

GENESIS 8

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Genesis 8:1–22

The Deluge Begins to Subside

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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This is a collection of the weekly lessons of Genesis ([HTML](#)) ([PDF](#)) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis ([HTML](#)) ([PDF](#)) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well. Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them.¹ However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

Preface: In Genesis 8, the rain stops, and after enough time has passed, Noah and his family and all of the animals exit the ark.

This should be the most extensive examination of Genesis 8 available, where you will be able to examine in depth every word of the original text.

Outline of Chapter 8:

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Summary	An Abbreviated Exegesis of Genesis 3

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Addendum	Noah—The True Story (a graphic)
Addendum	Galatians 2:15–17a as a Chiasm
Addendum	The Flood Timetable
Addendum	Flood Timetable (A Chart)
Addendum	Other Charts and Timetables of the Flood
Addendum	Josephus' History of this Time Period
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Addendum	A Complete Translation of Genesis 8
Addendum	Doctrinal Teachers Who Have Taught Genesis 8
Addendum	Word Cloud from the Kukis Paraphrase of Genesis 8
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¹ This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

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www.kukis.org		Exegetical Studies in Genesis

Doctrines Covered	Doctrines Alluded To		
Omniscience of God		The Basic Mechanics of the Christian Life	
The Priesthoods			

Chapters of the Bible Alluded To			
Genesis 7		Psalm 29	Psalm 104

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms

Chiasmus	A chiasmus (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmus, because the inverted parallelism looks like a chi (actually, half a chi) when one sees it from its organizational standpoint.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

An Introduction to Genesis 8

Introduction: Genesis 8 is about the second half of the flood, where the waters begin to subside to a point where Noah and his family and the animals are able to exit the ark. The person who recorded this information in the first place continues to keep us abreast of the days and the time of the month that these various events take place.

In the previous chapter [[Genesis 7 \(HTML\)](#) ([PDF](#)) ([WPD](#))], we briefly examined some of the flood myths which have come down to us from dozens of cultures and peoples, and we saw some of the similarities and differences between the Noahic flood and the other flood traditions. However, what we also observed is, in those myths, there was also some oddball information, such as one boat which was a perfect cube (not really ideal for flood conditions); and worldwide floods where it only rained for 7 days. So, we would expect for many different cultures and traditions to have a recollection of a flood; we would also expect for these traditions to have been corrupted, which appears to be the case.

In the lessons previous to that, we examined the record of the Genesis flood in fairly great detail. Genesis 7 was about Noah and his family entering into the ark; Genesis 8 will have them exiting the ark. Genesis 7 was about the great war between the earth and the sea, where the sea continued to prevail; Genesis 8 is about the subsidence of the flood waters, where, finally, land will dominate the seas.

One of the fascinating aspects of the flood narrative is how it is organized. Genesis 7–8 can be combined into a [chiasm](#) format, which is quite amazing (and something which often occurs in the Bible). More than likely, you will have to see this and read it in order to fully appreciate it.

Chapter Outline

Charts, Graphics and Short Doctrines

The Rain and Water Stop and then Begin to Decrease on the Earth

Slavishly literal:

And so prevail the waters over the earth fifty and one hundred a day. And so remembers Elohim Noah, and all the life and all the livestock that [are] with him in the ark. And so causes to pass over Elohim a wind over the earth; and so subside the waters.

Genesis
7:24–8:1

Moderately literal:

After the water had prevailed over the earth [for] 150 days, Elohim remembered Noah and all of the living creatures and all the animals that [were] with him in the ark. Consequently, Elohim caused a wind to pass over the earth and the waters subsided.

Paraphrase:

After the waters prevailed over the earth for another 150 days, God remembered Noah in the ark with all of the animals aboard. Consequently, God caused a great wind to pass over the earth.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Targum of Onkelos	And the Lord in His Word remembered Noah, and all the animals and the cattle which were with him in the ark; and the Lord caused the wind of mercies to pass over the earth, and the waters were dried.
Jerusalem targum	And He remembered in His mercies the good which was with Noah. And the Lord caused the wind of mercies.
Latin Vulgate	And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated.
Masoretic Text (Hebrew)	And so remembers Elohim Noah, and all the life and all the livestock that [are] with him in the ark. And so causes to pass over Elohim a wind over the earth; and so subside the waters.
Peshitta (Syriac)	AND God remembered Noah and every living thing and all the animals and all the fowls that were with him in the ark; and God made a wind to blow over the earth, and the waters became calm.
Septuagint (Greek)	And God remembered Noah, and all the wild beasts, and all the cattle, and all the birds, and all the reptiles that creep, as many as were with him in the ark, and God brought a wind upon the earth, and the water subsided.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God remembered Noah, all those alive, and all the animals with him in the ark. God sent a wind over the earth so that the waters receded.
Contemporary English V.	God did not forget about Noah and the animals with him in the boat. So God made a wind blow, and the water started going down.
Easy English	People begin to live on the earth again, 8:1-22 But God remembered Noah. And God remembered all the wild animals and *cattle that were with Noah. They were with Noah in the *ark. And God made a wind blow over the earth. And the waters went down.
Easy-to-Read Version	But God did not forget about Noah. God remembered Noah and all the animals that were with him in the boat. God made a wind blow over the earth. And all the water began to disappear.
Good News Bible (TEV)	God had not forgotten Noah and all the animals with him in the boat; he caused a wind to blow, and the water started going down.
<i>The Message</i>	Then God turned his attention to Noah and all the wild animals and farm animals with him on the ship. God caused the wind to blow and the floodwaters began to go down.
New Berkeley Version	But God kept Noah in mind with all the animals and all the livestock with him in the ark; God caused a wind to blow over the earth until the waters subsided.
New Life Bible	The Flood Ends But God remembered Noah and all the wild animals and all the cattle that were with him in the large boat. Then God made a wind blow over the earth until the water went down.
New Living Translation	The Flood Recedes But God remembered Noah and all the wild animals and livestock with him in the boat. He sent a wind to blow across the earth, and the floodwaters began to recede.

Partially literal and partially paraphrased translations:

American English Bible	But God didn't forget Noah or any of the wild animals, cattle, winged creatures, or crawling, slithering animals that were inside the chest. So God sent a wind to the earth that stopped the water...
Beck's American Translation	<i>The Flood Ends</i>

	²⁴ When the waters had risen on the earth for 150 days, ¹ God thought of Noah and every wild and tame animal with im in the ark, and so God made a wind blow over the earth, and the water went down. The final verse of the previous chapter is added for context.
Christian Community Bible	²⁴ The waters flooded the earth for one hundred and fifty days. ¹ Then God remembered Noah and all the animals and cattle that were with him in the ark. God made a wind blow over the earth and the waters subsided. The verse from the previous chapter is included in Genesis 8 by the CCB.
God's Word™	God remembered Noah and all the wild and domestic animals with him in the ship. So God made a wind blow over the earth, and the water started to go down.
New American Bible	God remembered Noah and all the animals, wild and tame, that were with him in the ark. So God made a wind sweep over the earth, and the waters began to subside.
NIRV	But God showed concern for Noah. He also showed concern for all of the wild animals and livestock that were with Noah in the ark.
New Jerusalem Bible	So God sent a wind over the earth. And the waters began to go down.
New Simplified Bible	But God had Noah in mind, and all the wild animals and all the cattle that were with him in the ark. God sent a wind across the earth and the waters began to subside.
Revised English Bible	God remembered Noah and all the wild animals and the livestock that were with him in the ark. He sent a wind over the earth, and the waters receded.
	²⁴ When the water had increased over the earth for a hundred and fifty days, ¹ God took thought for Noah and all the beasts and cattle with him in the ark, and he caused a wind to blow over the earth, so that the water began to subside. The last verse from the previous chapter is added for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	God remembered Noah, and all the life, and all the animals with him in the box. God passed the spirit-wind over the land and the waters abated.
Bible in Basic English	And God kept Noah in mind, and all the living things and the cattle which were with him in the ark: and God sent a wind over the earth, and the waters went down.
Complete Jewish Bible	God remembered Noah, every living thing and all the livestock with him in the ark; so God caused a wind to pass over the earth, and the water began to go down.
HCSB	God remembered Noah, as well as all the wildlife and all the livestock that were with him in the ark. God caused a wind to pass over the earth, and the water began to subside.
JPS (Tanakh—1985)	²⁴ And when the waters had swelled on the earth one hundred and fifty days, ¹ God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a wind to blow across the earth, and the waters subsided. The last verse of the previous chapter is added for context.
Judaica Press Complete T.	And God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a spirit to pass over the earth, and the waters subsided.
NET Bible®	But God remembered [The Hebrew word translated "remembered" often carries the sense of acting in accordance with what is remembered, i.e., fulfilling covenant promises (see B. S. Childs, <i>Memory and Tradition in Israel</i> [SBT], especially p. 34)] Noah and all the wild animals and domestic animals that were with him in the ark. God caused a wind to blow over [Heb "to pass over."]the earth and the waters receded. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God [earnestly] remembered Noah and every living thing and all the animals that were with him in the ark; and God made a wind blow over the land, and the waters sank down <i>and</i> abated.
Concordant Literal Version	Now mindful is the Elohim of Noah and every living animal and every beast and every flyer and every moving animal which is with him in the ark. And the Elohim is causing a wind to pass over the earth, and subsiding are the waters.
English Standard Version	But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided.
The Geneva Bible	And God remembered [Not that God forgets his at any time, but when he sends comfort then he shows that he remembers them.] Noah, and every living thing [If God remembered every brute beast, that ought also to assure his children.], 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.
LTHB	And God remembered Noah and every living thing, and all the cattle which were with him in the ark. And God made a wind to pass over the earth, and the waters subsided.
Syndein/Thieme	{And when the waters swelled on the earth one hundred and fifty days . . . } the Elohiym/Godhead remembered Noah, and every living creature {chay} and all the cattle that were with him in the ark, and the Elohiym/Godhead caused a wind {ruwach} to blow across the earth, and the waters subsided. {Note: Chapter 7 Verse 24 is continued in Chapter 8 Verse 1 so the complete sentence is presented here. In Chapter 7, we saw the 'breath of life' was 'ruwach chay'. Here we have both Hebrew words again where this time ruwach means wind. }.
Third Millennium Bible	And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the waters were assuaged.
Webster Bible	And God remembered Noah, and every living animal, and all the cattle that [were] with him in the ark: and God made a wind to pass over the earth, and the waters were checked..
World English Bible	God remembered Noah, all the animals, and all the cattle that were with him in the ark; and God made a wind to pass over the earth. The waters subsided.

Young's Updated³ LT

And God remembers Noah, and every living thing, and all the cattle which are with him in the ark, and God causes a wind to pass over the earth, and the waters subside.

The gist of this verse:

God remembers Noah and the animals in the ark with him. He causes the water to stop rising and blows over it with a wind.

The exegesis of Genesis 7:24 and the explanation its inclusion with this verse is found in the complete examination of Genesis 7:24 in **Genesis 7** ([HTML](#)) ([PDF](#)) ([WPD](#)). However, the short explanation is, we simply have 3 wâw consecutives followed by 3 imperfect verbs, setting up a simple chronological and/or logical narrative. It is reasonable to take the time frame in Genesis 7:24 and tied it to what happened next.

Genesis 7:24–8:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gâbar (גָּבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over</i>	3 rd person masculine plural, Qal imperfect	Strong's #1396 BDB #149
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent, ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
chāmishîym (חַמִּישִׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty</i>	plural numeral	Strong's #2572 BDB #332
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mê’âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

³ Wherever you see the word *updated* (particularly in the lower case) in reference to a translation, it simply means that I ran a WP macro which changes *thou* to *you*; *hath* to *has*; etc. No real change to the text were made except to update the anachronistic words and forms of word.

Genesis 7:24–8:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Although nearly every Hebrew sentence begins with a wâw conjunction or a wâw consecutive, it is not necessary to do so in the English translation.			
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>to remember, to recall, to call to mind</i>	3 rd person masculine singular, Qal imperfect	Strong's #2142 BDB #269
This is the first time that this word is used in the Bible.			
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation: After the water had prevailed over the earth [for] 150 days, Elohim remembered Noah...

As was done in several of the translations given above, it appears as though this verse may actually be a continuation of the final verse of the previous chapter. There were no verse or chapter divisions in the original Hebrew; so the addition of such is not inspired. When we complete this verse, we will go back and add in v. 24 from Genesis 7 to show how they fit together.

God did not forget that Noah was in the ark and that it had rained on the earth for 40 days and nights. God did not get involved in bookkeeping or racket ball, and then suddenly recall that He has this whole Noah/flood thing going on, on earth. This is an anthropathism where a characteristic of man is applied to God in order for us to understand God. It may have seemed as if God had completely forgotten about Noah, because it did rain for a very long time.

Genesis 8:1 is the center of this narrative—a narrative which **we will later see** is very carefully structured to make v. 1 its center.

Genesis 8:1 indicates that during this storm; during this 150 days, there was no direct contact between God and Noah. The anthropathism *God remembered Noah* indicates the lack of contact during that time.

Genesis 8:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Although nearly every Hebrew phrase begins with a wâw conjunction or a wâw consecutive, it is not necessary to do so in the English translation.			
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 8:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun with the definite article	Strong's #2416 BDB #312
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
b ^e hêmâh (בְּהֵמָה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
têbâh (תֵּבָה) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: ...and all of the living creatures and all the animals that [were] with him in the ark.

All that would populate the earth was with Noah in the ark. God is said to remember these creatures as well.

Now let's add in v. 24 from the previous chapter: ²⁴When the waters prevailed over the earth 150 days, ¹Elohim remembered Noah, and all of the living creatures and all the animals that [were] with him in the ark.

Genesis 7:24–8:1b After the water had prevailed over the earth [for] 150 days, Elohim remembered Noah and all of the living creatures and all the animals that [were] with him in the ark. (Kukis mostly literal translation)

We have discussed anthropopathisms before, which is the assignment of human feelings or passions or human limitations to God. The Bible reads: **And God remembered Noah**. God was not busy making a sandwich one day, and then suddenly said to Himself, “Oh, crap, I forgot all about Noah. I had better go check up on him. Hope he is okay” However, we have the verb *to remember* here used, ascribing to God a characteristic which He does not actually possess; God does not need *to remember* something. God knows all that is going on.

A fair question would be, *how do we know that this is an anthropopathism? How do we know to take one part of the Bible literally, and then, when we come to this verse, we determine, it's an anthropopathism?*

Let's look at what the Bible says about the Omniscience of God.

The Omniscience of God

1. The definition of God's omniscience: God knows all things, past, present and future, real and potential, and He understands all these things simultaneously. He not only knows what was, and what is, he also knows what will be. Time was invented by God, so God is not subject to time. So, knowing all events—past, present and future—is a part of God's knowledge, because God is not confined to time as we are. More than that, God knows all that is and all that *could* be.
2. *Omniscience* is derived from two Latin words: *omnis* means *all*; and *sciens* means *knowing*.
3. Scriptural documentation for God's omniscience:
 - 1) **Whenever our heart condemns us, God is greater than our heart; He knows everything** (1John 3:20).
 - 2) **Great is our LORD, and of great power; There is no limit to His understanding** (Psalm 147:5).
 - 3) **Neither is there any creature that is not manifest in His sight, but all things are naked and opened to the eyes of Him with whom we have to do** (Hebrews 4:13).
 - 4) **There is none holy as Jehovah, for there is none beside You. Neither is there any rock like our God. Talk no more so very proudly. Remove arrogance out of your mouth, for **Jehovah is a God of knowledge**, and by Him actions are weighed** (1Samuel 2:2–3).
 - 5) No thought or purpose is withheld from God. Job 42:2b
 - 6) Psalm 139:1–6 is all about God's omniscience: **O Jehovah, You have searched me and have known me. You know my sitting down and my rising up; You understand my thought afar off. You search my path and my lying down, and are acquainted with all my ways. For there is not a word in my tongue, but, lo, O Jehovah, You know it altogether. You have closed me in behind and in front, and laid Your hand on me. Such knowledge is too wonderful for me; it is high, I cannot go up to it.**
4. Other Biblical statements which indicate that God is omniscient:
 - 1) God numbers the hairs on your head. Luke 12:7
 - 2) He knows your words before you speak them. Psalm 139:4
 - 3) He knows your thoughts before you think them. Psalm 139:2
 - 4) He knows your prayers before you pray them. Matt. 6:8
 - 5) He knows everything you are going to do tomorrow, next week, next month, next year, and every moment of every day until the moment of your death. Psalm 139:16
 - 6) He sees everything you do in secret—both the good and the bad. Matthew 6:4
5. God's knowledge is *complete*. Job 37:16
6. God knows the end from the beginning, which explains why there is so much prophecy in the Bible (some estimate that 20% of the Bible's content is prophetic). Isaiah 41:26 42:9 46:10
7. God knows everything there is to know about us (and everyone else, good and evil). Job 31:4 34:21 Jer. 16:17
8. Jesus Christ, as the Son of God, is omniscient (Matthew 9:4 11:27 John 2:25 11:11–14 18:4).
9. The Holy Spirit is omniscient, for **no one knows the thinking of God except the Spirit of God** (1Corinthians 2:10–11).
10. Because God foreknew us, He predestined us to be conformed to the image of His Son. Romans 8:29
11. God is outside of time. Therefore, God's knowledge is not dependent upon time. Consequently, God does not have to learn things, and, furthermore, His knowledge is not subject to forgetfulness.
12. See also Psalm 139:12 147:4 Isaiah 43:9 Nahum 1:7 Acts 2:23 15:18

Some of these points came from:

<http://www.keepbelieving.com/sermon/1997-02-16-His-Eye-Is-On-the-Sparrow-The-Doctrine-of-Gods-Omniscience/> (which sermon appears to be quite accurate and worth reading, if this subject interests you).

See also R. B. Thieme, Jr., *Divine Essence*; ©1973 by R. B. Thieme, Jr.; pp. 11–12.

Based upon this doctrine, of which doctrine I have only scratched the surface, we know that God did not *forget* about Noah.

Chapter Outline

Charts, Graphics and Short Doctrines

However, the idea is, Noah is in this ark for a year with his family and all of those animals, and I am sure that even he begins to wonder when he will see land again, and if God remembers that he and his family are floating around in the ark.

This word *remember* is often used when God delivers someone from judgment or answers a petition made to Him (Genesis 19:29 30:22 Exodus 2:24). God has perfect timing. Often when we pray for something, we want it right then or awhile ago. However, if God answers yes to that prayer, that does not mean that He gives this to us right then and there. When God grants us a petition, He gives it to us on His Own time, which is perfect timing.

Essentially, God is *remembering* His covenant with Noah, which is Genesis 6:13–21. He told Noah exactly what to do, and now God must fulfill His part of the covenant, to ultimately deliver Noah, his family and the animals to a land which has been both cleansed and devastated (not unlike the implied devastation between Genesis 1:1 and 1:2). We know that, by this time, everything that lived on dry land and breathes air has died (Genesis 7:22–23). Now God has to prepare the world for Noah and all that is in his ark.

Genesis 8:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âbar (אַבַּר) [pronounced <i>gaw^b-VAHR</i>]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5674 BDB #716
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular noun	Strong's #7307 BDB #924
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Consequently, Elohim caused a wind to pass over the earth.

Just as water can be powerful beyond belief, so can a great wind from God. God was using this wind to distribute the water where He wanted, which would be above, on and below the earth.

The first verb is the Hiphil imperfect (causative extended or future action) of 'ābar (רָבַע) [pronounced *gaw^b-VAHR*], which means *to pass over, to pass through, to pass on, to pass, to go over*. In the causative stem, it means *to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over*. Strong's #5674 BDB #716. What God causes to pass over is rūwach (רוּחַ) [pronounced *ROO-ahkh*], which means *wind, breath, spirit, apparition*. This is the word used to refer both to the *Holy Spirit* and to the *spirit* of man, as well as to *wind* and *breath*. Strong's #7307 BDB #924. You cannot see the wind (or the spirit), but its affects are clearly seen.

Genesis 8:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
shâkak (שָׁכַךְ) [pronounced <i>shaw-KAHK</i>]	<i>to subside, to decrease, to abate, to recede</i>	3 rd person masculine plural, Qal imperfect	Strong's #7918 BDB #1013
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: ...and the waters subsided.

Just as God has a place for everything, He has determined where the water would go. Some would find its way deep into the ground; most would remain on the surface; and much would be held in the atmosphere.

Gen 8:1c–d And God made a wind [or, a Spirit] to pass over the earth, and the waters subsided.

Genesis 8:1c-d **Consequently, Elohim caused a wind to pass over the earth and the waters subsided.** (Kukis mostly literal translation)

Having lived in Texas for the past 30 or so years, I have experienced the wind. If memory serves, I have been in at least 4 hurricanes, some of which were at full force (for this far inland) and some of which were petering out by the time they got to my house. I have never seen the wind, but I sincerely and adamantly believe in it. One of the most amazing sights I have seen, and I am sorry I did not take a photo of this, is a 70–80 ft. pine tree which had been picked up and laid end-to-end length-wise along the very top of a house, with the roots hanging over one end of the house and the crown of the tree hanging over the other end of the house, perfectly balanced across the roof. I became a firm believer in the wind after seeing that with my own eyes (I did not see the process, but only the end result). Even if I had been there at the time, I would not have been able to see the wind which caused this event—which uprooted a huge pine tree, lifted it up 25' or more in the air, and then laid it gently upon this house, all along the very crest of the roof. But I believe in that wind; I know it was real, even though I did not see that wind and have never seen wind before. At best, I can see the effects of the wind, but the wind itself is invisible (which explains why the Hebrews used the same word to describe both the *wind* and the *Holy Spirit*).

John Morris suggests⁴ that one effect of the wind would be to dry out the saturated earth. There would have been considerable water run off, as well as evaporation which would be taking place after 150

⁴ <http://www.icr.org/article/providential-wind/> accessed January 19, 2010.

days (the length of time that the waters prevailed over the earth). Morris also suggests that this would have triggered a mini-ice age, which would not have seriously affected Noah and his family, who are near the equator. He writes *A hot ocean (more evaporation)--coupled with cold continents (greater temperature differential, sending the moisture inland) and an atmosphere filled with volcanic debris (less snowmelt due to decreased sunlight)--would have triggered staggering storms and immense snow buildup.*⁵

The subsidence (abating or decreasing) of the waters was a process which took time. Whether it is the Holy Spirit or the wind being involved in this abatement is open for debate. However, given the parallels between this passage and Genesis 1, I would maintain that this is God the Holy Spirit.

Now let's add in v. 24 from the previous chapter: ²⁴ When the waters prevailed over the earth 150 days, ¹ Elohim remembered Noah, and all of the living creatures and all the animals that [were] with him in the ark. Consequently, Elohim caused a wind to pass over the earth and the waters subsided.

God apparently caused these waters to dissipate with a tremendous wind and scattered the water about the world. It is during this time that the mountains and valleys became more pronounced. Psalm 104:8 reads: *The mountains rose; the valleys sank down to the place which you appointed for them.* Obviously, does not correspond with geology which holds that these things were done billions of years ago.

Genesis 7:24–8:1 After the water had prevailed over the earth [for] 150 days, Elohim remembered Noah and all of the living creatures and all the animals that [were] with him in the ark. Consequently, Elohim caused a wind to pass over the earth and the waters subsided. (Kukis mostly literal translation)

Genesis 7:24–8:1 After the waters prevailed over the earth for another 150 days, God remembered Noah in the ark with all of the animals aboard. Consequently, God caused a great wind to pass over the earth. (Kukis paraphrase)

And so are shut up springs of the ocean depth and windows of heaven. And so is restrained the rain from the [two] heavens.

Genesis
8:2

Therefore, the fountains of the ocean depths and the windows of heaven are closed down and the rain from the heavens is restrained [as well].

Therefore, God shut down the fountains of the ocean depths and He closed down the windows of heaven, so that the rain is restrained from falling.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the fountains of the deep were shut up, and the windows of heaven, and the rain was forbidden to descend from heaven. And the waters returned from being on the earth, going and returning.
Latin Vulgate	The fountains also of the deep, and the floodgates of heaven, were shut up, and the rain from heaven was restrained.
Masoretic Text (Hebrew)	And so are shut up springs of the ocean depth and windows of heaven. And so is restrained the rain from the [two] heavens.
Peshitta (Syriac)	The fountains of the deep and the windows of heaven were closed, and the rain from the sky was restrained.
Septuagint (Greek)	And the fountains of the deep were closed up, and the flood gates of heaven, and the rain from heaven was withheld.

⁵ Ibid.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The springs of the deep sea and the skies[a] closed up. The skies held back the rain.
Contemporary English V.	God stopped up the places where the water had been gushing out from under the earth. He also closed up the sky, and the rain stopped.
Easy English	God stopped the waters that were rushing up from the seas. He stopped the waters that were pouring down from the sky. He stopped the rain.
Easy-to-Read Version	Rain stopped falling from the sky. And water stopped flowing from under the earth.
Good News Bible (TEV)	The outlets of the water beneath the earth and the floodgates of the sky were closed. The rain stopped,....
<i>The Message</i>	The underground springs were shut off, the windows of Heaven closed and the rain quit.
New Berkeley Version	Besides, the fountains of the deep and the sluices of heaven were closed and the gushing rains from heaven were checked.
New Century Version	The underground springs stopped flowing, and the clouds in the sky stopped pouring down rain.
New Living Translation	The underground waters stopped flowing, and the torrential rains from the sky were stopped.

Partially literal and partially paraphrased translations:

American English Bible	...the springs that were under the ground closed and the floodgates of the skies and the rain from the skies were held back.
Christian Community Bible	Then the fountains of the deep and the floodgates of the heavens were closed and the downpour from the heavens held back.
<i>God's Word</i> TM	The deep springs and the sky had been shut, and the rain had stopped pouring.
New American Bible	The fountains of the abyss and the floodgates of the sky were closed, and the downpour from the sky was held back.
New Jerusalem Bible	The springs of the deep and the sluices of heaven were stopped up and the heavy rain from heaven was held back.
New Simplified Bible	The springs of the deep and the floodgates of the skies were closed. So the rain stopped falling from the sky.
Revised English Bible	The springs of the deep and the windows of the heavens were stopped up, the downpour from the skies was checked.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The fountains of the abyss and the vents of heaven locked and contained the showers from heaven.
Bible in Basic English	And the fountains of the deep and the windows of heaven were shut, and the rain from heaven was stopped.
Ferar-Fenton Bible	...and He restrained the outpourings from the Deep, and the belts of the skies, and stopped the torrents from the skies,...
HCSB	The sources of the watery depths and the floodgates of the sky were closed, and the rain from the sky stopped.
JPS (Tanakh—1985)	The fountains of the deep and the floodgates of there sky were stopped up, and the rain from the sky was held back;...
Judaica Press Complete T.	And the springs of the deep were closed, and the windows of the heavens, and the rain from the heavens was withheld.
NET Bible [©]	The fountains of the deep and the floodgates of heaven were closed [Some (e.g., NIV) translate the preterite verb forms in this verse as past perfects (e.g., "had been

closed"), for it seems likely that the sources of the water would have stopped before the waters receded], and the rain stopped falling from the sky.
 NIV – UK Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

American KJV	The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.
<i>The Amplified Bible</i>	Also the fountains of the deep and the windows of the heavens were closed, the gushing rain from the sky was checked,.
Concordant Literal Version	And being held in check are the springs of the submerged chaos and the crevices of the heavens, and being shut up is the downpour from the heavens.
Context Group Version	...the fountains also of the deep and the windows of the skies { or heavens } were stopped, and the rain from the skies { or heavens } was restrained;...
Darby Translation	And the fountains of the deep and the windows of heaven were closed, and the pour of rain from heaven was stopped.
<i>Emphasized Bible</i>	...and the fountains of the roaring-deep were shut, and the windows of the heavens,—and the heavy rain was restrained from the heavens;...
LTHB	And the fountains of the deep and the windows of the heavens were stopped, and the rain from the heavens was restrained.
NASB	Also the fountains of the deep and the floodgates [Or windows of the heavens] of the sky were closed, and the rain from the sky was restrained;...
World English Bible	The deep's fountains and the sky's windows were also stopped, and the rain from the sky was restrained.
Young's Updated LT	And He closed are the fountains of the deep and the net-work of the heavens, and restrained is the shower from the heavens.

The gist of this verse: There was a stop to water coming from below the ground, and an end to the rain from above.

Genesis 8:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâkar (כָּסַר) [pronounced saw-KAHR]	<i>to shut up, to stop up</i>	3 rd person masculine plural, Niphal imperfect	Strong's #5534 BDB #698
ma ^e yân (מַיָּעַן) [pronounced mahg-YAWN]	<i>spring, fountain; a place irrigated with fountains</i>	masculine plural construct	Strong's #4599 BDB #745
t ^e hôm (תְּהוֹמ) [pronounced t ^e -HOHM]	<i>ocean depths, a surging mass of water, deep waters, a sea, a subterranean water-supply, abyss, primeval oceans, the vast depths</i>	feminine singular noun	Strong's #8415 BDB #1062
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ârubbâh (אֲרֻבָּה) [pronounced ur-oob-BAW]	<i>lattice, window, sluice; chimney; a dove house; an area enclosed with lattice</i>	feminine plural construct	Strong's #699 BDB #70
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: Therefore, the fountains of the ocean depths and the windows of heaven are closed down...

There were two great sources of water: water came from underground and it came from the skies. God shut down both of these sources of water.

Genesis 8:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâlâ' (אָלַךְ) [pronounced kaw-LAW]	<i>to be shut up, to be restrained</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3607 BDB #476
geshem (גֶּשֶׁם) [pronounced GHEH-Shem]	<i>rain, showers; violent rain, heavy shower</i>	masculine singular noun with the definite article	Strong's #1653 BDB #177

Genesis 8:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...and the rain from the heavens is restrained [as well].

God stopped the rain from falling.

Gen 8:2 Also the fountains of the deep and the windows of heaven were stopped, and rain from heaven was restrained.

What we have here is a parallel to Genesis 1:1–2 In the beginning God created the heavens and the earth. Now the earth was chaotic and desolate. Darkness was on the surface of the deep. God's Spirit was hovering over the surface of the waters. The earth cannot be inhabited because it is *chaotic and desolate* (tohu waw bohu), so that God sends the Holy Spirit to restore the earth so that it can be inhabited once again. You will recall that we theorized then that the earth was encased in ice, and here, it is covered with water. In both cases, the earth is uninhabitable. We know the evil which preceded the flood; we have theorized the evil which preceded the earth being incased in ice. In both cases, there was a temporary cleansing of the earth.

What events are associated with the stopping of the waters from below and above are not explained in any detail. God made a wind [or, a *Spirit*] to pass over the earth, and the waters subsided. Also the fountains of the deep and the windows of heaven were stopped, and rain from heaven was restrained. Being *stopped* means, the water from above and below stopped coming; and *restrained* means that it did not start up again. As we have studied before, the Holy Spirit functions as the power or the energy of God

V. 2 marks the end of day 40. In vv. 3–5, the author will talk about what has happened to the waters.

Genesis 8:2 Therefore, the fountains of the ocean depths and the windows of heaven are closed down and the rain from the heavens is restrained [as well]. (Kukis mostly literal translation)

Genesis 8:2 Therefore, God shut down the fountains of the ocean depths and He closed down the windows of heaven, so that the rain is restrained from falling. (Kukis paraphrase)

And so return the waters from upon the earth, departing and returning. And so are decreasing the waters from an end of fifty and one hundred a day.

Genesis
8:3

As a result [lit., *and so*], the waters returned from [being] upon the earth, departing and returning. Therefore, the waters began to decrease at the end of 150 days.

As a result, the waters began to steadily recede from being upon the earth, starting to decrease at the end of this 150 days.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the waters were minished at the end of a hundred and fifty days.
Latin Vulgate	And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.
Masoretic Text (Hebrew)	And so return the waters from upon the earth, departing and returning. And so are decreasing the waters from an end of fifty and one hundred a day.
Peshitta (Syriac)	And the waters receded from the earth gradually; and after the end of a hundred and fifty clays the waters abated.
Septuagint (Greek)	And the water subsided, and went off the earth, and after one hundred and fifty days the water was diminished, and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat. This appears to be vv. 3–4.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The waters receded gradually from the earth. After one hundred fifty days, the waters decreased;...
Contemporary English V. Easy English	For one hundred fifty days the water slowly went down. All the time, the waters were going down. After 150 days, the waters had gone down.
Good News Bible (TEV) <i>The Message</i>	...and the water gradually went down for 150 days. Inch by inch the water lowered. After 150 days the worst was over.
New Berkeley Version	Steadily the waters moved back from the earth, going down at the end of the 150 days.
New Century Version	The water that covered the earth began to go down. After one hundred fifty days it had gone down so much that the boat touched land again. It came to rest on one of the mountains of Ararat[a] on the seventeenth day of the seventh month. The NCV combines vv. 3–4.
New Life Bible	The water kept moving away from the earth. At the end of 150 days the water was less.
New Living Translation	So the floodwaters gradually receded from the earth. After 150 days,...

Partially literal and partially paraphrased translations:

American English Bible	Then the water level started to drop, flowing off the ground. And after a hundred and fifty days, the flood was pretty well over, and the chest came to rest on Mount Ararat on the twenty-seventh day of the seventh month. Since the AEB is taken from the Septuagint, it also has an extended verse here.
Beck's American Translation	Little by little the waters continued to leave the earth, so that at the end of the 150 days...
<i>God's Word</i> ™	The water began to recede from the land. At the end of 150 days the water had decreased.
New American Bible	Gradually the waters receded from the earth. At the end of one hundred and fifty days, the waters had so diminished...
NIRV	The water continued to go down from the earth. At the end of the 150 days the water had gone down.
New Jerusalem Bible	Little by little, the waters ebbed from the earth. After a hundred and fifty days the waters fell...

Revised English Bible Gradually the water receded from the earth, and by the end of a hundred and fifty days it had abated.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear The waters ||returned|| from going over the land. At the end of the hundred and fifty days, the waters decreased.

Bible in Basic English And the waters went slowly back from the earth, and at the end of a hundred and fifty days the waters were lower.

Complete Jewish Bible ...and the water came back from completely covering the earth. It was after 150 days that the water went down.

Ferar-Fenton Bible ...and stayed the waters from going on to the earth; and so the waters retired and diminished from the period of one hundred and fifty days.

HCSB The water steadily receded from the earth, and by the end of 150 days the waters had decreased significantly.

JPS (Tanakh—1985) ²The fountains of the deep and the floodgates of the sky were stopped up, and the rain from the sky was held back; ³the waters then receded steadily from the earth. At the end of one hundred and fifty days the waters diminished, ⁴ so that in the seventeenth month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. Vv. 2–4 are included here for context.

New Advent Bible And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

NET Bible® The waters kept receding steadily [The construction combines a Qal preterite from שׁוּב (shuv) with its infinitive absolute to indicate continuous action. The infinitive absolute from הָלַךְ (halakh) is included for emphasis: "the waters returned...going and returning."] from the earth, so that they [Heb "the waters." The pronoun ("they") has been employed in the translation for stylistic reasons.] had gone down [The vav (ו) consecutive with the preterite here describes the consequence of the preceding action] by the end of the 150 days.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version ...and returning are the waters off the earth, going and returning. And abating are the waters at the end of one hundred and fifty days.

A Conservative Version	And the waters returned from off the earth continually. And after the end of a hundred and fifty days the waters decreased.
Darby Translation	And the waters retired from the earth, continually retiring; and in the course of a hundred and fifty days the waters abated.
Emphasized Bible	...and the waters returned from off the earth they went on returning,—and so the waters decreased at the end of a hundred and fifty days.
English Standard Version	...and the waters receded from the earth continually. At the end of 150 days the waters had abated.
LTHB	And the waters retreated from the earth, going and retreating. And the waters diminished at the end of a hundred and fifty days.
New RSV	...and the waters gradually receded from the earth. At the end of one hundred and fifty days the waters had abated;...
A Voice in the Wilderness	And the waters receded from the earth, going out and coming back. At the end of the hundred and fifty days the waters were decreased.
World English Bible	The waters receded from off the earth continually. After the end of one hundred fifty days the waters decreased.
Young's Literal Translation	And turn back do the waters from off the earth, going on and returning; and the waters are lacking at the end of a hundred and fifty days.

The gist of this verse: After 150 days there was a noticeable decrease of the waters over the land.

Genesis 8:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine plural, Qal imperfect	Strong's #7725 BDB #996
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: As a result [lit., *and so*], the waters returned from [being] upon the earth,...

The waters came from under the ground and from the rain, and covered the earth. However, they eventually returned to their origins.

Genesis 8:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive absolute	Strong's #1980 (and #3212) BDB #229
<p>When <i>water</i> is the subject, this can mean <i>to flow, to pour out</i>. When spoken of a lifestyle or a manner of life, <i>to walk</i> can be understood <i>to live, to follow a particular lifestyle or manner of life; to follow [in one's footsteps]</i>. This verb can also mean <i>to go away, to vanish; to go on, to go forward; to add to something [making it go forward, so to speak]; to grow</i>.</p>			
<p>The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.⁶</p>			
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שוב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	Qal infinitive absolute	Strong's #7725 BDB #996

Translation: ...departing and returning.

This was a gradual process, and the return of the waters into the ground went back and forth. That is, waters would seep into the ground, but then waters would come back out from under the ground. So this wasn't as if the earth was a huge mouth that suddenly opened up and swallowed everything.

Genesis 8:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châçêr (חָסַר) [pronounced khaw-SEHR]	<i>to lack, to need, to be lacking, to be devoid [of anything], to be without; to decrease, to be lessened; to be wanting; to fail</i>	3 rd person masculine plural, Qal imperfect	Strong's #2637 BDB #341
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

⁶ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Genesis 8:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtseh (קֵצֶה) [pronounced <i>kaw-TSEH</i>]	<i>end, extremity, outskirts; the whole, the sum</i>	masculine singular construct	Strong's #7097 BDB #892
With the min preposition, it means <i>from the end of; at the end of; after</i> .			
chāmishîym (חֲמִשִּׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty</i>	plural numeral	Strong's #2572 BDB #332
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mê'âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Translation: Therefore, the waters began to decrease at the end of 150 days.

After a period of 150 days, the water over the earth began to subside. This is not an additional 150 days being added on top of the days mentioned in Genesis 7:24, but it indicates that once 150 days were reached, then the waters began to recede.

A note on the translation: we have a series of wâw consecutives followed by imperfect verbs, which is the common way chronological narrative is presented in the Hebrew. What we have here is a logical order of events: the waters are returning to under the earth, so, logically, they would begin to decrease upon the earth. Since this does not occur all at once—it is a process, as is indicated by v. 3b—I have translated *decreased* as *began to decrease*.

Noah apparently recorded this information (or one of his sons did). It did not necessarily get recorded on paper, but was added to what was already known from the creation of the earth. This information was very likely memorized and known throughout much of the ancient world.

Gen 8:3 And the waters returned from off the earth continually. And after the end of 150 days the waters had gone down.

Genesis 8:3 *As a result [lit., and so], the waters returned from [being] upon the earth, departing and returning. Therefore, the waters began to decrease at the end of 150 days.* (Kukis mostly literal translation)

Genesis 8:3 *As a result, the waters began to steadily recede from being upon the earth, starting to decrease at the end of this 150 days.* (Kukis paraphrase)

I live in a place where we occasionally get a lot of rain, and the results of a heavy rain continue for days after the rain itself. After a heavy rain, this rain moves toward the streams and rivers, and that water starts moving downstream; the end result is, we can have flooding days after torrential rains have stopped.

At this juncture in Genesis, we are looking at the aftermath of the great worldwide flood. Many of the waters are returning into the earth, back to the underground streams and rivers which are there.

My semi-educated guess would be, there are earthquakes and volcanos, both of which open up caverns underground, into which these waters are pulled. The force of the moving waters underground would have carved out underground rivers as well as moved debris for great distances.

The cold water entering into a very warm earth must have also caused more unsettling in the earth, all of this occurring beneath the surface of the waters.

Genesis 8:2–3 **Therefore, the fountains of the ocean depths and the windows of heaven are closed down and the rain from the heavens is restrained [as well]. As a result [lit., and so], the waters returned from [being] upon the earth, departing and returning. Therefore, the waters began to decrease at the end of 150 days. (Kukis mostly literal translation)**

Shûwb (שב) [pronounced *shoo^bv*] is in the Qal imperfect and it means *to retreat, to return, to turn back*. It is a very common word in the Hebrew, given several pages in *Brown Driver Briggs*. The waters from under the ground returned to beneath the surface of the earth. kâlâ' (כָּלָא) [pronounced *kaw-LAW*] means *to shut up, to restrain, to withhold*. It is in the Niphal imperfect, which is the simple passive stem in the Hebrew. God caused the rain to stop and caused the waters from below to stop. châçêr (חָצַר) [pronounced *khaw-SEHR*] means *to lack, lacking, to need* as well as *to decrease*. With respect to water, it means *to disappear*. This refers to the evaporation of the water as well as to the water flowing back into underground streams and river. Since the water does not decrease or dissipate all in one day, *began to* has been inserted into the translation.

And so rests the ark in the month the seventh in a seven-ten day to the month, upon mountains of Ararat .

Genesis
8:4

The ark came to rest, in the seventh month on the 17th day of the month, upon the mountains of Ararat.

The ark came to rest on the mountains of Ararat on the 17th day of the 7th month.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the ark rested in the seventh month, which is the month of Nisan, in the seventeenth day of the month, upon the mountains of Qadron; the name of the one mountain is Qardania, and the name of the other mountain Irmenia; and there was builded the city of Armenia in the land of the east.
Latin Vulgate	And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.
Masoretic Text (Hebrew)	And so rests the ark in the month the seventh in a seven-ten day to the month, upon mountains of Ararat .
Peshitta (Syriac)	And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Kardo.
Septuagint (Greek)	And the water continued to decrease until the tenth month. The rest of this verse is combined with v. 3.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then on the seventeenth day of the seventh month of the year, the boat came to rest somewhere in the Ararat mountains.
Easy English	On the 17th day in the 7th month, the *ark rested.

Good News Bible (TEV)	On the seventeenth day of the seventh month the boat came to rest on a mountain in the Ararat range.
<i>The Message</i>	On the seventeenth day of the seventh month, the ship landed on the Ararat mountain range.
New Century Version	The water that covered the earth began to go down. After one hundred fifty days it had gone down so much that the boat touched land again. It came to rest on one of the mountains of Ararat[[The ancient land of Urartu, an area in Eastern Turkey.]on the seventeenth day of the seventh month. The NCV combines vv. 3–4.
New Life Bible	And in the seventh month, on the seventeenth day of the month, the large boat came to rest on Mount Ararat.
New Living Translation	...exactly five months from the time the flood began,[a] the boat came to rest on the mountains of Ararat.

Partially literal and partially paraphrased translations:

American English Bible	...and the chest came to rest on Mount Ararat on the twenty-seventh day of the seventh month. ⁴ Well, the water levels kept dropping through the tenth month,... Because the AEB follows the Septuagint, v. 4 is actually a part of v. 3.
<i>God's Word</i> TM	On the seventeenth day of the seventh month, the ship came to rest in the mountains of Ararat.
New American Bible	...that, in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. The mountains of Ararat: the mountain country of ancient Arartu in northwest Iraq, which was the highest part of the world to the biblical writer. There is no Mount Ararat in the Bible.
Revised English Bible	On the seventeenth day of the seventh month the ark grounded on the mountains of Ararat.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The box settled in the seventh month, on the seventeenth day of the month, over Mount Ararat.
Ferar-Fenton Bible	The Ark then rested on the seventeen day of the seventh month upon the Peaks of the High Hills;...
New Advent Bible	And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.
NET Bible [®]	On the seventeenth day of the seventh month, the ark came to rest on one of the mountains of Ararat. Heb "on the mountains of Ararat." Obviously a boat (even one as large as the ark) cannot rest on multiple mountains. Perhaps (1) the preposition should be translated "among," or (2) the plural "mountains" should be understood in the sense of "mountain range" (see E. A. Speiser, Genesis [AB], 53). A more probable option (3) is that the plural indicates an indefinite singular, translated "one of the mountains" (see GKC 400 §124.o). Ararat is the Hebrew name for Urartu, the name of a mountainous region located north of Mesopotamia in modern day eastern Turkey. See E. M. Yamauchi, Foes from the Northern Frontier (SBA), 29-32; G. J. Wenham, Genesis (WBC), 1:184-85; C. Westermann, Genesis, 1:443-44.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	On the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat [in Armenia].
English Standard Version	...and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat.
The Geneva Bible	And the ark rested in the seventh month [Part of September and part of October], on the seventeenth day of the month, upon the mountains of Ararat.
Syndein	So that in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat {a range on edge of Armenia - highest peak roughly 16,000 feet}.
Third Millennium Bible	And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
World English Bible	The ark rested in the seventh month, on the seventeenth day of the month, on Ararat's mountains.
Young's Updated LT	And the ark rests in the seventh month, in the seventeenth day of the month, on mountains of Ararat.

The gist of this verse: The ark is grounded on the mountain range of Ararat on the 17th day of the 7th month.

Genesis 8:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Although the Hebrew begins nearly every phrase with a wâw consecutive or a wâw conjunction, it is not necessary that we do so in the English translation.			
nûwach (נָוַח) [pronounced NOO-ahkh]	<i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>	3 rd person feminine singular, Qal imperfect	Strong's #5117 (and #3240) BDB #628
têbâh (תֵּבַח) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 8:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
shêbîy'îy (שֶׁבִי'י) [pronounced shê-bee-EE]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
bê (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shib'êh (שִׁבְעָה) [pronounced shi ^b vê-GAW]	<i>seven</i>	numeral feminine noun	Strong's #7651 BDB #987
'âsâr (עָשָׂר) [pronounced 'gaw-SAWR]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine singular noun	Strong's #6240 BDB #797
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294

Translation: The ark came to rest, in the seventh month on the 17th day of the month,...

What apparently told the occupants of the ark that the water had gone down is, the ark comes to a rest. Throughout the entire time, the ark has been tossed about in these great waves. Well, not only is this tossing about abated, but it is apparent that the ark is now caught upon something.

There is careful attention given to the time. For people caught inside an ark during such a great storm, we would expect this. The exact days are given to us.

Genesis 8:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'al (עַל) [pronounced 'gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
har (הַר) [pronounced har]	<i>mountains, hills</i>	masculine plural construct	Strong's #2022 (and #2042) BDB #249

Genesis 8:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾārâraṭ (אַרְרָא) [pronounced <i>uhr-aw-RAHT</i>]	<i>the cursed reversed;</i> <i>precipitation of a curse;</i> and is transliterated <i>Ararat</i>	proper singular noun location	Strong's #780 BDB #76

Translation: ...upon the mountains of Ararat.

Personally, I think that the entire landscape changed dramatically because of the flood, and that the names of places from hereon in, are names given after the flood to topology which did not necessarily exist before.

So, the occupants of the ark are not in there, and they hear their ark being caught upon something, and decide that they are in the mountains of Ararat. They kept track of where they came from (we will see their journey in the next couple chapters), and someone named the mountains where the ark had been caught, *Ararat*, which means *the curse is reversed*. When these mountains were named, we don't know. However, the name given these mountains suggest that the occupants of the ark named them (or, someone familiar with the narrative of the flood and the ark and the geography).

Gen 8:4 And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.

Genesis 8:4 The ark came to rest, in the seventh month on the 17th day of the month, upon the mountains of Ararat. (Kukis mostly literal translation)

Genesis 8:4 The ark came to rest on the mountains of Ararat on the 17th day of the 7th month. (Kukis paraphrase)

The ark, like all ships, is mostly under the water; so it is possible for this to come to rest on a mountain, and yet for no other mountains to be yet visible. The mountains upon which the ark is caught do not need to be the highest mountains in the region. This can occur, and yet other mountains can still not be seen. Furthermore, this seeing a far distance could have been prevented by the heavy evaporation and the tremendous fog and water vapor which would have been in the air at this time. However, they would have to be nearly the highest mountains in that immediate region.

It is likely that this referred to an area later known as Urartu, which flourished during the Assyrian empire near Lake Van in Armenia. It is rendered both *Armenia* and *Ararat* in various translations and occurs but four times in the Old Testament.

This is occurring exactly 150 days after the rains began. The ark comes to rest on the mountain tops of Ararat. There are a number of theories as to where exactly this is; some place it between Kurdistan and Armenia. The proper noun translated *Ararat* here is translated *Armenia* elsewhere (2Kings 19:37 Isaiah 37:38).

Map of Armenia

The area where Armenia is, is also the location of ancient kingdom of Urartu in which is Mount Ararat. Many of the Semitic peoples (those descended from Shem, one of Noah's sons) would have moved southward into Iraq, into what is known as the fertile crescent, which is one of the centers of ancient civilization.



There are disagreements as to the final resting place of the ark. Josephus claimed that pieces of the ark could be seen during his time (from what I have read, he did not personally see the ark).

There are people who believe that they have found the ark today, and in reading through their websites, they do not sound completely crazy (it is not the entire ark, but small pieces of the ark—petrified wood, if I recall correctly, including some metal). I have never put in enough study to form my own opinion on this matter.

One site which seems reasonable: http://www.arkdiscovery.com/noah%27s_ark.htm

Map from: http://mapsof.net/uploads/static-maps/the_caucasus_and_central_asia__political_map.jpg

Chapter Outline

Charts, Graphics and Short Doctrines

And so the waters are going and returning until the month the tenth. In the tenth in a first to the month is seen heads of mountains.

Genesis 8:5

The waters are going and returning until the tenth month. On the first day of the tenth month, the tops of mountains are seen.

The waters continued to ebb and flow until the tenth month. On the first day of the tenth month, the tops of mountains could be seen.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the waters went and diminished until the tenth month, the month Tammuz. In Tammuz, in the first of the month, the heads of the mountains were seen.

Latin Vulgate

And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

Masoretic Text (Hebrew)	And so the waters are going and returning until the month the tenth. In the tenth in a first to the month is seen heads of mountains.
Peshitta (Syriac)	And the waters decreased gradually until the tenth month; on the first day of the tenth month, the tops of the mountains were seen.
Septuagint (Greek)	And in the tenth month, on the first day of the month, the heads of the mountains were seen.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The waters decreased gradually until the tenth month, and on the first day of the tenth month the mountain peaks appeared.
Contemporary English V.	The water kept going down, and the mountain tops could be seen on the first day of the tenth month.
Easy English	The waters were still going down until the 10th month. Then Noah could see the tops of the mountains. That was on the 1st day in the 10th month.
Easy-to-Read Version	The water continued to go down, and by the first day of the tenth month the tops of the mountains were above the water.
Good News Bible (TEV)	The water kept going down, and on the first day of the tenth month the tops of the mountains appeared.
<i>The Message</i>	The water kept going down until the tenth month. On the first day of the tenth month the tops of the mountains came into view.
New Berkeley Version	...and gradually the waters kept lowering until on the first of the tenth month the mountain-tops were seen.
New Century Version	The water continued to go down so that by the first day of the tenth month the tops of the mountains could be seen.
New Living Translation	Two and a half months later [Hebrew On the first day of the tenth month; see 7:11 and note on 8:4.], as the waters continued to go down, other mountain peaks became visible.

Partially literal and partially paraphrased translations:

American English Bible	⁴ Well, the water levels kept dropping through the tenth month, ⁵ and on the first day of the tenth month, they could see the mountaintops. In order to make these passages match up, this is vv. 4 & 5 from the AEB.
Beck's American Translation	The waters got less and less till the 10 th month; on the first day of the 10 th month the tops of the mountains could be seen.
Christian Community Bible	The waters continued to recede until the tenth month. On the first day of the tenth month the mountaintops could be seen.
New American Bible	The waters continued to diminish until the tenth month, and on the first day of the tenth month the tops of the mountains appeared.
New Jerusalem Bible	The waters gradually fell until the tenth month when, on the first day of the tenth month, the mountain tops appeared.
Revised English Bible	The water continued to abate until the tenth month, and on the first day of the tenth month the tops of the mountains could be seen.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And still the waters went on falling, till on the first day of the tenth month the tops of the mountains were seen.
Ferar-Fenton Bible	...and the waters were retreating and subsiding until the tenth month. In the eleventh month, the tops of the hills appeared.

HCSB	The waters continued to recede until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were visible.
JPS (Tanakh—1985)	The waters went on diminishing until the tenth month; in the tenth month, on the first of the month, the tops of the mountains became visible.
Judaica Press Complete T.	And the waters constantly diminished until the tenth <i>month</i> ; in the tenth month, on the first of the month, the mountain peaks appeared.
New Advent Bible	And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.
NET Bible®	The waters kept on receding [Heb “the waters were going and lessening.” The perfect verb form הָיָה (hayah) is used as an auxiliary verb with the infinitive absolute נָסָה (khasor, “lessening”), while the infinitive absolute הָלַךְ (halokh) indicates continuous action.] until the tenth month. On the first day of the tenth month, the tops of the mountains became visible [Or “could be seen.”].
<i>The Scriptures</i> 1998	And the waters decreased steadily until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains became visible.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann’s Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the waters came to go and abate until the tenth month. In the eleventh month, on day one of the month, appear the heads of the mountains.
A Conservative Version	And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen.
English Standard Version	And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.
The Geneva Bible	And the waters decreased continually until the tenth month [Which was the month of December.]: in the tenth [month], on the first [day] of the month, were the tops of the mountains seen.
LTHB	And the waters were going and falling until the tenth month. In the tenth month, on the first of the month, the tops of the mountains were seen.
Modern KJV	And the waters decreased continually until the tenth <i>month</i> . And the tops of the mountains were seen in the tenth <i>month</i> on the first <i>day</i> of the month.
World English Bible	The waters receded continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen.

Young's Updated LT

And the waters have been going and becoming lacking till the tenth month; in the tenth [month], on the first of the month, appeared the heads of the mountains.

The gist of this verse:

Genesis 8:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Although the Hebrew begins nearly every phrase with a wâw consecutive or a wâw conjunction, it is not necessary that we do so in the English translation.			
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive absolute	Strong's #1980 (and #3212) BDB #229
When <i>water</i> is the subject, this can mean <i>to flow, to pour out</i> . When spoken of a lifestyle or a manner of life, <i>to walk</i> can be understood <i>to live, to follow a particular lifestyle or manner of life; to follow [in one's footsteps]</i> . This verb can also mean <i>to go away, to vanish; to go on, to go forward; to add to something [making it go forward, so to speak]; to grow</i> .			
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ⁷			
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châçêr (חָסַר) [pronounced <i>khaw-SEHR</i>]	<i>to lack, to need, to be lacking, to be devoid [of anything], to be without; to decrease, to be lessened; to be wanting; to fail</i>	Qal infinitive absolute	Strong's #2637 BDB #341
'ad (דַּעַ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
'ăshîyrîy (יְרִישֵׁעַ) [pronounced <i>guh-shee-REE</i>]	<i>tenth</i>	masculine singular, numeral ordinal; with the definite article	Strong's #6224 BDB #798

⁷ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Translation: The waters are going and returning until the tenth month.

There seems to be this constant ebb and flow of the waters, as they continue going down, most of them disappearing into the earth. Although the wording here can suggest that the waters have stopped receding; this can simply be a marker of time. So, in the tenth month, the waters continue to ebb and flow, always going down.

Genesis 8:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿāshîyrîy (אִישִׁירִי) [pronounced ʿuh-shee-REE]	<i>tenth</i>	masculine singular, numeral ordinal; with the definite article	Strong's #6224 BDB #798
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
râʾâh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person plural, Niphal perfect	Strong's #7200 BDB #906
râʾshîym (רִאשִׁימ) [pronounced raw-SHEEM]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural construct	Strong's #7218 BDB #910
har (הַר) [pronounced har]	<i>mountains, hills</i>	masculine plural noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: On the first day of the tenth month, the tops of mountains are seen.

This is an interesting statement, as the people are all inside the ark and Noah will open up a window 40 days hence. What is possibly the case is, Jesus, the revealed member of the Trinity, was able to see mountains at this point, and it became a part of the narrative. In the alternative, there were ways to see outside—just barely—and those inside were able to see mountains off in the distance.

Or, even a simpler solution. In the next verse, Noah opens a window which he made. Noah may have designed this window so that he could remove it at will. So he removes it when the ark suddenly stops moving, and mountains can be seen.

Became visible is the Hebrew word for *to see*, but it is in the Niphal perfect, which is the passive voice, completed action. They looked out of the ark and suddenly, there they were; some other mountains. Where they were, there was still no area of land to walk upon, since it was only the tops of these mountains which had become visible to them. Due to the receding water and to the decrease of some of the fog, these mountains had become visible to the inhabitants of the ark. In reading this, this makes me think that this was a diary kept by Noah (I should say a record or a ship's log) in which Noah recorded the events. It reads as though he would write one or two lines, tend to the animals on board, and then, a few days later (or even months later) add a few lines. This might account for many of the things being said twice. Noah was very impressed by the behavior of the animals and how they wandered up the ark ramp in twos, so he mentions this twice and alludes to it a third time. The tremendous rain is also mentioned twice and alluded to a couple of times.

It is not necessary for the ark to be caught on the highest peaks of the mountains of Ararat. So, it is possible that the mountains which could be seen are those of Ararat (although the mountains that can be seen are not named in this narrative).

Gen 8:5 And the waters decreased continually until the tenth *month*. And the tops of the mountains were seen in the tenth *month* on the first *day* of the month.

Genesis 8:5 The waters are going and returning until the tenth month. On the first day of the tenth month, the tops of mountains are seen. (Kukis mostly literal translation)

Genesis 8:5 The waters continued to ebb and flow until the tenth month. On the first day of the tenth month, the tops of mountains could be seen. (Kukis paraphrase)

Dry land could be observed in several places 240 days after the rain began. Since Noah's ark is now caught on a mountain, he then has a place of reference. He can tell that he has stopped moving; they can look outside—something which I am sure that they did every single morning—to see anything off in the distance. At day 240, they get up, look out, and they can see mountain tops off in the distance.

Because the ark has stopped upon a mountain, and now, Noah can look out and see other mountains, this tells us that Noah is in a mountain range.

In the next verse, Noah is going to open a window, so how does he see mountains in this verse? What appears to be the case is, Noah built a roof for the ark and it came down to being within 18 inches from the top of the ark (Genesis 6:16). This would have been an opening around the ark, which would have provided ventilation. They certainly could have affixed a ladder to the side of the ark so that they could climb up and look out through this opening.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Noah Sends Out Birds to Check for a Drying Earth

And so he is from an end of forty a day and so opens Noah a window of the ark which he had made.

Genesis
8:6

And it is at the end of forty days that Noah opens a window of the ark which he had made.

And it comes to pass 40 days later that Noah opened the window of the ark, the window which he had constructed.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And it was at the end of forty days, and Noah opened the aperture of the ark which he had made.
Latin Vulgate	And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven.
Masoretic Text (Hebrew)	And so he is from an end of forty a day and so opens Noah a window of the ark which he had made.
Peshitta (Syriac)	And it came to pass at the end of forty days that Noah opened the window of the ark which he had made.
Septuagint (Greek)	And it came to pass after forty days, that Noah opened the window of the ark which he had made.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Forty days later Noah opened a window to send out a raven, but it kept flying around until the water had dried up. This appears to have compiled vv.6–7.
Easy English	After 40 days, Noah opened the window. That is, the window of the *ark that he had made.
Easy-to-Read Version	Forty days later, Noah opened the window he had made in the boat.
Good News Bible (TEV)	After forty days Noah opened a window ⁷ and sent out a raven.
<i>The Message</i>	After forty days Noah opened the window that he had built into the ship.
New Berkeley Version	After another forty days Noah opened the window he had made in the ark ⁷ and released a raven... A portion of v. 7 is included for context.
New Life Bible	At the end of forty days, Noah opened the window of the large boat which he had made.
New Living Translation	After another forty days, Noah opened the window he had made in the boat...

Partially literal and partially paraphrased translations:

American English Bible	Then after forty days, Noah opened the window that he had made in the chest,...
Beck's American Translation	After 40 days Noah opened the window he made in the ark, ⁷ and he let a crow fly out. A portion of v. 7 was added for context.
Christian Community Bible	At the end of the forty days Noah opened the window of the ark that he had built ⁷ and let the raven out. A portion of v. 7 was added for context.
<i>God's Word</i> TM	After 40 more days Noah opened the window he had made in the ship...
New American Bible	At the end of forty days Noah opened the hatch of the ark that he had made, ...
New Simplified Bible	After forty days Noah opened the window he constructed in the ark.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	In the end of forty days, Noah had opened the window of the box which he made.. Then, after forty days, through the open window of the ark which he had made, ⁷ Noah sent out a raven, which went this way and that till the waters were gone from the earth. V. 7 was included for context.
JPS (Tanakh—1985)	At the end of forty days, Noah opened the window of the ark that he had made ⁷ and sent out the raven; it went to and fro until the waters had dried up from the earth. V. 7 was included for context.
New Advent Bible	And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven. The NAB places a portion of v. 7 with v. 6.

NET Bible®	At the end of forty days [The introductory verbal form וַיְהִי (vayyhi), traditionally rendered “and it came to pass,” serves as a temporal indicator and has not been translated here.], Noah opened the window he had made in the ark [Heb "opened the window in the ark which he had made." The perfect tense ("had made") refers to action preceding the opening of the window, and is therefore rendered as a past perfect. Since in English "had made" could refer to either the ark or the window, the order of the phrases was reversed in the translation to clarify that the window is the referent.]...
New Heart English Bible	It happened at the end of forty days, that Noah opened the window of the ship which he had made, ...

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	At the end of [another] forty days Noah opened a window of the ark which he had made... The Amplified Bible rarely continues one verse into another.
Concordant Literal Version	And it is coming, at the end of forty days, that opening is Noah a porthole of the ark which he had made...
NASB	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,...
World English Bible	It happened at the end of forty days, that Noah opened the window of the ark which he had made,...
Young's Updated LT	And it comes to pass, at the end of forty days, that Noah opens the window of the ark which he made.

The gist of this verse:

Genesis 8:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 8:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qêts (קֵץ) [pronounced kayts]	<i>end [usually of time]; end [of space]</i>	masculine singular construct	Strong's #7093 BDB #893
'ar ^e bâ'ym (מֵעֶבְרָא) [pronounced ar ^e -BAW-GEEM]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Translation: [And it is at the end of forty days...](#)

Noah, or one of his sons, are recording the important incidents which take place while they are in the ark. So, 40 days pass since the ark has come to a halt in the mountains of Ararat.

Genesis 8:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâthach (פָּתַח) [pronounced paw-THAHKH]	<i>to open, to open up; to let loose [as in, to draw (a sword)]; to begin, to lead in</i>	3 rd person masculine singular, Qal imperfect	Strong's #6605 BDB #834 (& #836)
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
challôwn (חַלּוֹן) [pronounced khal-LOWN]	<i>window</i>	masculine singular construct	Strong's #2474 BDB #319

This is the first occurrence of this word in the Bible.

Genesis 8:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
têbâh (תֵּבַח) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'āsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: ...that Noah opens a window of the ark which he had made.

This window that Noah constructed could have been made when he made the ark itself. It could have been added after the rain stopped.

There is not a window as we envision one in the Ark. This would have been an opening, and this tells us two things: (1) there were no alternative ways for Noah and company to look out into the world; and (2) if this is a specific opening which is made, then that is going to limit Noah's vision. That is, he cannot look 360° out about the ark. This is going to help to explain why he is sending birds out.

It is likely that this "window" is an opening of, say 3'x3', where boards can be removed and then put back. Given that Noah puts out his hand to bring in the dove and raven, and it possible that this opening is even smaller—say 1'x1'.

Gen 8:6 And it happened, at the end of forty days Noah opens the window of the ark which he had made.

Genesis 8:6 **And it is at the end of forty days that Noah opens a window of the ark which he had made.** (Kukis mostly literal translation)

Genesis 8:6 **And it comes to pass 40 days later that Noah opened the window of the ark, the window which he had constructed.** (Kukis paraphrase)

Whereas, the word sometimes translated *window* back in Genesis 6:16 has a meaning which is uncertain, here, the phrase *Noah opens the window of the ark* is not in dispute as to the meanings of those words. Noah opens the window. Or, probably more accurately, he probably cut out a window (he probably had a window which was "boarded up" and sealed with pitch which he just needed to knock out).

This is 40 days after Noah was able to observe mountain tops from the ark, rather than 40 days after the flood began. This would take us to day 264. I will make a chart of the timeline in this lesson.

And so he sends a raven. And so he goes out, going and returning until dried up the waters from upon the earth.

Genesis
8:7

Then he sent out a raven, and the raven went out, going and returning while the waters dry from upon the earth.

Then Noah sent out a raven, and the raven went out, flying out and flying back, as the waters continued to dry from on the earth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he sent out a raven; and it went forth, going forth and returning, until the waters had dried from the earth.
Latin Vulgate	Which went forth and did not return, till the waters were dried up upon the earth.
Masoretic Text (Hebrew)	And so he sends a raven. And so he goes out, going and returning until dried up the waters from upon the earth.
Peshitta (Syriac)	And he sent forth a raven which went to and fro, but did not return until the waters were dried up from the face of the earth.
Septuagint (Greek)	And he sent forth a raven; and it went out, and did not return until the water was dried from off the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	He sent out a raven (a fairly large black bird). The raven continued to fly about until later, when the waters had gone. It flew about until the earth was dry.
Easy-to-Read Version	Then Noah sent out a raven. The raven flew from place to place until the ground was dry and the water was gone.
Good News Bible (TEV)	...and sent out a raven. It did not come back, but kept flying around until the water was completely gone.
<i>The Message</i>	He sent out a raven; it flew back and forth waiting for the floodwaters to dry up.
New Living Translation	...and released a raven. The bird flew back and forth until the floodwaters on the earth had dried up.

Partially literal and partially paraphrased translations:

Christian Community Bible	...and let the raven out. This went off and kept flying to and fro until the waters had dried up from the earth.
<i>God's Word</i> ™	...and sent out a raven. It kept flying back and forth until the water on the land had dried up.
New American Bible	...and he released a raven. It flew back and forth until the waters dried off from the earth. [8:7-12] In the eleventh tablet of the Gilgamesh Epic, Utnapishtim (the equivalent of Noah) released in succession a dove, a swallow, and a raven. When the raven did not return, Utnapishtim knew it was safe to leave the ark. The first century A.D. Roman author Pliny tells of Indian sailors who release birds in order to follow them toward land.
New Jerusalem Bible	...and released a raven, which flew back and forth as it waited for the waters to dry up on earth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	He sent a raven proceeding and returning until the waters dried from over the land. Noah sent out a raven, which went this way and that till the waters were gone from the earth.
Ferar-Fenton Bible	...and sent out a raven and it went, wandered and turned about until the waters dried away from off the earth.
NET Bible®	...and sent out a raven; it kept flying [Heb “and it went out, going out and returning.” The Hebrew verb יָצָא (yatsa’), translated here “flying,” is modified by two infinitives absolute indicating that the raven went back and forth. Heb “and it went out, going out and returning.”] back and forth until the waters had dried up on the earth.
NIV – UK	...and sent out a raven, and it kept flying back and forth until the water had dried up from the earth.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann’s Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

- Concordant Literal Version ...and sending out is he a raven to see if the waters are slight. And forth is it faring, to fare forth and not to return till the drying of the water off the land.
- English Standard Version ...and sent forth a raven. It went to and fro until the waters were dried up from the earth.
- LTHB And he sent out a raven, and it went out, going out and returning until the waters were dried up from off the earth.
- NASB ...and he sent out a raven, and it flew here and there [Lit went out, going and returning] until the water was dried up from the earth [Lit from upon].
- Syndein/Thieme And he sent out the raven. It went to and fro until the waters were dried up from off the earth. {Note: A raven is an unclean bird and it never returned. First warning to Noah the bodies of the dead are still floating on which the raven could feast. A picture of the ruler of the earth - Satan - feeding on the spiritually dead.}
- A Voice in the Wilderness And he sent out a raven, which kept going to and fro until the waters had dried up from off the earth.
- World English Bible ...and he sent forth a raven. It went back and forth, until the waters were dried up from off the earth.
- Young’s Updated LT And he sends forth the raven, and it goes out, going out and turning back till the drying of the waters from off the earth.

The gist of this verse:

Genesis 8:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (I) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253

Genesis 8:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel imperfect	Strong's #7971 BDB #1018
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ôwrêb (בְּרוֹע) [pronounced gôh-RAYB ^v]	<i>raven</i>	masculine singular noun	Strong's #6158 (= #6159) BDB #788

Translation: Then he sent out a raven,...

The first scout that Noah sends out is a raven.

Although it may seem, in the next few verses, as if Noah is releasing miscellaneous birds from his ship, what he is doing has a specified purpose in his own mind.

Genesis 8:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	Qal infinitive absolute	Strong's #3318 BDB #422
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	Qal infinitive absolute	Strong's #7725 BDB #996

Translation: ...and the raven went out, going and returning...

The raven goes out, but it keeps on flying out and then returning. No doubt, the bird enjoys the chance to fly again, but birds do have to land somewhere, and, at this point in time, the only place close enough to land on is either carrion in the waters or the ark itself. So the raven is flying away from and then returning to the ark.

Genesis 8:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘ad (עד) [pronounced <i>gahd</i>]	<i>while; until, so long as; even to; even that, so that</i>	conjunction	Strong's #5704 BDB #723
You may notice that this is a different set of meanings for ‘ad (עד) [pronounced <i>gahd</i>]. Here, it is being used as a conjunction, rather than as a preposition.			
yābēsh (יָבֵשׁ) [pronounced <i>yaw^B-VEYSH</i>]	<i>to be dry, to dry up, to wither</i>	Qal infinitive construct	Strong's #3001 BDB #386
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
‘erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...while the waters dry from upon the earth.

A similar phrase will be repeated 2 more times in this chapter. I do not know the reason for this to be repeated (there are slight changes in the words used).

Noah was aware that ravens eat carrion (after the fall, animals changed their behavior, and some became carnivorous). Noah was aware of this and knew that ravens likes dead and decaying meat (it would have been preserved to some degree, being in salt water). So he sends the raven out there to eat its fill, and the raven flies about going from body to body eating it and then flying off. Probably, the raven returned to the ship from time to time as well, landing on top of it. It would be against the animal's nature to necessarily go back into the ark where it could not fly.

So, you may be thinking, how did Noah know this? Did he watch Animal Planet? Did he google *raven food*? Recall that, for 120 years, Noah did 3 things: (1) he proclaimed the gospel of God, which included the impending judgment of man; (2) he built an ark; and (3) Noah (or some combination of his sons) gathered animals and had to learn their disposition and their eating habits, as they were going to keep these animals alive on the ark during

the time of the flood. Therefore, they had to know what animals ate. They had to find food that particularly was pleasant to their animals as, under these circumstances, the animals would have been quite disturbed, first at being cooped up and secondly at the sound of the waters and movement of the ark in the raging waters.

However, as we know in retrospect, there was nothing which has died recently. So we don't have bodies floating all over. All of the carrion would have died 150 days ago, although not rotting away completely yet because of the salt water.

Gen 8:7 And he sent forth a raven, and it went out, going out and returning until the waters were dried up from off the earth.

Genesis 8:7 Then he sent out a raven, and the raven went out, going and returning while the waters dry from upon the earth. (Kukis mostly literal translation)

Genesis 8:7 Then Noah sent out a raven, and the raven went out, flying out and flying back, as the waters continued to dry from on the earth. (Kukis paraphrase)

The raven appears to have been sent out on several occasions (the verb *to send forth* is in the imperfect tense), to locate any dry ground. If the raven returns to the ark, then it was unable to find any ground to land upon. If he does not return, Noah would assume that somewhere, out there, is ground.

We have black ravens here in Texas, and they will eat just about anything, and if there is a dead animal carcass on the road, ravens will pick away at it, moving aside on occasion for cars which speed by.

This particular raven seems to be fairly domesticated, probably flying out to feast on floating carrion and then returning to the ark.

Vv. 6–7 appear to be one verse, and together, are translated: **At the end of forty days Noah opened the window of the ark that he had made and sent forth a raven. It went to and fro until the waters were dried up from the earth (ESV). Or: After 40 more days Noah opened the window he had made in the ship and sent out a raven. It kept flying back and forth until the water on the land had dried up (God's Word™).**

And so he sends a dove from with him to see whether diminished the waters from upon faces of the ground.

Genesis
8:8

Noah [lit., he] then sent a dove from with him to see whether the waters had diminished from upon the surface of the ground.

Noah then sent a dove out to see if the waters had begun to go down from the surface of the ground.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he sent forth a house-dove from being with him, to see whether the waters were lightened from off the faces of the earth.
Latin Vulgate	He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.
Masoretic Text (Hebrew)	And so he sends a dove from with him to see whether diminished the waters from upon faces of the ground.
Peshitta (Syriac)	Then he sent forth a dove from the ark, to see if the waters had abated from the face of the ground;
Septuagint (Greek)	And he sent a dove after it, to see if the water had ceased from off the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Then he sent out a dove to see if the waters on all of the fertile land had subsided,...
Contemporary English V.	Noah wanted to find out if the water had gone down, and he sent out a dove.
Easy English	Then Noah sent out a *dove. Noah needed to know whether the waters had gone down. He needed to know whether the earth was dry.
Easy-to-Read Version	Noah also sent out a dove. Noah wanted the dove to find dry ground. He wanted to know if water still covered the earth.
Good News Bible (TEV)	Meanwhile, Noah sent out a dove to see if the water had gone down,...
<i>The Message</i>	Then he sent a dove to check on the flood conditions,...
New Berkeley Version	He also released a dove to find out how well the waters had drained from the ground-surface; ⁹ but as the dove found no roost to put her foot-sole [The raven, of the crow family, preferred to be alone; the dove, of a more social nature, preferred shelter and company.] on, she came back to him into the ark; for there was water all over the earth; so he put out his hand, caught her and draw her back to him into the ark. Vv. 8–9 are given together for context.
New Living Translation	He also released a dove to see if the water had receded and it could find dry ground.

Partially literal and partially paraphrased translations:

American English Bible	And after that, he sent out a dove, to see if the earth was still flooded.
Beck's American Translation	Meanwhile he let a pigeon fly away to find out if the waters on the ground had gone down.
<i>God's Word</i> TM	Next, he sent out a dove to see if the water was gone from the surface of the ground.
New American Bible	Then he released a dove, to see if the waters had lessened on the earth.
Revised English Bible	Then Noah sent out a dove to see whether the water or the earth had subsided.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He sent a dove from him to see the curse of the waters over the face of the earth.
Ferar-Fenton Bible	Afterwards, he sent out a dove from him, to see if the waters had lessened from the surface of the field;...
HCSB	Then he sent out a dove to see whether the water on the earth's surface had gone down,...
NET Bible®	Then Noah [Heb "he"; the referent (Noah) has been specified in the translation for clarity.] sent out a dove [The Hebrew text adds "from him." This has not been translated for stylistic reasons, because it is redundant in English.] to see if the waters had receded [The Hebrew verb קָלַל (qalal) normally means "to be light, to be slight"; it refers here to the waters receding.] from the surface of the ground.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

- Kretzmann's Commentary .
- Lexham English Bible .
- Translation for Translators .
- The Voice .

Literal, almost word-for-word, renderings:

- The Amplified Bible* Then he sent forth a dove to see if the waters had decreased from the surface of the ground.
- Concordant Literal Version And sending out is he a dove from him after it, to see if the waters are slight over the surface of the ground.
- Darby Translation And he sent out the dove from him, to see if the waters had become low on the ground.
- English Standard Version Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground.
- LTHB He also sent out from him the dove, to see if the waters had gone down from off the face of the earth.
- A Voice in the Wilderness He also sent out from himself a dove, to see if the waters had receded from off the face of the ground.
- World English Bible He sent forth a dove from him, to see if the waters were abated from off the surface of the ground,...
- Young's Updated LT And he sends forth the dove from him to see whether the waters have been lightened from off the face of the ground.

The gist of this verse: A dove is sent out to see if the waters have gone down.

Genesis 8:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]	3 rd person masculine singular, Piel imperfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yônâh (יֹנִי) [pronounced yoh-NAW]	dove, pigeon	feminine singular noun with the definite article	Strong's #3123 BDB #401
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577

Genesis 8:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Together, min 'êth mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

Translation: Noah [lit., he] then sent a dove from with him...

The dove is sent out, as its behavior is going to be different from that of the raven. That bird would land on carrion in the midst of an ocean. However, the dove is going to be far more comfortable in a tree or on dry land. It will not land on a rotting body floating in the ocean.

There is an opening around the ark so that Noah and his family can see out. However, the animals are kept in their various rooms. In the bird room, or in a room adjacent to them, Noah had built a window, which he did under God's direction or due to foresight. When Noah *opened* the window and *sent* out the bird, these verbs were both in the imperfect tense, indicating that these are successive actions. However, when he *built* the window, this is in the perfect tense, meaning it was a completed action, like from the past.

Genesis 8:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
qâlal (לָלַל) [pronounced kaw-LAL]	❶ <i>to be diminished</i> (note the passive meaning); ❷ <i>to be despised, to be contemned</i> (again, a passive meaning); ❸ <i>to be light, to be trifling, to be of little account</i> ; ❹ <i>to be swift, to be fleet</i> ; ❺ <i>to be lightly esteemed</i>	3 rd person plural, Qal perfect	Strong's #7043 BDB #886
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Genesis 8:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Gesenius suggests that this means <i>in front of a thing; before a thing</i> . However, various translators rendered this as <i>from upon the face [surface] of, from the face [surface] of, on, from over</i> .			
‘ădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...to see whether the waters had diminished from upon the surface of the ground.

If the dove stays gone, that means that there is dry ground for the dove to land upon.

Genesis 8:8 Noah [lit., *he*] then sent a dove from with him to see whether the waters had diminished from upon the surface of the ground. (Kukis mostly literal translation)

Genesis 8:8 Noah then sent a dove out to see if the waters had begun to go down from the surface of the ground. (Kukis paraphrase)

And has not found the dove rest for a sole of her foot and so she returns unto him unto the ark,, for the waters [are] upon faces of all of the earth. And he sends forth his hand and so he takes her. And so he brings her unto him unto the ark.

Genesis 8:9

However [literally, *and*], the dove has not found rest for the sole of her foot so she returned to him to the ark, for the waters [are still] upon the surface of all the earth. So Noah [lit, *he*] reaches out his hand and he takes her, and brings her to him into the ark.

But the dove did not find any rest for the sole of her foot, so she returned to Noah in the ark, for the waters were still on the surface of the earth. Therefore, Noah reached out his hand and took the dove into the ark with him.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the dove found no rest for the sole of the foot, and returned unto him to the ark; and he knew that the waters were (yet) upon the face of all the earth. And he reached out his hand, and took and brought her unto him into the ark.
Latin Vulgate	But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.
Masoretic Text (Hebrew)	And has not found the dove rest for a sole of her foot and so she returns unto him unto the ark,, for the waters [are] upon faces of all of the earth. And he sends forth his hand and so he takes her. And so he brings her unto him unto the ark.
Peshitta (Syriac)	But the dove found no resting place for her foot, and she returned to him in the ark, for the waters were still on the face of the whole earth. Then he put forth his hand, and took her, and brought her into the ark with him.
Septuagint (Greek)	And the dove, not having found rest for her feet, returned to him into the ark, because the water was upon all the face of the earth, and he stretched out his hand and took her in, and brought her to himself into the ark.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Deep water was still everywhere, and the dove could not find a place to land. So it flew back to the boat. Noah held out his hand and helped it back in.
Easy English	However, the *dove did not find any dry place to settle on. It came back to the *ark because the waters still covered all the earth. Noah put out his hand and he brought the *dove back into the *ark.
Easy-to-Read Version	The dove could not find a place to rest because water still covered the earth, so the dove came back to the boat. Noah reached out his hand and caught the dove and brought it back into the boat.
Good News Bible (TEV)	...but since the water still covered all the land, the dove did not find a place to light. It flew back to the boat, and Noah reached out and took it in.
<i>The Message</i>	...but it couldn't even find a place to perch--water still covered the Earth. Noah reached out and caught it, brought it back into the ship.
New Century Version	The dove could not find a place to land because water still covered the earth, so it came back to the boat. Noah reached out his hand and took the bird and brought it back into the boat.

Partially literal and partially paraphrased translations:

American English Bible	But the dove couldn't find a place to rest its feet, because the water was still covering all the ground, and it returned to the chest. So [Noah] stuck out his hand and took [the dove], and brought it to him, back into the chest.
Beck's American Translation	But when the pigeon couldn't find a place to set her foot because there was water all over the earth, she came back to him to the ark, and he put out his hand and took her back into the ark with him.
<i>God's Word</i> ™	The dove couldn't find a place to land because the water was still all over the earth. So it came back to Noah in the ship. He reached out and brought the dove back into the ship.
New American Bible	But the dove could find no place to perch, and it returned to him in the ark, for there was water over all the earth. Putting out his hand, he caught the dove and drew it back to him inside the ark.
NIRV	But the dove couldn't find any place to put its feet down. There was still water over the whole surface of the earth. So the dove returned to Noah in the ark. Noah reached out his hand and took the dove in. He brought it back to himself in the ark.

New Simplified Bible	The dove, however, could find no place to set its feet because there was water over all the surface of the earth. It returned to Noah in the ark. He reached out his hand and held the dove and brought it back to himself in the ark.
Revised English Bible	But the dove found no place when she could settle because all the earth was under water, and so she came back to him in the ark. Noah reached out and caught her, and brought her into the ark.
Today's NIV	But the dove could find nowhere to perch because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But the dove found no oasis for the sole of its foot, and returned to him into the box when the waters were over the face of all the land. He sent his hand, and took it and brought it to him into the box.
Bible in Basic English	But the dove saw no resting-place for her foot, and came back to the ark, for the waters were still over all the earth; and he put out his hand, and took her into the ark.
Complete Jewish Bible	But the dove found no place for her feet to rest, so she returned to him in the ark, because the water still covered the whole earth. He put out his hand, took her and brought her in to him in the ark.
JPS (Tanakh—1985)	But the dove could not find a resting place for its foot, and returned to him to the ark, for there was water over all the earth. So putting out his hand, he took it into the ark with him.
NET Bible®	The dove could not find a resting place for its feet because water still covered [The words "still covered" is supplied in the translation for stylistic reasons.] the surface of the entire earth, and so it returned to Noah [Heb "him"; the referent (Noah) has been specified in the translation for clarity.] in the ark. He stretched out his hand, took the dove [Heb "it"; the referent (the dove) has been specified in the translation for clarity.], and brought it back into the ark [Heb "and he brought it to himself to the ark."].

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible	But the dove found no resting-place on which to roost, and she returned to him to the ark, for the waters were [yet] on the face of the whole land. So he put forth his hand and drew her to him into the ark.
Concordant Literal Version	Yet not find does the dove a resting place for the sole of her foot, and she is returning to him to the ark, for the water is on the surface of the entire earth. And stretching forth is he his hand and taking her, and is bringing her to him into the ark.
Context Group Version	...but the dove found no rest for the sole of her foot, and she returned to him to the ark; for the waters were on the face of the entire land { or earth }: and he stretched out his hand, and took her, and brought her in to him into the ark.
The Geneva Bible	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. The raven flew to and fro, resting on the ark, but did not come into it, unlike the dove that was taken in.
Syndein/Thieme	But the dove could not find a resting place for its foot, and returned to him to the ark, for there was water over all the earth. So putting out his hand, he took it into the ark with him. {Note: The dove will not eat or even light on the dead so it returned to the ark not having found dry land. The dove is a picture of the Old Testament ministry of God the Holy Spirit - looking for people 'dry and clean'.}
World English Bible	...but the dove found no place to rest her foot, and she returned to him into the ark; for the waters were on the surface of the whole earth. He put forth his hand, and took her, and brought her to him into the ark.
Young's Updated LT	And the dove has not found rest for the sole of her foot, and she turns back unto him, unto the ark, for waters are on the face of all the earth, and he puts out his hand, and takes her, and brings her in unto him, unto the ark.

The gist of this verse: There was no land for the dove to light upon, so it returns to Noah in the ark.

Genesis 8:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person feminine singular, Qal perfect	Strong's #4672 BDB #592
yônâh (יוני) [pronounced <i>yoh-NAW</i>]	<i>dove, pigeon</i>	feminine singular noun with the definite article	Strong's #3123 BDB #401
mânôwach (מנוח) [pronounced <i>maw-NOH-wakh</i>]	<i>rest, a condition or state of rest, a place of rest</i>	masculine singular noun	Strong's #4494 BDB #629
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
kaph (כף) [pronounced <i>kaf</i>]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496

Genesis 8:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
These nouns are tied together because of the fact that they are concave.			
regel (רֶגֶל) [pronounced REH-ge]l	foot, feet	feminine dual noun with the 3 rd person feminine singular suffix	Strong's #7272 BDB #919

Translation: *However* [literally, *and*], *the dove has not found rest for the sole of her foot...*

Doves want something to land upon: the ground or a bush. About the only thing there was out there would be bodies of animals and half humans floating and these would have been almost thoroughly rotted, as they would have actually died almost a full year ago.

Genesis 8:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person feminine singular, Qal imperfect	Strong's #7725 BDB #996
'el (אֶל) [pronounced eh]l	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'el (אֶל) [pronounced eh]l	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
têbâh (תֵּבַחַת) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: *...so she returned to him to the ark,...*

Without any land out there, the dove has to return to the ark.

Genesis 8:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Genesis 8:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565
‘al (עַל) [pronounced ‘ah/]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵי) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ‘al and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i> .			
kôl (כֹּל) [pronounced koh/]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
’erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...for the waters [are still] upon the surface of all the earth.

Nowhere around the ark was there any dry land. The ark was caught up on the mountains of Ararat, but recall that it is 3 stories high. Therefore, it can be caught and for there still to be a great deal of water all around.

Genesis 8:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	hand; figuratively for strength, power, control	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

Translation: So Noah [lit, he] reaches out his hand...

These birds have been domesticated and they were quite use to Noah and his family. Therefore, landing on his hand would have been a normal thing for them.

Genesis 8:9e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix	Strong's #3947 BDB #542

Translation: ...and he takes her...

Then Noah puts both hands on the bird to hold onto her.

Genesis 8:9f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
'êth (אֵת) [pronounced ayth]	<i>him; untranslated mark of a direct object; occasionally to, toward</i>	affixed to a 3 rd person feminine singular suffix	Strong's #853 BDB #84
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
têbâh (הַבַּיִת) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: ...and brings her to him into the ark.

Then Noah pulls the bird into the ark with him. It is this verse which makes it appear that the “window” is not very large.

Genesis 8:9 **However** [literally, *and*], the dove has not found rest for the sole of her foot so she returned to him to the ark, for the waters [are still] upon the surface of all the earth. So Noah [lit, *he*] reaches out his hand and he takes her, and brings her to him into the ark. (Kukis mostly literal translation)

Genesis 8:9 But the dove did not find any rest for the sole of her foot, so she returned to Noah in the ark, for the waters were still on the surface of the earth. Therefore, Noah reached out his hand and took the dove into the ark with him. (Kukis paraphrase)

Gen 8:8–9 He also sent forth a dove from him, to see if the waters had gone down from off the face of the earth. But the dove found no rest for the sole of her foot. And she returned to him into the ark, for the waters were on the face of the whole earth. Then he put out his hand and took her, and pulled her in to him into the ark.

This is apparently day 264, over 200 days after the rain had stopped and the water had been subsiding for months. From the ventilation opening, Noah was able to see mountain tops, but these birds—particularly the doves—needed some kind of tree or bush upon which to perch. A raven is more comfortable with being on the ground whereas a dove prefers to have something above the ground upon which to perch.

Noah, having probably raised and kept these animals in an animal preserve, was quite familiar with the peculiarities of these birds, and he had a reasonable idea as to how they would react to the world out there.

And so he waited [confidently] [see the Hebrew exegesis] again seven day another and so he adds to send out the dove from the ark.

Genesis
8:10

He then waited [confidently] again another seven days, and he again sent out the dove from the ark.

Noah then waited another seven dayd and sent out the dove again from the ark.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he prolonged (waited) yet seven days, and again he sent the dove from the ark.
Jerusalem targum	And he began to number, and again he sent the dove from the ark.
Latin Vulgate	And having waited yet seven other days, he again sent forth the dove out of the ark.
Masoretic Text (Hebrew)	And so he waited [confidently] [see the Hebrew exegesis] again seven day another and so he adds to send out the dove from the ark.
Peshitta (Syriac)	And he waited yet another seven days; and again he sent forth the dove out of the ark.
Septuagint (Greek)	And waiting yet another seven days, he again sent forth the dove from the ark.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Seven days later Noah sent the dove out again.
Easy English	Noah waited for 7 more days and then again he sent out the *dove from the *ark.
Easy-to-Read Version	After seven days, Noah again sent out the dove.
Good News Bible (TEV)	He waited another seven days and sent out the dove again.
New Berkeley Version	After waiting seven days more, he again sent the dove from the ark ¹¹ and about twilight she dove returned, and look, there was a freshly plucked olive-leaf in her beak. Then Noah knew that the waters were draining off the earth. Vv. 10–11 are provided for context.

Partially literal and partially paraphrased translations:

American English Bible	After that, he waited another week, and then he sent the dove out from the chest once again.
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Beck’s American Translation *After waiting another 7 days, he again let the pigeon fly out of the ark.
God’s Word™ He waited seven more days and again sent the dove out of the ship.*
New Jerusalem Bible *After waiting seven more days, he again released the dove from the ark.*
Revised English Bible *He waited seven days more and again sent out the dove from the ark.*

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear *In seven more days and he sent yet another dove he relied on from the box.*
Bible in Basic English *And after waiting another seven days, he sent the dove out again;...*
Ferar-Fenton Bible *He then waited seven days longer, and again sent out the dove from the Ark.*
New Advent Bible *And having waited yet seven other days, he again sent forth the dove out of the ark.*

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann’s Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version *And waiting is he further another seven days. And proceeding is he to send out the dove from the ark.*
English Standard Version *He waited another seven days, and again he sent forth the dove out of the ark.*
Hebrew Names Version *He stayed yet another seven days; and again he sent forth the dove out of the teivah.*
World English Bible *He stayed yet another seven days; and again he sent forth the dove out of the ark.*
Young’s Updated LT *And he stays yet other seven days, and adds to send forth the dove from the ark.*

The gist of this verse: Noah waits 7 more days and the dove is sent out from the ark once again

Genesis 8:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
chûwl (חָוַל) [pronounced khool]	<i>to turn, to turn around, to be twisted</i>	3 rd person masculine singular, Qal imperfect	Strong’s #2342 BDB #296

Genesis 8:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
It is believed that this verb is actually some form of...			
yâchal (יָחַל) [pronounced yaw-KHAHL]	<i>to cause to hope; to expect, to wait for, to have trust and confidence in, to hope in, to trust in, to place confidence in</i>	3 rd person masculine singular, Piel imperfect	Strong's #3176 BDB #403
ôwd (וּוּד) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i>	adverb	Strong's #5750 BDB #728
shib ^{ec} âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
'achêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, next; other as well as foreign, alien, strange</i>	masculine plural adjective/substantive	Strong's #312 BDB #29

Translation: He then waited [confidently] again another seven days,...

There is some problem with the text above. Noah is certain that he will soon see land.

Genesis 8:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct	Strong's #7971 BDB #1018
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yônâh (יוֹנִי) [pronounced yoh-NAW]	dove, pigeon	feminine singular noun with the definite article	Strong's #3123 BDB #401

Genesis 8:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
têbâh (תֵּבַחַת) [pronounced <i>tay^h-VAW</i>]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: ...and he again sent out the dove from the ark.

Noah again sends the dove out from the ark.

Genesis 8:10 He then waited [confidently] again another seven days, and he again sent out the dove from the ark. (Kukis mostly literal translation)

Genesis 8:10 Noah then waited another seven dayd and sent out the dove again from the ark. (Kukis paraphrase)

And so comes in unto him the dove in a time of evening, and, behold, a leaf of the olive [tree] freshly plucked in her mouth. And so knows Noah that had been diminished the waters from upon the earth.

Genesis 8:11

The dove came in to him at the evening time and, observe, [there was] a freshly-plucked olive leaf in her beak. Therefore, Noah knew that the waters diminished from off the earth.

Then the dove came back to him in the evening, and Noah saw that there was a freshly-plucked olive leaf in her beak. Therefore, Noah concluded that the waters were finally starting to recede.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the dove came to him at the evening time, and, behold, a leaf of olive <u>gathered</u> , broken off, she brought in her mouth, and which she had taken from the Mount of the Meshiha. And Noah understood that the waters had lightened from being on the earth.
Latin Vulgate	And <u>she</u> came to him in the evening carrying a <u>bough</u> of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were <u>ceased</u> upon the earth.
Masoretic Text (Hebrew)	And so comes in unto him the dove in a time of evening, and, behold, a leaf of the olive [tree] freshly plucked in her mouth. And so knows Noah that had been diminished the waters from upon the earth.
Peshitta (Syriac)	And the dove came back to him in the evening; and, lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters had subsided from off the earth.
Septuagint (Greek)	And the dove returned to him in the evening, and had a leaf of olive, a <u>sprig</u> in her mouth; and Noah knew that the water had <u>ceased</u> from off the earth.

Significant differences: The *dove* is not named in the Latin in the first phrase. The word *gathered* in the targum does not make sense to me. A *bough* is in the English translation from the Latin (and *sprig* in the Greek), but not in the Hebrew.

The final phrase does not have the word for *ceased* in the Hebrew, as the English translation from the Greek and Latin suggest.

Thought-for-thought translations; paraphrases:

Common English Bible	The dove came back to him in the evening, grasping a torn olive leaf in its beak. Then Noah knew that the waters were subsiding from the earth.
Contemporary English V.	It returned in the evening, holding in its beak a green leaf from an olive tree. Noah knew that the water was finally going down.
Easy English	The *dove came back to Noah in the evening. It had a fresh leaf in its mouth. It had picked the leaf from an *olive tree. Then Noah knew that the waters had gone down from the earth.
Easy-to-Read Version	And that afternoon the dove came back to Noah. The dove had a fresh olive leaf in its mouth. This was a sign to show Noah that there was dry ground on the earth.
New Century Versionand that evening it came back to him with a fresh olive leaf in its mouth. Then Noah knew that the ground was almost dry.
New Life Bible	The dove returned to him in the evening. In her mouth was an olive leaf that had just been picked. So Noah knew that the water had gone from the earth.
New Living Translation	This time the dove returned to him in the evening with a fresh olive leaf in its beak. Then Noah knew that the floodwaters were almost gone.

Partially literal and partially paraphrased translations:

American English Bible	Then that evening, the dove returned to him with a stem and leaf from an olive tree in its beak. That's when Noah knew [for sure] that the water had left the ground.
Beck's American Translation	The pigeon came to him toward evening, and there in her beak was the fresh-plucked leaf of an olive tree! Then Noah knew the waters had gone down on the earth.
God's Word™	The dove came to him in the evening, and in its beak was a freshly plucked olive leaf. Then Noah knew that the water was gone from the earth.
New American Bible	In the evening the dove came back to him, and there in its bill was a plucked-off olive leaf! So Noah knew that the waters had diminished on the earth.
New Jerusalem Bible	In the evening, the dove came back to him and there in its beak was a freshly-picked olive leaf! So Noah realised that the waters were receding from the earth.
Revised English Bible	She came back to him towards evening with a freshly plucked olive leaf in her beak. Noah knew then that the water had subsided from the earth's surface.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The dove came to him in the evening period. Behold, in its mouth--mangled olive foliage! Noah knew that the waters from above cursed the land..
Bible in Basic English	And the dove came back at evening, and in her mouth was an olive-leaf broken off: so Noah was certain that the waters had gone down on the earth.
Complete Jewish Bible	The dove came in to him in the evening, and there in her mouth was a freshly plucked olive leaf, so Noah knew that the water had cleared from the earth.
Ferar-Fenton Bible	And the dove returning at dusk, carried in her mouth an olive-leaf which had been broken off. So Noah then knew that the waters were off the earth.
HCSB	When the dove came to him at evening, there was a plucked olive leaf in her beak. So Noah knew that the water on the earth's surface had gone down.
JPS (Tanakh—1985)	The dove came back to him toward evening, and there in its bill was a plucked-off olive leaf! Then Noah knew that the waters had decreased on the earth.
Judaica Press Complete T.	And the dove returned to him at eventide, and behold it had plucked an olive leaf in its mouth; so Noah knew that the water had abated from upon the earth.

New Advent Bible	And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth.
NET Bible®	When [The clause introduced by vav (ו) consecutive is translated as a temporal clause subordinated to the following clause.] the dove returned to him in the evening, there was [The deictic particle הִנֵּה (hinneh) draws attention to the olive leaf. It invites readers to enter into the story, as it were, and look at the olive leaf with their own eyes.] a freshly plucked olive leaf in its beak! Noah knew that the waters had receded from the earth.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the dove came back to him in the evening, and behold, in her mouth was a newly sprouted <i>and</i> freshly plucked olive leaf! So Noah knew that the waters had subsided from the land.
Concordant Literal Version	And coming is the dove to him at eventide, and behold! A torn-off olive leaf is in its beak! And knowing is Noah that the waters are slight above the earth.
Darby Translation	And the dove came to him at eventide; and behold, in her beak was an olive-leaf plucked off; and Noah knew that the waters had become low on the earth.
The Geneva Bible	And the dove came in to him in the evening; and, lo, in her mouth [was] an f olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. Which was a sign that the waters were much diminished: for the olives do not grow on the high mountains.
LTHB	And the dove came in to him in the evening. And, behold! In her mouth was a newly plucked olive leaf. So Noah knew that the waters had gone down from off the earth.
Syndein/Thieme	The dove came back to him toward evening and there in its bill was a plucked-off olive leaf! Then Noah knew that the waters had decreased on the earth. {Note: This is a picture of the production of the dove/God the Holy Spirit. He produces in us (divine good) what we are unable to produce ourselves (we produce human works/'menstrual rags).}
A Voice in the Wilderness	And the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; so Noah knew that the waters had receded from off the earth.
World English Bible	The dove came back to him at evening, and, behold, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth.

Young's Updated LT

And the dove comes in unto him at even-time, and lo, an olive leaf torn off in her mouth; and Noah knows that the waters have been lightened from off the earth.

The gist of this verse:

The dove returns to Noah with an olive leaf in its beak, indicating that the water had gone down considerably.

Genesis 8:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Although the Hebrew begins nearly every phrase with a wâw consecutive or a wâw conjunction, it is not necessary that we do so.			
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Is this really a masculine singular?			
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
yônâh (הַיּוֹנִי) [pronounced yoh-NAW]	<i>dove, pigeon</i>	feminine singular noun with the definite article	Strong's #3123 BDB #401
lâmed (ל) [pronounced l']	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'êth (תֵּעַ) [pronounced gayth]	<i>time, the right time, the proper time; opportunity</i>	feminine singular construct	Strong's #6256 BDB #773
'ereb (בֵּרַעַ) [pronounced GEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787

Translation: And then the dove came in to him at the evening time...

Noah sent out the dove, and it appears as if the dove was gone for a very long time, since it does not return until the evening. Now, a dove cannot fly all day. I don't pretend to know much about doves, but I think I can reasonably assume that they cannot fly for 4+ hours. So, there had to be places where the dove came to rest. Therefore, outside of Noah's vision, there were places where this dove was able to land. Now, whether this was a distance away outside of Noah's vision or if this was land on the other side of the ark that Noah could not see from this window, we don't know. I would guess the latter.

Recall that there is an opening of some sort in the ark (probably something like a 4'x4' opening cut into the side, so that Noah can view the outside world. He would be limited by ark as to seeing out the other side. We know tha the can see mountains off in the distance. However, Noah's vision is going to be obstructed by the ark itself; so he can send out the dove; the dove would fly all over, looking for land and food.

Genesis 8:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
‘âleh (אֵלֶּה) [pronounced <i>ġaw-LEH</i>]	<i>leaf, leafage</i>	masculine singular construct	Strong's #5929 BDB #750
zayith (זַיִת) [pronounced <i>ZAH-yeeth</i>]	<i>olive, olive tree</i>	masculine singular noun	Strong's #2132 BDB #268
ṭârâph (טָרֵף) [pronounced <i>taw-RAWF</i>]	<i>freshly plucked, fresh plucked, freshly-plucked</i>	masculine singular adjective	Strong's #2965 BDB #383
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6310 BDB #804

Translation: ...and, observe, [there was] a freshly-plucked olive leaf in her beak.

Now, there are no full-grown olive trees growing off somewhere. However, there would be some vegetation springing up from the ground. Where I live, for instance, I can go without mowing my lawn for 4 weeks, and there will be a variety of trees that will spring up in the meantime, peering out even over the high grass. The dove sees this green and hones in on it, and plucks it off. Now, probably the dove has eaten and it may be bringing this back for her young or this could be showing Noah just what she can do (cats love to do this sort of thing; even when not hungry, they might bring you a half-dead rat to show you). We can reasonably assume that the animals of the ark had been somewhat domesticated and raised from birth. There would have been enough time for this to have occurred.

Genesis 8:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3045 BDB #393

Genesis 8:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Nôach (חַן) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qâlal (קָלַל) [pronounced kaw-LAL]	❶ <i>to be diminished</i> (note the passive meaning); ❷ <i>to be despised, to be contemned</i> (again, a passive meaning); ❸ <i>to be light, to be trifling, to be of little account</i> ; ❹ <i>to be swift, to be fleet</i> ; ❺ <i>to be lightly esteemed</i>	3 rd person plural, Qal perfect	Strong's #7043 BDB #886
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Therefore, Noah knew that the waters diminished from off the earth.

If vegetation is pushing its way through the earth, then there is ground here and there which is above the water.

Genesis 8:11 The dove came in to him at the evening time and, observe, [there was] a freshly-plucked olive leaf in her beak. Therefore, Noah knew that the waters diminished from off the earth. (Kukis mostly literal translation)

Genesis 8:11 Then the dove came back to him in the evening, and Noah saw that there was a freshly-plucked olive leaf in her beak. Therefore, Noah concluded that the waters were finally starting to recede. (Kukis paraphrase)

And so he waits again another seven days and so he sends the dove and she has not added to return unto him again.

Genesis
8:12

Noah [lit., he] waited another seven days and then he sent the dove out, but she discontinued returning to him again.

Noah waited another seven days and then he sent out the dove again, but she stopped returning to him.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he prolonged yet seven days, and added to send forth the dove; but she added not to return to him again.
Latin Vulgate	And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him.
Masoretic Text (Hebrew)	And so he waits again another seven days and so he sends the dove and she has not added to return unto him again.
Peshitta (Syriac)	And he waited yet another seven days, and sent forth the dove; but the dove did not return again to him any more.
Septuagint (Greek)	And waiting yet another seven days, he again sent forth the dove, and she did not return to him again any more.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	He waited seven more days before sending the dove out again, and this time it did not return.
Easy-to-Read Version	Seven days later, Noah sent the dove out again. But this time the dove never came back.
Good News Bible (TEV)	Then he waited another seven days and sent out the dove once more; this time it did not come back.
<i>The Message</i>	He waited another seven days and sent the dove out a third time. This time it didn't come back.
New Berkeley Version	Yet another seven days he waited, then let the dove go out; but she did not return to him any more.

Partially literal and partially paraphrased translations:

American English Bible	But he waited another week, and then he released the dove once more. However, this time it didn't return at all.
Beck's American Translation	After waiting another 7 days he let the pigeon fly out once more, but she didn't come back to him again.
Christian Community Bible	He waited seven more days and let the dove loose, but it did not return to him any more.
New American Bible	He waited yet another seven days and then released the dove; but this time it did not come back.
New Jerusalem Bible	After waiting seven more days, he released the dove, and now it returned to him no more.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	In yet another seven days, he sent the dove he relied on, but it never returned to him again.
Bible in Basic English	And after seven days more, he sent the dove out again, but she did not come back to him.
Ferar-Fenton Bible	Waiting yet another seven days, he sent the dove out again, and it did not again return to him.
Judaica Press Complete T.	And he again waited another seven days, and he sent forth the dove, and it no longer continued to return to him.

NET Bible®

He waited another seven days and sent the dove out again [The word "again" is not in the Hebrew text, but is supplied in the translation for stylistic reasons.], but it did not return to him this time [Heb "it did not again return to him still." For a study of this section of the flood narrative, see W. O. E. Oesterley, "The Dove with the Olive Leaf (Gen VIII 8-11)," ExpTim 18 (1906/07): 377-78.].

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version And waiting is he further another seven days, and once more is sending out the dove, yet not any more to return to him further.

LTHB And he waited another seven days and sent forth the dove. And she did not return again to him any more.

Syndein/Thieme He waited still another seven days and sent the dove forth; and it did not return to him any more. {Note: The ministry of God the Holy Spirit in the Millinium when GHS will be poured out on all flesh - see Joel 2:28-32.}.

A Voice in the Wilderness So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

Young's Updated LT And he stays yet other seven days, and sends forth the dove, and it added not to turn back unto him any more.

The gist of this verse: After 7 days, Noah sends out another dove and she does not return to him.

Genesis 8:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
Although the Hebrew begins nearly every phrase with a wâw consecutive or a wâw conjunction, it is not necessary that we do so in the English translation.			

Genesis 8:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâchal (יָחַל) [pronounced yaw-KHAHL]	properly: <i>to be caused to hope</i> ; but also: <i>to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3176 BDB #403
ôwd (וּדַ) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i>	adverb	Strong's #5750 BDB #728
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
'achêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, next; other as well as foreign, alien, strange</i>	masculine plural adjective/substantive	Strong's #312 BDB #29

Translation: Noah [lit., he] waited another seven days...

So Noah knows that there is some dry land out there, but there was not enough vegetation for the dove to simply fly and stay there. So he waits another 7 days.

Genesis 8:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel imperfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yônâh (יוֹנָה) [pronounced yoh-NAW]	dove, pigeon	feminine singular noun with the definite article	Strong's #3123 BDB #401

Translation: ...and then he sent the dove out,...

Noah sends out the dove once again.

Genesis 8:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to continue to do a thing</i>	3 rd person feminine singular, Qal perfect	Strong's #3254 BDB #414
With the negative, this verb means <i>to stop, to discontinue [doing something]</i> .			
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	Qal infinitive construct	Strong's #7725 BDB #996
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'ôwd (וַיִּוֶד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i>	adverb	Strong's #5750 BDB #728

Translation: ...but she discontinued returning to him again.

This time, there was no reason for the dove to return; there was enough by way of nourishment and places to stand, that the dove felt comfortable outside. This indicates that much larger patches of dry land had appeared, and there that was a lot more by way of vegetation springing up.

On the side of a mountain, apparently some seeds had begun to germinate, and a few inches of an olive tree had begun to grow, along with a leaf, which the dove picked during her first trip to the outside world. However, there was still not enough out there in terms of food and land for the dove to want to remain out of the ark. However, the second time, the dove found food and a place to lighten feet, so she remained in the world.

Genesis 8:12 Noah [lit., *he*] waited another seven days and then he sent the dove out, but she discontinued returning to him again. (Kukis mostly literal translation)

Genesis 8:12 Noah waited another seven days and then he sent out the dove again, but she stopped returning to him. (Kukis paraphrase)

Gen 8:10–12 And he waited yet another seven days. And again he sent forth the dove out of the ark. And the dove came in to him in the evening. And, lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters had gone down from off the earth. And he waited yet another seven days, and sent forth the dove. And she did not return again to him any more.

This account is interesting, in that it lacks weirdness. If you go to any of the other flood legends, there are monsters, laughing frogs, black pelicans that paint themselves white and men who preserve themselves from the flood by hiding in huge reeds. However, what we find here is Noah doing what a normal person would do, in very abnormal circumstances. He is trying to determine if the outside can be inhabited by human and animal life.

Noah sends out a dove, which remains in the world for most of the day, but returns with an olive leaf in her beak. So there are bushes and trees which are beginning to grow, but none are high up enough for the dove to feel comfortable perching upon. A week later, Noah sends the dove out again, and it remains in the world.

Chapter Outline

Charts, Graphics and Short Doctrines

God Tells Noah to Exit the Ark with His Family and Animals and They Do

And so he is in a first and six hundreds a year, in the first [in time] in a first to the [new] month had dried the waters from upon the earth. And so removes Noah a covering of the ark. And so he looks and, behold, was dried faces of the ground.

Genesis
8:13

And it is, in the 601st year [of Noah's life], on the first [day] of the first month, [when] the waters had dried from on the earth. Therefore, Noah removed the covering of the ark. He looked and observed that the surface of the ground was dry.

And it came to pass, when Noah was 601 years old, on the first day of the first month, that the waters had dried from the earth. Therefore, Noah removed the covering of the ark. He looked out and observed that the surface of the ground was dry.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And it was in the six hundred and first year, in Tishri, in the first of the month, in the beginning of the year, that the waters were dried from upon the earth. And Noah removed the covering of the ark, and saw the faces of the ground to be dried. And in the month Marchesvan, in the twenty-seventh day of the month, the earth was dry.

Latin Vulgate

Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.

Masoretic Text (Hebrew)

And so he is in a first and six hundreds a year, in the first [in time] in a first to the [new] month had dried the waters from upon the earth. And so removes Noah a covering of the ark. And so he looks and, behold, was dried faces of the ground.

Peshitta (Syriac)

And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Septuagint (Greek)

And it came to pass in the six hundred and first year of the life of Noah, in the first month, on the first day of the month, the water subsided from off the earth, and Noah opened the covering of the ark which he had made, and he saw that the water had subsided from the face of the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	In Noah's six hundred first year, on the first day of the first month, the waters dried up from the earth. Noah removed the ark's hatch and saw that the surface of the fertile land had dried up.
Contemporary English V.	Noah was now six hundred one years old. And by the first day of that year, almost all the water had gone away. Noah made an opening in the roof of the boat and saw that the ground was getting dry.
Easy English	In Noah's 601 st year, the waters had dried off the earth. That was on the 1 st day in the 1 st month. Noah took the cover off the *ark and he looked. Look! The ground's surface was dry.
Easy-to-Read Version	After that, Noah opened the door [Literally, "removed the covering."] of the boat. Noah looked and saw that the ground was dry. This was the first day of the first month of the year. Noah was 601 years old.
Good News Bible (TEV)	When Noah was 601 years old, on the first day of the first month, the water was gone. Noah removed the covering of the boat, looked around, and saw that the ground was getting dry.
<i>The Message</i>	In the six-hundred-first year of Noah's life, on the first day of the first month, the flood had dried up. Noah opened the hatch of the ship and saw dry ground.
New Berkeley Version	In the 601 st year [The age of Noah, or of the Noah House, or both.], the first of the first month, the waters had dried off the earth. Noah removed the ark's covering, looked out, and behold, the surface of the ground was dry.
New Life Bible	In the year 601, in the first month, on the first day of the month, the water was dried up from the earth. Then Noah took the covering off the large boat, and looked out and saw that the earth was dry.
New Living Translation	Noah was now 601 years old. On the first day of the new year, ten and a half months after the flood began,[c] the floodwaters had almost dried up from the earth. Noah lifted back the covering of the boat and saw that the surface of the ground was drying.

Partially literal and partially paraphrased translations:

American English Bible	In the six hundred and first year of Noah's life, on the first day of the first month, the water had poured off the earth. So Noah opened the roof that he had made for the chest, and he could see that the water had left the ground.
<i>God's Word</i> TM	By the first day of the first month of Noah's six hundred and first year, the water on the land had dried up. Noah opened the top of the ship, looked out, and saw the surface of the ground.
New American Bible	In the six hundred and first year, in the first month, on the first day of the month, the water began to dry up on the earth. Noah then removed the covering of the ark and saw that the surface of the ground had dried. [Genesis 8:13-14] On the first day of the first month, the world was in the state it had been on the day of creation in chap. 1. Noah had to wait another month until the earth was properly dry as in Genesis 1:9.
NIRV	It was the first day of the first month of Noah's 601 st year. The water had dried up from the earth. Then Noah removed the covering from the ark. He saw that the surface of the ground was dry.
New Jerusalem Bible	It was in the six hundred and first year of Noah's life, in the first month and on the first of the month, that the waters began drying out on earth. Noah lifted back the hatch of the ark and looked out. The surface of the ground was dry!
Revised English Bible	So it came about that, on the first day of the first month of his six hundred and first year, the water had dried up on the earth, and when Noah removed the hatch and looked out, he saw that the ground was dry.
Today's NIV	By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	In the year six hundred and one, in the first of month one, the waters from above had decimated the land. Noah turned the covering from the box, and saw and beheld the face of the decimated earth.
Bible in Basic English	And in the six hundred and first year, on the first day of the first month, the waters were dry on the earth: and Noah took the cover off the ark and saw that the face of the earth was dry.
Ferar-Fenton Bible	At the end of his six hundred and first year, on the first day of the month, the waters dried from off the earth. Noah then loosened the hatches of the Ark and looking out, perceived that the surface of the ground was dry.
HCSB	In the six hundred and first year, in the first month, on the first day of the month, the water <i>that had covered</i> the earth was dried up. Then Noah removed the ark's cover and saw that the surface of the ground was drying.
New Advent Bible	Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.
NET Bible®	In Noah's six hundred and first year [Heb In the six hundred and first year." Since this refers to the six hundred and first year of Noah's life, the word "Noah's" has been supplied in the translation for clarity.], in the first day of the first month, the waters had dried up from the earth, and Noah removed the covering from the ark and saw that [Heb "and saw and look." As in v. 11, the deictic particle הִנֵּה (hinneh) invites readers to enter into the story, as it were, and look at the dry ground with their own eyes.] the surface of the ground was dry [In v. 13 the ground (הַמְדָּאָה, ha'adamah) is dry; now the earth (הָאָרֶץ, ha'arets) is dry.].
New Heart English Bible	It happened in the six hundred first year, in the first month, the first day of the month, the waters were dried up from the earth. Noah removed the covering of the ship, and looked. He saw that the surface of the ground was dried.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible In the year 601 [of Noah's life], on the first day of the first month, the waters were drying up from the land. And Noah [a]removed the covering of the ark and looked, and behold, the surface of the ground was drying.

Concordant Literal Version	And coming is it, in the year six hundred and one of Noah's life, in the first month, on day one of the month, drained are the waters off the earth. And away is Noah taking the covering of the ark, which he had made, and seeing is he, and behold! Drained are the waters from the surface of the ground.
Context Group Version	And it happened in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the land { or earth }: and Noah removed the covering of the ark, and looked, and noticed that the face of the ground was dried.
Darby Translation	And it came to pass in the six hundred and first year, in the first [month], on the first of the month, that the waters were dried up from the earth. And Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried.
English Standard Version	In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry.
The Geneva Bible	And it came to pass in the six hundredth and first year, in the first [month] [Called in Hebrew Abib, part of March and part of April.], the first [day] of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.
New King James Version	And it came to pass in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.
Syndein/Thieme	{Verses 13-22: Removal of Signs of God's Judgment} In the six hundredth and first year, in the first month, the first day of the month, the waters began to dry from the earth; and when Noah removed the covering of the ark, he saw that the surface of the ground was drying.
A Voice in the Wilderness	And it came to pass in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from off the earth; and Noah removed the covering of the ark and looked, and behold, the surface of the ground was dry.
World English Bible	It happened in the six hundred first year, in the first month, the first day of the month, the waters were dried up from off the earth. Noah removed the covering of the ark, and looked. He saw that the surface of the ground was dried.
Young's Updated LT	And it comes to pass in the six hundredth and first year, in the first month, in the first of the month, the waters have been dried from off the earth; and Noah turns aside the covering of the ark, and looks, and lo, the face of the ground has been dried.

The gist of this verse: On the first day of the first month of the 601st year, Noah removes the covering of the ark and the ground outside has dried.

Genesis 8:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Genesis 8:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	feminine singular numeral adjective	Strong's #259 BDB #25
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shêsh (שש) [pronounced shaysh]	six	masculine form of numeral	Strong's #8337 BDB #995
mê'ôwth (מאות) [pronounced may-OHTH]	hundreds	feminine plural absolute; numeral	Strong's #3967 BDB #547
shânâh (שנה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

Translation: And it is, in the 601st year [of Noah's life],...

We already been given that Noah, at the beginning of the flood, was 600 years old (Genesis 7:6); therefore, even though we do not have the exact same verbiage here (*Noah was a son of 601 years*), a year has passed since Genesis 7:6; so, therefore, it is reasonable to apply this to Noah's age.

Genesis 8:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rî'shônâh (רִשׁוֹנָה) [pronounced ree-show-NAW]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning</i>	masculine singular adjective with the definite article	Strong's #7223 BDB #911
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 8:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	masculine singular numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294

Translation: ...on the first [day] of the first month,...

Now, this does not seem to necessarily that this day was just, coincidentally, the first day of the first month. After this cleansing of the earth, and flood which removes all of the perversion of the angelic attack upon mankind, it seems logical for this to be a natural start for mankind. It makes sense to call this the first day of the first month, a new beginning.

This is also Spring, which marks a new beginning. For whatever reason, we begin our year in the midst of winter, in the midst of death, so to speak; but the Jewish year begins coterminous with spring, which represents a rebirth or a new beginning. So, we should expect, with the new earth, that it is an ideal time for seeds to sprout and for flora to grow.

Genesis 8:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
chârêb (בָּרָח) [pronounced khaw-RAW ^{BV}]	<i>to be dry, to be dried up; to waste, to lay waste, to be desolate</i>	3 rd person plural, Qal perfect	Strong's #2717 BDB #351
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation:...[when] the waters had dried from on the earth.

We know that the waters have subsided, although the earth is probably quite soaked.

Genesis 8:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çûwr (סור) [pronounced soor]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5493 (and #5494) BDB #693
All of the Hiphil meanings for this verb are <i>to cause to turn aside, to cause to depart, to remove, to take away, to put away, to depose; to put aside, to leave undone, to retract, to reject, to abolish.</i>			
Nôach (חַי) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mik ^e seh (מִכְסֵה) [pronounced mihk-SEH]	<i>covering [of a tent; ark]; skins of a tabernacle</i>	masculine singular construct	Strong's #4372 BDB #492
This is the first occurrence of this word, and the only time it is used in relationship to an ark or a boat.			
têbâh (תֵּבַח) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: Therefore, Noah removed the covering of the ark.

The word for *covering* here is not usually found in relationship to a boat or an ark or anything like that. This is the first occurrence of this word. We don't know exactly what portion of the ship was removed at this point. This word does not match with any words used so far in the ark narrative.

Did Noah build a top which could be removed or a section which could be removed? Or did Noah simply remove a portion of the top of the ark, which is an interesting proposition, considering that Noah and company have been cooped up on the ark during the great flood.

Insofar as we know, Noah has not been given any direction at this point. He clearly understands that the rain has stopped; and, for 600 years of his life, there has not been any rain. Therefore, even though after a week or two of rainstorms, we might not take the top off our convertible; rain is unusual in Noah's life. So, it is not necessarily illogical that Noah would remove a portion of the top of the ark, even after such a great rain. He may not even expect to see rain again.

Genesis 8:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Although the Hebrew begins nearly every phrase with a wâw consecutive or a wâw conjunction, it is not necessary that we do so in the English translation.			
râ'âh (הָאָרָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
chârêb (בָּרָח) [pronounced khaw-RAW ^{BV}]	<i>to be dry, to be dried up; to waste, to lay waste, to be desolate</i>	3 rd person plural, Qal perfect	Strong's #2717 BDB #351
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: He looked and observed that the surface of the ground was dry.

Whatever sort of covering that Noah removes, it apparently allows him to look out and see that the ground is dry. However, Noah does not hop out of the ark suddenly and go pitch a tent.

Gen 8:13 And it happened in the six hundred and first year, at the beginning, on the first of the month, that the waters were dried up from off the earth. And Noah removed the covering of the ark and looked. And, behold, the face of the earth was desolate!

Genesis 8:13 And it is, in the 601st year [of Noah's life], on the first [day] of the first month, [when] the waters had dried from on the earth. Therefore, Noah removed the covering of the ark. He looked and observed that the surface of the ground was dry. (Kukis mostly literal translation)

Genesis 8:13 And it came to pass, when Noah was 601 years old, on the first day of the first month, that the waters had dried from the earth. Therefore, Noah removed the covering of the ark. He looked out and observed that the surface of the ground was dry. (Kukis paraphrase)

Noah was 600 when he entered into the ark; so this 601st year refers to his age. This personal reference, seamlessly integrated into the narrative, indicates that Noah wrote (or composed) this information himself. Had someone else done this, they would have written, "And it happened when Noah was 601 years old,..." However,

Noah, recording this information himself, presents the information as related to his own age, but without specifically stating that this is his age. There are several clues in the book of Genesis as to who wrote which section, and this indicates to us that Noah wrote these words himself.

As an aside, despite the fact that 1000's of books have been written about Genesis, I am not aware of anyone else making this observation. What I have found, since I decided to spend the latter half of my life devoted to the study of the Bible (2–4 hours each day) is, there are still uncharted waters and there are still things to discover. The thrust of the ministry of the late R. B. Thieme, Jr. was a verse-by-verse study of the Bible, which was almost revolutionary (you may think that most churches *teach the Bible*, but most barely skim the surface of what is there; and there are many churches which teach the exact opposite of what is in the Bible).

However, do not misunderstand me on this point: the fundamentals of the faith still abide; Jerome, Luther, Augustine, Billy Graham, and every church council in the first few centuries would have been in 95–100% agreement with Berachah Church's statement of faith at <http://www.berachah.org/Doctrinal%20Statement.htm> (as well in agreement with the statements of faith for any church listed here: <http://kukis.org/Links/thelist.htm> My point being, the fundamentals of the faith were taught from the very beginning and known throughout every generation; but there are a lot of tertiary doctrines and details being discovered and developed even today. The fact that Noah composed this himself is one of those details.

Noah finally opens up the ark and the ground had dried.

Gen 8:13 And it happened in the six hundred and first year, at the beginning, on the first of the month, that the waters **were dried up** from off the earth. And Noah removed the covering of the ark and looked. And, behold, the face of the earth **was desolate!**

The word *to be dried* is the Qal perfect of *chârab* (בָּרַחַב) [pronounced *KHAW-rahb'*], which means *to be dry, to be dried up; to be [make] wasted; to be [made] desolate*. Strong's #2717 BDB #351. The first set of meanings (*to make dry*) are appropriate here. The subject is *waters* and the tense is perfect, indicating a completed action. It is true that the waters had wasted the land (earth), but the preposition in front of earth means *from upon*, so **the waters were dried up from upon the earth (or, ground)**. The verb suggests that water both seeped down into the ground and much of the moisture evaporated. The subject and the preposition indicate the meaning of the verb which is appropriate. The perfect tense, indicates that we are seeing this as a completed process and not as a continuing process (even though, quite obviously, evaporation is a continuing process).

This exact same word occurs again at the end of v. 13 and again in the Qal perfect, but this time, there is no preposition. Noah and his family look out at the surface of the ground, and it is *desolate*; the flood waters have *laid waste* the face of the earth. I have awakened after a great storm here—hurricane Ike, for instance—and there are trees all over, laying on the roads. I have a friend who lives about 2 miles away in the same neighborhood. It took me about 30 minutes to drive from my house to his, trying to avoid deep water and fallen trees. Hurricane Ike lasted for maybe 6 hours, and it devastated a lot. However, this was a 40-day rainstorm where the waters were on the earth for the better part of a year. The devastation must have been incredible to behold. Every manmade structure was certainly razed and taken away in the storm. The great forests which Noah had grown up in were gone. There was no sign of life, apart from a few bushes and very small, baby trees and grasses, all barely beginning to break the surface.

So, the writer is not repeating himself when he uses the same verb twice. Two different things are being said, but using the same verb in the same stem and tense. This verb can be seen to mean *to dry* in this passages: Judges 16:7–8 2Kings 19:24 Psalm 106:9; and to mean *to lay waste, to make desolate* in these passages: Isaiah 34:10 37:18 Jer. 50:21 Ezekiel 6:6. Here we find this word used in both ways in the same verse. Noah looks out and the waters have dried up and the surface of the earth was desolate and devastated.

At this point, Noah and crew are becoming more excited about exiting the ark and Noah is writing fewer things down twice. Twice, it is stated in the Qal perfect that the waters were dried up and the same Hebrew word is used. This is simple; Noah is not repeating himself. The first use of *dry* means that the water was no longer on the

surface of the ground; the second use of dry means that the ground was no longer muddy, but a consistency upon which Noah and crew could walk.

We are told in this verse that **Noah removed the covering of the ark**. The word *covering* usually refers to animal skins (Exodus 26:14 36:19 39:34). We are only told about this here. We don't know if this covering was over the window or covering the vent, which appeared to go around the entire ark (Genesis 6:16).

Wherever these animals skins were used, the representation here is the same as we observed back in Genesis 3: the animal killed represents Jesus Christ in His death, and the covering of the skin represents the temporary covering over of our sins (the word often used in the Old Testament for this is *atonement*). Noah and his family, in the ark, were protected from flood (the judgment of God) because of this covering, this atonement. We do not find the word usually translated *atonement* here; but the concept is here, first observed in Genesis 3:21, when God clothed Adam and the woman with animal skins.

And in the month the second, in the seven and twenty day to the month, had dried the earth. Genesis 8:14 **Now, in the second month, on the 27th day for [that] month, the earth had dried.**

Now, in the 2nd month on the 27th day of that month, the earth had dried.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And in the month Marchesvan, in the twenty-seventh day of the month, the earth was dry.
Latin Vulgate	In the second month, the seven and twentieth day of the month, the earth was dried.
Masoretic Text (Hebrew)	And in the month the second, in the seven and twenty day to the month, had dried the earth.
Peshitta (Syriac)	And in the second month, on the twenty-seventh day of the month, the earth was dry.
Septuagint (Greek)	And in the second month the earth was dried, on the twenty-seventh day of the month.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	By the twenty-seventh day of the second month, the earth was completely dry.
Easy English	On the 27 th day in the 2 nd month, the earth was completely dry.
Easy-to-Read Version	By the 27 th day of the second month the ground was completely dry.
New Berkeley Version	On the twenty-seventh of the next month the earth was thoroughly dried ¹⁵ and God told Noah: ¹⁶ Leave the ark, you and your wife, your sons and your sons' wives along with you. Vv. 14–16 are included for context.
New Living Translation	Two more months went by,[d] and at last the earth was dry!.

Partially literal and partially paraphrased translations:

American English Bible	And by the twenty-second day of the second month, the ground was dry.
Beck's American Translation	On the 27 th day of the second month the ground was dry.
NIRV	By the 27th day of the second month the earth was completely dry.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And on the twenty-seventh day of the second month the earth was dry.
NET Bible®	And by the twenty-seventh day of the second month the earth [In v. 13 the ground (הַקֶּדָּמָה, ha'adamah) is dry; now the earth (הָאָרֶץ, ha'arets) is dry.] was dry.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And on the twenty-seventh day of the second month the land was entirely dry.
English Standard Version	In the second month, on the twenty-seventh day of the month, the earth had dried out.
Updated Bible Version 2.11	And in the second month, on the seven and twentieth day of the month, was the earth dry.
Young's Updated LT	And in the second month, in the seven and twentieth day of the month, the earth had become dry.

The gist of this verse: The ground was dry on the 27th day of the 2nd month.

Genesis 8:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article`	Strong's #2320 BDB #294

Genesis 8:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shênîy (שְׁנַיִ) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal with the definite article	Strong's #8145 BDB #1041
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	<i>seven</i>	numeral feminine noun	Strong's #7651 BDB #987
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'es ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294

Translation: Now, in the second month, on the 27th day for [that] month,...

Interestingly enough, Noah and his family do not immediately exit the ark. They open up the ark, but they remain in the ark. It is possible that some of the birds and some of the animals are released. We are not told that, however.

By this time, there should have been a great deal of greenery outside—nothing tall, yet, but a lot of grasses should be seen, as well as the beginnings of some trees and bushes. We do not know exactly what the environment was that Noah and his family grew up in—we don't know what the houses looked like, what tools they had developed, the level of civilization, or anything like that. But it must have looked quite different after the flood.

Genesis 8:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâbêsh (יָבֵשׁ) [pronounced yaw ^B -VEYSH]	<i>to be dry, to dry up, to wither</i>	3 rd person feminine singular, Qal perfect	Strong's #3001 BDB #386

This is a different word for *to dry* than has been used in the previous verse.

Genesis 8:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...the earth had dried.

This is the third time that the earth is said to have dried, but, with the previously used verb, there were two different subjects; and this time, we have a different verb.

The oceans are salty because water in the form of rivers and streams has taken all sorts of minerals out of the land and carried it into the ocean. In the antediluvian era, we do not know the extent of the saltiness of the ocean, if at all. In that era, we do not have water being produced by rain, which suggests that we did not have snow either; although glaciers and the like probably existed. With the seasons and the method that watering occurred (it appeared to rise up from the surface as a mist), the water cycle of the antediluvian era must have been quite different.

The flooding that occurred here, would have been unlike anything that this earth has ever experienced, which had an effect upon the oceans and the ground and the topology. I would be interested in the various theories as to the saltiness of the ocean pre and post flood eras. It appears to be fairly stable at this point in time, but the measurements that we can take via scientific instruments is rather recent. So, I don't know if we have been able to examine the ocean over a lengthy enough period of time to determine the stability of the saltiness at this point in time.

Gen 8:14 And in the second month, on the twenty-seventh day of the month, the earth was dry.

Genesis 8:14 Now, in the second month, on the 27th day for [that] month, the earth had dried. (Kukis mostly literal translation)

Genesis 8:14 Now, in the 2nd month on the 27th day of that month, the earth had dried. (Kukis paraphrase)

Recall that Noah entered into the ark in the 2nd month, 17th day. So v. 14 is 370 days later (the Hebrews functioned on a 360 day calendar). I have often wondered about this. 360 is a nice round number, and it approximates the length of a year; but quite obviously, it does not match up with a year. Is it possible that, prior to the flood, that the earth was not on a tilted axis, and that a year was exactly 360 days? I am only speculating here. I have often wondered if the earth on its axis was a relatively recent thing—that is, did it occur when God the Holy Spirit warmed the surface of the earth (Genesis 1:2) or is it related to the flood in some way?

Quite obviously, the entire earth is not dry, as that is never the case. However, it is nearly a month after Noah looked out and observed that the earth was beginning to dry, and now it is dry enough for him and his family to actually live outside of the ark.

Since the Hebrews functioned on 30 day months, we will assume that this is the case (and it is borne out by some of the passages). # of days will be based upon the beginning of the flood as being day 0.

The Deluge Time Frame			
Month	Day	# of Days	Text/Commentary/Passage
2	17	0	The rains begin. Genesis 7:11

The Deluge Time Frame			
Month	Day	# of Days	Text/Commentary/Passage
3	27	40	There are 40 days of rain. Genesis 7:12
7	17	150	The waters prevail over the earth for 150 days. Every living thing on the face of the earth that breathes air is destroyed. The ark comes to rest on Mount Ararat. God sends a great wind over the earth, and the waters begin to subside. Genesis 7:23–24 8:2–4
10	1	224	Mountain tops become visible from the ark. Genesis 8:5
11	11	264	40 days later, Noah opens a window and sends out a raven. He also sends out a dove, and the dove returns to him, not finding a place to rest. Genesis 8:6–9
11	18	271	The dove is sent out again, 7 days later, and returns to Noah that evening with a olive leaf in its beak. Genesis 8:10–11
11	25	278	The dove is sent out again, again, 7 days later, but this time it does not return. Genesis 8:12
1	1	344	In year 601 (Noah is using himself—his own age—as the measure of time), Noah removes the covering of the ark, and observes that the ground had dried up around the ark. Genesis 8:13
2	27	370	The earth is beginning to dry. God speaks to Noah and tells him to disembark. Genesis 8:14–19

In some cases, the month and day are given; in others, the number of days is given. I simply filled in what was missing.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so spoke Elohim unto Noah, to say, “Come out from the ark—you and your woman and your sons and wives of your sons.

Genesis 8:15–16

Then Elohim spoke to Noah, saying, “Come out from the ark—you and your wife and your sons and your sons’ wives—...

Then God said to Noah, “Come out from the ark—you, your wife, your sons and their wives—...

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the Lord spake with Noah, saying: Go forth from the ark, thou, and your wife, and your sons, and the wives of your sons, with you.

Latin Vulgate

And God spoke to Noe, saying: Go out of the ark, you and your wife, your sons and the wives of your sons with you.

Masoretic Text (Hebrew)

And so spoke Elohim unto Noah, to say, “Come out from the ark—you and your woman and your sons and wives of your sons.

Peshitta (Syriac)

And God spoke to Noah, saying, ¹⁶Go forth out of the ark, you and your wife and your sons and your sons' wives with you.

Septuagint (Greek)

And the Lord God spoke to Noah, saying, Come out from the ark, you and your wife and your sons, and your sons' wives with you.

Significant differences: The targum has *Lord* instead of *God*; and the Greek has *Lord God*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	God said to Noah, "You, your wife, your sons, and your daughters-in-law may now leave the boat.
Easy English	Then God said to Noah, 'Go out of the *ark. I say that to you and your wife. And I say it to your sons and your sons' wives.
Easy-to-Read Version	Then God said to Noah, "Leave the boat. You, your wife, your sons, and your sons' wives should go out now.
<i>The Message</i>	God spoke to Noah: "Leave the ship, you and your wife and your sons and your sons' wives.
New Century Version	Then God said to Noah, ¹⁶ "You and your wife, your sons, and their wives should go out of the boat.
New Living Translation	Then God said to Noah, ¹⁶ "Leave the boat, all of you-you and your wife, and your sons and their wives.

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah God spoke to Noah and said, ¹⁶ 'Come out of the chest. you, your woman, your sons, their women who are with you,...
<i>God's Word</i> TM	Then God spoke to Noah, "Come out of the ship with your wife, your sons, and your sons' wives.
New American Bible	Then God said to Noah: Go out of the ark, together with your wife and your sons and your sons' wives.
New Jerusalem Bible	Then God said to Noah, 'Come out of the ark, you, your wife, your sons, and your sons' wives with you.
Revised English Bible	...and God spoke to Noah. ¹⁶ 'Come out of the ark together with your wife, your sons, and their wives,' he said.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	God spoke to Noah, saying, "Proceed from the box: you, your woman, your sons, and the women of your sons with you,...
New Advent Bible	And God spoke to Noe, saying: ¹⁶ Go out of the ark, you and your wife, your sons and the wives of your sons with you.
New Heart English Bible	God spoke to Noah, saying, ¹⁶ "Go out of the ship, you, and your wife, and your sons, and your sons' wives with you.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann’s Commentary .
 Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version *And speaking is Yahweh Elohim to Noah, saying, Fare forth from the ark, you, and your wife, and your sons, and your sons' wives with you.*

Context Group Version *And God spoke to Noah, saying, Go out from the ark, you, and your woman { or wife }, and your sons, and your sons' women { or wives } with you..*

Updated *Emphasized Bible* *So then, God spake to Noah, saying: Come forth out of the ark,—you and your wife, and your sons, and your song wives with you.*

English Standard Version *Then God said to Noah, "Go out from the ark, you and your wife, and your sons and your sons' wives with you.*

The updated Geneva Bible *And God said to Noah, Go forth of the ark, you, and your wife, and your sons, and your sons wives with you. Noah declares his obedience, in that he would not leave the ark without Gods express commandment, as he did not enter in without the same: the ark being a figure of the Church, in which nothing must be done outside the word of God.*

LTHB *And God spoke to Noah, saying, Go out of the ark, you and your wife, and your sons and your sons' wives with you.*

World English Bible *God spoke to Noah, saying, "Go forth from the ark, you, and your wife, and your sons, and your sons' wives with you.*

Young’s Updated LT *And God speaks unto Noah, saying, “Go out from the ark, you, and your wife, and your sons, and your sons” wives with you.*

The gist of this verse: God tells Noah to bring his family out of the ark.

Genesis 8:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong’s #1696 BDB #180
<p>This is the first time that this verb is found in Scripture.</p> <p>The Piel stem is intensive, making dâbar is stronger. It can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). The kind of intensification is determined by context. The Piel may call for <i>talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around, to give a somber and tragic report.</i></p>			

Genesis 8:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿel (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: Then Elohim spoke to Noah, saying,...

This is the first time we have the word *dâbar*. This can be used to provide guidance and direction, if not a direct order.

Genesis 8:15 Then Elohim spoke to Noah, saying,... (Kukis mostly literal translation)

Genesis 8:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâtsâʾ (יֵצֵא) [pronounced <i>yaw-TZAWH</i>]	<i>go [come] out, go [come] forth; rise [up]</i>	2 nd person masculine singular, Qal imperative	Strong's #3318 BDB #422
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
têbâh (תֵּבַח) [pronounced <i>tay^b-VAW</i>]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation:...“Come out from the ark—...

The imperative mood is used here. Nearly two months have passed since Noah removed the *covering* from the ark, suggesting that it is easy enough for them to come and go, but they do not. What it looks like outside must be so much different than what they were used to seeing. After all, if Noah was able to build a boat, then they must have had houses; obviously, there would have been trees. Given the populations, there would have been cities; but now, all they can see is grasses.

Furthermore, the ark came to stop on the mountains of Ararat, so there is not much to see outside of the ark. They may see mountains, but there will not be any trees, any animals or any structures. Most of us have seen

photographs of floods or areas after a hurricane has passed through, and a place where there used to be a neighborhood, there is no longer any houses standing. A hurricane lasts a day; this flooding and raining occurred for 40 days.

In the ark, they have the animals, food and each other. Outside the ark, it is a foreboding world. Also, the family must be somewhat shell-shocked.

Now, if they are up in the mountains, and summer has begun, then the weather is fairly comfortable. However, they must exit and move further down the mountains to prepare for the winter. They still have to survive.

Genesis 8:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾattâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine plural construct	Strong's #802 BDB #61
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
ʾêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine singular suffix	Strong's #854 BDB #85

Translation: ...you and your wife and your sons and your sons' wives—...

The concept of authority is unmistakable throughout the Bible. God does not gather the family together and have a question/answer session. Nor does God gather the family together and give them all this order. He speaks to Noah, who is the head of his family, and issues the order for him to come out of the ark. Noah will then take this to his family, and tell them that they must leave the ark.

Our military functions much in the same way. Up the chain of command, colonels and generals give and receive orders, and this is taken down the chain of command. Since we have a civilian run army, our president comes up with a policy or a direction; this goes to the various secretaries, who issue orders to those below them; and these are translated into appropriate orders for those below them.

Genesis 8:16 ...“Come out from the ark—you and your wife and your sons and your sons’ wives—... (Kukis mostly literal translation)

Gen 8:15–16 And God spoke to Noah, saying, “Go out of the ark, you and your wife and your sons and your sons’ wives with you.

Genesis 8:15–16 Then Elohim spoke to Noah, saying, “Come out from the ark—you and your wife and your sons and your sons’ wives—... (Kukis mostly literal translation)

Genesis 8:15–16 Then God said to Noah, “Come out from the ark—you, your wife, your sons and their wives—... (Kukis paraphrase)

We are finding more and more imperatives at this point. God tells Noah to exit the ark with his entire family. God first told Noah to build the ark (Genesis 6:14), to bring all of the animals aboard (Genesis 6:19; which is an imperfect), and now He is telling Noah and company to exit the ark.

Every living thing that [is] with you from all flesh in the bird and in the livestock and in active life creeping upon the earth, bring with you. And they have swarmed in the earth and they have been fruitful and they have multiplied upon the earth.”

Genesis
8:17

...[along with] every living thing that [is] with you—from all flesh among the birds, among the mammals and among the small animals who creep along the earth—bring [them all] with you [out of the ark]. And they will swarm the earth and they will be fruitful and multiply upon the earth.”

...and take with you every living thing on board, including all birds, livestock and smaller creatures which creep along the earth. Allow them to swarm the earth where they will be fruitful and breed abundantly on the earth.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

Every living animal that is with thee of all flesh, of fowl, of cattle, and of every reptile that creepeth on the earth, bring forth with thee, that they may produce in the earth, and spread abroad and multiply on the earth.

Latin Vulgate

All living things that are with you of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with you, and go you upon the earth: increase and multiply upon it.

Masoretic Text (Hebrew)

Every living thing that [is] with you from all flesh in the bird and in the livestock and in active life creeping upon the earth, bring with you. And they have swarmed in the earth and they have been fruitful and they have multiplied upon the earth.”

Peshitta (Syriac)

Bring forth with you every beast of every kind that is with you, both fowl and cattle and every creeping thing that creeps on the earth; that they may breed abundantly on the earth and be fruitful and multiply upon the face of the earth.

Septuagint (Greek) And all the wild beasts, as many as are with you, and all flesh, both of birds and beasts, and every reptile moving upon the earth, bring forth with you: be fruitful, and multiply upon the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Bring out with you all the animals of every kind—birds, livestock, everything crawling on the ground—so that they may populate the earth, be fertile, and multiply on the earth."
Contemporary English V. Easy English	Let out the birds, animals, and reptiles, so they can mate and live all over the earth." Take with you all the *creatures that live. Take all the kinds of *creatures that are with you. Take the birds and animals. And take every *creature that crawls on the earth. Then they will have large families and those will give birth to very many young *creatures. So then they will live everywhere on the earth.'
Easy-to-Read Version	Bring every living animal out of the boat with you—all the birds, animals, and everything that crawls on the earth. Those animals will make many more animals, and they will fill the earth again."
Good News Bible (TEV)	Take all the birds and animals out with you, so that they may reproduce and spread over all the earth."
<i>The Message</i>	And take all the animals with you, the whole menagerie of birds and mammals and crawling creatures, all that brimming prodigality of life, so they can reproduce and flourish on the Earth."
New Berkeley Version	Bring out with you every living creature you have there, birds, livestock, creeping creatures of the earth, bring them out with you, so they may breed freely on the earth. Let them be fruitful and multiply on the earth.
New Century Version	Bring every animal out of the boat with you—the birds, animals, and everything that crawls on the earth. Let them have many young ones so that they might grow in number."
New Life Bible	Bring out with you every living thing of all flesh that is with you, birds and animals and everything that moves on the earth. So they may give birth and become many upon the earth."
New Living Translation	Release all the animals—the birds, the livestock, and the small animals that scurry along the ground—so they can be fruitful and multiply throughout the earth."

Partially literal and partially paraphrased translations:

American English Bible	...and all the wild animals that are with you. Bring out all flesh that is with you - the winged creatures, the cattle, and the slithering animals that move on the ground - then reproduce and multiply on the earth.'
Beck's American Translation	Bring out with you every kind of living being that is there with you, birds, animals, and everything that moves on the earth, and let them spread out on the earth, have young, and get to be many on the earth."
Christian Community Bible	<i>Bring out with you all flesh, that is, all the animals who are with you, all things of flesh; birds, cattle and all that crawls on the earth. Let them abound on the earth, be fruitful and increase in number."</i>
<i>God's Word</i> ™	Bring out every animal that's with you: birds, domestic animals, and every creature that crawls on the earth. Be fertile, increase in number, and spread over the earth."
New American Bible	Bring out with you every living thing that is with you—all creatures, be they birds or animals or crawling things that crawl on the earth—and let them abound on the earth, and be fertile and multiply on it. Gen. 1:22, 28.

NIRV "Bring out every kind of living thing that is with you. Bring the birds, the animals, and all of the creatures that move along the ground. Then they can multiply on the earth. They can have little ones and increase their numbers."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear ...and all the life with you. Proceed all flesh with you: the birds, animals, and all reptiles creeping over the land, to teem in the land. Be-fruitful and multiply over the land."

Bible in Basic English Take out with you every living thing which is with you, birds and cattle and everything which goes on the earth, so that they may have offspring and be fertile and be increased on the earth.

Ferar-Fenton Bible All the animals which are with you, of every kind, with bird, and cattle, and with every reptile that creeps upon the earth, bring it along with you, and let them breed plentifully on the land, and cover it, and increase over the earth."

HCSB Bring out every living thing of all flesh that is with you--birds, livestock, creatures that crawl on the ground--and they will spread over the earth and be fruitful and multiply on the earth."

NET Bible® Bring out with you all the living creatures that are with you. Bring out [The words "bring out" are not in the Hebrew text, but are supplied in the translation for stylistic reasons.] every living thing, including the birds, animals, and every creeping thing that creeps on the earth. Let them increase [Following the Hiphil imperative, "bring out," the three perfect verb forms with vav (ו) consecutive carry an imperatival nuance. For a discussion of the Hebrew construction here and the difficulty of translating it into English, see S. R. Driver, A Treatise on the Use of the Tenses in Hebrew, 124-25.] and be fruitful and multiply on the earth [Heb "and let them swarm in the earth and be fruitful and multiply on the earth."!]"

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version And every living thing which is with you of all flesh, of flyer, and of beast, and of every moving animal moving on the earth, bring forth with you. They also are to roam in the earth, and to be fruitful, and increase on the earth.

LTHB	Bring out from you every living thing that is with you, of all flesh, of fowl, of cattle, and of every creeping thing that creeps on the earth; and let them swarm on the earth, and bear, and multiply on the earth.
NASB	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 [Or swarm] on the earth, and be fruitful and multiply on the earth."
Third Millennium Bible	Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—so that they may abound on the earth, and be fruitful and multiply on the earth.'
Updated Bible Version 2.11	Bring forth with you every living thing that is with you of all flesh, both birds, and cattle, and every creeping thing that creeps on the earth; that they may breed abundantly in the earth, and be fruitful, and multiply on the earth.
World English Bible	Bring forth with you every living thing that is with you of all flesh, including birds, cattle, and every creeping thing that creeps on the earth; that they may breed abundantly in the earth, and be fruitful, and multiply on the earth."
Young's Updated LT	Every living thing that is with you, of all flesh, among fowl, and among cattle, and among every creeping thing which is creeping on the earth, bring out with you. And they have teemed in the earth, and been fruitful, and have multiplied on the earth."

The gist of this verse: God tells Noah to bring out every living thing that was with him in the ark and to let them breed freely and spread throughout the earth.

Genesis 8:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun with the definite article	Strong's #2416 BDB #312
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine singular suffix	Strong's #854 BDB #85

Translation: ...[along with] every living thing that [is] with you...

Not only does Noah and family need to leave the ark, but the animals need to be cut loose as well. It is likely that these animals have been confined in a number of ways, which would include cages and being tied to posts; and now they are to be cut loose. Everything that is alive in the ark needs to be taken out of the ark and set free on the earth.

Genesis 8:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ôwph (עוֹפֹת) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun with the definite article	Strong's #5775 BDB #733
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b ^e hêmâh (הַמְּהָה) [pronounced <i>b^{eh}hay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense with the definite article	Strong's #929 BDB #96
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
remes (רִמְסֵי) [pronounced <i>REH-mes</i>]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular noun with the definite article	Strong's #7431 BDB #943

Genesis 8:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
râmas (רַמַּס) [pronounced raw-MAHS]	<i>the creeping thing, that moves lightly, moving about, that glides [bustles [about]; is animated], the active [thing, creature]; it carries the implication of surreptitiously moving about.</i>	Qal active participle with the definite article	Strong's #7430 BDB #942
These two words are cognates of one another.			
‘al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
‘erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
bôw’ (בָּוֹא) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	2 nd person masculine singular, Hiphil imperative	Strong's #935 BDB #97
’êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine singular suffix	Strong's #854 BDB #85

Translation:...—from all flesh among the birds, among the mammals and among the small animals who creep along the earth—bring [them all] with you [out of the ark].

So that there is no confusion, God says that this must occur with all of the animals in the ark. So, no matter what the situation, Noah and his sons are to gather all of the animals, including any which may have been born, and to take them outside of the ark.

Genesis 8:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shârats (שָׂרָצִים) [pronounced shaw-RATS]	<i>to creep [crawl]; to swarm, to infest [with]; to abound [teem] [with]; to multiply themselves, to be multiplied</i>	3 rd person plural, Qal perfect	Strong's #8317 BDB #1056
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 8:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'erets (עֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: And they will swarm the earth...

These animals, although just a few at this point in time, will swarm over the earth and fill the earth.

Genesis 8:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
pârâh (פָּרָה) [pronounced paw-RAW]	to bear fruit, to be fruitful; to bear young, to have lots of children	3 rd person plural, Qal perfect	Strong's #6509 (& #6500) BDB #826
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
râbâh (רָבָה) [pronounced raw ^b -VAWH]	to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great	3 rd person plural, Qal perfect	Strong's #7235 BDB #915
'al (לְעַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
'erets (עֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and they will be fruitful and multiply upon the earth."

They would breed and multiply on the earth. They obviously have not done this yet, so the perfect tense is a future event here, indicating that this will all take place, and Noah and his family do not need to facilitate anything.

Gen 8:17 Bring out with you every living thing that is with you, of all flesh, of fowl, of cattle, and of every creeping thing that creeps upon the earth, so that they may breed abundantly in the earth, and be fruitful and multiply upon the earth."

Genesis 8:17 ...[along with] every living thing that [is] with you—from all flesh among the birds, among the mammals and among the small animals who creep along the earth—bring [them all] with you [out of the ark]. And they will swarm the earth and they will be fruitful and multiply upon the earth." (Kukis mostly literal translation)

Genesis 8:17 ...and take with you every living thing on board, including all birds, livestock and smaller creatures which creep along the earth. Allow them to swarm the earth where they will be fruitful and breed abundantly on the earth." (Kukis paraphrase)

God continues with the imperatives.

By this time, some vegetation would have sprung up, and there would have been food for the animals to eat. Compared to the world that was there when Noah first stepped into the ark, the land would now be quite desolate, however. The forests and all manmade structures were gone. When Hurricane Ike came ashore, it razed entire neighborhoods—in a few hours, where there had once been hundreds of houses, all that was left were cement foundations and debris. Here is a photo of one Gilchrist after Hurricane Ike had devastated this coastal neighborhood: http://commons.wikimedia.org/wiki/File:Hurricane_Ike_Gilchrist_damage.jpg. So all that Noah had known would have been completely gone after a 40 day storm.



God tells Noah to bring out the animals so that they may breed and cover the earth. Perhaps Noah looks out at all of this desolation, and is thinking, “Maybe we need to stay inside of this ark for another 6 months or so.” Whatever the case, God tells Noah to get everyone and everything off the ark and to begin repopulating the earth.

Interestingly enough, the final 3 verbs are in the perfect tense. God looks upon the action from the standpoint of completed action. Noah sees all of this as a future tense (one use of the imperfect) and we might see this as a continuing action (one use of the participle or the imperfect tense), but God views this actions as a completed result (perfect tense). Literally, this reads, “**And they have bred abundantly on the earth, and they have been fruitful and they have multiplied upon the earth.**” However, because we see this through our own eyes, it is highly unlikely that we will find a translation which properly translates this (*Young’s Literal translation* is one of the few which does this). Most translations present this in the future tense and/or in some sort of optative mood.

And so goes out Noah, and his sons and his woman and women of his sons with him. All of the life forms all the active life forms, and all the birds [these 3 are all singular nouns], all moving creatures upon the earth to their families had gone out from the ark.

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8:18–19

Therefore, Noah went out, with his sons and his wife and his sons' wives with him. All of the living animals, all of the active life forms, and all the birds and all creatures moving upon the earth, with regards to their families, had [also] gone out from the ark.

Therefore, Noah exited the ark, along with his sons, his wife and his sons' wives. Also, all of the various animals that were with them, including the birds and the small animals, with their families, had left the ark.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Noah went forth, and his sons, and his wife, and the wives of his sons, with him. Every animal, every reptile, and every bird, which moves upon the earth, according to its seed, went forth from the ark.
Latin Vulgate	So Noe went out, he and his sons: his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds went out of the ark.
Masoretic Text (Hebrew)	And so goes out Noah, and his sons and his woman and women of his sons with him. All of the life forms all the active life forms, and all the birds [these 3 are all singular nouns], all moving creatures upon the earth to their families had gone out from the ark.
Peshitta (Syriac)	So Noah went forth, and his sons and his wife and his sons' wives with him; ¹⁹ Every beast, every domestic animal, and every fowl, and whatever creeps upon the earth, after their kinds, went forth out of the ark.
Septuagint (Greek)	And Noah came forth, and his wife and his sons, and his sons' wives with him. And all the wild beasts and all the cattle and every bird, and every reptile creeping upon the earth after their kind, came forth out of the ark.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	After Noah and his family had gone out of the boat, the living creatures left in groups of their own kind.
Easy English	So Noah went out, with his sons, his wife and his sons' wives. Every animal went out. Every *creature that crawls went out. And every bird went out. Everything that moves on the earth went out. They all went out as families from the *ark.
Easy-to-Read Version	So Noah went out with his sons, his wife, and his sons' wives. All the animals, everything that crawls, and every bird left the boat. All the animals came out of the boat in family groups.
Good News Bible (TEV)	So Noah went out of the boat with his wife, his sons, and their wives. All the animals and birds went out of the boat in groups of their own kind.
<i>The Message</i>	Noah disembarked with his sons and wife and his sons' wives. Then all the animals, crawling creatures, birds--every creature on the face of the Earth--left the ship family by family.
New Life Bible	So Noah went out with his sons and his wife and his sons' wives. ¹⁹ Every animal, every bird, everything that moves on the earth, went out of the large boat by their families.
New Living Translation	So Noah, his wife, and his sons and their wives left the boat. ¹⁹ And all of the large and small animals and birds came out of the boat, pair by pair.

Partially literal and partially paraphrased translations:

American English Bible	So Noah, his woman, his sons, and his son's women who were with him, came out. ¹⁹ And all the wild animals, all the cattle, all the winged creatures, and all the slithering animals that crawl on the ground (according to their kinds) came out of the chest.
<i>God's Word</i> TM	So Noah came out with his sons, his wife, and his sons' wives. Every animal, crawling creature, and bird-everything that moves on the earth-came out of the ship, one kind after another.
NIRV	So Noah came out of the ark. His sons and his wife and his sons' wives were with him. ¹⁹ All of the animals came out of the ark. The creatures that move along the ground also came out. So did all of the birds. Everything that moves on the earth came out of the ark. One kind after another came out.
New Jerusalem Bible	So Noah came out with his sons, his wife, and his sons' wives. And all the wild animals, all the cattle, all the birds and all the creeping things that creep along the ground, came out of the ark, one species after another.
New Simplified Bible	Noah came out, together with his sons and his wife and his sons' wives. All the animals and all the creatures that move along the ground and all the birds, everything that moves on the earth came out of the ark, one kind after another.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Noah proceeded with his sons, his woman, and his sons' women with him. All the life with their families proceeded from the box: all the reptiles, all the birds, and all creeping over the land.
HCSB	So Noah, along with his sons, his wife, and his sons' wives, came out. All wildlife, all livestock, every bird, and every creature that crawls on the earth came out of the ark by their groups.
JPS (Tanakh—1985)	So Noah came out, together with his sons, his wife, and his sons' wives. Every animal, every creeping thing, and every bird, everything that stirs on earth came out of the ark by families.
NIV, ©2011	So Noah came out, together with his sons and his wife and his sons' wives. ¹⁹ All the animals and all the creatures that move along the ground and all the birds-everything that moves on land-came out of the ark, one kind after another.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Noah went forth, and his wife and his sons and their wives with him [after being in the ark one year and ten days]. Every beast, every creeping thing, every bird-and whatever moves on the land-went forth by families out of the ark.
Concordant Literal Version	And forth is faring Noah, and his sons, and his wife, and his sons' wives with him. And every living thing and every beast, and every flyer, and every moving animal moving on the earth, by their families they fare forth from the ark.
A Conservative Version	And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every beast, every creeping thing, and every bird, whatever moves upon the earth, according to their families, went forth out of the ark.
Context Group Version	And Noah went out, and his sons, and his woman { or wife }, and his sons' women { or wives } with him: every beast, every creeping thing, and every bird, whatever moves on the land { or earth }, after their families, went out of the ark.
World English Bible	Noah went forth, with his sons, his wife, and his sons' wives with him. Every animal, every creeping thing, and every bird, whatever moves on the earth, after their families, went forth out of the ark.
Young's Updated LT	And Noah goes out, and his sons, and his wife, and his sons' wives with him; every beast, every creeping thing, and every fowl; every creeping thing on the earth, after their families, have gone out from the ark.

The gist of this verse: Noah leaves the ark with his family and all of the animals on board the ark.

Genesis 8:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation: Therefore, Noah went out,...

As is most often the case, even when several people are doing the same thing, the leader takes the lead, and the verbs are applied to him; and the remainder follow him. So, we have a masculine singular noun with a masculine singular verb, although the rest of Noah's family will go out with him.

Genesis 8:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 8:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bânîym (בְּנֵי־מִ) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine plural construct	Strong's #802 BDB #61
bânîym (בְּנֵי־מִ) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: ...with his sons and his wife and his sons' wives with him.

Those who are with Noah will exit the ark as well. Interestingly enough, although God speaks of Noah and his wife first; the text lists his sons first. So, although Noah's wife would be Noah's foremost interest in all of this, it is his sons who will take center stage at this point.

Genesis 8:18 Therefore, Noah went out, with his sons and his wife and his sons' wives with him. (Kukis mostly literal translation)

Genesis 8:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun with the definite article	Strong's #2416 BDB #312

Genesis 8:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
remes (רֵמֵשׁ) [pronounced REH-mes]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular noun with the definite article	Strong's #7431 BDB #943

Translation: All of the living animals, all of the active life forms,...

Along with all of the people on the ark, all of the animals will leave as well.

As has been noted before, there is not a particular format that we find occurring in each and every passage. The listing of the animals changes, even though we are speaking of exactly the same groups of animals.

Genesis 8:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘ôwph (עוֹפֹת) [pronounced gôhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun with the definite article	Strong's #5775 BDB #733
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
râmas (רָמָשׁ) [pronounced raw-MAHS]	<i>the creeping thing, that moves lightly, moving about, that glides [bustles [about]; is animated], the active [thing, creature]; it carries the implication of surreptitiously moving about.</i>	Qal active participle	Strong's #7430 BDB #942
‘al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
‘erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and all the birds and all creatures moving upon the earth,...

These seem to be two broad categories of animals: those who live in the air and those who live on the ground.

Genesis 8:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
mish ^e pâchâh (משפחה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #4940 BDB #1046
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come [go] forth; to rise; to flow, to gush up [out]; [of money:] to be expended, laid out, spent; promulgated; outgoing [end of a time period]</i>	3 rd person plural, Qal perfect	Strong's #3318 BDB #422
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
têbâh (תֵּבָה) [pronounced <i>tay^b-VAW</i>]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: ...with regards to their families, had [also] gone out from the ark.

Although they entered into the ark two-by-two, they exit according to their families, and some animals during the storm had more animals. So, there will be families of animals leaving the ark, in groups of 5 and 8 and 12.

The word *families* is quite interesting. The Hebrew word is mish^epâchâh (משפחה) [pronounced *mish-paw-KHAWH*], which means *family, clan, sub-tribe, class (of people), species (of animals), or sort (of things)*. Strong's #4940 BDB #1046. This is the first time that this term occurs. Recall how the animals entered the ark? They entered principally by twos, and here they are exiting by families. This indicates that some breeding took place on the ark and that many of the animals aboard the ark went from being paired up to having families. Having owned guinea pigs at one time, I can testify that breeding for some animals occurs fairly often, and that families are the result.

Genesis 8:19 All of the living animals, all of the active life forms, and all the birds and all creatures moving upon the earth, with regards to their families, had [also] gone out from the ark. (Kukis mostly literal translation)

Gen 8:18–19 And Noah went out, and his sons and his wife and his sons' wives with him. Every animal, every fowl, and every moving thing, all which moves upon the earth after their families, went forth out of the ark.

Genesis 8:18–19 Therefore, Noah went out, with his sons and his wife and his sons' wives with him. All of the living animals, all of the active life forms, and all the birds and all creatures moving upon the earth, with regards to their families, had [also] gone out from the ark. (Kukis mostly literal translation)

Genesis 8:18–19 Therefore, Noah exited the ark, along with his sons, his wife and his sons' wives. Also, all of the various animals that were with them, including the birds and the small animals, with their families, had left the ark. (Kukis paraphrase)

We do not know what occurred at this point. You will recall, I have suggested the Noah had an animal preserve prior to the completion of the ark. Whether he continued with this preserve, to breed the animals before letting them loose; or if he tried to preserve some in this fashion; or if he let them all loose from the beginning, we do not know. What seems to be the most logical is, there is nothing but devastation before Noah and his family and if God is telling him to unload the ark, then this means that the animals will exit the ark and go their separate ways.

No doubt, Noah and his family were conservationists (in the traditional sense; not in the wacky political sense of today), and that they intelligently dealt with the animals which had been under their care for the past year. They likely had cages within the ark and may have used them when exiting.

Noah also had his family to think about, and when they exited the ark, there was no shelter to be found. Since the ark was the only remaining structure, Noah and his family might have dismantled it and built shelters from the wood of the ark. This is another of the many details which we might find fascinating, but has no real spiritual relevance.

You may be thinking about the big picture, and you are wondering, *what relevance is any of this?* There are parallels throughout man's history, and there will be a *new heavens and a new earth* (Isaiah 66:22 2Peter 3:13) and God will populate the new earth with what He has already created. God wants us to know Who He is. He expects us to understand His Word and to understand Him through His Word. Therefore, we may draw the reasonable conclusion that, when God creates a new heavens and a new earth, that the life He has created before will seed the population for this new heaven and new earth.

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Burnt Offerings to God/A Promise from God

And so builds Noah an altar to Y^ehowah. And he takes from every beast clean and from every bird clean [both of these have definite articles]. And so he causes to go up burnt offerings in the altar.

Genesis
8:20

And Noah built an altar to Y^ehowah and he took [some animals to sacrifice] from every clean beast and from every clean bird. Then he caused to ascend burnt offerings on the altar.

Noah then built an altar to Jehovah and he took clean animals from the beasts and the birds to offer as burnt offerings on the altar.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And Noah builds the altar before the Lord; that altar which Adam had builded in the time when he was cast forth from the garden of Eden, and had offered an oblation upon it; and upon it had Kain and Habel offered their oblations. But when the waters of the deluge descended, it was destroyed, and Noah rebuilded it; and he took of all clean cattle, and of all clean fowl, and sacrificed four upon that altar.

Latin Vulgate

And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.

Masoretic Text (Hebrew)	And so builds Noah an altar to Y ^e howah. And he takes from every beast clean and from every bird clean [both of these have definite articles]. And so he causes to go up burnt offerings in the altar.
Peshitta (Syriac)	Then Noah built an altar to the LORD; and took of every clean animal and of every clean fowl, and offered burnt offerings on the altar.
Septuagint (Greek)	And Noah built an altar to the Lord, and took of all clean beasts, and of all clean birds, and offered a whole burnt offering upon the altar.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Noah built an altar to the Lord. He took some of the clean large animals and some of the clean birds, and placed entirely burned offerings on the altar.
Contemporary English V.	Noah built an altar where he could offer sacrifices to the LORD. Then he offered on the altar one of each kind of animal and bird that could be used for a sacrifice.
Easy-to-Read Version	Then Noah built an altar [A stone table used for burning sacrifices that were offered as gifts to God] to the Lord. Noah took some of all the clean birds and some of all the clean animals [Birds and animals that God said could be used for sacrifices], and Noah burned them on the altar as a gift to God.
Good News Bible (TEV)	Noah built an altar to the LORD; he took one of each kind of ritually clean animal and bird, and burned them whole as a sacrifice on the altar..
<i>The Message</i>	Noah built an altar to GOD. He selected clean animals and birds from every species and offered them as burnt-offerings on the altar.
New Berkeley Version	Then Noah built an altar to the LORD. He took from all clean animals and from all clean birds [The Lord is not indifferent about the quality of the gifts we bring Him.] and offered burnt offerings on the altar,...
New Life Bible	Then Noah built an altar to the Lord. He took of every clean animal and every clean bird, and gave burnt gifts in worship on the altar.
New Living Translation	Then Noah built an altar to the Lord, and there he sacrificed as burnt offerings the animals and birds that had been approved for that purpose [Hebrew every clean animal and every clean bird.].

Partially literal and partially paraphrased translations:

American English Bible	Then Noah built an altar to Jehovah, and he took some of the clean animals, as well as some from among all the clean winged creatures, and offered them whole. burning them on the altar.
<i>God's Word</i> TM	Noah built an altar to the LORD. On it he made a burnt offering of each type of clean animal and clean bird.
New Jerusalem Bible	Then Noah built an altar to Yahweh and, choosing from all the clean animals and all the clean birds he presented burnt offerings on the altar.
New Simplified Bible	Noah built an altar to Jehovah and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it.
Revised English Bible	Noah built an altar to the LORD and, taking beasts and birds of every kind that were ritually clean, he offered them as whole-offerings on it.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Noah built an altar to Yahweh, and took from all the clean animals and from all the clean birds, and ascended holocausts on the altar.
Bible in Basic English	And Noah made an altar to the Lord, and from every clean beast and bird he made burned offerings on the altar.

New Advent Bible	And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.
NET Bible®	Noah built an altar to the LORD. He then took some of every kind of clean animal and clean bird and offered burnt offerings on the altar. <i>Offered burnt offerings on the altar.</i> F. D. Maurice includes a chapter on the sacrifice of Noah in <i>The Doctrine of Sacrifice</i> . The whole burnt offering, according to Leviticus 1, represented the worshiper's complete surrender and dedication to the Lord. After the flood Noah could see that God was not only a God of wrath, but a God of redemption and restoration. The one who escaped the catastrophe could best express his gratitude and submission through sacrificial worship, acknowledging God as the sovereign of the universe.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Noah built an altar to the Lord and took of every clean [four-footed] animal and of every clean fowl or bird and offered burnt offerings on the altar.
Concordant Literal Version	And building is Noah an altar to Yahweh Elohim, and taking is he of every clean beast, and of every clean flyer, and is offering up ascent offerings on the altar.
Context Group Version	And Noah built an altar to YHWH, and took of every clean beast, and of every clean bird, and offered ascension [offerings] on the altar.
The updated Geneva Bible	And Noah built an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. For sacrifices which were as an exercise of their faith, by which they used to give thanks to God for his benefits.
Syndein/Thieme	Then Noah built {banah} an altar unto Jehovah/God; and taking of every clean animals and of every clean bird, he offered burnt offerings on the altar. {Note: The altar speaks of the cross. Fallen man cannot have fellowship with God apart from the cross. Noah's first thought was not shelter for himself, but for fellowship with God! The right perspective! Right scale of values.}.
World English Bible	Noah built an altar to Yahweh, and took of every clean animal, and of every clean bird, and offered burnt offerings on the altar.
Young's Updated LT	And Noah builds an altar to Jehovah, and takes of every clean beast, and of every clean fowl, and causes burnt-offerings to ascend on the altar.

The gist of this verse: Noah then built an altar to Y^ehowah and offering up clean animals on that altar.

Genesis 8:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
Nôach (חַן) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258
This is the first occurrence of this word.			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [And Noah built an altar to Y^ehowah...](#)

This is the first time that we have the word *altar* in the Bible. We do not know how this altar looked. God discourages ornate items of worship, so that people did not make the mistake of focusing upon these objects to worship them instead.

Throughout this ordeal, Noah has been a man with the correct priorities. He does not begin building a home; he does not send his family foraging for food; he builds an altar and offers sacrifices to God. Noah was justified by faith in Jesus Christ as the Revealed Member of the Godhead. Man at this time, and for many years, was quite demonstrative; therefore, what he did on the exterior was a mirror of what had occurred on the interior. We cannot see into the heart of other men; however, Noah, as a testimony to grace and deliverance, offers sacrifices to God. These sacrifices speak of Jesus Christ dying for our sins upon the cross. This is a testimony to his family, on behalf of himself and his family; and a testimony to the angels and a testimony to us throughout all the ages. His building an ark for 120 years was a testimony to fallen man and unregenerate mankind. On the earth at this time are people who are all believers in Jesus Christ.

We have three historical civilizations and two future civilizations on the earth throughout history; all three have begun with believers only. When God created the heavens and the earth, He made it a place for the angels; this is prehistory insofar as we are concerned. Then He restored the earth for Adam and the woman; also both believers. This time, the people beginning the civilization on the earth was Noah and his family. In the future, following the tribulation, the world will begin again with believers only. At the end of the millennium, the earth will again be cleansed and a new heavens and a new earth shall be created for the believers who will begin.

Also notice that there is no command from God to do this. This is the mature response of a believer. The first thing that Noah thought of was to sacrifice to God.

Genesis 8:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, they mean <i>from all...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14).			
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
ṭâhōwr (טָהוֹר) [pronounced <i>taw-BOHR</i>]	<i>clean, ceremonially clean; pure,, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, they mean <i>from all...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14).			
‘ôwph (עוֹף) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun with the definite article	Strong's #5775 BDB #733
ṭâhōwr (טָהוֹר) [pronounced <i>taw-BOHR</i>]	<i>clean, ceremonially clean; pure,, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

Translation: ...and he took [some animals to sacrifice] from every clean beast and from every clean bird.

You may recall that God told Noah to bring 7 of the clean animals (or 7 pairs of animals) (Genesis 7:2–3). So, there are enough animals on board the ark to sacrifice to God without them becoming extinct.

Genesis 8:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5927 BDB #748
All of the BDB Hiphil definitions: <i>to bring up, cause to ascend or climb, cause to go up; to bring up, bring against, take away; to bring up, draw up, train; to cause to ascend; to rouse, stir up (mentally); to offer, bring up (of gifts); to exalt; to cause to ascend, offer.</i>			
‘ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750
This is the first occurrence of this noun in the Bible.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Translation: Then he caused to ascend burnt offerings on the altar.

Noah then offers up some animals on this altar.

Although God told Noah and his family to leave the ark; Noah here is not following an order from God but he is acting on his own.

Gen 8:20 And Noah built an altar to Jehovah. And he took of every clean animal, and of every clean bird, and offered burnt offerings on the altar.

Genesis 8:20 And Noah built an altar to Y^ehowah and he took [some animals to sacrifice] from every clean beast and from every clean bird. Then he caused to ascend burnt offerings on the altar. (Kukis mostly literal translation)

Genesis 8:20 Noah then built an altar to Jehovah and he took clean animals from the beasts and the birds to offer as burnt offerings on the altar. (Kukis paraphrase)

First steps out of the ark, and Noah takes one of each of the clean animals and offers them as burnt offerings to Jehovah (therefore, not every animal exited the ark and scattered). From the 3rd chapter of Genesis and forward, blood sacrifices are an integral part of the relationship between God and His people. That is, once man sinned, he needed a Savior, and these animal sacrifices point toward our Savior, Jesus.

The deliverance (salvation) of Noah and his family is the sacrifice of Jesus Christ, and it is portrayed by the offering up of the clean animals which Noah had preserved through the flood. We never go very far into the Old Testament without a reminder that the basis for our salvation is Jesus Christ.

Note Noah’s priorities. He doesn’t begin building shelters; he does not send his family out to forage for food; his priority is offering up an animal sacrifice.

During the time of Noah, there appears to have been a family priesthood. A priest is one who represents man before God, and the priesthoods in the Old Testament look forward to Jesus Christ.

A priest represents himself and/or others before God. Part of the function of the priesthood is to offer up animal sacrifices to God. Until the cross, the priesthood looked forward to the cross, the individual priests being a type (representation) of Christ. The animal sacrifices were a shadow image of His crucifixion.

The Priesthoods	
Time	Revealed Priesthood
Antediluvian era	It is unclear whether heads of families did this or everyone did. We only know that Abel offered up an animal sacrifice.
Post-diluvian era	This appears to be a family priesthood; the patriarch of a family seemed to also be some sort of a spiritual leader, as we have here with Noah. Although we have animal sacrifices offered up (Genesis 8:20), the word <i>priest</i> is not used.
The time of Abraham	Abraham will pay tithes to Melchizedek, who is a priest in that era (before the giving of the Law). Melchizedek is the first person called a <i>priest</i> in the Bible. Genesis 14:18 Hebrews 5:10 6:20 7:2, 17 Abraham himself also offers up animal sacrifices (as do his descendants).
The time of the Mosaic Law	A specialized priesthood was adopted at the giving of the Law, incorrectly called the Levitical priesthood, and more correctly called the Aaronic priesthood. Only those who had descended from Aaron (who was a Levite) could become priests to God. Leviticus 8–9 Hebrews 5:1–4 7:5, 11
The Church Age	In the Church Age, we are a kingdom of priests, meaning that each one of us represents ourselves before God. 1Peter 2:5, 9 Revelation 1:6 Jesus Christ is our true High Priest and previous priests were shadow images of Him. Jesus is principally called a High Priest after the order of Melchizedek, but He is also closely related to the duties of the Aaronic priesthood. Hebrews 5:7–10 7:23–28 9:11–15 10:4–22

Since we no longer look forward to the coming of the Messiah, the True High Priest, the priesthood takes on a slightly different meaning in the Church Age. It recognizes the substitutionary sacrifice of Jesus Christ on the cross as an historical event; and the universal priesthood of the believer recognizes that we have access to God the Father through Jesus the Son. It is through Jesus that we have direct communion with God the Father.

The specialized priesthood of the Catholic church, made up of a lot of celibate men (or men who are trying to be celibate) has no justification in the Bible. There is no establishment of such a system anywhere in the Bible; there is no particular hierarchy of Church Age priests given in the Bible (e.g., *priests, bishops, popes*); and there is no particular pattern given to how one becomes a priest which matches the Catholic traditions. Furthermore, the various traditions associated with the Catholic priesthood (their *modus operandi*) are just that—traditions. At a time when Jesus has given us access to God, the Catholic church is saying, “No you don’t; you must go through us.”

Chapter Outline

Charts, Graphics and Short Doctrines

In ancient times, as well as in other cultures, man tended to be more demonstrative. That is, what is occurring inside in their souls is expressed through externals. I have been brought up in a more stoic culture, so part of being civilized is not expressing one's every thought and emotion on one's sleeve. The sacrifice of the animals indicates that Noah was occupied with the preincarnate Christ. This was a testimony to his family and to the angels; and it is a testimony to us today. As Jesus said, **"seek first the kingdom of God and His righteousness, and all these things will be added to you."** (Matthew 6:33). The priority is the spiritual in this life, then the soulish matters and the material.

That which is spiritual is not simply having nice thoughts about God (or mystical thoughts or whatever). What the spiritual life is for us in the Church Age is laid out clearly in the epistles (letters) of the New Testament. We have gone over these **mechanics** in a previous lesson. See **The Basic Mechanics of the Christian Life** (or, **The Christian Life for Dummies**) ([HTML](#)) ([PDF](#)) ([WPD](#)). We may reasonably assume that the mechanics of Noah's spiritual life were also clearly revealed to him (but not so much to us). However, quite obviously, the sacrifice of clean animals was a part of that spiritual life.

And so smells Y^ehowah a scent the pleasant and so says Y^ehowah unto His heart, "I will not add to curse again the ground on account of man for a purpose of a heart of man [is] evil from his youthful years; and so I will not add to strike all life as which I have done."

Genesis
8:21

And Y^ehowah delighted in the tranquilizing scent, so [that] Y^ehowah said to Himself [lit., to his heart], "I will never again curse any more the ground on account of man, for the imagination of the heart of man [is] evil from his youth; therefore, I will never again destroy all life as I have done."

And Jehovah was delighted by the tranquilizing odor from the sacrifice, so that He said to Himself, "Never again will I curse the ground because of man, for the imagination of his heart is evil from his youth; therefore, I will never again destroy all life, as I have just done."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord accepted his oblation with favour: and the Lord said in His Word, I will not add again to curse the earth on account of the sin of the children of men; for the imagination of the heart of man is evil from his youth; neither will I add to destroy whatever liveth as I have done.
Latin Vulgate	And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done.
Masoretic Text (Hebrew)	And so smells Y ^e howah a scent the pleasant and so says Y ^e howah unto His heart, "I will not add to curse again the ground on account of man for a purpose of a heart of man [is] evil from his youthful years; and so I will not add to strike all life as which I have done."
Peshitta (Syriac)	And the LORD smelled the sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the inclination of man's heart is evil from his youth; neither will I again destroy any more every living thing, as I have done.
Septuagint (Greek)	And the Lord God smelled an aroma of sweetness, and the Lord God having considered, said, I will never again curse the earth, because of the works of men,

because the imagination of man is intently bent upon evil things from his youth, I will never again smite all living flesh as I have done.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord smelled the pleasing scent, and the Lord thought to himself, I will not curse the fertile land anymore because of human beings since the ideas of the human mind are evil from their youth. I will never again destroy every living thing as I have done.
Contemporary English V.	The smell of the burning offering pleased God, and he said: Never again will I punish the earth for the sinful things its people do. All of them have evil thoughts from the time they are young, but I will never destroy everything that breathes, as I did this time.
Easy English	When the *Lord smelled the smell, the *Lord was pleased. And the *Lord said in himself, `I will never again *curse the ground because of people. People are evil even when they are young. People want bad things and they think bad things. I punished every *creature that lived. But I will never again do that, as I did then.
Easy-to-Read Version	The Lord smelled these sacrifices, and it pleased him. The Lord said to himself, "I will never again curse the ground as a way to punish people. People are evil from the time that they are young. So I will never again destroy every living thing on the earth like I have just done.
Good News Bible (TEV)	The odor of the sacrifice pleased the LORD, and he said to himself, "Never again will I put the earth under a curse because of what people do; I know that from the time they are young their thoughts are evil. Never again will I destroy all living beings, as I have done this time.
<i>The Message</i>	GOD smelled the sweet fragrance and thought to himself, "I'll never again curse the ground because of people. I know they have this bent toward evil from an early age, but I'll never again kill off everything living as I've just done.
New Berkeley Version	...and as the LORD discerned the pleasing fragrance, He said within Himself: I will never again curse the ground on man's account, because he is evil-minded from his youth, neither will I again destroy every living thing as I have done.
New Century Version	The Lord was pleased with these sacrifices and said to himself, "I will never again curse the ground because of human beings. Their thoughts are evil even when they are young, but I will never again destroy every living thing on the earth as I did this time.
New Living Translation	And the Lord was pleased with the aroma of the sacrifice and said to himself, "I will never again curse the ground because of the human race, even though everything they think or imagine is bent toward evil from childhood. I will never again destroy all living things.

Partially literal and partially paraphrased translations:

American English Bible	And as Jehovah noticed the sweet smell, He thought about it and said, 'I will never curse the ground again for the bad things that men do. Because, the imagination of men is totally bent toward doing bad things from the time they are young. So, I will never again [destroy] all living flesh as I have just done.
Christian Community Bible	Yahweh smelled the pleasing aroma and said to himself: "Never again will I curse the earth because of man, even though his heart is set on evil from childhood; never again will I strike down every living creature as I have done.
<i>God's Word™</i>	The LORD smelled the soothing aroma. He said to himself, "I will never again curse the ground because of humans, even though from birth their hearts are set on nothing but evil. I will never again kill every living creature as I have just done.

New American Bible	When the LORD smelled the sweet odor, the LORD said to himself: Never again will I curse the ground because of human beings, since the desires of the human heart are evil from youth; nor will I ever again strike down every living being, as I have done. Is 54:9; Rom 7:18
NIRV	Their smell was pleasant to the Lord. He said to himself, "I will never put a curse on the ground again because of man. I will not do it even though his heart is always directed toward what is evil. His thoughts are evil from the time he is young. I will never destroy all living things again, as I have just done.
New Jerusalem Bible	Yahweh smelt the pleasing smell and said to himself, 'Never again will I curse the earth because of human beings, because their heart contrives evil from their infancy. Never again will I strike down every living thing as I have done.
New Simplified Bible	Jehovah smelled the pleasing aroma and said in his heart: »Never again will I curse the ground because of man, for the intent of his heart is evil from childhood. I will never again destroy every living creature, as I have done.
Revised English Bible	When the LORD smelt the soothing or our, he said within himself, 'Never again shall I put the earth under a curse because of mankind, however evil their inclination may be from their youth upward, nor shall I ever again kill all living creatures, as I have just done.
Today's NIV	The LORD smelled the pleasing aroma and said in his heart: "Never again will I curse the ground because of human beings, even though [Or human beings, for] every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have done.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh inhaled the aromatic scent. Yahweh said into his heart, "Never more will I curse the earth again because of humans, for the human heart designs evil from its youth. Never more will I smite all the living again, as I did, ²² not until all the days of the land rest from seed and harvest, warmth and cool, summer and winter, and day and night." V. 22 added for context.
Bible in Basic English	And when the sweet smell came up to the Lord, he said in his heart, I will not again put a curse on the earth because of man, for the thoughts of man's heart are evil from his earliest days; never again will I send destruction on all living things as I have done.
HCSB	When the LORD smelled the pleasing aroma, He said to Himself, "I will never again curse the ground because of man, even though man's inclination is evil from his youth. And I will never again strike down every living thing as I have done.
NET Bible®	And the LORD smelled the soothing aroma [The Lord "smelled" (חָרַיִו, vayyarakh) a "soothing smell" (רַחֲמֵינָהּ, reakh hannihoakh). The object forms a cognate accusative with the verb. The language is anthropomorphic. The offering had a sweet aroma that pleased or soothed. The expression in Lev 1 signifies that God accepts the offering with pleasure, and in accepting the offering he accepts the worshiper.] and said [Heb "and the Lord said."] to himself [Heb "in his heart."], "I will never again curse [Here the Hebrew word translated "curse" is לָלַק (qalal), used in the Piel verbal stem.] the ground because of humankind, even though [The Hebrew particle כִּי (ki) can be used in a concessive sense (see BDB 473 s.v. כִּי), which makes good sense in this context. Its normal causal sense ("for") does not fit the context here very well.] the inclination of their minds [Heb "the inclination of the heart of humankind."] is evil from childhood on [Heb "from his youth."]. I will never again destroy everything that lives, as I have just done.
NIV – UK	The Lord smelled the pleasing aroma and said in his heart: `Never again will I curse the ground because of humans, even though [Or humans, for] every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have done.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When the Lord smelled the pleasing odor [a scent of satisfaction to His heart], the Lord said to Himself, I will never again curse the ground because of man, for the imagination (the strong desire) of man's heart is evil and wicked from his youth; neither will I ever again smite and destroy every living thing, as I have done.
Concordant Literal Version	And smelling is Yahweh Elohim a restful smell. And saying is Yahweh Elohim to His heart, "Not any more will I slight further the ground for the sake of humanity, for the form of the human heart is evil from its youth. Neither again will I smite further all living flesh, as I have done.
Darby Translation	And Jehovah smelled the sweet odour. And Jehovah said in his heart, I will no more henceforth curse the ground on account of Man, for the thought of Man's heart is evil from his youth; and I will no more smite every living thing, as I have done.
<i>Emphasized Bible</i>	And Yahweh smelled a satisfying odour, so Yahweh said to himself. I will not, again, curse any more the ground for man's sake, although the device of the heart of man, be wicked from his youth,—neither will I again, any more smite every living thing, as I have done.
English Standard Version	And when the LORD smelled the pleasing aroma, the LORD said in his heart, "I will never again curse [Or dishonor] the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done.
The Geneva Bible	And the LORD smelled a sweet savour [That is, by it he showed himself appeased and his anger at rest.]; and the LORD said in his heart, I will not again curse the ground any more for mans sake; for the imagination of mans heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done.
LTHB	And Jehovah smelled the soothing fragrance, and Jehovah said in His heart, I will never again curse the ground for the sake of man, because the imagination of the heart of man is evil from his youth. Yea, I will not again smite every living thing as I have done.
NASB	The LORD smelled the soothing aroma; and the Lord said to Himself [Lit to His heart], "I will never again curse the ground on account of man, for the intent [Or inclination] of man's heart is evil from his youth; and I will never again destroy [Lit smite] every living thing, as I have done.

New RSV	And when the Lord smelt the pleasing odour, the Lord said in his heart, `I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done.
World English Bible	Yahweh smelled the sweet savor. Yahweh said in his heart, "I will not again curse the ground any more for man's sake, because the imagination of man's heart is evil from his youth; neither will I ever again strike everything living, as I have done.
Young's Updated LT	And Jehovah smelled the sweet fragrance, and Jehovah says unto His heart, "I continue not to disesteem any more the ground because of man, though the imagination of the heare of man is evil from his youth; and I continue not to strike any more all living, as I have done.

The gist of this verse: God vows never again to destroy every living creature on the earth because of the evil of man.

Genesis 8:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
rûwach (רוח) [pronounced <i>ROO-ahkh</i>]	<i>to smell, to perceive an odor; to smell [and be delighted in] to smell with pleasure; to delight in</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7306 BDB #926
This is the first occurrence of this word in Scripture.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (תא) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rêyach (חיר) [pronounced <i>RAY-akh</i>]	<i>scent, odor, pleasant smell</i>	masculine singular noun:	Strong's #7381 BDB #926
This is the first occurrence of this word.			
nîychôach (חויג) [pronounced <i>nee-KHOH-ahkh</i>]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun with the definite article	Strong #5207 BDB #629

Translation: And Y^ehowah delighted in the tranquilizing scent,...

This short phrase combines and anthropomorphism with an anthropopathism. The verb here can mean *to smell* or *to smell with great delight*. God does not have a nose; therefore, He does not smell anything. Furthermore, God does not smell something like a rose or like bbq and is delighted by its smell.

However, what Noah has done here is quite remarkable. God delivered Noah in the flood, and Noah's family; and therefore, Noah offers up a burnt offering to God. These burnt offerings represent Jesus Christ dying for our sins. The burning of the offering represents the judgment of Jesus Christ. It is Jesus Christ dying for our sins which allows fallen man to be saved. What Noah does here is representative of that.

Note what Noah does not do. He does not stand on the barren earth and brag about how righteous he is, and proclaim that is why God preserved him. God preserved Noah on the basis of grace and on the basis of the anticipated sacrifice of Jesus Christ.

Gen 8:21a And Jehovah smelled a sweet [soothing, tranquilizing] odor.

The word translated *sweet* is nîychôach (נִיחֹחַ) [pronounced *nee-KHOH-ahkh*], which means *tranquilizing, soothing, quieting; sweet, pleasant*. Strong #5207 BDB #629. Each sacrifice of an animal speaks of the death of our Lord Jesus Christ and the judgement for our sins by God the Father on the cross. This cannot be a *pleasing, pleasant or sweet* odor to God; however, because it does speak of our Lord's efficacious work on our behalf, it is a *tranquilizing and quieting smell*. Rather than looking down upon our sins and evil nature and wanting to judge us for this, God is tranquilized and quieted by this odor. God *smelling a sweet odor* simply indicates that the sacrifices propitiated (or, *satisfied*) God. Until Jesus comes in time and dies for our sins, these animal sacrifices will be repeated again and again, in order to teach how God will be able to forgive us for our sins.

Genesis 8:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524

Translation: ...so [that] Y^ehowah said to Himself [lit., to his heart],...

Again, a very interesting statement. God speaks to His Own heart. Now, what does it matter whether God is thinking something or saying it out loud? What is the author conveying to us here? The idea is, God does not say this to Noah. God does not make a great pronouncement from on high saying, "I love that smell, Noah, and therefore..."

This is a promise that God made—probably audibly—to angels, but not to mankind; and not to Noah. It is also made to us, as it stands here written in the Word of God. The reason that God has done things this way is so that no one mistakes the offering up of a burnt sacrifice as some kind of works.

Genesis 8:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lō' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	1 st person singular, Hiphil imperfect	Strong's #3254 BDB #414
With the negative, this verb means <i>to stop, to discontinue [doing something], to no longer [do something], to never again [do something]</i> .			
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
qâlal (קָלַל) [pronounced kaw-LAL]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself</i>	Piel infinitive construct	Strong's #7043 BDB #886
ôwd (וּדַ) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i>	adverb	Strong's #5750 BDB #728
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âdâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
ba'âbûwr (בְּאוּבַר) [pronounced bah-ûu ^b -VOOR]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'âbûwr (אוּבַר) [pronounced ûaw ^v -BOOR] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.			
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
'Âdâm (אָדָם) [pronounced aw-DAWM], without a definite article, is also used as a proper noun, for the first man and for a city. Strong's #121 BDB #9.			

Translation:...“I will never again curse any more the ground on account of man,...

God will make two promises; first, he will never again curse the ground. God cursed this ground twice: once when Adam sinned and then again, when the population of man had become nearly completely corrupted. And, after cursing this ground, God brought upon this earth a great flood. God will not curse the ground again.

Genesis 8:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yêtser (רָצַי) [pronounced YAY-tser]	<i>body, form; ethereally, it means purpose</i>	masculine singular construct	Strong's #3336 BDB #428
BDB gives this list of definitions: 1) <i>form, framing, purpose, framework; 1a) form; 1a1) pottery; 1a2) graven image; 1a3) man (as formed from the dust); 1b) purpose, imagination, device (intellectual framework).</i>			
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
'ādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
rā' (רָע) [pronounced rahó]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun	Strong's #7451 BDB #948
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
n ^e ûrîym (נִירוּעַם) [pronounced n ^e góo-REEM]	<i>childhood, youth (it is always found in the plural, so we might render it <i>youthful years</i>); adolescence</i>	masculine plural noun with a 3 rd person masculine singular suffix	Strong's #5271 BDB #655

Translation: ...for the imagination of the heart of man [is] evil from his youth;...

Even man, uncorrupted by angels, is corrupted by sin from his youth on up. All babies are born with sin natures and parents find this out quite quickly in life. God acknowledges this, and will never again curse the ground because of man.

Genesis 8:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 8:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâçaph (יָצַח) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	1 st person singular, Hiphil imperfect	Strong's #3254 BDB #414
With the negative, this verb means <i>to stop, to discontinue [doing something], to no longer [do something], to never again [do something]</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	Hiphil infinitive construct	Strong #5221 BDB #645
All BDB definitions for the Hiphil are <i>to smite, strike, beat, scourge, clap, applaud, give a thrust; to smite, kill, slay (man or beast); to smite, attack, attack and destroy, conquer, subjugate, ravage; to smite, chastise, send judgment upon, punish, destroy</i> .			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular adjective used here as a substantive	Strong's #2416 BDB #311
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> .			
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person singular, Qal perfect	Strong's #6213 BDB #793

Translation: ...therefore, I will never again destroy all life as I have done."

The second thing that God says He will never do again is destroy all life on the earth, as He just did with the flood (God did not destroy the sea animals, but He did destroy all life from the earth, which lived on the ground; and this ended the corruption of mankind (who had been corrupted by angels in Genesis 6).

We have to be careful about ascribing to God the kind of thoughts that we would have. God did not destroy every living creature from the face of the earth and then decide, "Maybe I shouldn't have been so harsh; next time I'll give them a little more slack." God is making a divine decree here. What He did had to be done. Just as cancer growing inside a person should be cut out; just as a society needs its degenerate members culled out; God had to take out the corrupted flesh. Man in the next civilization is not going to be more moral or better in any way; man will, however, be 100% Homo sapiens and fallen angels will not be allowed to interfere with man's life as they did prior to the flood.

From the standpoint of man, it would appear as though God has inflicted His wrath upon the earth almost without mercy. Therefore, the word *nîychôach* (נִיחֹחַ) [pronounced *nee-KHOH-ahkh*] is used to describe the odor of the sacrifice: *soothing, tranquilizing*. God does not require soothing; He does not have ruffled feathers; however, this is an anthropopathism, ascribing to God an emotion or thought that He does not actually have so that we can have a better understanding. God smells the sacrifice, which speaks of His Son dying on our behalf, and is satiated. Noah, by making this sacrifice, is testifying to his own salvation through faith in Yahweh Elohim.

Most translations consider the next verse as a continuation of what God is saying to Himself. However, there is a change in the format; we go from normal speech to poetry.

Gen 8:21b–d And Jehovah said in His heart, "I will never again curse the ground for man's sake, because the imagination [or, *thinking*] of man's heart is evil from his youth. And I will not again strike down every living thing as [= *in the manner as*] I have done."

God promises that He would never again destroy virtually all life from the planet earth in the manner in which He did here. The key words here are the kaph pronoun and the relative pronoun *'ăsher*, which together mean *as which, as one who, as, like as, just as; because; according to what manner, in a manner as*. The language used in the Bible—even the very poetic Hebrew language—is always very precise. God is not saying that He will never, ever again destroy huge numbers of living creatures on this earth; He is saying that He will not destroy them in the way that He did—by means of a worldwide flood.

Also, interestingly enough, this is not a promise which God makes to Noah, but He says this in His heart; that is, He thinks this and God the Holy Spirit reveals this information to Noah, who either memorizes it or writes it down.

Genesis 8:21 And Y^ehowah delighted in the tranquilizing scent, so [that] Y^ehowah said to Himself [lit., *to his heart*], "I will never again curse any more the ground on account of man, for the imagination of the heart of man [is] evil from his youth; therefore, I will never again destroy all life as I have done." (Kukis mostly literal translation)

Genesis 8:21 And Jehovah was delighted by the tranquilizing odor from the sacrifice, so that He said to Himself, "Never again will I curse the ground because of man, for the imagination of his heart is evil from his youth; therefore, I will never again destroy all life, as I have just done." (Kukis paraphrase)

We ought not be guilty of ascribing to God our own thinking. That is, God is not reacting to the devastation with human regret, thinking, "Maybe I was too harsh." God simply decrees that the entire earth will never be flooded again. In the next civilization, the unbelievers will be taken from the earth, and the believers will be left (Matthew 24:32–42). One of the similarities between the Noahic flood and the baptism of fire (when all unbelievers are removed from the earth), is the concept of a civilization beginning with believers only. "As the days of Noah, so also will be the coming of the Son of Man," Jesus told His disciples (Matthew 24:37). These are similar events in chiefly 3 ways: people, despite all of the warnings, will carry on with their day-to-day lives; there will be great violence in the earth; and all unbelievers will be removed from the earth, and only believers will remain.

It is believed by some that Genesis existed primarily in oral form, and was committed to writing sometime later. If this is the case, the concept of inspiration is not changed. The inspiration of Scriptures is essentially an inhale and exhale process. The inhale involves the Holy Spirit communicating to human authors His complete and coherent message (2Peter 1:20–21). The exhale is, the human author records (without waiving his human intellect, feelings, literary style, personality, vocabulary, or individuality) God's complete message with complete

accuracy in the original autographs.⁸ Man's mental capacity was such that, the exact words that we find in our chapters of Genesis were memorized generation after generation, with additional information added as God spoke through those entrusted with this responsibility. We covered this doctrine in detail back in **introductory lesson #8**. Whether this exhale was verbal or whether it was written down, we do not know. However, the actual form of God's inspired Word does not detract from it being His Word. In other words, the entire book of Genesis could have been passed down in oral form, and this does not take away from it being the Word of God, every bit as inspired as any other passage of Scripture.

This would be a good place for the doctrine of Noah, including all of the later passages where he is named.

**Repeatedly, all the days of the earth:
a sowing and a harvesting;
and cold and heat;
and summer and winter;
and day and night
will not cease.**

Genesis
8:22

**Continuing [are] all the days of the earth:
sowing and harvesting;
cold and heat;
summer and winter;
day and night;
[all these] will not cease.**

Therefore, continuing all the days of the earth are, sowing and harvesting, cold and heat, summer and winter, day and night—all these things will not cease.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Until all the days of the earth, sowing in the season of Tishri, and harvest in the season of Nisan, and coldness in the season of Tebeth, and warmth in the season of Tammuz, and summer and winter, and days and nights shall not fail.
Jerusalem targum	Until all the days of the earth from now, sowing and reaping, and cold and heat, and days and nights shall not cease.
Latin Vulgate	All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.
Masoretic Text (Hebrew)	Repeatedly, all the days of the earth: a sowing and a harvesting; and cold and heat; and summer and winter; and day and night will not cease.
Peshitta (Syriac)	From henceforth, while the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.
Septuagint (Greek)	All the days of the earth, seed and harvest, cold and heat, summer and spring, shall not cease by day or night.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	As long as the earth remains, there will be planting and harvest, cold and heat; winter and summer, day and night.
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⁸ Taken from <http://www.versebyverse.org/doctrine/inspire.html> but the concept goes back for hundreds of years. This particular definition likely goes back at least to L. S. Chafer.

Easy English	While the earth exists, these things will not stop. People will sow and they will harvest. It will be cold and hot. There will be summer and winter. There will be day and night. It will always be so.'
Easy-to-Read Version	As long as the earth continues, there will always be a time for planting and a time for harvest. There will always be cold and hot, summer and winter, day and night on earth."
Good News Bible (TEV)	As long as the world exists, there will be a time for planting and a time for harvest. There will always be cold and heat, summer and winter, day and night."
<i>The Message</i>	For as long as Earth lasts, planting and harvest, cold and heat, Summer and winter, day and night will never stop."
New Berkeley Version	So long as the earth remains, seed time and harvest, cold and heat, summer and winter, day and night shall not fail [A fresh start for the human race, with divine grace abounding.]
New Living Translation	While the earth lasts, planting time and gathering time, cold and heat, summer and winter, and day and night will not end."

Partially literal and partially paraphrased translations:

American English Bible	And for all the days of the earth, seed time and harvesting, heat and cool, spring and summer, day and night will never be brought to an end.'
Christian Community Bible	As long as the earth lasts, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease to be."
<i>God's Word</i> TM	As long as the earth exists, planting and harvesting, cold and heat, summer and winter, day and night will never stop."
NIRV	"As long as the earth lasts, there will always be a time to plant and a time to gather the crops. As long as the earth lasts, there will always be cold and heat. There will always be summer and winter, day and night."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	...not until all the days of the land rest from seed and harvest, warmth and cool, summer and winter, and day and night."
Bible in Basic English	While the earth goes on, seed time and the getting in of the grain, cold and heat, summer and winter, day and night, will not come to an end.
Ferar-Fenton Bible	During the whole existence of the earth, sowing and harvest, and cold and heat, and Winter and Summer, and day and night, shall continue."
HCSB	As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, and day and night will not cease."
New Advent Bible	All the days of the earth, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.
NET Bible [®]	"While the earth continues to exist [Heb "yet all the days of the earth." The idea is "[while there are] yet all the days of the earth," meaning, "as long as the earth exists."], planting time [Heb "seed," which stands here by metonymy for the time when seed is planted.] and harvest, cold and heat,

summer and winter,
and day and night will not cease."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version *In the future, all the days of the earth, seedtime and harvest, and cold and warmth, and summer and winter, and day and night shall not cease.*

Darby Translation *Henceforth, all the days of the earth, seed [time] and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.*

The Geneva Bible *While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. The order of nature destroyed by the flood, is restored by Gods promise.*

World English Bible *While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."*

Young's Updated LT *During all days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, do not cease."*

The gist of this verse: Because the Lord will not curse the ground again, these cyclical themes continue all the days of the earth.

Genesis 8:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾôwd (וַיְוֹד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i>	adverb	Strong's #5750 BDB #728
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Genesis 8:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Continuing [are] all the days of the earth:...

God has promised not again to curse the earth, and, therefore, there would be a cyclical nature in the continuance of the earth.

Genesis 8:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zera ^c (עֵרָוָה) [pronounced ZEH-rahg ^h]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun	Strong's #2233 BDB #282
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qâtsîyr (רִיצְוֶה) [pronounced kaw-TZEER]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular noun	Strong's #7105 BDB #894

Translation: ...sowing and harvesting;...

There would be a time for sowing and a time for harvesting.

Genesis 8:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qôr (קֹר) [pronounced kohr]	<i>cold</i>	masculine singular noun	Strong's #7120 BDB #903
This word occurs only here and it is a homonym. However, there is a feminine form of this noun which means <i>cold, coldness</i> .			
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chôm (חֹם) [pronounced khohm]	<i>heat, hot, warm</i>	masculine singular construct	Strong's #2527 BDB #328

Translation: ...cold and heat;...

There would be cold months and warm months.

Genesis 8:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qayitz (קַיִץ) [pronounced <i>KAH-yits</i>]	<i>summer; harvest of fruits; summer-fruit, fruits, ripe fruit</i>	masculine singular noun	Strong's #7019 BDB #884
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chôreph (חֹרֵף) [pronounced <i>KHOH-rehf</i>]	<i>harvest time, autumn; winter</i>	masculine singular noun	Strong's #2779 BDB #358

Translation: ...summer and winter;...

There would be summer and there would be winter.

Genesis 8:22e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lay ^e lâh (לַיְלַיִל) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night</i>	masculine singular noun	Strong's #3915 BDB #538

Translation: ...day and night;...

There would be days and there would be nights.

Genesis 8:22f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 8:22f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâbath (שַׁבָּת) [pronounced shaw- BAHTH]	<i>to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue</i>	3 rd person masculine plural, Qal imperfect	Strong's #7673 BDB #991 & #992

Translation:...[all these] will not cease.

Because God will no longer curse the ground, and remove all life, the cyclical nature of the earth will not cease.

The Holman Christian Standard Bible translates the final verse of Genesis 8 as follows:

Genesis 8:22 As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, and day and night will not cease.

Genesis 8:22 Continuing [are] all the days of the earth:

sowing and harvesting;

cold and heat;

summer and winter;

day and night;

[all these] will not cease. (Kukis mostly literal translation)

Genesis 8:22 Therefore, continuing all the days of the earth are, sowing and harvesting, cold and heat, summer and winter, day and night—all these things will not cease. (Kukis paraphrase)

The final verse of this chapter is very difficult to translate. Your Bible probably has something like this: **While the earth remains, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease.** Many very literal translations begin with *while the earth remains*, or words to that effect. However, there is no word *while* and there is no word *remains* (in fact, there is no verb at the beginning of this verse). The first word of this verse is 'ôwd (וּד) [pronounced *gohd*], which is the infinitive absolute of the verb *to go over again, to repeat*.⁹ This word is used either as a substantive (*continuing, continuation, continuance, persistence; a going round*) or, more often, as an adverb (*still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, even yet*). What follows is, literally, *all days of the earth*. Do we make that first word an adverb or a substantive? The translators of the Septuagint were so flummoxed by this problem, they simply left this word out (which is unusual for the Septuagint, which is generally a good word-for-word translation). The easy way out is to make this an adverb, and the first few words would be translated **Even yet, all days of the earth,...** This word is used in the previous verse, and what follows seems to indicate a continuous cycling of activity. Taking this to be a substantive and as an implied predicate nominative, we might render this **All the days of the earth [are] a continuation (a repetition, cyclical)...**

Waxing Eloquent About the Fall (by H. Macmillan, D. D.)

H. Macmillan, D. D.: *At no period of the year are the sunsets so varied and beautiful as in autumn. The many-coloured woods of the year's eventide correspond to the many-coloured clouds of the sunset sky; and as the heavens burst into their brightest hues, and exhibit their loveliest transfigurations when the daylight is fading into the gloom of night, so the year unfolds its richest tints and its fairest charms when it is about to sink into the darkness and desolation of winter.*

⁹ Technically, this does not function as a verb.

Waxing Eloquently About the Fall (by H. Macmillan, D. D.)

Macmillan took this opportunity to wax on and on and on about the fall: *No one can take a walk in the melancholy woodland in the calm October days without being deeply impressed by the thought of the great waste of beauty and creative skill seen in the faded leaves which rustle beneath his feet. Take up and examine one of these leaves attentively, and you are astonished at the wealth of ingenuity displayed in it. It is a miracle of design, elaborately formed and richly coloured—in reality more precious than any jewel; and yet it is dropped off the bough as if it had no value, and rots away unheeded in the depths of the forest.*

Macmillan does eventually draw a conclusion from all of this: *Myriads of similar gems are heaped beneath the leafless trees, to moulder away in the rains of November. It saddens us to think of this continual lavish production and careless discarding of forms of beauty and wonder, which we see everywhere throughout nature. Could not the foliage be so contrived as to remain permanently on the trees, and only suffer such a periodical change as the evergreen ivy undergoes? Must the web of nature's fairest embroidery be taken down every year, and every year woven back again to its old completeness and beauty?... Yes! she weaves and unweaves her web of loveliness each season—not in order to mock us with delusive hopes, but to wean us from all false loves, and teach us to wait and prepare for the true love of our souls, which is found, not in the passing things of earth, but in the abiding realities of heaven.*

Even Macmillan's conclusion gets drawn out: *This is the secret of all her lavish wastefulness. For this she perpetually sacrifices and perpetually renews her beauty; for this she counts all her most precious things but as dross. By the pathos of her autumn loveliness she is appealing to all that is deepest and truest in our spiritual nature; and through her fading flowers and her withering grass, and all her fleeting glories, she is speaking to us words of eternal life, whereby our souls may be enriched and beautified for ever.*¹⁰

The Biblical Illustrator; by Joseph S. Exell; Pub. 1900; from E-sword; Ecclesiastes 3:1–8.

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Given the words which follow, the writer is clearly speaking the cyclical nature of the earth, and I would take this to mean that, this is a new thing. Whatever happened which triggered the rain and the rising of the waters in the first place, must have been such a cataclysmic event, as to begin these cycles (although, quite obviously, *day and night* have been with us since the restoration of the earth). Whatever happened may have even changed the length of a year (the amount of time that is required for the earth to travel around the sun). If I was to theorize, I would say that, before the flood, something set off the rain, tilted the earth on its axis and divided the land into the continents—that these events are all interrelated. If we were struck by a belt of asteroids, perhaps that made all of these changes. Or God could have miraculously changed the tilt of the axis of the earth, which set all of this off. This is clearly speculation, on my part. The cyclical nature of the earth is not; that this is a new thing, is at the very least, implied.

Although I came to these ideas independently, there are apparently a lot of people who have also associated these things together

Associating Continental Drift, the Tilting of the Earth's Axis and the Great Flood

Here are some web sites which discuss the relationship of these things. I offer these up by way of interest, and not as resources which I have necessarily studied carefully and/or agree with:

¹⁰ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Ecclesiastes 3:1–8.

Associating Continental Drift, the Tilting of the Earth's Axis and the Great Flood

<http://ldolphin.org/setterfield/supplement.html>

<http://ldolphin.org/setterfield/report.html>

The implication is that the earth, acting like a top or gyrostat, received a massive impact from an asteroidal body and heeled over. The core moved in the opposite direction to maintain angular momentum and assisted the precession in returning the axis tilt to an equilibrium position. The impact itself set up a ripple structure in the crust and mantle as well as tilting the Earth's axis. The writers of this paper (Barry Setterfield and Trevor Norman) see the flood as occurring first, and then the tilting of the earth's axis and continental drift occur later. The research and speculation was done many years prior to the internet, and the physical laws found in the original paper are beyond my capability to understand. In any case, this paper appears to be a serious, scientific work.

This person is more *out there*:

<http://www.endtimeprophecy.net/Articles/noahark3.html>

Noah's calendar was different from both the present lunar calendar (354.53 days), and present solar calendar (365.24 days). Something occurred about the time of the flood that altered the calendar, making it necessary to add an intercalary month every 2 or 3 years to keep the lunar calendar in sync with the seasons.

Tim Warner, the author, explores the difference in the solar and lunar years, and what could have happened to bring this to pass. He also proposes some of the physical changes which will come to pass in the end times (the increase in the earth's wobble, which would necessarily increase earthquakes, floods and other natural disasters). Warner justifies this with Scripture (the verses from Isaiah and Luke are compelling; but not so much, the passage from the Psalms).

<http://www.oasischristianchurch.org/air/flood.pdf>

This article lays out a scientific basis for the flood by 6 PhD's. *We believe that rapid tectonics provides a successful and innovative framework for young-age creation modeling of earth history. We feel that this model uniquely incorporates a wide variety of creationist and non-creationist thinking. It explains evidence from a wide spectrum of earth science fields—including evidence not heretofore well explained by any other earth history models.*

<http://static.icr.org/i/pdf/technical/Catastrophic-Plate-Tectonics-A-Global-Flood-Model.pdf>

Whatever the cause, something triggered a cataclysm. If the earth was suddenly tipped, as it is now 23.5 degrees from the vertical, this would unleash tremendous gyroscopic forces. The single continent would rip apart. The pressure ten miles down, based on oil well experience, is about 250 thousand pounds per square inch. Tensile cracks in brittle solids[9] propagate at about half the velocity of sound, or about 2.6 KM per second.[10] The cracking would circle the earth in just over four hours. This would release water stored ten miles deep. As we have said, the pressure at the bottom of a gas well only five miles deep exceeds 125,000 pounds per square inch. At ten miles deep the pressure would exceed 200,000 pounds per square inch, far more than enough to spout water miles high. This hot water would boil into vapor immediately as the pressure dropped to atmospheric. This water vapor would become clouds which would transport massive quantities of water to the polar regions where the precipitation would become permanent snow and ice.

http://www.bibleonly.org/index.php?option=com_content&view=article&catid=57%3Agenesis-corner&id=888%3Ais-the-biblical-history-of-the-earth-plausible-&Itemid=88

Associating Continental Drift, the Tilting of the Earth's Axis and the Great Flood

Recent ice ages -- ten periods of glaciation in the past million years -- are caused by changes in the tilt of the Earth's orbit, according to research published in the July 11 issue of Science magazine. The article in Science magazine is not written by someone trying to relate this to the book of Genesis, but as someone offering an explanation for various ice ages in our past.

<http://www.thechristmyth.com/iceage.htm>

Again, this is highly speculative in nature. However, the scientific rigor of the first resource combined with similar theories found in Science magazine (the last reference) suggest this interrelationship is possible.

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The cause and effect which seems logical to me is, we enter into an asteroid belt, and the earth is pummeled by asteroids, which sets off the water from below, the tilting of the axis and the rain. During and following the flood, there are great movements in the earth's crust, which raises the mountains, lowers the seas, and divides the continent. Although this is pure speculation; the Bible confirms the water from below, the flood and the raising of the mountains and lowering of the seas. It implies a change to a cyclical earth and it implies that, at one time, we may have been on true 360 day year, where there was a true solar and lunar match.

Enough of the speculation and back to the text:

If we were to take some liberties with the translation of Genesis 8:22a, we might render it as: **All the days of the earth [will be] cyclical [in nature]...**

There is a verb in this verse, and it occurs at the end of this verse. This final verb is familiar to most of you: shâbath (שָׁבַת) [pronounced *shaw-BAHTH*], which means *to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue*. Strong's #7673 BDB #992. There is a negative with this verb. Therefore, we will render this verse:

Gen 8:22 All the days of the earth [will] continue [in a cyclical fashion]: seedtime and harvest, cold and heat, summer and winter, and day and night will not cease [or, rest].

Many of these words in v. 22 are occurring for the first time in the Bible: **...seedtime and harvest, cold and heat, summer and winter,...** are almost all new words (with the exception of *seedtime*, which is really just the word *seed*; however, here, it is used in a slightly different way than its first use in Genesis 3). All of these words indicate a set of cycles which occur, which is consistent with the first word in this verse: *a continuing, a continuance; again and again; repeatedly..*

Although day and night have been in place from Genesis 1:5, we do not know if, prior to this, there were these other cycles of the earth. One of the theories I have suggested is, the earth was not on an axis until the flood, and it is the axis which sets up the cycles of seedtime and harvest, cold and heat, summer and winter. In other words, this verse *implies* the earth becoming tilted.

The key difference between summer and winter is not the distance the earth is from the sun (as we experience summer when the Aussies endure winter), but the angle at which the sun's rays strike the earth. I would assume that the length of daylight would have some affect as well. For the portion of the year that we are struck more directly by the sun (the closer the sun's rays are to forming a right angle with the ground), the warmer it is. In order for this angle to vary, the earth must be rotating on an axis as it circles about the sun.

In this and other lessons, I have suggested that there may be a tie-in between asteroids striking the earth, the flood, the shifting of the earth's axis, as well as the deepening of the seas and the raising of mountains (which you may have dismissed as rationalizing poppycock).

Axis-Shift Addendum

The March 11th, 2010 issue of Science@NASA asks the question *can an earthquake really change the Earth's rotation?* From the MENSA bulletin June 2010 issue: *According to NASA, the massive 8.8 Chilean quake on February 27 **could have shifted the Earth's "figure axis" about three inches**, or eight centimeters. Impressive? Sure. But consider that the figure axis shifts 10 centimeters per year just because **the land is still rising** after the last glacial maximum. Although the big quake could have caused a shift, no one has any measurements to prove it actually happened. Scientists are preparing to attempt such measurements by using GPS satellites, whose precise timing could make it possible. A similar attempt failed to measure an axial change after the 9.1 magnitude Sumatra quake of 2004.*

From *Mensa Bulletin*, June 2010, p.54. Emphasis mine.

Several news services reported this story in early March of 2010; among them:

<http://news.nationalgeographic.com/news/2010/03/100302-chile-earthquake-earth-axis-shortened-day/>

<http://www.homelandsecuritynewswire.com/chile-earthquake-shifted-earths-axis-3-inches>

<http://boingboing.net/2010/03/01/nasa-chile-quake-sho.html>

Interestingly enough, the news sources did not, at least in their headlines, indicate that there was any uncertainty here.

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In any case, this begins a new civilization. Like all civilizations, which we studied back in [lesson #59](#), the post-diluvian (i.e., *after the deluge*) civilization begins only with believers in Jesus Christ.

Now, compare the record of the Genesis flood to the Akkadian account: *The Akkadian Atrahasis Epic (written no later than 1700 B.C., the name Atrahasis means "exceedingly wise"), gives human overpopulation as the cause for the great flood. After 1200 years of human fertility, the god Enlil felt disturbed in his sleep due to the noise and ruckus caused by the growing population of mankind. He turned for help to the divine assembly who then sent a plague, then a drought, then a famine, and then saline soil, all in an attempt to reduce the numbers of mankind. All these were temporary fixes. 1200 years after each solution, the original problem returned. When the gods decided on a final solution, to send a flood, the god Enki, who had a moral objection to this solution, disclosed the plan to Atrahasis, who then built a survival vessel according to divinely given measurements.*

To prevent the other gods from bringing such another harsh calamity, Enki created new solutions in the form of social phenomena such as non-marrying women, barrenness, miscarriages and infant mortality, to help keep the population from growing out of control.¹¹

There are certain aspects of this narrative which fascinate me. The first thing that jumps out at me is, *human overpopulation*, which is portrayed in a negative light. Mathematically, where men and women live more than a millennium and families might consist of 10–20 children, it is quite possible for the antediluvian population to number in the billions (in fact, it is very likely).

When we think of the ancient world, the concept of overpopulation does not come to most people's minds. However, human overpopulation is a central theme to this Akkadian myth. That is the motivation given for the gods sending a plague, a drought, etc. No overpopulation renders this myth meaningless. You can alter or remove almost any part of this myth except for human overpopulation, and this myth would still stand. So, from where did the Akkadians get the idea of human overpopulation? Even in myths, there is some grain of truth, and the foundational element of this myth is human overpopulation.

¹¹ From http://en.wikipedia.org/wiki/Deluge_%28mythology%29 accessed June 23, 2008.

The second thing which is fascinating, is the time frame—it is not that far off from the time frame found in the Bible. 1200 years as opposed to 1600+ years.

Thirdly, we have people cause a ruckus, which parallels the Bible account as well. God said that the earth was filled with violence (Genesis 6:13).

Finally, the disasters which befall mankind include a plague, drought, a famine and saline soil. It is likely that all of these things occurred after the flood. The Akkadian account may be inaccurate in its numbers, in its timing, as the motivation of the gods; but all of these are possible elements for this era.

Of the flood accounts, this Akkadian narrative is actually one of the most sensible. The Indian account is more typical: *According to the Matsya Purana and Shatapatha Brahmana (1-8, 1-6), the mantri to the king of pre-ancient Dravida, Satyavata who later becomes known as Manu was washing his hands in a river when a little fish swam into his hands and begged him to save its life. He put it in a jar, which it soon outgrew; he successively moved it to a tank, a river and then the ocean. The fish then warned him that a deluge would occur in a week that would destroy all life. Manu therefore built a boat which the fish towed to a mountaintop when the flood came, and thus he survived along with some "seeds of life" to re-establish life on earth.*¹²

Other accounts mention laughing frogs, the world on the back of a giant snake, 4 monsters who grow so large as to touch the sky, and the great war god Tu, who was so upset over what his sister said, that he started crying, causing the flood.

On the other hand, the Genesis flood has the following fantastic elements: (1) A race of half-human/half-angelic beings populating the earth (very similar to mythology, but never sensationalised in the text). (2) Noah and the people of the earth were given 120 years to change their minds (God issues a warning through Noah). (3) Noah brought representatives from the entire animal kingdom aboard the ark. (4) God personally closes up the ark. (5) The rain continues for 40 days. (6) Even the tops of mountains are covered with water. (7) There is again direct contact between God and Noah after the flood. (8) It is later stated in the Psalms that the mountains became higher and the sea valleys became lower. Even the most phenomenal elements of the Genesis account of the flood are simple and straightforward, and surprisingly non-weird. They are phenomenal, yes; but they are not goofy-weird or sensationalised. Furthermore, scientifically, the idea of the cyclical nature of the earth, the earth being knocked off of its axis, the tremendous rain and water from below, and even continental drift may be all related.

You will notice, in almost every flood account, no matter how weird or mystical, there are similarities to and overlaps with the Genesis account. One mentions the earth being repopulated by 4 men and 4 women. Another mentions 40 days. Several recount great wickedness among men. These flood legends seem to almost all intersect at Genesis. Many of them speak of the flood as being universal. And, if a great flood did occur, then we would expect to find it in the history of almost every ancient culture, with some elements of truth as a part of this remembrance, and that is what it is the case.

Some may want to say that myths are nothing but a bunch of made-up stories, without a grain of truth to them, made up, in most instances, simply to explain this or that natural phenomenon. However, others, like myself, believe that almost all myths have some grain of truth in them, and, in this case, give us some information about a worldwide flood.

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¹² From http://en.wikipedia.org/wiki/Deluge_%28mythology%29 accessed June 23, 2008.

A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 8:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

Noah and his family are still in the ark. The deluge is over; but there is still water all over the earth. In Genesis 8, the waters recede until it is safe for Noah and company to leave the ark.

Genesis 8:1 *And Elohim remembered Noah, and all the beasts and all the cattle that were with him in the ark. And Elohim made a wind to pass over the earth, and the waters subsided.*

God *remembering* Noah is an anthropopathism. Noah and his family, along with all of the animals, is still in the ark. God causes a calming wind to come over that region.

Genesis 8:2 *And the fountains of the deep and the windows of the heavens were stopped, and the rain from the heavens was withheld.*

At this point, the rain ends.

Genesis 8:3 *And the waters receded steadily from the earth, and at the end of the hundred and fifty days the waters diminished.*

The waters slowly recede, and after 150 days, the surface water has dropped considerably.

Genesis 8:4 *And in the seventh new moon, the seventeenth day of the new moon, the ark rested on the mountains of Ararat.*

In the seventh month (apparently on a lunar calendar), the ark came to rest on the mountains of Ararat, suggesting that the water has gone down perhaps 20'; perhaps more.

These repeated references to the new moon suggest to me that, at one time, a year could be measured by the full moon. I am only speculating here, but the original earth, as restored by God, was possibly in synch with the sun and its moon. With the great deluge, that is no longer the case.

Genesis 8:5 *And the waters decreased steadily until the tenth new moon. In the tenth new moon, on the first day of the new moon, the tops of the mountains became visible.*

In the tenth month, the tops of other mountains become visible. This is an interesting thing, as it is not clear that this is being observed by anyone inside of the ship.

Genesis 8:6–7 *And it came to be, at the end of forty days, that Noah opened the window of the ark which he had made, and he sent out a raven, which kept going out and turning back until the waters had dried up from the earth.*

Noah had made a window which was probably similar to the door. It was a hole cut near the top of the ark, but the material cut out was put in place and covered with pitch to keep it water-tight.

Noah felt comfortable removing the wood, so that they could see out.

Genesis 8:8 *Then he sent out a dove from him, to see if the waters had receded from the face of the ground.*

Noah sends out a dove. If the dove returns, there is no place for it to rest outside of the ark. If the dove does not return, then there is dry land out there.

Genesis 8:9 *But the dove found no resting place for its feet and returned into the ark to him, for the waters were on the face of all the earth. So he put out his hand and took it, and pulled it into the ark to himself.*

The dove returned and Moses brought the dove back into the ark.

Genesis 8:10 *And he waited yet another seven days, and again he sent the dove out from the ark.*

Noah waited a week and then sent the dove out again.

Genesis 8:11 *And the dove came to him in the evening, and see, a freshly plucked olive leaf was in its mouth. And Noah knew that the waters had receded from the earth.*

This time, the dove returns with an olive leaf in its mouth. Noah recognizes that somewhere within flying distance, there is an olive tree about to grow.

Genesis 8:12 *And he waited yet another seven days and sent out the dove, which did not return to him again.*

A week later, Noah does the same thing again. The bird does not return to the ark.

Genesis 8:13 *And it came to be in the six hundred and first year, in the first month, the first day of the new moon, that the waters were dried up from the earth. And Noah removed the covering of the ark and looked, and saw the surface of the ground was dry.*

A full year has gone by and it is apparent that there is a lot of open dry ground around them.

Genesis 8:14 *And in the second new moon, on the twenty-seventh day of the new moon, the earth was dry.*

Noah and his family remain in the ark, but they continue to monitor the conditions outside the ark.

Genesis 8:15–16 *And Elohim spoke to Noah, saying, "Go out of the ark, you and your wife and your sons and your sons' wives with you."*

Noah and his family do not act until God tells them it is time. God tells him that they should leave the ark at this point.

Now, it seems like a few months ago, there was dry land. Why was that not the time to exit the ark? Plants had begun to grow, but there were not enough plants to sustain the human and animal residents of the ark.

Genesis 8:17 “Bring out with you every life form of all flesh that is with you: of birds, of cattle and all creeping creatures – the creeping creatures on the earth. And let them teem on the earth, and bear and increase on the earth.”

God tells Noah to bring everyone and everything out of the ark.

Genesis 8:18–19 So Noah went out, and his sons and his wife and his sons’ wives with him, every beast, every creeping creature, and every bird, whatever creeps on the earth, according to their kinds, went out of the ark.

Noah follows God’s directives and exits.

Genesis 8:20 And Noah built a slaughter-place to הוהי, and took of every clean beast and of every clean bird, and offered ascending offerings on the slaughter-place.

The first thing the Noah does is build an altar where sacrifices might be offered to God. Recall that he has additional clean animals which can be offered as animal sacrifices.

Genesis 8:21–22 And הוהי smelled a soothing fragrance, and הוהי said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again strike all living creatures, as I have done, as long as the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

As always, the animal sacrifices represent the offering of Jesus for our sins.

Interestingly enough, God says in His heart—as opposed to speaking directly the Noah?—and He promises that He will never again flood the earth, even though man’s heart is evil from his youth.

From this point forward, there would be a seedtime and a harvest, there would be cold and heat, there would be summer and winter. These things along with day and night will not cease.

Addendum

Several lessons ago, I pointed out the organization found in the first half of Genesis 6 and later of Genesis 7. The Bible is filled with various sections which have a very specific organization (which is sometimes key in understanding that portion of Scripture). That found in Genesis 6–8 is a particular type is called a chiasm, after the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmus, because the inverted parallelism looks like a chi (actually, half a chi) when one sees it from its organizational standpoint.

As a person who does a lot of writing, I find this to be the most phenomenal literary aspect to the history of the flood.

The Organization of Genesis 6–8 (from Robert Dean)

Section 1: Genesis 6:1–12 God promises to destroy the corrupt human race

Section 2: Genesis 6:13–22 Noah builds an Ark (in which he and his family will be saved).

The Organization of Genesis 6–8 (from Robert Dean)

Section 3: Genesis 7:1–9 God orders Noah and his family enter the ark

Section 4: Genesis 7:10–16 The beginning of the flood.

Section 5: Genesis 7:17–24 The flood covers the mountains

Section 6: Genesis 8:1 God remembers Noah, which is the center point of this narrative.

Section 7: Genesis 8:2–5 The flood recedes for 150 days and the mountains become visible.

Section 8: 8:6–14 The earth dries out; the flood ends

Section 9: 8:15–19 God orders Noah and his family to leave the Ark

Section 10: Genesis 8:20 Noah builds an altar (by which he and his family will be saved)

Section 11: Genesis 8:21–22 God promises never again to destroy mankind with a worldwide flood.

There is an integral unity in the text; one author put this together. Every time I read this outline, I am more amazed.

You will notice how each section at the beginning matches its corresponding section at the end. This kind of organization, which is found throughout the book of Genesis and elsewhere (often in the psalms), both testifies to the inspiration of the Holy Spirit and the mental capacity of those writing (or memorizing) these historical narratives. We have had the Old Testament for about 3000 years, and there are still portions of the Old Testament which have not been completely and totally scrutinized or whose organization has yet to be recognized.

A chiasmus sometimes will help us to understand a passage or a word. If you are confused about the second section, then you look at the second to the last section, and one informs the other.

Another thing a chiasmus will do is, tell you what is most important in the narrative. If there is only one section in the center of the chiasmus, that is what is most important.

If this does not impress you, try to write out the events of your day or this past week or the past year in this format—and remember, Noah did not have a word processor (recall that we have determined that Noah originally wrote this).

Don't misunderstand me; I am not saying that this is impossible to do. For instance, "I got up out of bed this morning, had breakfast, went to work, ate lunch, returned from work, had dinner and went to bed." That is a very mundane chiasmus. However, what we find in Scripture is often more intricate, and fraught with meaning.

From Robbie Dean's lecture Genesis-041 The Flood: Grace Gen. 6 2003 (somewhat edited).

The audio for this: <http://deanbible.org/Media/Audio%20Files/2003%20-%20Genesis/Genesis-041.mp3>

His online notes: <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen041.htm>

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NOAH - The True Story

1. There were no rock monsters.
2. Noah didn't have to try to work out (or guess) what God wanted of him - God spoke and told him.
3. Noah wasn't fighting to keep people out of the Ark; he was inviting anyone who would to come into it.
4. All three sons had wives on the Ark.
5. There were no stow-aways on the Ark.
6. Noah was a good man, and didn't try to kill any of his grandchildren.
7. Noah's job wasn't to preside over human extinction but to provide a way of salvation for mankind (and he understood that from the beginning).
8. In a similar way, God has offered a way of salvation for all humankind through his son Jesus. Are you willing to get on board or will you miss the boat?

Please share this so people understand that the movie is a fictionalized account and not a true retelling of the story.

Noah—The True Story (a graphic) is taken from a [facebook posting](#); accessed May 3, 2015 (it was a Victor Marx posting; but no idea if he or someone on his staff created it). There was a poorly-researched series on television about the Bible, where there were a great many distortions about the events of the Old Testament. I did not watch the entire series. Once it got to Moses and he was portrayed as a crazy-eyed goofball, I stopped watching. So, my guess is, this either corrects what was found in that series; or in a recent movie about Noah (from 2014 I think?).

Entire psalms are written in a chiasmus format. Various narratives in the gospels are written like this as well. However, there are even short passages in the epistles which are organized as a chiasmus. Let's look at an example from the New Testament.

Galatians 2:15–17a as a Chiasmus

You may have read this a dozen times and never recognized its structure before:

We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. But if, in our endeavor to be justified in Christ, we too were found to be sinners,...

Now look at this passage and the way it is organized:

- A| We ourselves are Jews by birth and not Gentile sinners
- B| yet we know that a person is not justified
- C| by works of the law
- D| but through faith in Jesus Christ,
- D| so we also have believed in Christ Jesus,
- C| and not by works of the law,
- B| because by works of the law no one will be justified.
- A| But if, in our endeavor to be justified in Christ, we too were found to be sinners,...

This sort of organization (along with other even more complex forms of organization) are found throughout the Bible. Bullinger spends only 44 pages on various ways the Scripture is organized, and he barely skims the surface of this topic.

From *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 378.

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The entire letter from Paul to Philemon is a chiasmus.

Although Bullinger and others have begun to uncover the poetic nature and organizational structure of various portions of Scripture, this is a relatively unexplored area of Scripture. These are not just little cool literary factors, but they actually have a point to them. If you will recall the organization of Genesis 6, Noah fell outside of the organization. The earth was filled with violence, God saw this, and God said, "I will bring a deluge upon the earth."

However, the person of Noah stood outside of the organization of the narrative, just as Noah himself was not a part of the violent world; furthermore, he was not judged by God. He was protected in the ark, which was *covered over with pitch*, which is derived from the word *atonement*.

In the organization of Genesis 6–8 above, the key factor is the center point, which is, God remembered Noah and his family. This is the key to the entire narrative.

“But, this is the year 2010; so how does any of this apply to me?” you ask. If you are a believer in Jesus Christ and you are growing in grace and in the knowledge of God’s Word, God has you personally on His mind. He is thinking about you. For those of us who live in the United States, the precariousness of our nation is dramatic, and we could, at any point in the future, fall under great judgment, judgment as this nation has never seen before. Most people do not have a clue as to the place we are in, in this year of our Lord 2010. We have a nation hostile to us, which is extremely overpopulated with males (China). They could lose 1,000,000 men in a war, and it would mean nothing to them—absolutely nothing. Our national computer system is tested and attacked regularly from the outside—probably by the Chinese. We have a debt problem not unlike that in Greece, and there is great rioting and chaos in Greece right at this time. Weapons exist which could disable electronics all across the United States, which would virtually shut down our military and all communications. At any point in time, we could fall into spiraling inflation (which, from a federal standpoint, would solve 2 problems: our debt to other nations and the extremely excessive federal and state pensions which have been promised). However, inflation would wreak havoc in many individual lives. There are a plethora of nations where at least 20% or more of the population absolutely hate us, and many of them would be willing to die, if it meant taking an American with them. All they lack is transportation to get here. We have nations in the south who are quite hostile to us as well. Our immediate southern border is erupting in chaos, which could result in great chaos in our border states. Furthermore, a communist or socialist government could be the end result in Mexico, as civil unrest has been used by communism over and over.

If the nations which hate the United States banded together, we would not stand a chance, militarily speaking, against them, even with the support of our allies. The war machines in China, North Korea and Iran alone dwarf our own military—and their leaders are willing to sacrifice millions of lives. What about our allies? The military in allied nations is pathetic. When a dozen British military types were captured by Iran a few years ago, they psychologically caved in less than 48 hours! The only thing standing between us and national destruction is the fact that, Jesus Christ is thinking about us. Jesus Christ remembers us, just as He remembers Noah in our passage.

Never forget that we are in spiritual warfare, and that it will never cease. The United States is a force for good in this world, insofar as, we teach the gospel, a few handfuls of churches actually teach the Bible, we send out missionaries, and we publish and distribute more Bibles each year than any other nation on earth. Furthermore, we treat the Jews within our own borders well, and we are strongly allied with Israel. These things are hated by Satan and he motivates hatred by others for the United States.

As a result, we should expect animosity from godless communist nations; we should expect continual attacks from Satan’s religion, Islam; and we should expect great moral corruption to erupt within our own country. As a nation, as long as we lead the world in spiritual production, we will be hated and attacked. The only reason that we have not been destroyed is, Jesus Christ controls history.

Now, why did God remember Noah? Noah *knew* God’s will, and he knew God’s will because his soul was filled with Bible doctrine (apart from Bible doctrine, trying to operate your life based upon the way that you feel is emotional imbalance, not spiritual guidance). Secondly, Noah did what God told him to do—obedience.

As Americans, we have become quite complacent, having been on the receiving end of such tremendous blessings from God for most of our nation’s history. A significant number of Americans do not realize that we are blessed more than any nation in the history of man; and a significant number of Americans do not realize that this blessing is from God. We continue in our daily lives, eating, drinking, marrying and giving in marriage, having no

clue as to the precipice that we are on. The economic downtown we are in the midst of right now, is nothing; it is less than nothing, compared to what could easily come to pass.

Therefore, we want to be on God's mind; we want to be remembered by God. We do not want to be a lost soul in a flood of judgment. No matter what happens to our nation, we do not want God to simply forget about us. We do not want to end up as collateral damage if a wave of judgment passes over our nation. Noah is the key: Noah is saved by faith in Jehovah Elohim, as illustrated by the altar in Genesis 8:20 (today, we are saved by faith in Jesus Christ); and Noah listened to God and obeyed Him, as illustrated by Noah building the ark that God required him to build (today, that means to listen to the teaching of the Word of God, which is how we learn the will of God).

Gen 8:1a And God remembered Noah... This is the key to every believer's life, and therefore, the central point of this great chiasm. When you are suffering great difficulties, you can always depend upon, And God remembered _____ (and place your own name into that blank). This may seem corny, but if we enter into a time of national disaster, this may be the only Bible verse you are able to remember. This may be the half of a verse you have memorized and upon which you depend. If we suffer a great national disaster or if you face some personal disaster, you will no longer think of this verse and its application as corny. These few words will be your strength.

Those who fear (and respect) You will see me and rejoice, because I have confidence in Your Word (Psalm 119:74). Your Word is a lamp to my feet and a light to my path (Psalm 119:105). Let my plea come before You; deliver me according to Your Word (Psalm 119:170). "I [Jesus] have given them [His disciples] Your Word [the Word of God], and the world has hated them because they are not of the world, just as I am not of the world (John 17:14). Set them apart in the truth; Your Word is truth (John 17:17).

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Let's now take a look at the Flood Timetable in a little more detail:

The Flood Timetable

The flood narrative contains text which refers to both the number of days which have passed as well as to the month and day of either Noah's life or of a separate calendar. Note that the calendar days are absolute and probably are the same as the typical 360 day/year, 30 day month, lunar calendar of the Jews.

I must admit that this was trickier to put together than I thought at first.

Text is from the WEB Bible translation.

Two things to keep in mind: the height of the ark was 45 ft (30 cubits). Genesis 6:15

The water was 22.5 ft (15 cubits) over the highest mountain. Genesis 7:19–20

The measurement of 15 cubits was probably based upon the ark coming to rest on the Mountains of Ararat.

Therefore, it is possible for the ark to actually rest upon the Mountains of Ararat when the flood is at its maximum height.

Here is what likely happened:

Originally the earth had lower mountains and more shallow ocean beds. We know that the earth can be covered with water entirely, if the earth is a perfect sphere. However, the earth as it is now, is not a perfect sphere and cannot possibly be flooded entirely. Therefore, the flooding results in higher mountains and deeper valleys, and probably in salt water (or, saltier water). It is the water running along the ground which picks up the soluble salts in the soil and carries it into the ocean.

Generally speaking, when an area is flooded, it becomes flatter, not more pronounced. This suggests that there was a great deal of activity beneath the surface that resulted in higher peaks and great ocean depths. Since much of the water came from under the ground, this suggests that there was a lot of disturbance in the ground to cause that to happen. Exactly what this was, I could not tell you, apart from earthquakes and volcanic activity; and admit that, a more pronounced surface would seem to be counter-intuitive.

On the other hand, it appears as if the intense rain and waters from below were supernatural, so perhaps the earth experienced some reformation in the process. Many have postulated that there was essentially one continent prior to the flood and several continents after. This is also the possibility that this is when the earth was tilted on its axis, which could suggest either natural or unnatural causes.

Flood Timetable		
Flood Day	Month and Day	Scripture
-7		Gen 7:6 Noah was six hundred years old when the flood of waters came on the earth.
1		Gen 7:10 It happened after the seven days, that the waters of the flood came on the earth. This appears to be after the ark is loaded with animals.
1	Month 2 Day 17 Noah is 600	Gen 7:11 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 were burst open, and the sky's windows were opened. The time frame appears to be tied to Noah's age as much as to anything else.
40		Gen 7:12 The rain was on the earth forty days and forty nights.
40		Gen 7:17 The flood was forty days on the earth. The waters increased, and lifted up the ark, and it was lifted up above the earth. It does not appear that this advances the flood timetable.
150		Gen 7:24 The waters prevailed on the earth one hundred fifty days. This probably includes the 40 days. The 40 days and nights appear to be non-stop rain. For the next 110 days, there was probably occasional rain, but mostly water coming from below the ground.
This verse appears to be a summation of the time that has already passed.		
150		Gen 8:2-3 The deep's fountains and the sky's windows were also stopped, and the rain from the sky was restrained. The waters receded from off the earth continually. After the end of one hundred fifty days the waters decreased. This verse does not add on an additional 150 days, but it just indicates that, once 150 days have passed, then the waters begin to decrease.
These verses appear to be a summation of what occurs throughout this chapter.		
150	Month 7 Day 17	Gen 8:4 The ark rested in the seventh month, on the seventeenth day of the month, on Ararat's mountains.
223	Month 10 Day 1	Gen 8:5 The waters receded continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen.

Flood Timetable		
Flood Day	Month and Day	Scripture
		Gen 8:6 It happened at the end of forty days, that Noah opened the window of the ark which he had made,
		Gen 8:10 He stayed yet another seven days; and again he sent forth the dove out of the ark.
		Gen 8:12 He stayed yet another seven days, and sent forth the dove; and she didn't return to him any more.
313	Month 1 Day 1 Noah is 601	Gen 8:13 It happened in the six hundred first year, in the first month, the first day of the month, the waters were dried up from off the earth. Noah removed the covering of the ark, and looked. He saw that the surface of the ground was dried.
370	Month 2 Day 27	Gen 8:14 In the second month, on the twenty-seventh day of the month, the earth was dry.

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There are other time tables in various forms on the internet:

The first is from:

http://thestonescryout.com/yahoo_site_admin/assets/images/Flood_Chronology.42212557_std.jpg

Phase	Flood Day	Event	Scripture(s)	Notes
Prevailing	1	Flood begins	Gen. 7:10-11	The fountains of the great deep were burst open, the windows of the heaven were opened.
	40	Ark is lifted off the ground	Gen. 7:17	The continuing narrative tells us that the ark was not moved until the 40th day of the Flood. The rain continued to fall past this date and increased greatly (7:18).
	150	Ark lands on the mountains of Ararat; floodwater's sources are restrained	Gen. 7:24-8:4	It was at the climax of the Flood that the ark rested on the mountain (or hill). On this date, the fountains of the deep and the windows of the heavens were closed. The rain was restrained (8:2). The waters would now begin to decrease.
Waning	224	Tops of the hills were seen	Gen. 8:5	On this date, Noah could begin to see the tops of the hills rising above the waters. This is 74 days after the ark rested on its hill.
	264	Raven is sent out	Gen. 8:6-7	This raven was sent to scout out the land, but would fly around for the next 107 days until the land was completely dry.
	271	Dove is sent out the first time	Gen. 8:8-9	The dove was also sent out as a scout, but sufficient dry land was not found, so it returned to Noah.
	278	Dove is sent out the second time	Gen. 8:10-11	The dove was sent back out, and came back this time with a freshly plucked olive leaf. Noah now knew that the waters had subsided. This was only 7 days after he sent the dove the first time.
	285	Dove is sent out the third time	Gen. 8:12	This time, the dove found sufficient dry land for its purpose and did not return to Noah.
	314	Waters were dried from off the land	Gen. 8:13	The water had mostly dried from off the ground, but there was just enough left on, and soaked in, that Noah could not exit just yet.
	371	The land had completely dried out	Gen. 8:14	The different Hebrew word in verse 14, compared to verse 13, tells us that the ground was now completely dry so God tells Noah and his crew to leave the ark (8:15-19).

You will note that nothing is said about the months and the days, which I view to be a more absolute measurement of time.

What follows is from from:

http://4.bp.blogspot.com/-hzew4PzLM08/Tmew_sgxnji/AAAAAAAAAq8/8O_iQxaeGH8/s1600/Flood+Chronology+Chart.jpg

Lunar Days/Months Notes	Scripture References	Number of Days	Count of Days
Noah 600 Years old	Gen 7:4 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. Gen 7:5 And Noah did according unto all that the LORD commanded him. Gen 7:6 And Noah was six hundred years old when the flood of waters was upon the earth. Gen 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.	7	
FLOOD BEGINS 17th Day 2nd Month (Cheshvan)	Gen 7:11 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.	0	1
17th Day, 2nd Month (Cheshvan) until 27th Day 3rd Month (Kislev) 40 Days	Gen 7:12 And the rain was upon the earth forty days and forty nights. Gen 7:17 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. Gen 7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.	40	40
17th Day 7th Month (Nisan) 17 Day 2nd Month (Cheshvan) until 17th Day 7th Month (Nisan)	Gen 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. (Parenthetical) 148 Lunar/month days		
28th Day 3rd Month (Kislev) until 29th Day 8th Month (Iyar) 150 Days	Gen 7:24 And the waters prevailed upon the earth an hundred and fifty days. Gen 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.	150	190
29th Day 8th Month (Iyar) until 1st Day 10th Month (Tammuz) 30 Days	Gen 8:5 And the waters decreased continually until the tenth month: in the tenth <i>month</i> , on the first <i>day</i> of the month, were the tops of the mountains seen.	30	220
1st Day 10th Month (Tammuz) until 11th Day 11th Month (Av) 40 Days	Gen 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:	40	260
11th Day 11th Month (Av) until 2nd Day 12th Month (Elul) 21 Days	Gen 8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Gen 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; Gen 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 <i>were</i> 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. Gen 8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark; Gen 8:11 And the dove came in to him in the evening; and, lo, in her mouth <i>was</i> an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. Gen 8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.	21	281
Noah 601 Years old 3rd Day 12th Month (Elul) until 1st Day 1st Month (Tishri) 28 Days	Gen 8:13 And it came to pass in the six hundredth and first year, in the first <i>month</i> , the first <i>day</i> of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.	28	309
One Lunar Year	In the second month, on the 17th day, 2nd Year		354
27th Day, 2nd Month (Cheshvan) 2nd Day 1st Month (Tishri) until 27th Day, 2nd Month (Cheshvan) 56 Days	Gen 8:14 And in the second month, on the seven and twentieth day of the month, was the earth dried. Gen 8:15 And God spake unto Noah, saying, Gen 8:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.	56	365

This and the next chart are both from:

<http://yahwehstruelunarsabbatcalendar.blogspot.com/2011/09/noahs-flood-chronology-day-by-day.html>

Noah's Flood Chronology: Day by Day

1st Month Tishri								1	The Flood Chronicle: Genesis 7 and 8 Josephus and the Autumn Season "Josephus dates the flood season in the autumn. He says: 'This calamity happened in the six hundredth year of Noah's government, in the second month, [October-November] called by the Macedonians Dlus, but by the Hebrews Marheshvan; for so did they order their year in Egypt.'
2	3	4	5	6	7	8			
9	The Flood Chronology in Genesis 7 and 8 gives us an account of the period that Noah was in the Ark, which was one solar year. Dates are given according to the lunar calendar, to demonstrate a lunar event occurring in solar time. The lunar year is 354 days in length and the solar year 365 days, hence the lunar-solar calendar of scripture.							15	
16								22	
23								29	
								30	
2nd Month Cheshvan								1	
2	3	4	5	6	7	8			
9	10 Noah enters Ark	11	12	13	14	15			
16	17 Rain Begins	18	19	20	21	22			
23	24	25	26	27	28	29			
								30	
3rd Month Kislev								1	
2	3	4	5	6	7	8			
9	10	11	12	13	14	15			
16	17	18	19	20	21	22			
23	24	25	26	27 End 40 Days	28 Begin 150 Days	29			
								30	
4th Month Tebet								1	
2	3	4	5	6	7	8			
9	10	11	12	13	14	15			
16	17	18	19	20	21	22			
23	24	25	26	27	28	29			
								30	
5th Month Shebat								1	
2	3	4	5	6	7	8			
9	10	11	12	13	14	15			
16	17	18	19	20	21	22			
23	24	25	26	27	28	29			
								30	
6th Month Adar								1	
2	3	4	5	6	7	8			
9	10	11	12	13	14	15			
16	17	18	19	20	21	22			
23	24	25	26	27	28	29			
								30	

Gen 7:4 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. Gen 7:5 And Noah did according unto all that the LORD commanded him. Gen 7:6 **And Noah was six hundred years old when the flood of waters was upon the earth.** Gen 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

Gen 7:11 **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. Gen 7:12 And the rain was upon the earth **forty days and forty nights.** Gen 7:17 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. Gen 7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

17th Day 2nd Month (Cheshvan) to 27th Day 3rd Month (Kislev) (40 DAYS: TOTAL 40 DAYS)

Gen 7:24 And the waters prevailed upon the earth **an hundred and fifty days.** Gen 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.

28th Day 3rd Month (Kislev) to 29th Day 8th Month (Iyar) (150 DAYS: TOTAL 190 DAYS)

Noah's Flood Chronology: Day by Day

7th Month Nisan							1
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17 Ark Floated	18	19	20	21	22	
23	24	25	26	27	28	29	
8th Month Iyar							30
							1
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29 End 150 Days	
9th Month Sivan							1
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
							30 30 Days
10th Month Tammuz							1 Begin 40 Days
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
11th Month Av							1
2	3	4	5	6	7	8	
9	10	11 40 Days	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
							30
12th Month Elul							1
2 21 Days	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
1st Month Tishri							1 28 Days
2	3	4	5	6	7	8	
9	10	Noah 601 years old			14	15	
16	17	18	19	20	21	22	
23	24	25	26	27	28	29	
2nd Month Cheshvan							1
2	3	4	5	6	7	8	
9	10	11	12	13	14	15	
16	17 One Lunar Yr	18	19	20	21	22	
23	24	25	26	27 60 Days			

Gen 7:24 And the waters prevailed upon the earth an **hundred and fifty days**. Gen 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.

28th Day 3rd Month (Kislev) to 29th Day 8th Month (Iyar) (150 DAYS: TOTAL 190 DAYS)

Gen 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.

1st Day 9th Month (Sivan) to 30th Day 9th Month (Sivan) (30 DAYS: TOTAL 220 DAYS)

Gen 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.

Gen 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:

1st Day 10th Month (Tammuz) to 11th Day 11th Month (Av) (40 DAYS: TOTAL 260 DAYS)

Gen 8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Gen 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground: Gen 8:20 And he stayed yet other seven days: and again he sent forth the dove out of the ark: Gen 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. Gen 8:12 And he stayed yet other seven days: and sent forth the dove; which returned not again unto him any more. **11th Av to 2nd Elul (21 DAYS: TOTAL 281 DAYS)**

Gen 8:13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

3rd Day 12th Month (Elul) to 1st Day, 1st Month (Tishri) (28 DAYS: TOTAL 309 DAYS)

Gen 8:14 And in the second month, on the seven and twentieth day of the month, was the earth dried. Gen 8: 15 And God spake unto Noah, saying, Gen 8: 16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

(17th Day 2nd Month = 354 Days/1 Lunar Year)

2nd Day 1st Month (Tishri) to 27th Day 2nd Month (Cheshvan) (56 DAYS: TOTAL 365 DAYS)

NOTE: In this chart, there are 6 months with 30 days and 6 months with 29 days. If you add in the 30th day for the other 6 months, (as some claim twelve 30 day months) the result will be 371 days for the one solar year period.

Personally, based upon how this is written about, this strikes me as though all the dating is based upon either (or both) Noah's actual birthday and the time that the occupants of the ark looked out and saw that there was dry land around them. I base this on two verses: Gen 7:11 *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 were burst open, and the sky's windows were opened.* This seems to be tying Noah's life directly to the time frame here. Secondly, we have the actual time that Noah considered that the flooding was over. Gen 8:13 *It happened in the six hundred first year, in the first month, the first day of the month, the waters were dried up from off the earth. Noah removed the covering of the ark, and looked. He saw that the surface of the ground was dried.* Now we seem to be talking about both Noah's age and the beginning of the new era. What is a more likely beginning than the 1st day of the 1st month? Interestingly enough, this corresponds not to mid-winter, as does our calendar, but to the beginning of Spring, making this correspond nicely with the final verse of Genesis 8. Gen 8:22 *While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.* Spring essentially marks the beginning of this great cycle of life, which is the cycle which we enjoy at this time.

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

THE CONSTITUTION OF THE WORLD AND THE DISPOSITION OF THE ELEMENTS.

7. But as for Noah, he was afraid, since God had determined to destroy mankind, lest he should drown the earth every year; so he offered burnt-offerings, and besought God that nature might hereafter go on in its former orderly course, and that he would not bring on so great a judgment any more, by which the whole race of creatures might be in danger of destruction: but that, having now punished the wicked, he would of his goodness spare the remainder, and such as he had hitherto judged fit to be delivered from so severe a calamity; for that otherwise these last must be more miserable than the first, and that they must be condemned to a worse condition than the others, unless they be suffered to escape entirely; that is, if they be reserved for another deluge; while they must be afflicted with the terror and sight of the first deluge, and must also be destroyed by a second. He also entreated God to accept of his sacrifice, and to grant that the earth might never again undergo the like effects of 'his wrath; that men might be permitted to go on cheerfully in cultivating the same; to build cities, and live happily in them; and that they might not be deprived of any of those good things which they enjoyed before the Flood; but might attain to the like length of days, and old age, which the ancient people had arrived at before.

8. When Noah had made these supplications, God, who loved the man for his righteousness, granted entire success to his prayers, and said, that it was not he who brought the destruction on a polluted world, but that they underwent that vengeance on account of their own wickedness; and that he had not brought men into the world if he had himself determined to destroy them, it being an instance of greater wisdom not to have granted them life at all, than, after it was granted, to procure their destruction; "But the injuries," said he, "they offered to my holiness and virtue, forced me to bring this punishment upon them. But I will leave off for the time to come to require such punishments, the effects of so great wrath, for their future wicked actions, and especially on account of thy prayers. But if I shall at any time send tempests of rain, in an extraordinary manner, be not affrighted at the largeness of the showers; for the water shall no more overspread the earth. However, I require you to abstain from shedding the blood of men, and to keep yourselves pure from murder; and to punish those that commit any such thing. I permit you to make use of all the other living creatures at your pleasure, and as your appetites lead you; for I have made you lords of them all, both of those that walk on the land, and those that swim in the waters, and of those that fly in the regions of the air on high, excepting their blood, for therein is the life. But I will give you a sign that I have left off my anger by my bow [whereby is meant the rainbow, for they determined that the rainbow was the bow of God]. And when God had said and promised thus, he went away.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed January 1, 2013. Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

Edersheim Summarizes Genesis 8

At the end of the one hundred and fifty days it is said, in the peculiarly touching language of Scripture, "God remembered Noah, and every living thing, and all the cattle that was with him in the ark." A drying wind was made to pass over the earth, the flood "was restrained," "and the waters returned from the earth continually." On the seventeenth day of the seventh month, that is, exactly five months after Noah had entered it, the ark was found to be resting "upon the mountains of Ararat," - not necessarily upon either the highest peak, which measures seventeen thousand two hundred and fifty feet, nor yet, perhaps, upon the second highest, which rises to about twelve thousand feet, but upon that mountain range. Still the waters decreased; and seventy-three days later, or on the first day of the tenth month, the mountain-tops all around became visible.

Forty days more, and Noah "sent forth a raven," which, finding shelter on the mountain-tops, and food from the floating carcasses, did not return into the ark. At the end of seven days more "he sent forth a dove from him to see if the waters were abated from off the face of the ground," that is, from the low ground in the valleys. "But the dove found no rest for the sole of her foot, and she returned unto him into the ark." Yet another week, and he sent her forth a second time, when she returned again in the evening, bearing in her mouth an olive-leaf. It is a remarkable fact, as bearing indirect testimony to this narrative, that the olive has been ascertained to bear leaves under water. A third time Noah put forth the messenger of peace, at the end of another week, and she "returned not again unto him any more."

"No picture in natural history," says the writer already quoted, "was ever drawn with more exquisite beauty and fidelity than this. It is admirable alike for its poetry and its truth." On the first day of the first month, in the sixth hundredth and first year, "the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the twenty-seventh day of the month, was the earth dried," - just one year and ten days after Noah had entered the ark.

Thus far the scriptural narrative. It has so often been explained that the object of the Bible is to give us the history of the kingdom of God, not to treat of curious or even scientific questions, that we can dismiss a matter too often discussed of late in an entirely unbecoming spirit, in these words of a recent writer [Dr. Blaikie, *Bible History*, p. 29.]: "It is a question among theologians and men of science whether the flood was absolutely universal, or whether it was universal only in the sense of extending over all the part of the world then inhabited. We do not here enter into this controversy; but we may notice the remarkable fact that the district lying to the east of Ararat, where the ark rested, bears traces of having at one time been under water. It is a peculiarly depressed region, lying lower than the districts around, and thus affording peculiar facilities for such a submersion."

But there is another matter connected with the flood so marked and striking as to claim our special attention. It is that the remembrance of the flood has been preserved in the traditions of so many nations, so widely separated and so independent of each other, that it is impossible to doubt that they have all been derived from one and the same original source. As might be expected, they contain many legendary details, and they generally fix the locality of the flood in their own lands; but these very particulars mark them as corruptions of the real history recorded in the Bible, and carried by the different nations into the various countries where they settled. Mr. Perowne has grouped these traditions into those of Western Asia, including the Chaldean, the Phœnician, that of the so-called "Sibylline Oracles," the Phrygian, the Syrian, and the Armenian stories; then those of Eastern Asia, including the Persian, Indian, and Chinese; and, thirdly, those of the American nations - the Cherokee, and the various tribes of Mexican Indians, with which - strange though it may seem - he groups those of the Fiji Islands. To these he adds, as a fourth cycle, the similar traditions of the Greek nations. But the most interesting of all these traditions is the Chaldean or Babylonian, which deserves more than merely passing notice.

Edersheim Summarizes Genesis 8

Though it needs not such indirect confirmations to convince us of the truth of the narratives in the Bible, it is very remarkable how all historical investigations, when really completed and rightly applied, confirm the exactness of what is recorded in the Holy Scriptures. But their chief value to us must always be this, that they tell us of that Ark which alone rides on the waters of the deluge, and preserves for ever safe them who are "shut in" there by the hand of Jehovah.

From <http://www.levendwater.org/books/v1bhot.pdf> accessed January 1, 2013.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 6, entitled *The Flood*.

Edersheim on The Chaldean Narrative of the Deluge

In general we may say that we have two Chaldean accounts of the flood. The one comes to us through Greek sources, from Berossus, a Chaldean priest in the third century before Christ, who translated into Greek the records of Babylon. This, as the less clear, we need not here notice more particularly. But a great interest attaches to the far earlier cuneiform inscriptions, first discovered and deciphered in 1872 by Mr. G. Smith, of the British Museum, and since further investigated by the same scholar. [See *Assyrian Discoveries*, by George Smith. London, 1875.]

These inscriptions cover twelve tablets, of which as yet only part has been made available. They may broadly be described as embodying the Babylonian account of the flood, which, as the event took place in that locality, has a special value. The narrative is supposed to date from two thousand to two thousand five hundred years before Christ. The history of the flood is related by a hero, preserved through it, to a monarch whom Mr. Smith calls Izdubar, but whom he supposes to have been the Nimrod of Scripture. There are, as one might have expected, frequent differences between the Babylonian and the Biblical account of the flood. On the other hand, there are striking points of agreement between them, which all the more confirm the scriptural account, as showing that the event had become a distinct part of the history of the district in which it had taken place. There are frequent references to Erech, the city mentioned in Genesis 10:10; allusions to a race of giants, who are described in fabulous terms; a mention of Lamech, the father of Noah, though under a different name, and of the patriarch himself as a sage, reverent and devout, who, when the Deity resolved to destroy by a flood the world for its sin, built the ark. Sometimes the language comes so close to that of the Bible that one almost seems to read disjointed or distorted quotations from Scripture. We mention, as instances, the scorn which the building of the ark is said to have called forth on the part of contemporaries; the pitching of the ark without and within with pitch; the shutting of the door behind the saved ones, the opening of the window, when the waters had abated; the going and returning of the dove since "a resting-place it did not find," the sending of the raven, which, feeding on corpses in the water, "did not return;" and, finally, the building of an altar by Noah. We sum up the results of this discovery in the words of Mr. Smith:

"Not to pursue this parallel further, it will be perceived that when the Chaldean account is compared with the Biblical narrative, in their main features the two stories fairly agree; as to the wickedness of the antediluvian world, the Divine anger and command to build the ark, its stocking with birds and beasts, the coming of the deluge, the rain and storm, the ark resting on a mountain, trial being made by birds sent out to see if the waters had subsided, and the building of an altar after the flood. All these main facts occur in the same order in both narratives, but when we come to examine the details of these stages in the two accounts, there appear numerous points of difference; as to the number of people who were saved, the duration of the deluge, the place where the ark rested, the order of sending out the birds, and other similar matters." [Assyrian Discoveries, p. 218.]

Edersheim on The Chaldean Narrative of the Deluge

We conclude with another quotation from the same work, which will show how much of the primitive knowledge of Divine things, though mixed with terrible corruptions, was preserved among men at this early period: "It appears that at that remote age the Babylonians had a tradition of a flood which was a Divine punishment for the wickedness of the world; and of a holy man, who built an ark, and escaped the destruction; who was afterwards translated and dwelt with the gods. They believed in hell, a place of torment under the earth, and heaven, a place of glory in the sky; and their description of the two has, in several points, a striking likeness to those in the Bible. They believed in a spirit or soul distinct from the body, which was not destroyed on the death of the mortal frame; and they represent this ghost as rising from the earth at the bidding of one of the gods, and winging its way to heaven."

From <http://www.levendwater.org/books/v1bhot.pdf> accessed January 3, 2013.

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[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 8

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The Waters Begin to Recede After 150 Days

After [lit., and] the waters prevailed over the earth 150 days, Elohim remembered Noah, and all of the living creatures and all the animals that [were] with him in the ark.

After the waters prevailed over the earth for another 150 days, God remembered Noah in the ark with all of the animals aboard.

Consequently, Elohim caused a wind to pass over the earth and the waters subsided. Therefore, the fountains of the ocean depths and the windows of heaven are closed down and the rain from the heavens is restrained [as well]. As a result [lit., and so], the waters returned from [being] upon the earth, departing and returning. Therefore, the waters began to decrease at the end of 150 days.

Consequently, God caused a great wind to pass over the earth. Therefore, God shut down the fountains of the ocean depths and He closed down the windows of heaven, so that the rain is restrained from falling. As a result, the waters began to steadily recede from being upon the earth, starting to decrease at the end of this 150 days.

The ark came to rest, in the seventh month on the 17th day of the month, upon the mountains of Ararat. The waters are going and returning until the tenth month. On the first day of the tenth month, the tops of mountains are seen.

The ark came to rest on the mountains of Ararat on the 17th day of the 7th month. The waters continued to ebb and flow until the tenth month. On the first day of the tenth month, the tops of mountains could be seen.

Noah Sends out Birds to Look for Dry Land

And it is at the end of forty days that Noah opens a window of the ark which he had made. Then he sent out a raven, and the raven went out, going and returning while the waters dry from upon the earth.

And it comes to pass 40 days later that Noah opened the window of the ark, the window which he had constructed. Then Noah sent out a raven, and the raven went out, flying out and flying back, as the waters continued to dry from on the earth.

A Complete Translation of Genesis 8

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Noah [lit., *he*] then sent a dove from with him to see whether the waters had diminished from upon the surface of the ground. However [literally, *and*], the dove has not found rest for the sole of her foot so she returned to him to the ark, for the waters [are still] upon the surface of all the earth. So Noah [lit., *he*] reaches out his hand and he takes her, and brings her to him into the ark.

Noah then sent a dove out to see if the waters had begun to go down from the surface of the ground. But the dove did not find any rest for the sole of her foot, so she returned to Noah in the ark, for the waters were still on the surface of the earth. Therefore, Noah reached out his hand and took the dove into the ark with him.

He then waited [confidently] again another seven days, and he again sent out the dove from the ark. The dove came in to him at the evening time and, observe, [there was] a freshly-plucked olive leaf in her beak. Therefore, Noah knew that the waters diminished from off the earth.

Noah then waited another seven days and sent out the dove again from the ark. Then the dove came back to him in the evening, and Noah saw that there was a freshly-plucked olive leaf in her beak. Therefore, Noah concluded that the waters were finally starting to recede.

Noah [lit., *he*] waited another seven days and then he sent the dove out, but she discontinued returning to him again.

Noah waited another seven days and then he sent out the dove again, but she stopped returning to him.

The Waters Have Receded and the Earth is Dry Again

And it is, in the 601st year [of Noah's life], on the first [day] of the first month, [when] the waters had dried from on the earth. Therefore, Noah removed the covering of the ark. He looked and observed that the surface of the ground was dry.

And it came to pass, when Noah was 601 years old, on the first day of the first month, that the waters had dried from the earth. Therefore, Noah removed the covering of the ark. He looked out and observed that the surface of the ground was dry.

Now, in the second month, on the 27th day for [that] month, the earth had dried. Then Elohim spoke to Noah, saying, "Come out from the ark—you and your wife and your sons and your sons' wives—[along with] every living thing that [is] with you—from all flesh among the birds, among the mammals and among the small animals who creep along the earth—bring [them all] with you [out of the ark]. And they will swarm the earth and they will be fruitful and multiply upon the earth."

Now, in the 2nd month on the 27th day of that month, the earth had dried. Then God said to Noah, "Come out from the ark—you, your wife, your sons and their wives—and take with you every living thing on board, including all birds, livestock and smaller creatures which creep along the earth. Allow them to swarm the earth where they will be fruitful and breed abundantly on the earth."

Therefore, Noah went out, with his sons and his wife and his sons' wives with him. All of the living animals, all of the active life forms, and all the birds and all creatures moving upon the earth, with regards to their families, had [also] gone out from the ark.

Therefore, Noah exited the ark, along with his sons, his wife and his sons' wives. Also, all of the various animals that were with them, including the birds and the small animals, with their families, had left the ark.

Noah Builds an Altar and God Makes a Promise

And Noah built an altar to Y^ehowah and he took [some animals to sacrifice] from every clean beast and from every clean bird. Then he caused to ascend burnt offerings on the altar.

Noah then built an altar to Jehovah and he took clean animals from the beasts and the birds to offer as burnt offerings on the altar.

A Complete Translation of Genesis 8	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And Y ^e howah delighted in the tranquilizing scent, so [that] Y ^e howah said to Himself [lit., <i>to his heart</i>], "I will never again curse any more the ground on account of man, for the imagination of the heart of man [is] evil from his youth; therefore, I will never again destroy all life as I have done."	And Jehovah was delighted by the tranquilizing odor from the sacrifice, so that He said to Himself, "Never again will I curse the ground because of man, for the imagination of his heart is evil from his youth; therefore, I will never again destroy all life, as I have just done."
Continuing [are] all the days of the earth: sowing and harvesting; cold and heat; summer and winter; day and night; [all these] will not cease.	Therefore, continuing all the days of the earth are, sowing and harvesting, cold and heat, summer and winter, day and night—all these things will not cease.
Chapter Outline	Charts, Graphics and Short Doctrines

Psalm 29 ([HTML](#)) ([PDF](#)) ([WPD](#)) and **104** ([HTML](#)) ([PDF](#)) might be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Genesis 8			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1963 Dispensations (#201)	#15	Genesis 8:22
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/		Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem		Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124		Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html		Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html		Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

