Q 3.1 Did God Cause a Flood that Killed a Bunch of Animals?

No, God did not. Sin caused the flood that killed a bunch of people and animals. God saved people and animals from the flood, through Noah's ark.

Introduction

Defenders of animal cruelty, especially large-scale cruelty such as factory farms, will sometimes justify their support of such treatment of animals by claiming God killed a bunch of animals with a worldwide flood in Noah's time and that therefore they are justified in supporting and participating in the killing of billions of animals each year in animal agriculture. In today's study we will examine whether or not this view is justified. First we will examine the issue from the historical perspective. Then we will look at it from the traditional perspective. From both perspectives, God's character is the primary issue at stake—is He the cause of destruction or is He not? As we go through the evidence, I invite you to ask yourself *what is the true character of the God you believe in?*

Explanation from the Historical Perspective

The Original Elohist Narrative

From a source-critical perspective, there are two different flood narratives woven together in Genesis chapters 6-8. The original refers to the Creator as *Elohim* (or "God"), and the modified version uses *YHWH* (or the LORD) instead. The Elohist version tells a story of fallen angels (b̲ə·nê- ʾĕ·lō·hîm or "sons of God") impregnating human women to produce wicked giant offspring who fill the earth

with evil and bloodshed.[1] God then tells Noah to bring a male and a female of each animal onto the ark to keep them alive, and He promises He will remember them, *"But I will establish My covenant with you."*[2] The flood lasts *"a hundred and fifty days."*[3] Then *"God remembered Noah, and every living creature"* and He *"made a wind to pass over the earth"* to stop the waters from continuing to flood the earth.[4] Once Noah and the animals are safe, He establishes His *"everlasting covenant with every creature."*[5] So according to this Elohist source the flood was caused by fallen angels and their wicked human-angel hybrid giant offspring, and God (Elohim) saved righteous Noah, his family, and as many animals as could fit onto the ark. And God kept His promise to remember them all.

The Later Yahwist Narrative

The Yahwist version tells a very different story. Instead of the wickedness of fallen angels and their giant offspring being the cause of the flood, YHWH (the LORD) decided he regretted creating man and he would wipe them out himself by causing a flood, *"So the LORD said, "I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them."*[6] The LORD does not make any covenant promise with anyone. He instructs Noah to bring only a pair of the unclean animals but seven pairs of the clean animals (presumably for sacrifice), *"Of every clean beast thou shalt take to thee by sevens."*[7] The flood lasts not a hundred and fifty days but *"forty days and forty nights."*[8] And it was not God who restrained the waters to end the flood, in

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[1] See Genesis 6:1-5.
[2] See Genesis 6:18-20.
[3] See Genesis 7:24. See also Genesis 8:3.
[4] See Genesis 8:1-5.
[5] See Genesis 9:16.
[6] See Genesis 6:7, NIV.
[7] See Genesis 7:1-3.
[8] See Genesis 7:12. See also Genesis 8:6.

remembrance of His promise to Noah and the animals, but instead it was a raven and a dove who revealed to Noah that the flood was over.[9] In the original narrative, Elohim is the God who saves and is trustworthy in remembering His promise to every creature. In the Yahwist revision, YHWH is the LORD who destroys because he regrets having made everything, and his wrath can only be appeased by blood sacrifice, *"The LORD smelled the pleasing aroma and said in his heart… never again will I destroy all living creatures, as I have done."*[10]

For a detailed side-by-side comparison of the original Elohist narrative and the later Yahwist narrative, see *Appendix: Comparing the Two Flood Narratives*.

Causes of the Flood According to Jubilees

What do other ancient historical sources say caused the flood? According to the Book of Jubilees 7:21-24, *"owing to these three things came the flood upon the earth…"*

1. **Fallen angels rebelled against God by impregnating human women to produce Nephilim giants,** *"owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness. And they begat sons the Nâphîdîm"* (Jubilees 7:21-22, RHC).
2. **Much bloodshed filled the earth**, *"And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity"* (Jubilees 7:23, RHC).
3. **Evil desire to shed animal blood**, *"after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and*

[9] See Genesis 8:6-9.
[10] See Genesis 8:20-21.

desire of men imagined vanity and evil continually" (Jubilees 7:24, RHC).

So according to this ancient account that pre-dates the New Testament by at least a hundred years, the flood was caused by disobedient fallen angels, their wicked offspring giants, and the ensuing bloodshed and violence filling the earth.

Genesis, Enoch, and Jesus agree with Jubilees

The story of the fallen angels impregnating human women to produce destructive offspring giants (Nephilim) is recounted in Genesis 6:1-4. This resulted in the corruption of man, *"the wickedness of man was great upon the earth, and… every inclination of the thoughts of his heart was altogether evil all the time"* (Genesis 6:5, BSB).[11] And also the filling of the earth with violence, *"Now the earth was corrupt in the sight of God, and full of violence"* (Genesis 6:11, BSB). In 1 Enoch 7:14[12] it says the giants at this time, *"began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their blood."*[13] The unholy marriage of fallen angels and human women to produce these wicked hybrid giants was the origin of flesh-eating and blood-drinking, and is what Jesus is referencing when He says, *"For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark*" (Matthew 24:38, NKJV). Jesus even calls this account in 1 Enoch *"the Scriptures"* where God designed angels in heaven to remain

[11] The same is recounted in Job 22: "Will you keep to the old path that the wicked have trod? They were carried off before their time, their foundations washed away by a flood" (Job 22:15-16, NIV).

[12] See also 1 Enoch 106.18, "And now make known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth ***on account of all the sin and all the unrighteousness,*** which shall be consummated on the earth in his days."

[13] Translation: Richard Laurence, The Book of Enoch the Prophet (1821; revised edition 1883). This citation corresponds to 1 Enoch 7:5 in the RHC translation.

unmarried.[14] Jesus says, *"You are mistaken because you do not know the Scriptures or the power of God. In the resurrection, people will neither marry nor be given in marriage. Instead, they will be like the angels in heaven"* (Matthew 22:29-30, BSB). The earliest historical sources agree that the sins of fallen angels and their wicked giant offspring caused the flood–not God (Elohim). The later Yahwist revision adds YHWH as the cause. The traditional perspective combines the two, treating Elohim (God) and YHWH (the LORD) as identical.

Explanation from the Traditional Perspective

The Nature of Sin

To understand from the traditional perspective whether God or sin caused the flood, we must first start with what the Bible says about the nature of sin. Sin is self-destructive by nature.[15] It is antithetical to life. Sin is divided against itself and therefore brings about its own destruction. As Jesus puts it, a *"house divided against itself will not stand"* (Matthew 12:25, NKJV). This is a protective measure built into Creation's optimal design to prevent sin from continuing forever. James describes the process of how sin originates and what it produces, *"But each one is tempted when by his own evil desires he is lured away and enticed. Then after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death. Do not be deceived"* (James 1:14-16, BSB). So the origin of sin is evil desire and its product is death/destruction. Psalm 7 adds to this description of sin, stating that the trouble it causes turns back on the initiator of it, *"Whoever*

[14] When addressing the fallen angels, God says, "But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling" (1 Enoch 15:6-7, RHC, 1917).

[15] "Then Saul and all his men assembled and went to the battle. They found the Philistines in total confusion, striking each other with their swords" (1 Sam 14:20, NIV); "And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth" (Jubilees 5:9).

is pregnant with evil conceives trouble and gives birth to disillusionment. Whoever digs a hole and scoops it out falls into the pit they have made. The trouble they cause recoils on them; their violence comes down on their own heads" (Psalm 7:14-16, NIV). In this way, sin is literally a trap, *"The iniquities of a wicked man entrap him; the cords of his sin entangle him"* (Proverbs 5:22, BSB). It brings down the one it traps, *"The righteousness of the blameless makes their paths straight, but the wicked are brought down by their own wickedness"* (Proverbs 11:5, NIV).[16] The sinner is not brought down by God but by the sin itself!

The Principle of Reaping what is Sown

One of the central concepts throughout the Bible is that of reaping what is sown, *"Whoever sows injustice reaps calamity"* (Proverbs 22:8, NIV).[17] As it is phrased in Proverbs, *"Whoever digs a pit will fall into it; if someone rolls a stone, it will roll back on them"* (Proverbs 26:27, NIV). The term in Hebrew for an action returning on someone is יָשׁוּב (yā·šūḇ).[18] In the Sanskrit language it is कर्मन् (karma). As the prophet Obadiah puts it, *"As you have done, it will be done to you; your deeds will return upon your own head"* (Obadiah 1:15, NIV). All beings (including angels, humans, or giant angel-human hybrids) have the freedom to sin, but none are free from the consequences of sin that are inextricably built into the sin itself. Since God set the boundaries for sin such that it necessarily destroys itself, God is in a sense indirectly the cause of sin's destructive consequences, but in a more direct sense sin itself causes the destruction, and God warns to avoid sin.

The Nature of God

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[16] "like Sodom they flaunt their sin… they have brought disaster upon themselves" (Isaiah 3:9, BSB).

[17] "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap" (Galatians 6:7, NKJV).

[18] See Psalm 7:14-16 quoted in the previous paragraph where יָשׁוּב (yā·šūḇ) is translated '*recoils on them*.'

God's nature is to protect and save, *"Our God is a God who saves!"* (Psalm 68:20, NLT). He protects those who yoke themselves to Him, *"He will cover you with His feathers; under His wings you will find refuge; His faithfulness is a shield and rampart"* (Psalm 91:4, BSB).[19] He does not want anyone to perish, *"The Lord is not slow in keeping His promise as some understand slowness, but is patient with you, not wanting anyone to perish but everyone to come to repentance"* (2 Peter 3:9, BSB). When we sin, it leads us toward death.[20] So to protect us, God calls us to repent and turn away from sin in order to be delivered from death, *"Turn away from evil and do good; seek peace and pursue it"* (Psalm 34:14, BSB). Similarly, Jesus calls us to live by the golden rule, *"So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets"* (Matthew 7:12, NIV). This is the wisest principle or the *'royal law'* because the way to have righteous acts return on you is by performing righteous acts toward others. Love your neighbor and let love return to you, *"If you really fulfill the royal law stated in Scripture, 'Love your neighbor as yourself,' you are doing well"* (James 2:8, BSB).[21]

Sin Distances Us from God's Protective Hand

In his book *Cross Vision*, pastor and theologian Gregory Boyd explains, *"Contrary to what many people think, the Bible generally construes God's punishment of sin as organic in nature. God doesn't impose punishments on people. The destructive consequences of sin are built into the sin itself. And this is why God only needs to withdraw and let sin run its self-destructive course when he judges people"* (Boyd 148-149).[22] As it pertains to the flood, "...the Flood was not the

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[19] "Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand'" (Isaiah 41:10, NKJV).

[20] "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23, BSB).

[21] "And the second is like it: 'Love your neighbor as yourself'" (Matthew 22:39, BSB).

[22] Boyd, Gregory A. *Cross Vision: How the Crucifixion of Jesus Makes Sense of Old Testament Violence*. Minneapolis, MN: Fortress Press, 2017.

result of something God did, but of something God stopped doing" (Boyd, 200).[23] In other words, the cost of sin is the loss of God's protection, *"Therefore God gave them up in the sinful desires of their hearts to uncleanness to dishonor their bodies among themselves"* (Romans 1:24, BLB). When the Bible attributes the consequences of sin to God, it is describing what happens when God's divine protection from evil is rejected. Sin is the agent of destruction, not God. God is the one offering salvation and protection and being rejected. As Boyd puts it, *"Sinners receive the punishment for their sin when their sin is allowed to be brought to completion"* (Boyd 151).[24]

The Vine and the Branches

Jesus is the Word of God, *"And the Word became flesh and dwelt among us"* (John 1:14, NKJV).[25] As such, He uses a botany analogy to illustrate this point of how sin distances us from God. God is the source of life, just as the vine is the source of life to all its branches. Jesus says, *"I am the vine and you are the branches. The one who remains in Me, and I in him, will bear much fruit. For apart from Me you can do nothing"* (John 15:5, BSB). Our purpose is to bear fruit that will remain, *"You did not choose Me, but I chose you. And I appointed you to go and bear fruit—fruit that will remain"* (John 15:16, BSB). But if instead of bearing good fruit, we are hacking away at our connection to the vine, then we will eventually succeed in severing our connection to the vine. This would cause us to wither and die since we are no longer connected to the source of life, *"If anyone does not remain in Me, he is like a branch that is thrown away and withers"* (John 15:6, BSB). Jesus describes the Father as the vinedresser who

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[23] Boyd, Gregory A. *Cross Vision: How the Crucifixion of Jesus Makes Sense of Old Testament Violence*. Minneapolis, MN: Fortress Press, 2017.

[24] Boyd, Gregory A. *Cross Vision: How the Crucifixion of Jesus Makes Sense of Old Testament Violence*. Minneapolis, MN: Fortress Press, 2017.

[25] "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1, BSB).

cuts down any branch not bearing fruit,[26] but in a very real sense, it is the sin that is the act of chopping away at our own connection to the vine. Our separation is not the result of God being angry and taking out His wrath; it is our own act of severing our connection to the vine. James tells us how to reconnect with the vine, *"Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded"* (James 4:8, BSB).

Earthquake and Tsunami Analogy

This process of sin self-destroying can help explain how the flood was caused by fallen angels and their Nephilim offspring rather than by God. The angels left their proper domain in the heavens, abandoning their posts over the celestial bodies, to impregnate human women on the earth. This sin resulted in their giant offspring corrupting the earth, and the whole world thereafter being out of balance and having to return to equilibrium via a worldwide flood. To better understand this process, consider the analogy of a coastal earthquake and the corresponding tsunami it causes. The earth shakes, the water recedes, and then the water returns as a giant wave that crashes onto the land, creating a destructive flood. Analogously, rebellious angels fell to the earth, causing a devastating earthquake (giants corrupting the earth), which in turn caused a counterbalancing tsunami (worldwide flood). Understanding this process that is built-into sin, God responded according to His nature by saving righteous Noah and an ark full of animals from the inevitable tsunami that was already set into motion by the earthquake.

Does God Destroy or Merely Withdraw His Protection?

Bible authors often use language that suggests God is the wrathful cause of destruction while also depicting sin as the cause of the same destruction and

[26] **"**He cuts off every branch in Me that bears no fruit, and every branch that does bear fruit, He prunes to make it even more fruitful**"** (John 15:2, BSB).

God merely not stopping it. Boyd calls this *"their dual speech pattern of depicting God simultaneously doing and merely allowing the same violent actions"* (Boyd, 166).[27] Let's look at a few examples to illustrate this point–from Deuteronomy, Jeremiah, and Ezekiel, and then one final one from Exodus.

Deuteronomy 28-31

The narrator of Deuteronomy suggests in one place that God will delightfully destroy those who forsake Him and His covenant, *"Just as it pleased the LORD to make you prosper and multiply, so also it will please Him to annihilate you and destroy you"* (Deuteronomy 28:63, BSB). Later in the text, the narrator suggests the destruction came about because God's protective influence has withdrawn from them, *"They will forsake Me and break the covenant I have made with them. On that day My anger will burn against them, and I will abandon them and hide My face from them, so that they will be consumed, and many troubles and afflictions will befall them. On that day they will say, 'Have not these disasters come upon us because our God is no longer with us?'"* (Deuteronomy 31:16-17, BSB). So which is it? That is up to you as the reader to discern for yourself.

Jeremiah 33-34

Jeremiah 33:5 depicts people being slain by the wrath of God, but then later in the same verse, God merely hid his face from the city, *"The Chaldeans are coming to fight and to fill those places with the corpses of the men I will strike down in My anger and in My wrath. I have hidden My face from this city because of all its wickedness"* (Jeremiah 33:5, BSB). The next chapter then says that God did not destroy the city but rather gave it into the hands of the king of Babylon who would burn it down, *"The*

[27] Boyd, Gregory A. *Cross Vision: How the Crucifixion of Jesus Makes Sense of Old Testament Violence.* Minneapolis, MN: Fortress Press, 2017.

LORD, the God of Israel, told Jeremiah to go and speak to Zedekiah king of Judah and tell him that this is what the LORD says: 'Behold, I am about to deliver this city into the hand of the king of Babylon, and he will burn it down'" (Jeremiah 34:2, BSB). In a world of violence, desiring to be free from God's protection amounts to being free to fall by the sword, plague, and famine, *"Therefore this is what the LORD says: You have not obeyed Me; you have not proclaimed freedom, each man for his brother and for his neighbor. So now I proclaim freedom for you, declares the LORD—freedom to fall by sword, by plague, and by famine! I will make you a horror to all the kingdoms of the earth"* (Jeremiah 34:17, BSB).

Ezekiel 21

The author of Ezekiel 21:31 similarly describes God as pouring out His wrath and breathing fiery anger against the people, but then immediately describes the same events as God delivering the people into the hands of brutal men of destruction, *"I will pour out My anger upon you; I will breathe the fire of My fury against you; I will hand you over to brutal men, skilled in destruction"* (Ezekiel 21:31, BSB). Which is it? Is God destroying or is He merely withdrawing His protection that was preventing the brutal men from carrying out their destruction?

In each of these examples, the same process is illustrated: Sin leads to God's protection being withdrawn, which results in being given over to destruction—not by God but by sword, sickness, famine, fire, flood, or whatever other consequence is built into the particular sin. The narrator attributes the destruction to God's anger, but the material facts suggest it is instead merely the absence of His protection that results in the destruction.

Parting the Red Sea

Perhaps the best illustration of this point is the story of the parting of the Red Sea during the Israelite Exodus out of Egypt. As the story goes, the Egyptians pursued the fleeing Israelites, and when they arrived at the Red Sea, *"Moses stretched out his hand over the sea, and all that night the LORD drove back the sea with a strong east wind that turned it into dry land"* (Exodus 14:21, BSB). The Israelites followed this path of dry land through the Red Sea, and when the Egyptians arrived at the Red Sea, they continued to pursue Israel along this same path.[28] After crossing the landbridge, *"Moses stretched out his hand over the sea, and at daybreak the sea returned to its normal state. As the Egyptians were retreating, the LORD swept them into the sea. The waters flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had chased the Israelites into the sea. Not one of them survived. But the Israelites had walked through the sea on dry ground, with walls of water on their right and on their left. That day the LORD saved Israel from the hand of the Egyptians, and Israel saw the Egyptians dead on the shore"* (Exodus 14:27-30, BSB).

Did God Save or Destroy by Parting the Red Sea?

In this story, did God save or destroy? The text says the LORD saved Israel by driving back the waters with a wind, creating a path of dry land for them to escape the Egyptians. Then it also says the LORD swept the Egyptians into the sea. But when the details are examined, the LORD merely ceased from holding back the waters that were parted to provide a way of escape for the Israelites. So even though the author of the narrative attributes both destruction (of the Egyptians) and salvation (of the Israelites) to the LORD, the actual details of the narrative suggest that salvation came from the LORD, but destruction came merely from the sea returning to its normal state once the miracle accomplished

[28] "So the waters were divided, and the Israelites went through the sea on dry ground, with walls of water on their right and on their left. And the Egyptians chased after them—all Pharaoh's horses, chariots, and horsemen—and followed them into the sea" (Exodus 14:22-23, BSB).

its purpose. As Boyd puts it, *"for people to fall under God's judgment, God needn't do anything. He needs to only stop doing something: namely, preventing the cosmic forces that are bent on destruction from doing what they are perpetually trying to do"* (Boyd, 183).[29] Had the Egyptians recognized what the LORD was doing to save the Israelites and stopped pursuing them when they reached the Red Sea, they would not have drowned. It was their own choice to continue the pursuit into the sea, even in the face of the miracle, that caused their drowning when the miracle concluded and the water returned to normal.

Conclusion

Both the historical perspective and the traditional perspective amount to the same conclusion: God did not cause the flood that killed a bunch of animals (and people). Sin caused it. God saved animals (and people) by instructing Noah to build an ark for this purpose, representative of His mercy and His great love. Sin did the killing; God did the saving. Even though the Bible in places describes God as the agent responsible for flooding the earth,[30] a proper examination of the nature of sin, the nature of God, how Bible authors write, and the material facts surrounding the flood, reveals that it was really sin that caused the destruction. God was saving while sin was killing. Whether it was lying scribes intentionally misrepresenting God (historical perspective) or dual speech patterns of well-intentioned Bible writers (traditional perspective), the fact of the matter is that sin caused the flood because the nature of sin is to destroy, whereas God saved righteous Noah and the animals because God's nature is to save, *"And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in them"* (1 John 4:16, NIV).

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[29] Boyd, Gregory A. *Cross Vision: How the Crucifixion of Jesus Makes Sense of Old Testament Violence.* Minneapolis, MN: Fortress Press, 2017.
[30] See Genesis 6:7; 6:13; 7:4; 8:21.

Appendix: Comparing the Two Flood Narratives

The green column on the left is the flood narrative as recorded in the original Torah (E-source), the one composed by Moses that Jeremiah's father Hilkiah found when renovating the temple, which led to King Josiah removing animal sacrifices from the temple, and to Jeremiah proclaiming that God never commanded sacrifice and that lying scribes produced a Torah of YHWH (See 2 Kings 22-23 and Jeremiah 7-8). The red column in the middle is the (J-source) version invented by lying scribes to promote the temple blood-sacrifice rituals that Jesus disrupted and all the prophets opposed. The two versions (E-source and J-source) were woven together by Ezra at the time of Nehemiah and the Babylonian Exile. That woven-together version is the one in most Bibles. The grey column on the right highlights the differences between the two versions.

ORIGINAL ELOHIST NARRATIVE	REVISED YAHWIST NARRATIVE	DIFFERENCES
CHAPTER 6: CAUSE OF THE FLOOD		
6.9 These are the generations of Noah: Noah was a just man and perfect in his generations, and **Noah walked with God**.	6.3 And the LORD said, **My spirit shall not always strive with man**, for that he also is flesh: yet his days shall be an hundred and twenty years.	Instead of righteous Noah walking with God, God rescinds His Spirit from humanity
6.1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,		See 1 Enoch 6:1-2. This cause of the flood is removed from the J-source and replaced by the LORD causing the flood.
6.2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.		The cause of the flood was angels impregnating human women to produce wicked giants who destroyed the earth.

6.4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown.		The Book of Enoch (1 Enoch 7:2-5) elaborates, saying the giants began to consume flesh and blood, thereby causing destruction. See also Matthew 24:38 where it describes angels marrying human women, and the eating of flesh and drinking of blood, in the days of Noah leading up to the flood.
6.5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.	6.6-7 And it repented the LORD that he had made man on the earth. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.	Instead of God seeing the evil and wickedness brought to the earth, the LORD says he regrets making mankind and will destroy the earth.
ENTERING THE ARK		
6.18 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.	7.1 Then the LORD said to Noah, "**Come into the ark**, you and all your household,	The everlasting covenant between God and all creatures of all flesh is removed by the J-source authors.
6.19 And **of every living thing** of all flesh, **two of every sort** shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.	7.2 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.	The instruction to bring a male and female, to keep them alive, is changed to seven clean animals, anticipating the altar sacrifice (anachronistic).
6.20 Of birds after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, **two of every sort** shall come unto thee, **to keep them alive**.	7.3 Of fowls also of the air **by sevens**, the male and the female; **to keep seed alive** upon the face of all the earth.	The Elohist reason (to keep them alive) is retained, despite the (Yahwist) reason (for 7 over 2) being for sacrifice.

9.15a And I will remember my covenant, which is between me and you and every living creature of all flesh;		God promises every creature that He will remember His covenant with them, which He does in 8.1.
THE FLOOD BEGINS		
7.13 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;	7.7 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.	
7.14 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 bird after his kind, every bird of every sort.	7.8 Of **clean** beasts, and of beasts that are **not clean**, and of fowls, and **of every thing that creepeth upon the earth**,	Clean and unclean animals are again added here.
7.24 And the **waters prevailed** upon the earth **an hundred and fifty days**.	7.12 And the **rain was** upon the earth **forty days and forty nights**.	Instead of lasting 150 days, the waters last only 40 days and 40 nights
CHAPTER 8: THE FLOOD ENDS		
8.1 And **God remembered Noah, and every living thing**, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;		God remembers His covenant in the Elohist source, which is of course not mentioned in the Yahwist source because there is no covenant in the Yahwist source.
8.2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;		The J-source removes God being the cause of the floodwaters being stopped..

8.3 And the waters returned from off the earth continually: and **after the end of the hundred and fifty days** the waters were abated.	8.6 And it came to pass **at the end of forty days**, that Noah opened the window of the ark which he had made:	150 days is again reduced to 40 days
	8.7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.	The story of the raven and dove were added to replace God remembering His everlasting covenant with every creature.
	8.8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;	
	8.9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.	
8.4 And the ark rested in the **seventh** month, on the **seven**teenth **day** of the month, upon the mountains of Ararat.	8.10 And he stayed yet other **seven days**; and again he sent forth the dove out of the ark;	
8.5 And the **waters decreased continually** until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.	8.11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that **the waters were abated** from off the earth.	The waters decreased