

Genesis 8:1-19

Chapter 8: God preserves Noah and the ark, the waters go down, they disembark

Genesis 8 But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided. **2** Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; **3** and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. **4** In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. **5** The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made; **7** and he sent out a raven, and it flew here and there until the water was dried up from the earth. **8** Then he sent out a dove from him, to see if the water was abated from the face of the land; **9** but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself. **10** So he waited yet another seven days; and again he sent out the dove from the ark. **11** The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth. **12** Then he waited yet another seven days, and sent out the dove; but she did not return to him again.

13 Now it came about in the six hundred and first year, in the first *month*, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up. **14** In the second month, on the twenty-seventh day of the month, the earth was dry. **15** Then God spoke to Noah, saying, **16** “Go out of the ark, you and your wife and your sons and your sons’ wives with you. **17** Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth.” **18** So Noah went out, and his sons and his wife and his sons’ wives with him. **19** Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

“After the flood had risen to its height above the highest peaks, Noah’s ark drifted for five dark months, without rudder or sails. ***Why was it taking so long? Hadn’t God’s flood wiped out mankind after only a few days?***

Given his plight, the good news for Noah is stated in the opening words of Genesis 8: “But God remembered Noah” (Gen. 8:1). Here we meet the central message of Noah’s story.

God had not taken his eye off his servant, and though Noah may sometimes have felt abandoned, God had not forgotten him on the waters.”

Richard Phillips, Genesis

God Remembered Noah...Genesis 8:1,2

Genesis 8:1 But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided.

8:1 God remembered Noah. ***This does not refer to a return of lapsed memory, but to God acting with faithful love according to His covenant promise*** (6:18; cf. 9:15–16; 19:29; Ex. 2:24; 6:5; Lev. 26:42,45; Ps. 105:8; 106:45; 111:5; Ezek. 16:60; Luke 1:72).

Michael Barrett, RHB Study Bible

“This is not to say that Noah’s ark had ever slipped God’s mind. Instead, “remembering” is the language of covenant faithfulness. God did not abandon Noah because he had kept his promises to Noah in mind. The Lord had declared, “I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons’ wives with you” (Gen. 6:18). This promise implied that Noah and his family would also come safely out of the ark.

God would keep his promise and come to rescue Noah at the right time. ***Because of God’s covenant, Noah together with “all the beasts and all the livestock that were with him in the ark” would be saved (8:1).***

Throughout the Bible, the language of remembering is joined to God's covenant faithfulness. When God determined to judge Sodom and Gomorrah, he "remembered Abraham and sent Lot out of the midst of the overthrow" (Gen. 19:29). When Israel was groaning in slavery to Pharaoh, "God remembered his covenant" and sent Moses as a redeemer (Ex. 2:24). With these examples in mind, we understand that the gospel according to Noah states that God remembers his covenant. ***God keeps all his saving promises.***

Perhaps you have felt alone and abandoned, or feel this way now. In the darkness of the ark and the chaos of the flood, Noah called on the Lord not to forget him. God will not forget you either if you call on him in Jesus Christ."

Richard Phillips, Genesis

The Waters Subsiding...Genesis 8:1-3

Genesis 8 But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided. **2** Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; **3** and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased.

8.1 the waters decreased. This third stage of the flood led to the world surface as we know it being formed. Major erosion pathways were formed as the waters raced to the new ocean beds (Ps. 104:6–9).

Michael Barrett, RHB Study Bible

“Genesis 8:1–19 notes three things that God did in remembering Noah. First, God caused the deluge to cease and the flood to recede: “God made a wind blow over the earth, and the waters subsided. The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, and the waters receded from the earth continually” (Gen. 8:1–3).

In saying that God's wind blew over the waters, Genesis 8:1 makes an allusion to the beginning of the creation story. Indeed, the flood had returned the earth to the original state of Genesis 1:2: “The earth was without form and void, and darkness was over the face of the

deep. And the Spirit of God was hovering over the face of the waters.” The Hebrew word for “wind” is also the word for “Spirit.”

We can thus see that Genesis 8:1 is not saying that a stiff breeze was able to evaporate the colossal flood. Rather, it echoes the language of Genesis 1:2 to show God’s Spirit brooding over the waters with God’s purpose for life to be restored. The receding flood would display a new creation in which the original purpose of God would be fulfilled. God’s Spirit would draw down the waters and renew the earth.

It is often the case that while God’s judgments strike quickly, the consequences of sin last for a long time. So it was in the steady but slow drainage of Noah’s flood: “At the end of 150 days the waters had abated, and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat” (Gen. 8:3–4). It took only forty days for the flood to rise to its peak, but five months would elapse before the waters subsided enough for Noah’s ark to make contact with a mountain. For the next two and a half months, the ark rested on its high perch while the waters lowered enough for the rest of the mountaintops to be seen (v. 5).”

Richard Phillips, Genesis

The Ark Rests and Noah Waits...Genesis 8:4,5

4 In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.

8:4 the ark rested . . . upon the mountains of Ararat. Notice the diary-like entry. There is no conclusive proof that the remnants of the ark are still extant. The wood was likely used for building, though we should be open to the possibility some remains may still be found

Michael Barrett, RHB Study Bible

“God’s providence is further seen in the place where Noah’s ark came to rest: “on the mountains of Ararat” (Gen. 8:4). This reference directs us to a high range of peaks in northern Mesopotamia, in modern-day Armenia. The highest of these peaks is Mount Ararat. While the biblical text identifies the mountain range in general—“the mountains of Ararat”—it is assumed that Noah’s ark rested on this highest mount.”

Richard Phillips, Genesis

J G Vos comments...“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat” (8:4). **Remember that the ark was not a ship and could not be steered or navigated in any way. Even if navigation had been possible, there were no landmarks to steer by.** While the ark was seaworthy and floated, it would be carried by winds and air currents with no possibility of human control. **Consider, then, what a remarkable divine providence is manifested in the fact that, when the Flood was over, the ark was above the solid ground of Asia Minor and not somewhere in the middle of the Mediterranean Sea, the Persian Gulf, or even out in the great Atlantic. Though there was no human pilot, God was the pilot of the ark. In His wise and good providence, He brought it to rest “upon the mountains of Ararat.”**

The exact location of the spot where the ark ran aground is an interesting question, but not really of any great practical importance. Much more important is the fact that the ark was safely grounded, without wreck or ruin, and thus its intended purpose had been successfully accomplished. Suppose the ark had been violently driven by high winds against great rocks and boulders and wrecked at the end of the Flood! **Here again, the powerful, all-embracing providence of God was at work. The ark was safely grounded.”**

Vos, J.G.. Genesis

8:5 The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

8:5 tops of the mountains. The three months of waters abating until the tops of the mountains were seen and the caution in waiting forty days to open the window of the ark is again consistent with the flood not being local in extent, coupled with the necessity to check using the raven and the dove (vv. 7–8) for a dry location to disembark.

Michael Barrett, RHB Study Bible

“The resting of Noah’s ark atop the mountain began a new and difficult period of waiting. Already five months had passed since the flood began. Locked inside, and with only a small open space beneath the roof high above, Noah could not tell what was happening outside. Forty days passed while he and his family waited for something to happen.

The flood that had begun in the second month had now extended to the tenth month!

Richard Phillips, Genesis

The Window of the Ark is Opened and Birds Sent Forth...Genesis 8:6-12

6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made; **7** and he sent out a raven, and it flew here and there until the water was dried up from the earth.

“Opening this window, he now released a bird: “Noah opened the window of the ark that he had made and sent forth a raven” (Gen. 8:6–7).

Two reasons are suggested for Noah’s first sending a raven. The first suggestion is that as an unclean bird—that is, one unfit for sacrifices or food—the raven was treated as expendable and subjected to the highest measure of risk. Second, since the raven is a carrion bird, its staying out from the ark would suggest that there were still bodies in the water for it to eat. This was indeed what Noah learned, since the raven did not return but “went to and fro until the waters were dried up from the earth” (v. 7).

Richard Phillips, Genesis

8 Then he sent out a dove from him, to see if the water was abated from the face of the land;

“Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground” (Gen. 8:8). The dove is a clean bird, acceptable for sacrifices. ***It is gentle in nature, feeding on leaves. Moreover, Victor Hamilton explains, “the dove is a valley bird, and it was released in order to determine whether the lower-lying areas were habitable.”***

Richard Phillips, Genesis

9 but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.

“It can be assumed that Noah sent out the small but strong-winged bird with a prayer for God’s blessing. Yet “the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth” (v. 9). Noah’s tender concern for the little bird, together with his hopes for the future, may be read from the personal detail of verse 9: “So he put out his hand and took her and brought her into the ark with him.”

Richard Phillips, Genesis

J G Vos Comments...On the second release of the dove, it returned with an olive leaf in its bill. The olive leaf was “plucked off.” The Hebrew implies that it was freshly plucked off, therefore it was not a pre-Flood olive leaf that the dove had found floating somewhere, but a new leaf from a growing olive tree. Olive trees cannot grow at any such altitude as the summits of the Ararat mountains; therefore, the dove appearing with the fresh olive leaf proved that the waters had receded far, perhaps as far as the foothills or even the valleys.

Vos, J.G.. Genesis

Genesis 8:10-12

10 So he waited yet another seven days; and again he sent out the dove from the ark. **11** The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth. **12** Then he waited yet another seven days, and sent out the dove; but she did not return to him again.

“Another week went by, and Noah was ready for his third try: “again he sent forth the dove out of the ark. And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf” (Gen. 8:10–11). How Noah must have prayed while the dove stayed out for the whole day! His prayer was answered with the evidence yielded by this experiment. An olive branch indicated that the waters had subsided down to the valleys. A fresh branch showed that life was returning to the world outside the ark. When it comes to God’s remembering Noah, we should take the dove with an olive branch in its beak as God’s second act in saving Noah. First, God remembered Noah and made the waters subside. Second, the Lord gave his servant a sign that he should be ready to depart from the ark. Noah was still trusting the Lord, looking for God’s indication that his ordeal would soon be over.” Richard Phillips, Genesis

Genesis 8:13,14...Waiting on God's Word

13 Now it came about in the six hundred and first year, in the first *month*, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.

“How many times, week after week and month after month, must Noah have brooded in the dark, drifting like flotsam on the tide, wondering whether God in his great wrath had forsaken him?”

John Calvin comments...“At the end of two weeks or a month, what could he think but that God had forgotten him?”

Why does he not budge from the ark? Because he is waiting for God to give him permission to, because God had closed the ark behind him. He had enjoyed the blessing of having God as the protector of his life. He does not now wish to take a single step or make any move until God says to him, “Go out.”

Being encouraged by the sign of the olive branch, Noah made himself ready to depart. The occasion was New Year's Day, year 601 of Noah's life! To celebrate, “Noah removed the covering of the ark” (Gen. 8:13)...Looking out, he discovered that “behold, the face of the ground was dry” (v. 13).

Richard Phillips, Genesis

14 In the second month, on the twenty-seventh day of the month, the earth was dry.

J G Vos comments...***By comparing Genesis 8:14 with 7:11, we will note that the total period during which Noah and his family were in the ark was a year and ten days.***

Vos, J.G.. Genesis

Genesis 8:15-19...Noah Goes Forth in Obedience

15 Then God spoke to Noah, saying **16** “Go out of the ark, you and your wife and your sons and your sons' wives with you.

Having carefully obeyed God’s word throughout this long ordeal, dating back to God’s first command so many years before, Noah was determined to conclude by waiting again for God to speak.

J G Vos comments...“Then God said to Noah, ‘Go out from the ark, you and your wife, and your sons and your sons’ wives with you’ ” (Gen. 8:14–16). ***Here was God’s third provision (1) having remembered Noah amid the flood. God had caused the waters to recede, so that now the ground was fully dry. (2) God had sent the sign of the olive branch in the beak of the dove. (3) Now God’s word came to Noah once more, commanding him to come out of the ark into a new and cleansed world.***

It was entirely in keeping with Noah’s manner of life that he responded in faith to God’s word.”

J G Vos, Genesis

17 Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth.” **18** So Noah went out, and his sons and his wife and his sons’ wives with him. **19** Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

In Conclusion...

“In noting the wind from God that came in Genesis 8:1, we saw a parallel with the original creation story of Genesis 1. By the time Noah has departed from the ark, it is clear that this parallel is quite extensive. On the first day of creation, God’s Spirit hovered above the waters (Gen. 1:2), and Genesis 8:1 sees a wind blowing across the flood. The second day of creation established the boundary of the sky, and in Genesis 8:2, “the windows of the heavens” are closed. Day 3 of creation saw the dry land forming out of the seas, just as Genesis 8:3–5 tells of the mountaintops emerging above the waters. The sending out of birds mirrors the fifth day of creation (1:20), while the going forth of the animals from the ark recalls the creation of the land beasts of day 6 (1:24). Finally, just as Genesis 1 concludes the original creation with man made in God’s image, Genesis 9:6 emphasizes the value of human life, saying, “God “made man in his own image.” Written over it all are the words of God’s original creation mandate: “be fruitful and multiply on the earth” (8:17).

This clear recapitulation argues that just as the flood involved a destruction of the world, so the return of Noah and his ark to the earth was a kind of new creation. This idea of a new beginning is highlighted when we realize that from the day when Noah entered the ark at God's command to the day when he and his family departed after the flood, exactly one solar year had elapsed (compare Genesis 7:11 and 8:14). Umberto comments that "the sun returned to the point at which it was on the day the Deluge began, and the earth returned to the state in which it then found itself."

R. Kent Hughes paints the picture: "We see Noah, almost as a second Adam, as he steps into a virgin world washed clean by judgment—amidst colorful birds filling the air and great animals lumbering forth and busy creatures scurrying about. There he stands with his family in the sunlight of a new world."

In Genesis 6:9, we read that "Noah walked with God." He had obeyed God in all the years he faithfully labored to build the ark and bore testimony to God's coming judgment. He had walked with God into the ark when the flood was merely a promise. Now in Genesis 8, after a long time of waiting, Noah walked with God out of the ark."

Richard Phillips, Genesis

Thoughts for Personal/Family Worship: Chapter 8

In the midst of overwhelming sorrows and dangers, we tend to think that God has forgotten us. But when the ark was a tiny speck floating in a vast sea of destruction, God remembered Noah. If we are in covenant with Him, He will certainly remember us too. Do not fear that God has abandoned you. His mercies will never forsake the one who belongs to Him, for His people are forever united to Christ. Christ is righteous; Christ has offered all-pleasing sacrifice to satisfy God's justice; Christ will save His own.

Joel Beeke, Family Worship Study Guide

AIG...Caring for the Animals on the Ark (Edited)

by John Woodmorappe

While it is possible that God made miraculous provisions for the daily care of these animals, it is not necessary—or required by Scripture—to appeal to miracles.

According to Scripture, Noah's Ark was a safe haven for representatives of all the kinds of air-breathing land animals that God created. While it is possible that God made miraculous provisions for the daily care of these animals, it is not necessary—or required by Scripture—to appeal to miracles. Exploring natural solutions for day-to-day operations does not discount God's role: the biblical account hints at plenty of miracles as written, such as God bringing the animals to the Ark (Genesis 6:20; 7:9, 15). It turns out that a study of existing, low-tech animal care methods answers trivial objections to the Ark. In fact, many solutions to seemingly insurmountable problems are rather straightforward.

How Did Noah Fit All the Animals on the Ark?

According to the Bible, the Ark had three decks (floors). It is not difficult to show that there was plenty of room for 16,000 animals (the maximum number of animals on the Ark, if the most liberal approach to counting animals is applied), assuming they required approximately the same floor space as animals in typical farm enclosures and laboratories. The vast majority of the creatures (birds, reptiles, and mammals) were small (the largest only a few hundred pounds of body weight). What's more, many could have been housed in groups, which would have further reduced the required space.

It is still necessary to take account of the floor spaces required by large animals, such as elephants and rhinos. But even these, collectively, do not require a large area because it is most likely that these animals were young, but not newborns. Even the largest dinosaurs were relatively small when only a few years old.

What Did the Dinosaurs Eat?

Dinosaurs could have eaten basically the same foods as the other animals. The large sauropods could have eaten compressed hay, other dried plant material, seeds and grains, and the like. Carnivorous dinosaurs—if any were meat-eaters before the Flood—could have eaten dried meat, reconstituted dried meat, or slaughtered animals. Giant tortoises would have been ideal to use as food in this regard. They were large and needed little food to be maintained themselves. There are also exotic sources of meat, such as fish that wrap themselves in dry cocoons.

It is not necessary—or required by Scripture—to appeal to miracles for the provision and daily care of the animals on the Ark. Many solutions to seemingly insurmountable problems are rather straightforward.

How Were the Animals Cared For?

We must distinguish between the long-term care required for animals kept in zoos and the temporary, emergency care required on the Ark. The animals' comfort and healthy appearance were not essential for emergency survival during one stressful year, where survival was the primary goal.

Studies of nonmechanized animal care indicate that eight people could have fed and watered 16,000 creatures. The key is to avoid unnecessary walking around. As the old adage says, “Don’t work harder, work smarter.”

Therefore, Noah probably stored the food and water near each animal. Even better, drinking water could have been piped into troughs, just as the Chinese have used bamboo pipes for this purpose for thousands of years. The use of some sort of self-feeders, as is commonly done for birds, would have been relatively easy and probably essential. Animals that required special care or diets were uncommon and should not have needed an inordinate amount of time from the handlers. Even animals with the most specialized diets in nature could have been switched to readily sustainable substitute diets. Of course, this assumes that animals with specialized diets today were likewise specialized at the time of the Flood.

How Did the Animals Breathe?

Based on my two decades of research, I do not believe that anything more was needed than a basic, non-mechanical ventilation system. The density of animals on the Ark, compared to the volume of enclosed space, was much less than we find in some modern, mass animal housing used to keep stock raised for food (such as chicken farms), which requires no special mechanical ventilation.

It is reasonable to believe that one relatively small window would have adequately ventilated the Ark. Of course if there were a window along the top center section, which the Bible allows, all occupants would be even more comfortable. It is also interesting to note that the convective movement of air, driven by temperature differences between the warm-blooded animals and the cold interior surfaces, would have been significant enough to drive the flow of air. Plus, wind blowing into the window would have enhanced the ventilation further. However, if supplementary ventilation was necessary, it could have been provided by wave motion, fire thermal, or even a small number of animals harnessed to slow-moving rotary fans.

While the voyage of the Ark may not have been comfortable or easy, it was certainly doable, even under such unprecedented circumstances.

<https://answersingenesis.org/noahs-ark/caring-for-the-animals-on-the-ark/>

AIG...Biblical Overview of the Flood Timeline

by Bodie Hodge

Table 1: Timeline of Flood Duration

Timeline	Duration	Month /Day	Description	Bible Refer
0	Initial reference point	600th year of Noah's life: 2nd	The fountains of the great deep broke apart and the windows of heaven were opened; it began to rain. This happened on the seventeenth day of the second month. Noah actually entered the Ark	Genesis 7:11
40	40 days and night	3rd month, 27th	Rain fell for 40 days, and then water covered the earth's highest places (at that time) by over ~20 feet (15 cubits) and began the stage of	Genesis 7:11-12,
150	150 days (including the initial	7th month, 17th day of the	The water rose to its highest level (covering the whole earth) sometime between the 40th and 150th day, and the end of these 150 days was the seventeenth day of the seventh month. The Ark rested on the	Genesis 7:24-8:5
150 + 74 = 224	74 days	10th month, 1st day	The tops of the mountains became visible on the tenth month, first day.	Genesis 8:5

224 + 40 = 264	40 days	11th mont h, 11th	After 40 more days, Noah sent out a raven.	Gen esis 8:6
264 + 7 = 271	7 days	11th mont h, 18th	The dove was sent out seven days after the raven. It had no resting place and returned to Noah. ³	Gen esis 8:6– 12
271 + 7 = 278	7 days	11th mont h, 25th	After seven more days, Noah sent out the dove again. It returned again but this time with an olive leaf in its beak.	Gen esis 8:10 –11
278 + 7 = 285	7 days	12th mont h, 2nd	After seven more days, Noah sent out the dove again, and it did not return.	Gen esis 8:12
314	29 days	601st year of Noah life: 1st	Noah removed the cover of the Ark on the first day of the first month. The surface of the earth was dried up, and Noah could verify this to the extent of what he could see.	Gen esis 8:13
370 (371 if coun ting the first day	56 days	2nd mont h, 27th day of the mont h	The earth was dry, and God commanded Noah's family and the animals to come out of the Ark. From the first day of the year during the daylight portion there were 29.5 more days left in the month plus 26.5 more days left in the second month until the exit.	Gen esis 8:14 –17, Gen esis 7:11

Because the biblical account is a reliable record of earth history, it is to be expected that these milestones would be significant in correlating the prominent geological features preserved in the rock record. For example, we are told that the onset of the Flood was triggered by the breaking up of the fountains of “the great deep.” This would imply a violent beginning to the Flood, as springs or fountains of water burst forth to spew vast quantities of water and perhaps other material onto the surface from deeper inside the earth. Furthermore, because this subterranean water and other materials bursting forth is mentioned first in Genesis 7:11 and 8:2, this may suggest that the majority of the water for the Flood came from that source and perhaps helped to supply the waters that are referred to as falling through “the windows of heaven.”

The springs of the great deep were likely the trigger that ultimately resulted in the continental-sized break-up of the earth’s crust. The bursting forth of subterranean waters would probably produce tsunamis (granting the ocean depth was sufficient) and would therefore seem to also imply that the Flood began with catastrophic means. Thus, this description of the onset of the Flood provides clues as to where we should look in the geological record for the pre-Flood/Flood boundary.

Of course the issue of pre-Flood sedimentation needs to be discussed. Rivers, such as the Pishon, Gihon, Hiddekel (Tigris), and Euphrates (Genesis 2:11–14), would have been carrying some sediment for about 1656 years from the Creation. It is also possible for other smaller catastrophes to have occurred during this time (e.g., volcanoes). This raises an interesting question: were these sediments disturbed and/or redistributed during the Flood or were they buried in situ?

Another milestone with geological implications is day 150. At this stage of the Flood, we are told that the Ark came to rest in the mountains of Ararat. This implies that modern mountain-building, at least in what we now call the Middle East, had begun (see also Psalm 104:8–9). Furthermore, if our current understanding of mountain-building is correct, the formation of the mountains of Ararat required the Eurasian Plate, African Plate and Arabian Plate to collide with one another (perhaps with some contribution from movement of the Indian Plate).

The springs of the great deep were likely the trigger that ultimately resulted in the continental-sized break-up of the earth’s crust.

The biblical account also indicates that on day 150 the springs of the great deep were stopped and the windows of heaven were closed, so from then on the waters began to steadily recede. Therefore, we might expect to see in the geological record evidence of a transition, perhaps from larger scale sediment layers to smaller scale geologic effects, as well as higher concentration of basin, abyssal plain, and continental shelf sedimentation.

Yet another milestone is day 314 (see Table 1). By this time during the Flood event, the biblical account indicates that the water had receded from off the continental land surfaces sufficiently for the surface of the landscape to essentially be dry, at least in the areas as far as Noah could observe.

Then, finally, by day 370 the earth's continental land surfaces were dry. Thus, it can be noted that the recessional stage of the Flood (when the waters were retreating) lasted about five and half months, while the Flood's inundatory stage (when the waters were rising) lasted exactly five months. The recessional stage lasted almost the same length of time as it took for the water to overtake the earth globally. The Flood event finished with another two months needed to complete the drying process.

After the Flood ended on day 370 (with the command for Noah to exit the Ark), it would seem that the hydrological cycle had already been re-established. This is indicated by the rain clouds through which Noah saw the rainbow, and the set times for seedtime and harvest in accordance with the seasonal cycle of rain (Genesis 8:22; 9:12–17). Of course, other milestones throughout the Flood account could be highlighted, but these are most relevant to geological and weather processes, and should suffice for this brief overview.

<https://answersingenesis.org/bible-timeline/biblical-overview-of-the-flood-timeline/>