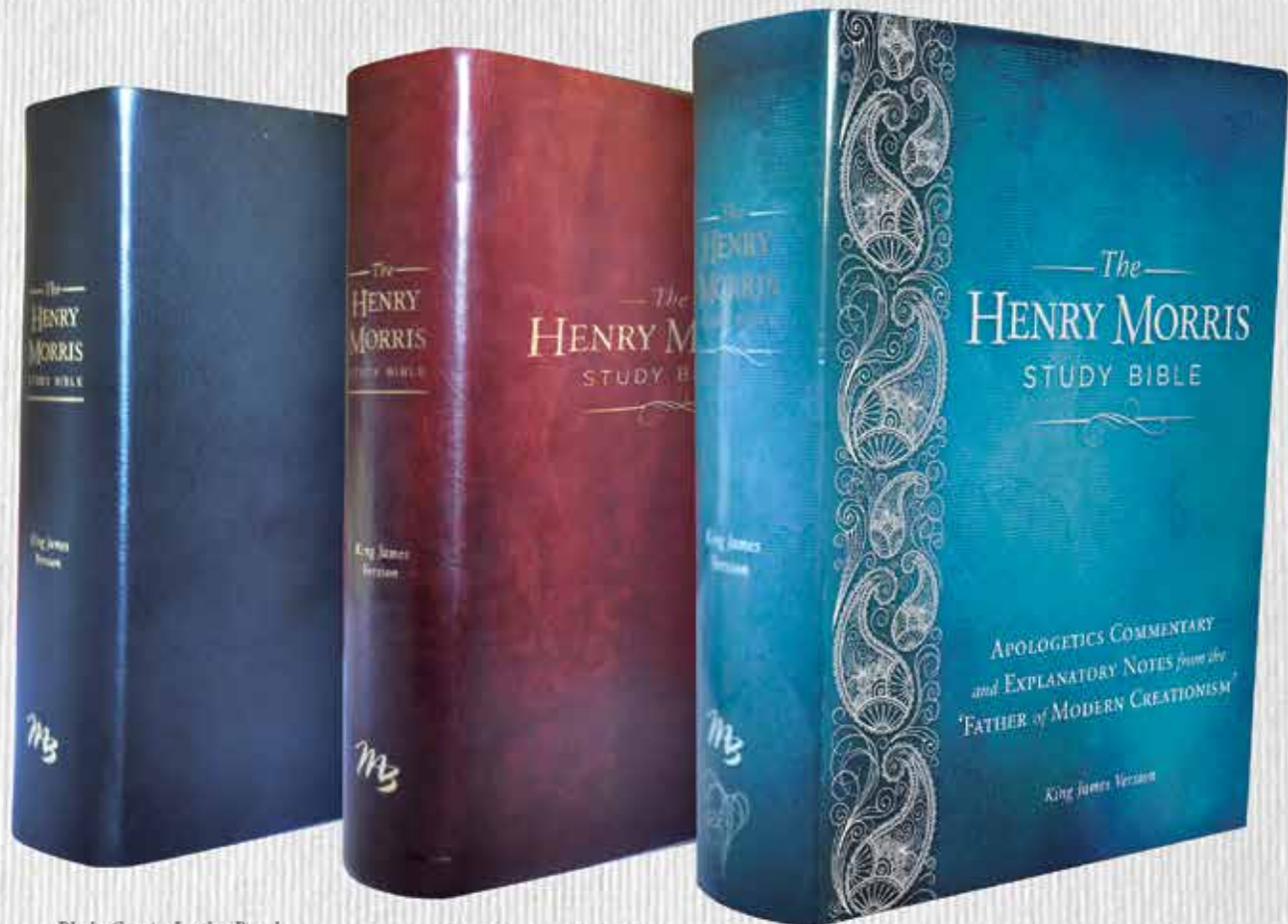


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Genesis 8:6

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6 And it came to pass at the end of forty days, that Noah opened <sup>R</sup>the window of the ark which he had made:

Ge 6:16

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

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.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

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.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 And God spake unto Noah, saying,

16 Go forth of the ark, <sup>R</sup>thou, and thy wife, and thy sons, and thy sons' wives with thee.

Ge 7:13

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their <sup>T</sup>kinds, went forth out of the ark.

Lit. families

### Verse by verse commentary

Helpful numerical  
references

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highlighted and  
explained

fore there was much dry land. The dove, however, required fresh plant material and dry ground.

8:10 *other seven days*. The frequent references to "seven days" in the flood account, plus the fact that Noah left the ark 371 days (53 weeks) after entering it, indicates that they were following a calendar based on seven-day weeks. Confined in the ark, the crew could not use the moon or stars for navigation or chronology, but could, of course, count days.

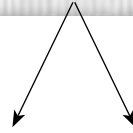
8:11 *olive leaf*. The olive tree is extremely hardy and can grow and thrive on almost barren rocky slopes. The fresh olive leaf plucked by the dove proved that the land was beginning to produce a vegetal cover and so would soon be ready to support its human and animal residents again. Both seeds and cuttings from pre-flood plants were abundant in the sediments of the flood and could grow again as soon as adequate sunlight and dry land were available. Experiments have shown that seeds of a wide variety of plants will sprout even after many months of submergence in salt water. Actually the waters of the earth changed only gradually and slightly in salinity during the flood, certainly not so much as to prevent the survival and multiplication of all kinds of plants and marine animals after the flood.

8:17 *multiply upon the earth*. This is a repetition of the Edenic command to the created animal kinds (1:20,22). In order to do this, they must migrate from Ararat, each finding its proper ecological niche in the drastically changed and widely varied environments of the post-flood world. During the Ice Age following the flood, land bridges existed across the Bering Strait from Siberia to Alaska and down the Malaysian Strait into New Guinea, facilitating such migrations. Also, Noah's descendants certainly knew how to build and use boats, and some of the animals may well have been transported in this way, as well as on rafts of vegetation transported out to sea during river floods.

8:19 *out of the ark*. Here it is again asserted, as clearly as could be expressed, that *all* the present land animals in the earth have descended from those on the ark.

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Genesis 9:2

*Noah Worships God*

20 And Noah builded an <sup>R</sup>altar unto the LORD; and took of <sup>R</sup>every clean beast, and of every clean fowl, and offered <sup>R</sup>burnt offerings on the altar.

Ge 12:7 • Le 11 • Ex 10:25

21 And the LORD smelled <sup>R</sup>a sweet savour; and the LORD said in his heart, I will not again <sup>R</sup>curse the ground any more for man's sake; for the <sup>R</sup>imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

Ex 29:18,25 • Ge 3:17; 6:7,13,17

22 <sup>R</sup>While the earth remaineth, seedtime and harvest, and cold and heat, and sum-

mer and winter, and <sup>R</sup>day and night shall not cease.

Is 54:9 • Je 33:20,25

CHAPTER 9

*God's Covenant with Noah*

**A**nd God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 <sup>R</sup>And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they <sup>T</sup>delivered.

Ps 8:6 • Lit. given

8:20 *offered burnt offerings.* Noah thus sacrificed what amounted to one-seventh of his flocks and herds of domestic animals, a real act of thanksgiving and faith on his part. The world was far more forbidding in aspect than when they had entered the ark: rugged and desolate, cold and stormy, barren and silent. It had been purged and cleansed of its wicked and violent inhabitants, however, and God had preserved His remnant through the awful cataclysm, so this was a service of both great praise and earnest petition.

8:21 *not again curse.* The promise of God, given in response to Noah's sacrificial prayer of thanksgiving and intercession, is tremendous in scope. He would never again "curse the ground" with a worldwide curse as He had done following Adam's sin. The Edenic curse is still in effect, of course, but there would be no other. Noah had, indeed, brought "comfort" to the world concerning "the ground which the LORD had cursed" (5:29).

8:21 *every thing living.* Neither would God ever again bring a worldwide cataclysm to the earth as He had with the flood.

8:22 *remaineth.* This dual promise would be kept as long as the earth existed in its probationary state, with man still in his sinful condition, his "heart evil from his youth." Eventually, the earth would be renovated and the curse removed altogether (Re 22:3).

8:22 *shall not cease.* The principle of uniformity is here established by God for the post-flood world. Not only would the basic laws of nature still continue in effect (these had, of course, operated even during the flood) but also the regular operation of its natural processes (these had been greatly intensified during the flood). The basic processes of earth are its rotation on its axis and its orbital revolution around the sun. These control all annual and daily processes, which in turn control practically all biological and geological processes. Absolute uniformity of the day/night cycle and the seasonal cycles assures at least general uniformity of functioning of other processes. Thus the principle of uniformitarianism is valid absolutely for the *laws* of nature ever since the imposition of God's curse (except for special miracles) and is valid statistically for the *processes* of nature since the flood.

9:1 *replenish the earth.* This is the same command given to Adam and Eve; the word "replenish" (Hebrew *male*), simply means "fill."

9:2 *are they delivered.* In essence the primeval commission to mankind (the so-called "dominion mandate") is here reiterated to Noah and his descendants, though with some amendments. Man is still to be in dominion over all other creatures and over the earth itself, even though Satan's usurpation of that dominion must continually be recognized and rectified, with God's enablement. Man's relation to the animals (except perhaps for the domestic animals not mentioned here) has been changed by God's imposition on them of literally the "terror" of man. Their newly-developed carnivorous appetites and other abilities,

End of verse  
references

Key points with  
cross references (R)  
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## The Henry Morris Study Bible Follows a Literal Approach to the Bible

The Bible does contain many teachings that Christians have disagreed about, of course, and some annotated Bibles try to take neutral positions on such controversial doctrines. I have thought it best, however, to express my own convictions on these matters, even at the risk of losing some readers who hold other views.

Thus a literal approach has been taken, not only in Genesis but throughout the whole Bible. It would seem that, if the Bible is really God's Word, intended as His authoritative revelation to all men, we ought to assume He means exactly what He says. If figures of speech or symbols or metaphors are used, they are for the purpose of helping us understand, not confusing us, so they will be explained in the biblical context itself, not requiring the professional help of specially educated priests or prophets.

Based on this literal and contextual approach, the notes become what one might call Baptist in ecclesiology, pre-millennial in eschatology, non-charismatic in pneumatology, and moderately Calvinistic in soteriology. These are man-made terms, of course, and no attempt has been made to develop formal theological doctrines in the notes. I have tried to be irenic, rather than argumentative, in dealing with such controversial matters, so it is hoped that anyone who disagrees with any particular annotation will still find the other notes helpful and profitable.

Finally, it is hoped that *The Henry Morris Study Bible* will not only help many Christians to be able better to defend and contend for the faith, but will also be used to lead many to saving faith in the Lord Jesus Christ. Most of all, it is fervently hoped—following much prayer and many years of study—that it will honor and please our great God of creation and redemption, Jesus Christ our Lord.

excerpt

Dr. Henry M. Morris  
(b.1918 – d.2006)

“For many years, this is the Bible I go to when I have questions...” —Tim Dudley, CEO, NEW LEAF PUBLISHING GROUP

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## CONCORDANCE

King James Version

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, of the wicked is a  
his prayer shall be a  
a residue thereof an a  
Je 4:1, put away thine a  
6:15, they had committed a  
Da 11:31, place the a  
Ma 24:15, the a of desolation  
Mk 13:14, shall see the a  
Lk 16:15, is a in the sight  
Re 21:27, worketh a, or maketh  
See Le 7:18; 11:41; Mal 2:11

**ABOVE** De 28:13, thou shalt be an  
above  
a job 31:2, God is there from an  
Ps 15:24, way of life is a  
Ma 10:24, The disciple is not a  
Jo 3:51, from a is a all  
8:23, I am from a

Ro 14:5, one day a another  
1 Co 4:8, a that which  
Ga 4:26, Jerusalem which is a  
Ph 2:9, a name which is a  
Col 3:1, things which are a  
See Ge 48:2; Jam 1:17

**ABSTAIN** Ac 15:20, a from pollutions  
of idols  
15:29, ye a from meats  
1 Th 5:22, A from all  
1 Pe 2:11, a from fleshly lusts  
See 1 Th 4:3; 1 Ti 4:3

**ABUNDANCE** 1 Ki 18:41, sound of a  
of rain  
Ps 52:7, a of his riches  
72:7, a of peace  
Je 33:6, reveal unto them the a  
Ec 5:10, loveth a with increase  
5:12, but the a of the rich  
Ma 12:34, a of the heart  
Lk 6:45, of the a of the heart  
Ma 13:12, shall have more a  
25:29, and he shall have a  
Lk 12:15, in the a  
2 Co 8:2, the a of their joy  
12:7, a of the revelations  
See Job 36:31; Ro 5:17; Re 18:3

**ABUNDANT** Job 36:28, distill upon  
man a  
Ps 145:7, utter the memory  
15:57, for he will pardon  
Jo 10:10, have it more a  
1 Co 15:10, labored more a  
2 Co 11:23, in labors more a  
Ep 3:20, exceeding above  
1 Ti 1:14, was exceeding a  
Th 3:6, Which he shed on us a  
2 Pe 1:11, ministered unto you a  
See Ex 34:6; Is 55:7; 1 Pe 1:3

**ACCEPT** Ge 4:7, shalt thou not be a  
Ex 28:38, a before the Lord  
Le 10:19, been a in the sight  
De 33:11, a the work  
1 Sa 18:5, and he was a  
2 Sa 24:23, Lord Thy God a thee  
Job 42:8, for him will I  
4:29, the Lord also a the job  
Pr 18:5, to a person  
Je 14:12, I will not a them  
Ez 20:20, supplication ..... be a  
Eze 20:40, will I them  
Lk 1:1, I will a you  
Am 5:22, I will not a them  
Mal 1:3, should I a this  
Lk 4:24, No prophet is a  
Ac 10:35, righteousness, is a  
Ro 15:31, be a of the saints  
2 Co 5:9, we may be a  
6:2, behold, now is the time  
See Ps 119:108; Ec 12:10; Mal 1:8