6:3), but God's divine patience and grace will eventually come to an end.

-- This was not only true in the days of Noah, but it's also true for us today. We are so comfortable in the grace of God, which is a good thing to be comfortable in because if we didn't have His grace, we would have nothing. But we are so accustomed to His grace that it's easy for the deception to arise in our minds that the age of grace will never end. But of course it will at some point come to an end.

-- This is why the Bible is clear about not presuming upon tomorrow; the sin of presumption (2 Cor 6:2; James 4:13-17)

(iv) The flood (7:17-24)

17 Then the flood came **upon the earth** for forty days, and the water increased and lifted up the ark, so that it rose above the earth.

17 Then the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth.

17 The flood continued throughout the earth for 40 days, while the flood waters increased, lifting the ark so that it rose above the surface of the earth.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

- "...upon the earth" - 3x (v17,18,19); found 7x in v17-24, and always at the end of the sentence in the Hebrew text (Cf. 6:13)

- As the Flood waters rose, it eventually lifted up the 450ft long ark and it began to float

18 The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water.

18 The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water.

18 The flood waters continued to surge, increasing throughout the earth, while the ark floated on the surface of the flood water.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

- The water rise was quickly sufficient to float the ark, indicating a depth of at least 20 feet in the earliest stages of the Flood, since the ark was 44ft high and heavily loaded [Henry M. Morris, *The Genesis Record*, p200]

19 And the water prevailed more and more upon the earth, so that **all the high mountains everywhere under the heavens** were covered.

19 The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered.

19 The flood water surged even higher throughout the earth, until all the highest mountains under the sky were covered.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

- "...all the high mountains everywhere under the heavens" - not sure how the Holy Spirit could make it any more clear that the Flood was universal and covered the entire planet

- "all...everywhere" - in Hebrew this is called a "double *kol*"
- Just saying "all the high mountains" would almost necessitate the impression that the author intended to convey the idea of a universal, worldwide flood
- However, since "all" (*kol*) can be used in a relative sense (Cf. 41:57; Ex 9:25; 10:15; Deut 2:25; 1 Kings 10:24), the second use of *kol* ("everywhere") makes it clear and unambiguous that the author (Moses) is communicating a global flood
- The "double *kol*" acts as a superlative in Hebrew, making it crystal clear that Moses is describing a global rather than local flood. While a single use of *kol* can be interpreted locally (determined by the context; see example references above), the double use of *kol* is never interpreted locally.
- Those who argue for a local rather than global flood point out that "all" in the Bible doesn't always mean "all" (i.e. Ex 9:24). In that verse, "all" is controlled or limited by "the land of Egypt."
- In v19, there is nothing controlling or otherwise limiting the coverage of the flood waters. In fact, the second phrase of the verse reiterates the scope of "all" to include "everywhere under the heavens," indicating that it was indeed global in scope.

About this double 'koi' in v19, H.C. Leupold says:

*"...**all** the high mountains under **all** the heavens.' One of these expressions alone would almost necessitate the impression that the author intends to convey the idea of the absolute universality of the Flood...Yet since 'all' is known to be used in a relative sense, the writer removes all ambiguity by adding the phrase 'under all the heavens.' A double 'all' (*koi*) cannot allow for so relative a sense. It almost constitutes a Hebrew superlative. So we believe that the text disposes of the question of the universality of the flood. By way of objection to this interpretation, those who believe in a limited flood...urge the fact that *koi* is used in a relative sense, as is clearly the case in passages such as Gen 41:57; Ex 9:25; 10:15; Deut 2:25; 1 Kings 10:24. However, we still insist that this fact could overthrow a single *koi*, never a double *koi* as our verse has it." [Leupold, Exposition of Genesis (Grand Rapids: Baker, 1942), vol. 1, p301-302]*

Global or Local Flood?		
Writer	Local Flood	Global Flood
Philo		X
Josephus		X
Justin Martyr		X
Theophilus of Antioch		X
Tertullian		X
Gregory of Nazianus		X
John Chrysostom		X
Augustine of Hippo		X
SOURCE: Jonathan Sarfati, <i>Refuting Compromise</i> (Green Forest, AR: Master Books), 244.		

"And the flood was forty days, etc. Moses conspicuously insists on this fact, in order to show that the whole world was immersed in the waters." [John Calvin, *Genesis*, 1554 (Edinburgh, UK: Banner of Truth, 1984), p272]

- 20 The water prevailed fifteen cubits higher, and the mountains were covered.
- 20 The water prevailed fifteen cubits higher, and the mountains were covered.
- 20 The flood waters rose 15 cubits above the mountains.
- 20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

- 21 So **all** creatures that moved on the earth perished: birds, livestock, animals, and every swarming thing that swarms upon the earth, and **all** mankind;
- 21 All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind;
- 21 Every living thing on earth died—flying creatures, livestock, wildlife, all creatures that swarm over the earth, and all human beings.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
- Verses 21-23a describes the universality of the destruction...the emphasis is clearly on the destruction of all living things on dry land, with the breath of life (excluding all sea life)

22 of **all** that was on the dry land, **all** in whose nostrils was the breath of the spirit of life, died.

22 of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died.

22 Everything that breathed and everything that had lived on dry land died.

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

- "...all" [4x in v21-22] - continuing the scope discussed in v19, these phrases covering every possible living thing further argue for a global rather than local flood, and the death of every oxygen breathing human and animal (other than sea creatures), except those on the ark

23 So He **wiped out** every living thing that was upon the face of the land, from mankind to animals, to crawling things, and the birds of the sky, and they were wiped out from the earth; and only Noah was left, together with those that were with him in the ark.

23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.

23 All existing creatures that had lived on the surface of the ground were annihilated, from humans to livestock, from crawling creatures to birds of the sky. They were wiped off the earth. Only Noah remained, along with those who were with him in the ark.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

- "...wiped out" - *māhâ*, to blot out; erase; cancel

24 The water prevailed upon the earth for 150 days.

24 The water prevailed upon the earth one hundred and fifty days.

24 The flood waters surged over the earth for 150 days.

24 And the waters prevailed upon the earth an hundred and fifty days.