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The LORD Then said to Noah: Go into the Ark, Because I Have Found You Righteous 7: 1-5

The LORD then said to Noah: go into the ark, because I have found you righteous
DIG: Given the unmitigated violence, pervasive corruption and heavy peer pressure
surrounding Noah, what might Noah have thought when ADONAI told him to build
the ark? What do you see as the biggest obstacle to his accomplishing that task?
How does Noah persevere when the going gets tough? What do Noah's actions tell
you about his character (Hebrews 11:1 and 7)?

REFLECT: What is something difficult that the LORD is asking you to do? What
obstacles stand in your way? How does ADONAI's promise in Noah's situation help
in overcoming the obstacles you are facing?

In these verses the name of **God** changes exclusively to **ADONAI**, because **He** is the **God** of redemption and mercy. **He** will save **His** people physically, as **Christ** saves us spiritually. Of all those on **the ark**, none were lost.

To see the Ark Encounter go to arkencounter.com, located in Williamstown, Kentucky, it features a full-size Noah's ark, built according to the dimensions given in the Bible. Spanning 510 feet long, 85 feet wide, and 51 feet high, this modern-day engineering marvel is just amazing.

God had spoken to **Noah** one hundred and twenty years earlier, giving instructions concerning **the ark** and the animals, and assuring him that **the Flood** would come on schedule. There had been no further word from heaven, but **Noah** remained faithful, obeying **ADONAI's** commands without question. With all the urgency possible, **he** preached about the coming judgment, year after year, but without success. There were no converts. Finally, **the ark** was completed and all the animals were assembling. The one hundred and twenty years would be up in a few days, and grandfather Methuselah, who had served **the LORD** longer than any person who had ever lived, was on his deathbed. Then after more

than a century of silence, **ADONAI** spoke once again to **Noah**.¹¹⁶



Noah was invited to come into this ark. Then **ADONAI** said to Noah, “Come into the ark, you and all your household (7:1 NKJ).” This is the first time **come** is found in the Scriptures. **ADONAI** was already inside because **He** said **come**. The NIV uses the word **go** here, but **the Hebrew language views the action from the starting point; the English from that of a destination.** The word **go** would imply that **ADONAI** was sending **Noah** away from **Him**; but by using **come**, it implies that **He** would be present with **him**. **Jesus** first says to each of us: **Come and see (John 1:38-39)**. Then **He** says: **Come and follow Me (Mark 1:17)**. And finally, **He** says: **Come to Me, all you who are weary and burdened, and I will give you rest (Mattityahu 11:28)**.

ADONAI spoke to **Noah**. **It was through ADONAI’s attribute of mercy that Noah and his family were saved.** **The rabbis teach that this indicates that the LORD in His mercy would accept the sacrifice of the destruction of creation and give it another lease on life.** **According to rabbinic interpretation, the word ADONAI points to His mercy and the word Elohim points to His justice.**

Eight people would enter **the ark**, but it was because of **Noah** that they were allowed to enter. Speaking to **Noah**, **ADONAI** would say: **I have seen that you are righteous before Me in this generation (7:1 NKJ).** **God the Father** sees **Noah** as being **righteous**. But didn’t **Noah** have a sin nature like all other human beings at this time? Of course **he** did. Then what made **Noah** **righteous**? **He** was **righteous** by **faith**. How was **Noah** faithful? **By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith** (see the commentary on **Hebrews**, **to see link click Co - The Faith of Noah**). If you are a believer, you are **seen righteous before God**, by **faith**.

This is the second time that **Noah** is said to be **righteous** in contrast to nearly everyone

else (6-9), and as **his righteousness** led **him** to obey **the LORD, God** would also single **him** and **his household** out for salvation because **ADONAI** had found **him righteous**.¹¹⁷

Then **the animals** were detailed. **Take with you seven of every kind of clean animal, a male and its mate (7:2a)**. Long before **Moses** and the giving of the Torah on Mount Sinai, **Noah** already knew which **animals** were **clean** and are for food, and which are not **clean** and ought not to be used for human consumption. **He** took **seven of every kind of clean animal** because they were to be offered later as sacrifices (8:20). But how did **Noah** know **clean animals** from **unclean animals**? This is the book of **Genesis**, and the book of **Leviticus** had not yet been written. **Noah** knew because **the LORD** had taught the difference to Adam and Adam had passed that information down to his two sons Cain and Abel. That is how Abel knew what was an acceptable offering to **ADONAI** and was blessed. And that is how Cain was held accountable to **God** for an unacceptable offering and was cursed. So there was an *oral tradition* of the Levitical system, long before there were *written laws* in **Leviticus 11:2-23**. **Noah** was to take **two of every kind of unclean animal, a male and its mate (7:2b)**.

And also seven of every kind of bird, male and female. The number **seven** continues to figure prominently in this section. In addition to the **seven pairs of every kind of clean animal**, there were **seven days** between **the LORD's** command to enter **the ark** and **His** sending the **rain on the earth**. The purpose of all this was **to keep all their various kinds alive throughout the earth (7:3)**.

The timing of **the Flood** is seen in the next verse. **Seven days from now I will send rain on the earth (7:4a)**. For **seven days** the world could have knocked at the door of **the ark**, and frankly, they could have **come in**. **God** would have saved them. All **they** had to do was believe.¹¹⁸ This was the first rain in human history. **According to rabbinic tradition the reason for the seven-day delay was to allow seven days of mourning for Methuselah, who had just died**. Then **the rain** would last **for forty days and forty nights**. This length of time is often used in critical periods in the history of **God's** people. **Moses** stayed on Mount Sinai **for forty days and forty nights (Exodus 24:18)**, and there **the LORD** gave him the two stone tablets of the covenant on which the Ten Commandments were written (**Deuteronomy 9:11**). **Yeshua** fasted **for forty days and forty nights** in the desert (**Matthew 4:2**), and there the devil tempted **Him** three times (**Matthew 4:3-11**).¹¹⁹

Then **the LORD** said to **Noah**: **I will wipe from the face of the earth every living creature I have made (7:4b)**. If **Elohim** had meant to convey a localized flood, **He** would not have used this phrase. **From the face of the earth** begs for a worldwide Flood. These

are the last recorded words of **ADONAI** to **Noah** until after **the Flood**. A year and seventeen days later, **God** will say: **Come out of the ark (8:16)**. During that time **God** was silent. It was a time of patient waiting for **Noah** and **his household**.

Presumably **Moses** could have added a lot of details about **Noah's** building of **the ark** and the gathering of **the animals**, but he did not. **Noah's** exploits are condensed into these few words: **And Noah did all that ADONAI commanded him (7:5)**. The author concentrates on this one fact, **Noah** was obedient. To the best of **his** ability, **he** was obedient. That should be our goal as well. To the best of our ability, we should strive to be obedient and do **all that the LORD** commands us. Not that we have to be perfect, because we are not. But with the help of **Ruach Ha'Kodesh**, we can be **His** obedient children.

As we study the destruction of mankind by **the Flood**, we need to remember one critically important characteristic of the **God** who sent **the Flood**. **ADONAI is a God of mercy**. This was evident from the very beginning of the human race. When **He** made the agreement with **Adam**, **He** told **Adam**, "**You may freely eat from every tree in the garden except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat of it, it will become certain that you will die**" (2:16). There was indeed a spiritual death on that fateful day when **he** ate the forbidden fruit, but **Adam** did not physically die until many years later. This was a demonstration of **the mercy of ADONAI**.

Since the time of **Adam**, corruption has permeated mankind. But in every generation, **God** was **merciful** and left a witness of **Himself** to live among people. This was true concerning **Seth's** generation (see **Bl - The Line of Seth**), and also true during **Enoch's** generation (see **By - Enoch was the Father of Methuselah and Walked with God for 300 Years**). Finally, we see in this parashah, this was certainly true about **Noah's** generation.

God's mercy, however, was not only demonstrated by the witnesses **He** provided, it was also clearly seen in how **ADONAI** prepared that sinful people for **the Flood**. First, the very act of building **the Ark** would have provoked the people to ask the appropriate questions, affording **Noah** the opportunity to tell them about the forthcoming wrath of **God**. After all, **he was a preacher of righteousness, and seven others (Second Peter 2:5)**. In addition to the time it took to build **the Ark**, there was also the time allotted for **Noah** to collect all the animals into **the Ark**. **ADONAI** was showing abundant **mercy** to a sinful generation by not only providing competent witnesses of **Himself** to them, but also by providing them ample time in which to see the error of their ways and repent.