

# Noah

## Introduction

The Bible tells us about Noah and the account of the flood of his day in Genesis 5:28 – 9:29. Based on the account in the *King James Version* (KJV) and most of the subsequent English versions of the Bible, it is an almost universally held teaching among Christian denominations and churches that the flood killed all life on the planet except the people and animals that were on the ark (vessel) built by Noah. Is this true? Who was Noah and why was there a flood? What did the flood actually destroy? How do we know it actually happened? I hope to address these questions in this study.

Before we examine Scripture to see what it says about Noah and the flood, let's discuss the doctrine of salvation, which is far more important than what we can learn about the flood. Furthermore, although we often struggle in doing so, only true children of God have the ability to understand the things of God (I Corinthians 2:11-16). What is salvation? How does one become a child of God?

Everyone sins, and because of that we can't approach God in His righteousness (Romans 3:23). In fact, in our natural sinful condition we don't (and can't) even seek God (Romans 3:10-11; 8:5-8). The just, or deserved, consequences of our sinful condition are spiritual death and eternal separation from God in hell (Romans 6:23; Revelation 20:11-15). Thankfully, God provided the one and only remedy for the consequences of our sin by sending His Son Jesus Christ to die for our sins (Romans 5:6-11). God then raised Him up, demonstrating that Christ was victorious over sin and death (I Corinthians 15:56-57).

To obtain the benefit of Christ's death for us, including eternal life in Him, we need to believe the gospel (good news) of salvation. That is, we must believe from our heart that Christ died for our sins, was buried, and rose again (Romans 10:8-10). It might not seem logical to us, but no works of righteousness of any kind are required—we're saved by the grace of God simply by believing what He did for us through Christ at the cross (Romans 4:4-5; Ephesians 2:8-9). At the moment of belief our sins are forgiven and we are adopted by God as His child (Romans 8:14-17). Do you believe that Christ died for you?<sup>1</sup>

**Now I [Paul] make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.** (I Corinthians 15:1-4)<sup>2</sup>

**In Him [Christ], you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.** (Ephesians 1:13-14)

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<sup>1</sup> See the author's **Good News!, Which Gospel?**, and other studies that explain the gospel of salvation in greater depth.

<sup>2</sup> All references are quoted from the *New American Standard Bible* (1996). Words in brackets are either equivalent words from the *King James Version* or, if in italics, were added by the author for clarification.

**In Him [Christ] we have redemption through His blood, the forgiveness of our trespasses [sins], according to the riches of His grace. (Ephesians 1:7)**

**But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life. (Titus 3:4-7)**

**For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)**

As with all Bible studies, we need to depend on the Holy Spirit and realize that it is God who opens our eyes to understanding (Ephesians 1:15-19; Acts 16:14). Furthermore, we need to be careful to discern between what the Bible actually says and what traditional Christian teaching may say (II Timothy 2:15; 3:16-17; Colossians 2:16-23). If we do so, we will find that some of the things we learned are absolutely true, while some things are not supported by Scripture or are contrary to Scripture. This is a serious issue that has led to much misunderstanding and false doctrine among Christians today just as it did with the Galatian brethren long ago (Galatians 3:1-5). Please keep these things in mind as I present some aspects of Noah and the flood that may be contrary to what you have learned.

Bible verses that have the Hebrew words from which the word *earth* is translated in the first nine chapters of the book of Genesis are listed for your reference in the Appendix at the end of this study. This was done to see if the word *earth* is describing the planet or something else according to the context of its use. Hopefully this will help support the conclusions of this study or at least give you something for serious consideration.

## **What I was Taught About Noah and the Flood**

Before examining what Scripture actually says, I'd like to begin by listing the things that I was taught about Noah and the flood in church and Sunday school. As with so many subjects that I learned in church, I have found through a study of Scripture that some of the things that I learned about this subject were absolutely true, while many others were a mixture of truth and Christian tradition or were completely false doctrine based on Christian tradition. Please keep in mind that the following points are what I was taught, and that I will try to address them through Scripture in this study.

- God decided to destroy all of mankind on the earth with a great flood because of its sinfulness.
- God told Noah to build an ark.
- God told Noah to let in two of every kind of animal on the earth.
- Dinosaur eggs were on the ark because the dinosaurs were too big.
- Noah and his family entered the ark; Noah's sons were White, Black, and Asian (we referred to Asians as the *oriental race* in my youth) to account for the races we have on earth today.
- It rained for 40 days causing a great flood to cover the whole planet.
- The flood killed every person on the earth except Noah and his family.
- The flood killed every animal on the earth except those that entered the ark.

- All geologic features that are present today were caused by the flood, including mountains, canyons, coal beds, fossils, etc.
- The ark landed on Mt. Ararat.
- All the people on the earth are descendants of Noah's three sons.

How do these statements compare to what you learned or consider to be true? Does the Bible actually say these things?

## What Does Scripture Say?

### Noah and the Flood

As mentioned at the beginning of this study, Noah and the account of the flood are provided for us in Genesis 5:28 – 9:29. I encourage you to read this passage in Scripture. The book of Genesis was written by Moses long after the events took place but, because all Scripture is inspired by God (II Timothy 3:16-17), what Moses wrote is according to God. Therefore, eyewitnesses were not needed to convey what happened.

Let's begin by seeing what this passage says about Noah and the flood according to the account in the KJV Bible and the *New American Standard Bible* (NASB). The account of the flood ends at Genesis 8:22, so we'll examine that aspect first. Please compare these statements with the version you use most often. I have added my comments in italics for your consideration.

- Noah was born to Lamech when Lamech was 182 years old<sup>3</sup> (Genesis 5:28-29). Lamech had other sons and daughters (Genesis 5:30), but we don't know who they were. *Lamech and Noah were in the line of Christ (Luke 3:36).*
- Lamech named his son *Noah*, saying that he would give us rest from our work and from the toil of our hands arising from the ground which the Lord had cursed (Genesis 5:29). *This didn't happen in Noah's day and still hasn't occurred, and will be addressed in more detail later.*
- Noah was 500 years old when he became the father of sons Shem, Ham, and Japheth (Genesis 5:32). *Scripture doesn't say his sons were triplets, so it appears that Noah began having sons at age 500. Unlike others such as Lamech, there is no mention in Scripture that Noah had any daughters or other sons before or after the flood.*
- Man (*mankind*) had become exceedingly wicked and God proclaimed that He would destroy them from the face of the earth; the animals, creeping things, and birds would be destroyed along with man (Genesis 6:5-7).<sup>4</sup> Noah, however, found favor in the eyes of the Lord (Genesis

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<sup>3</sup> For quite some time the descendants of Adam lived exceptionally long lives, with Methuselah the oldest recorded person at 969 years old (Genesis 5:27). However, in Genesis 6:3 the Lord said that at some point people would not live longer than 120 years (Abraham lived to 175 and Moses to 120). In the future kingdom of heaven (New Jerusalem) on earth, there will be no death or age-related conditions because the believers will be sinless (Revelation 21:1-4; Ezekiel 37:21-28; see also the author's **The Mystery (God's Secret Plan)**).

<sup>4</sup> A contributing factor that increased the sinfulness of mankind was that the *sons of God* (presumably sinful angels who had followed Satan—Job 2:1-2; Revelation 12:3-4, 7-9) came down to earth and fathered children with the human women resulting in mighty men—men (and probably women) of renown, some of whom were likely worshiped as gods (Genesis 6:1-4). The time during which the fallen angels were commingling with humans was *after* God had already given mankind over to sin (Romans 1:18-32).

6:8). *At the time that the flood started, it appears that Noah (and perhaps one or more of his family—Scripture doesn't say) was the only child of God on earth. Men of God before that point in time, such as Enoch, Methuselah, and Lamech, died before the flood occurred.*<sup>5</sup>

- Noah was a just (righteous) and blameless man who walked with God (Genesis 6:9).
- God said to Noah that He would destroy all flesh along with the earth (Genesis 6:13). *This is referring to life associated with the land, because life in the sea was not affected.*
- God told Noah to build an ark, out of a specific kind of wood, that would have the dimensions of approximately 300-cubits long, 50-cubits wide, and 30-cubits high (assuming a cubit is approximately 18 inches,<sup>6</sup> the ark's approximate dimensions were to be 450-feet long, 75-feet wide, and 45-feet high) and have three decks, a window, and a door (Genesis 6:14-16). *There is no indication that Noah lived near a body of water, so the ark was to be built on dry land with no access to water. Noah not only demonstrated amazing faith in building the ark, but he must have endured considerable ridicule from the people. If these dimensions are interpreted correctly, then the ark was the largest wooden vessel ever constructed, although it was rather small compared to cargo ships of today.*
- God told Noah that He would bring a flood of water upon the earth to destroy all life on the earth except for the following living things he was to bring on the ark (Genesis 6:17-20):
  - Himself, his wife, his sons, and his sons' wives; and
  - Two (male and female) of every kind of bird, animal, and creeping thing.
- God told Noah to take along food for themselves and for all the creatures on the ark (Genesis 6:21). *We don't know how much food Noah took onto the ark, and we don't know if God explained to Noah how long he would be confined to the ark.*
- Noah did everything according to all that God had commanded him to do (Genesis 6:22).
- The Lord told Noah to enter the ark with his family (eight people total), and said that He saw Noah as righteous before Him in that generation (Genesis 7:1).
- The Lord commanded Noah to take seven pairs (male and female) of every clean animal and one pair of every animal that is not clean (Genesis 7:2). *This was more information than was provided in Genesis 6:19-20 where it says that two of every kind were to enter the ark. The definition of "clean" and "not clean" (or, unclean) is not provided here. We don't see this definition until the Law of Moses is written (Leviticus 11). Furthermore, there is no mention of clean and not clean creeping things. We need to remember that no animals are considered by God as unclean in this dispensation of grace (I Timothy 4:1-5).*
- The Lord also commanded Noah to take seven pairs of all the birds (Genesis 7:3). *There is no mention here of clean versus unclean birds as is described in Leviticus 11:13-19, so we don't know if God had told Noah to take seven pairs of every bird or just the clean birds, and one pair of every unclean bird. However, after the flood Noah took of every clean animal and every clean bird to offer a sacrifice to the Lord (Genesis 8:20), so it might be assumed that Noah took on board seven pairs of only the clean birds.*
- Noah did everything that the Lord commanded him to do (Genesis 7:5).

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<sup>5</sup> Methuselah lived 600 years after Noah (his grandson) was born. Therefore, Methuselah died in the year that the flood occurred; Lamech died five years before the flood occurred (see Genesis 5:25-31).

<sup>6</sup> Modern interpretations of the length of a cubit in ancient times range from 17.5 – 20.6 inches, so 18 inches probably is a close approximation. The precise dimensions of the ark in modern measurements are not important (II Timothy 2:14). The actual design and appearance of the ark are pure conjecture and can't be duplicated.

- Noah was 600 years old when the flood of water was upon the earth (Genesis 7:6).
- Noah and his family entered the ark (Genesis 7:7).
- The animals (clean and not clean), birds, and everything that creeps on the ground entered the ark in pairs of male and female (Genesis 7:8-9, 13-16). *In addition to the birds, there is no distinction between clean and not clean creeping things (see Leviticus 11:20-23, 29-31, 41-43).*
- Seven days after everyone and everything entered the ark, “the waters of the flood” came upon the earth. This began on the 17<sup>th</sup> day of the 2<sup>nd</sup> month during Noah’s 600<sup>th</sup> year (Genesis 7:10-11). *The significance of mentioning the starting day of the flood is to demonstrate the duration of the flood as recorded later. The ancient Hebrew calendar, based on the cycle of the moon, apparently had 12 months averaging 29 ½ days per month (an extra month was added every few years to make up for the rest of the solar cycle of 365 ¼ days). For the purposes of this study, 12 months of 30 days each is assumed to be a close approximation of the time frame; the Israelites of Moses’ day would have understood what Moses was writing. I don’t believe that ancient Hebrew calendar precision is important to us.*
- It rained for 40 days and 40 nights. The water came from “the windows of heaven” (KJV) or “the floodgates of the sky” (NASB), as well as from “the fountains of the great deep” (KJV and NASB—Genesis 7:11-12, 17). *The water was tangible (real), but its sources were described in such a way as to indicate it was provided in a miraculous manner. It appears to have simultaneously come down from the sky in the form of rain and up from the earth in some manner. The phrase “the windows of heaven” or “the floodgates of the sky” is figurative because there is no such thing in a literal sense, and the same is probably true for “the fountains of the great deep.”*
- The water prevailed such that it lifted up the ark and such that it covered the high hills (“high mountains” in the NASB) that were under the heaven by 15 cubits—approximately 22.5 feet (Genesis 7:17-20). *The word “prevailed” suggests that the water stayed in place; that is, it didn’t drain away, implying that naturally it should have drained away instead of accumulating in one place.*
- All flesh that moved on the earth (referred to as “the dry land” in v. 22) perished—every man (*mankind*), bird, animal, and creeping thing (Genesis 7:21-23). *Only those things with “the breath of life” (KJV) died. There is no mention that vegetation was destroyed.*
- The water prevailed upon the earth for 150 days (Genesis 7:24).
- God stopped the rain by closing the fountains of the deep and the windows of heaven, and caused a wind to pass over the earth (Genesis 8:1-2). *This wind suggests that the water evaporated, which is a natural process; it would therefore return to the atmosphere. There is no mention that any water reentered the earth, such as at the sources of the fountains of the deep. Natural evaporation, however, is a very slow process even in windy and arid environments; therefore, evaporation can’t explain the dissipation of all the accumulated water. There is another possibility, however. Because this was a miraculous flood, perhaps the wind pushed the water away from where it had accumulated (and caused it to gradually drain away), just as God used a wind to divide the waters for Israel to escape Egypt (Exodus 14:21-22).*
- The waters decreased (were abated) at the end of the 150 days, and on the 17<sup>th</sup> day of the 7<sup>th</sup> month the ark rested on the mountains of Ararat (Genesis 8:3-4). *This was exactly 5 months (presumably 150 days) after the flood began (Genesis 7:11). Did the ark actually come to rest in*

*the mountains of Ararat or on Mt. Ararat itself as we know them today? This is discussed later in the study.*

- The water decreased steadily until the 10<sup>th</sup> month; on the 1<sup>st</sup> day of the 10<sup>th</sup> month the tops of the mountains became visible (Genesis 8:5). *I'm not sure what this means if the ark was already resting on the mountains. Could it be that it took 2 ½ months for the for the water level to subside such that lower mountains or hills became visible? Or could it be that as the water level lowered distant mountains began to be seen; that is, taller mountains that were not seen before because of the curvature of the earth? I believe that it doesn't matter.*
- After 40 days, Noah opened the window of the ark and released a raven that went to and from the ark until the water had dried up from the earth (Genesis 8:6-7). *This 40-day period, beginning with the 1<sup>st</sup> day of the 10<sup>th</sup> month, plus the two 7-day periods associated with the dove (see below) would have ended at about the 1<sup>st</sup> day of the 1<sup>st</sup> month (Genesis 8:13). Although mentioning this 40-day period probably has spiritual significance, perhaps with something to do with other 40-day events in Scripture, it is not pursued in this study.*
- Then Noah released a dove, but it did not find a resting place because water still covered all the surface of the earth; therefore, it returned to the ark (Genesis 8:8-9). *It appears that this occurred in one day (see Genesis 8:11) and may have happened the same day that the raven was first released.*
- Noah waited another seven days and released the dove again. It returned that evening with a freshly picked olive leaf; therefore, Noah knew that the water had abated from off the earth (Genesis 8:10-11). *The fact that the dove picked a live leaf off of an olive tree demonstrates that the flood did not destroy vegetation or alter the land surface on which the vegetation grew.*
- Noah waited another seven days and released the dove; it did not return to the ark this time (Genesis 8:12).
- On the 1<sup>st</sup> day of the 1<sup>st</sup> month, the water was dried up from off the earth; Noah removed the cover from the ark and saw that the surface of the ground was dry (Genesis 8:13). *This occurred about 10 ½ months after the flood started. Please note that the surface of the ground had dried up; the planet did not dry up.*
- On the 27<sup>th</sup> day of the 2<sup>nd</sup> month, the earth was dry (Genesis 8:14). *This occurred about 12 ½ months after the flood started. I don't know the reason or significance of saying the water had dried up at 10 ½ months and that the earth was dry at 12 ½ months—Scripture doesn't say. The fact that the people and animals survived 12 ½ months on board the ark raises some questions that will be addressed later.*
- Then God told Noah to take his family out of the ark as well as all of the animals so that they (*the animals*) may be fruitful and multiply on the earth (Genesis 8:15-19).
- After leaving the ark, Noah built an alter to the Lord and took of every clean animal and every clean bird and offered them as sacrifices as burnt offerings to the Lord (Genesis 8:20). *We don't know how many of every clean animal and bird that Noah sacrificed, but this does provide one reason why more than one pair of each of the clean creatures entered the ark.*
- The Lord was satisfied with the offering (He smelled the soothing aroma) and said to Himself that, despite man's evil heart, He would never again curse the ground on account of man or destroy every living thing. Furthermore, while the earth remains, its natural cycles—seedtime and harvest, cold and heat, summer and winter, and day and night—would not cease (Genesis 8:21-22). *Please consider the following observations regarding God's statements:*

- *The Lord God cursed the ground on account of Adam's sin (Genesis 3:17-19), but this appears to have no connection with what God proclaimed to Noah because God destroyed man and living things on the ground (not the ground itself or the vegetation) and He soon promised that He wouldn't do it in the same manner again despite man's sinfulness (Genesis 9:12-17). So, the curse of the ground directed at Adam remains to this day and will not be lifted until Christ's kingdom is established.*
- *The earth's natural cycles will remain until God establishes His kingdom on earth with Christ as King (New Jerusalem) because there won't be night and day (the city will have no need for the sun and moon to provide light), and perhaps there will not be other natural cycles either (Revelation 21:22-27; 22:3-5).*

## **After the Flood**

To keep the account of the flood in its scriptural context, we need to continue on with what happened after the flood and to Noah. Therefore, let's look at significant events that occurred with Noah and his descendants after the flood as provided for us in Genesis 9. As with the previous section, I have added my comments in italics for your consideration.

- After the flood, God told Noah and his sons to be fruitful and multiply, and to fill the earth (Genesis 9:1, 7). *In Genesis 10 and 11 we see where Noah's grandsons and great-grandsons settled, which were places in the general vicinity of the future promised land of Israel—many of the places we hear about again throughout the Old Testament. Therefore, I believe that filling the earth referred to the lands in the vicinity of where Noah and his sons left the ark. There is nothing in Scripture about settling in distant lands or continents.*
- God told them that every living thing (animal, bird, creeping thing, and fish) is available for food, just as God had previously given them green plants for food (Genesis 9:2-3). *It appears from this statement that the descendants of Adam were vegetarian until this time. Furthermore, every living thing probably didn't mean every single kind of living thing because God differentiated between "clean" and "not clean" animals and birds in the ark.*
- Although Noah and his descendants could now eat animals, they were told by God to not eat their blood from which their life comes (Genesis 9:4-5). *This stipulation concerning the eating of blood was later written in the Law of Moses (Leviticus 7:26-27; 17:10-14). Furthermore, when the Apostle Paul was defending his ministry to the Jewish council at Jerusalem, they, too, stressed that the Gentile brethren should not eat blood or to eat meat from animals sacrificed to idols because it would be offensive to the believing Jews (Acts 15:19-21, 28-29). I don't think that this requirement applies in this dispensation of grace because all food can be eaten, including meat from animals sacrificed to idols (Paul doesn't mention eating or not eating blood in his letters); however, we should not eat something if by doing so we offend someone who doesn't understand that we can eat all things (I Timothy 4:1-5; Romans 14:1-4, 13-18; I Corinthians 8:1-13).*
- Furthermore, God said that if a man shed the blood of another man, then that man's life would be taken through the hands of man (Genesis 9:6). *Here we have the first instance in Scripture about God's declaration (requirement) of the death penalty for murder. It is later written into the Law of Moses (Exodus 21:12). Although many Christians today are quick to demand the death penalty for murder because they say it is God's law to do so, they forget two important truths in*

*Scripture: 1) The breaking of four of the ten commandments were to be punished by death;<sup>7</sup> and, more importantly, 2) we are no longer under the Law of Moses but under grace.<sup>8</sup> We are to be forgiving and leave judgment and vengeance to God (Ephesians 4:32; Romans 12:14-21).*

- God established a covenant with Noah and his sons and all the creatures that came out of the ark, saying that he would not cut off (*kill*) man and living creatures by means of a flood or that there would be a flood to destroy the earth (Genesis 9:9-11). *However, the Lord God will destroy by fire from heaven all those who are unrighteous, judge them, and cast them into the lake of fire at the end of the first 1,000 years of Israel's promised kingdom (Revelation 20:7-15).*
- God gave them His bow in the cloud as a sign that was to remind them of His covenant (Genesis 9:12-17). *This does not say or imply that it was the first rainbow ever to occur. Scripture does not say that it was raining in the vicinity when God placed His bow in the cloud (as occurs in nature), so it may have been a miraculous occurrence of a rainbow by the hand of God.*
- The whole earth was populated from the three sons of Noah (Genesis 9:18-19). *This confirms that Noah did not have any more children. But did the descendants of Noah's sons populate the entire planet? Were Noah's sons actually of three different races? The Bible doesn't say that they were.*
- Noah began farming and planted a vineyard (Genesis 9:20). *He labored and would have contended with weeds, so the curse of the ground in Adam's day remained (Genesis 3:17-19).*
- Sometime later, after Noah's vineyard bore fruit and after Ham had a son named Canaan, Noah became drunk with wine and Ham saw Noah naked and did not cover him. Noah proclaimed a curse on Canaan because of his father's sin, and blessings on Shem and Japheth because they responded appropriately (Genesis 9:21-27). *As written later in the Law of Moses, God considered Ham's actions to be a sin (Leviticus 18:1-18). Similar to the clean and unclean animals mentioned earlier, this was another example of something God probably communicated to His people without having it written in these accounts in Genesis; the Israelites in Moses' day would have understood that what Ham did was sinful.*
- Noah lived 350 more years after the flood and died at the age of 950 (Genesis 9:28-29).

To close out this account of the flood, we should proceed a little further in Scripture. In the next two chapters of Genesis, we learn about the descendants of Noah's sons through Abram (later known as Abraham), who was in the ninth generation of Shem. Of particular interest are the first two generations (the sons and grandsons) of Noah's sons as described for us in Genesis 10. We are told that it was from these specific generations that the nations of the earth were established and separated according to their own lands and languages (Genesis 10:5, 20, 31-32).

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<sup>7</sup> Commandments requiring the death penalty were: doing any work on the Sabbath day (Exodus 20:8-10; 31:15); striking or cursing one's father or mother (Exodus 20:12; 21:15, 17); committing murder (Exodus 20:13; 21:12); and committing adultery (Exodus 20:14; Leviticus 20:10). Although death wasn't stipulated for worshipping other gods, God did punish His people for doing so, including by death (Exodus 20:3; 22:20; 32:21-29). Christian advocates of the death penalty only address murder, thus demonstrating their misuse or misunderstanding of Scripture.

<sup>8</sup> Because we are in the dispensation of grace (Ephesians 3:1-12), the requirements and penalties of the Law of Moses (including the ten commandments) are no longer in effect (Romans 6:14; Colossians 2:13-14; Galatians 3:10-14; 4:8-11). See the author's **The Mystery (God's Secret Plan), The Two Messages of Our Lord Jesus Christ, and Which Gospel?** that explain why we are not under the Law of Moses today.



The flood killed mankind who had been exceedingly sinful and striving with God. It should not be a surprise that the descendants of Noah quickly became just as sinful. In Genesis 11, which covers the same time period as the grandchildren of Noah's sons recorded in Genesis 10, starts at a point when the whole family of Noah still spoke one language (Genesis 11:1). It appears that the entire family (the people mentioned in Genesis 10) journeyed east and settled in the land of Shinar (Genesis 11:2). It was there that they built a city and a tower to reach into heaven (Genesis 11:3-4). They wanted to make a name for themselves (i.e., be prominent), so that they wouldn't be scattered over "the face of the whole earth" (Genesis 11:4). Please think about this, brethren. For whom would they be making a name for themselves? In other words, who were they trying to impress or dominate? This suggests to me that there were people—people not related to Adam—who were living in areas unaffected by the flood, perhaps even in the land of Shinar.

Because of their arrogance—to be mighty like God—the Lord (God the Father and the Son—Genesis 11:7) confused their language and scattered them over "the face of all the earth" (KJV). The place of the city and tower was then called Babel (Genesis 11:5-9). Going back to Genesis 10:6-10, we know that it was Nimrod who established his kingdom in Babel and other cities in the land of Shinar. Nimrod was the son of Cush, who was the son of Ham, and was a mighty one on the earth. Therefore, the whole family of Noah had followed his great-grandson Nimrod to the land of Shinar.

There are two important observations to consider from Genesis chapters 10 and 11:

1. From where did the family of Noah journey east to the land of Shinar and the city of Babel (later known as the city of Babylon<sup>9</sup>)? It is most likely that they had initially settled in the immediate vicinity of where the ark came to rest, for we are given no indication in Scripture that Noah and his sons journeyed anywhere after leaving the ark.<sup>10</sup> We know from this passage that they moved to a place to build a city that later became known as Babylon, which is directly east of the land that became the nation of Israel. So, where did the ark likely come to rest? This question is addressed later.
2. When the descendants of Noah were scattered from Babel according to their own new languages, this is describing the event that led the second generation of Noah's sons to separate into their own nations according to their own families and languages as revealed in Genesis 10 mentioned above (vs. 5, 20, and 31-32).<sup>11</sup> Furthermore, the places these families settled are described by their locations or nations that were sometimes named after themselves. Brethren, these places that we know about<sup>12</sup> are within the future promised land of Israel (after the nation escaped Egypt) and in that surrounding region of "the earth." There is no mention of these people settling in lands beyond what we consider to be a portion of the Middle East.

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<sup>9</sup> The names *Babel* and *Babylon* are from the same Hebrew word. The word is translated as *Babel* only in Genesis 10:10 and 11:9. Thereafter it appears frequently and is always translated as *Babylon*. Therefore, it is assumed that the two names are of the same location.

<sup>10</sup> The information that Noah planted a vineyard and his sons were still with him suggests that they didn't leave the vicinity of the ark and remained together as a family (Genesis 9:18-23).

<sup>11</sup> Nimrod initially stayed in the land of Shinar and later expanded his kingdom (Genesis 10:8-12).

<sup>12</sup> For example, the land of Canaan (vs. 15, 19), Babylon (v. 10), Nineveh (v. 12), Gaza (v. 19), the land of Uz (v. 23), the Jebusites, Amorites, and Hivites (vs. 16-17), the Philistines (v. 14), Sodom and Gomorrah (v. 19), etc.

## Other References to Noah

Noah is mentioned a few more times in the Bible after Genesis 9:29 where we're told that he died at the age of 950. The generations of Noah are referred to in Genesis 10:1 and Genesis 10:32, and also in I Chronicles 1:4. As mentioned earlier, his position in the direct line of Christ is confirmed in Luke 3:36. I believe that when Noah was named by his father, Lamech unknowingly prophesied about Christ and the future kingdom of heaven on earth, and perhaps resulting in Noah being a type (representation or foreshadowing) of Christ.

**Lamech lived one hundred and eighty-two years, and became the father of a son. Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed."** (Genesis 5:28-29)

In Isaiah 54:9-10, in a prophecy regarding Israel's future redemption, God explains that He will not forsake or be angry with Israel again, just as He swore in Noah's day that He would not send a flood again (Genesis 9:8-17). Peter also refers back to the flood to describe or explain the salvation of the Jewish kingdom brethren. First, he compares the saving nature of water baptism,<sup>13</sup> based on the power of the resurrection of Christ, to God bringing Noah and his family safely through the water of the flood (I Peter 3:18-22). Later, while providing examples of God's judgment of unrighteousness, Peter refers to salvation (preservation) of Noah and his family as God judged the ungodly people with a flood (II Peter 2:5).

We also have references to Noah's righteousness. In Ezekiel 14:12-20, we find that if God determined to judge a country because of its sinfulness and Noah, Daniel, and Job were in its midst, He would spare only Noah, Daniel, and Job on account of their righteousness. That is, their righteousness would not influence God to spare anyone else. Also, Noah became an heir of righteousness because he faithfully obeyed God by building the ark.

**By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.** (Hebrews 11:7)

Finally, Jesus told His disciples that the judgments of God at the end of the time of great tribulation will be like the time of the flood of Noah's day (Matthew 24:36-39; Luke 17:26-27). As happened when the ungodly descendants of Adam were surprised by the flood despite God's warning by having Noah build the ark, the unrighteous people will be caught by surprise when Christ returns to judge despite all the warnings by God through fulfillment of prophecy.

It is interesting that Noah is not mentioned in Paul's letters to the church (Romans through Philemon), which is the body of Christ. Perhaps that is because Noah's experience has no direct connection with the gospel of the grace of God. Noah was considered to be righteous in the eyes of God, as we are (Romans 4:5; II Corinthians 5:21; Philippians 3:8-9). However, his salvation was by faith *plus*

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<sup>13</sup> Water baptism as preached by John the Baptist, Jesus, and His disciples did not actually save people. However, it *represented* a washing or cleansing from sin as the people humbly and faithfully confessed (repented of) their sins (Mark 1:4-5; Acts 2:37-38). For those who decided not to be baptized, it was proof of their unbelief; furthermore, water baptism without faith was useless (Mark 16:16). See the author's **Should We Be Baptized?** for more information on water baptism and its purpose.

works. If he had not built the ark (and done everything else God commanded him to do), then his faith would have been in vain and he would have been killed by the flood. Members of the body of Christ, on the other hand, are saved by the grace of God apart from works of righteousness (Ephesians 2:8-9). Unfortunately, many believers show by their actions that they consider God's grace to be a license to sin, which is contrary to the will of God (Romans 6:1-14). An additional distinction between us and Noah is that we will not experience the time of great tribulation when God's wrath is poured out upon the ungodly people as He did through the flood in Noah's day (I Thessalonians 5:9-10).<sup>14</sup>

## Did the Flood Cover the Entire Planet?

### A Little Background

I think that some background is necessary before answering this question. As I mentioned at the beginning of this study, from my youth I was taught that the great flood of Noah covered the entire planet. I was taught from the KJV, which seemed to be clear that this was the case. Initially, this teaching addressed the destruction of all people and animals on the planet. Later, as the doctrine of *creation science* was taking hold in the 1960s, this teaching incorporated the science of *flood geology* to prove that the world-wide flood of Noah's day caused all of our geological features that we see today. I distinctly remember a Sunday-evening service in the conservative Baptist church that I attended when a couple of young engineering students from the Dallas Theological Seminary were the guest speakers. They were invited to teach us these doctrines.

These young men, who were not studying traditional science, explained creation science and flood geology to us. At one point they literally had the congregation laughing at those silly and misguided secular geologists who taught that the earth was much more than 6,000 years old and who didn't understand flood geology. Well, my father happened to be a geologist and a professor at the local university, and also a Sunday School teacher for the college group at the church. Because of this service, he was removed as the teacher (even though he never taught anything associated with geology or the age of the earth in Sunday School), and my parents were made so unwelcome that we soon left the church. As a young teenager I began to learn how mean and cruel Christians could be—a lesson I've unfortunately learned over and over through the years.

This experience turned out to be one of several key moments in my life that God used to instill a strong desire a few years later to diligently read and study my Bible. I began to see what it actually says and how God wants us to live as His children and as members of the body of Christ. I also began to see that many of the Bible doctrines I had been taught could not be supported by Scripture or were contrary to Scripture—they were based on traditional Christian and denominational teaching. Consequently, God gave me a desire to be a Bible teacher, which I began doing in the late 1970s.

I soon discovered that the church doctrines concerning creation, Adam, and the flood of Noah's day had many false assumptions and conclusions associated with them. What I was being taught didn't agree with what I was reading in my Bible. To this very day, I am still learning about what Scripture says on these subjects. However, those who have experienced my teaching know that my focus is not on

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<sup>14</sup> See the author's **The Mystery (God's Secret Plan)** that explains why the church, which is the body of Christ, will not experience the time of the great tribulation.

these subjects. The principal doctrine of the Bible concerns Christ and what He accomplished for us at the cross—Christ is the center of Scripture from beginning to end. Understanding these critical truths leads us to see what the Bible says about how we should live each day as God’s children.<sup>15</sup>

However, there are certain times when I feel a burden or desire to share what I understand about the doctrines of creation, Adam, and the flood. Those times are few, because I have received much hostile opposition to my perspectives from fellow believers. Only in the last couple of years have I prepared written studies on creation and Adam.<sup>16</sup> This is my first written study on Noah and the flood. So, what does Scripture say about the extent of the flood?

## The Word “Earth”

In the account of the flood, according to the KJV and NASB, the flood covered the earth and killed every living thing that breathed: animals, birds, and creeping things (Genesis 6:17-20). Does this really mean that the flood waters covered the entire planet and destroyed all life on the planet? I will try to explain why I believe that it does not mean that it did. The following study is an investigation of the word *earth* and how it is used in Scripture. By no means is this study meant to change the meaning of Scripture, but to understand it according to its context.

When we read the word *earth* in the KJV and NASB in the first nine chapters of Genesis, covering the accounts of the creation through the flood, the word is translated from two different Hebrew words. The Appendix at the end of this study provides a detailed presentation and analysis of the use of these words. I will summarize the investigation here, but I encourage you to read the information in the Appendix.

One word, *eh’ retz*, is used more than ten times as often in the Old Testament as the other word, which will be addressed in the next paragraph. In the first nine chapters of Genesis this Hebrew word appears 80 times, and all but four times it is translated as *earth* or (*in*) *the earth* in both the KJV and NASB. In the other instances it is translated as *land* or *the land of* in both versions (Genesis 2:11-13; 4:16). After Genesis 9, the Hebrew word is present more than 2300 times and is predominantly translated as *the land* or *the lands*; in the other instances, depending on the context, it is also translated as *the earth* (occasionally referring to the planet but usually referring to the land or the ground), *the ground*, and *the country* or *the countries*.

The other word translated as *earth* is *ādāh-māh’*. This word, appearing about 220 times in the Old Testament (27 times in Genesis 1 – 9), is usually translated as *the earth*, *the ground*, and *the land/our land/your land/their land(s)*. The word is translated as *the earth* nine times in the KJV in the first nine chapters of Genesis; in each case the context indicates that a better translation would have been *the ground* or *the land* (as was done in the NASB). It appears that the two different Hebrew words have similar meanings and are interchangeable. There is most likely a nuance in the ancient Hebrew language between the two words translated as *earth* that I do not know about, but I believe that the context speaks for itself.

What does this have to do with anything? The point of this effort is to show that Hebrew words in the Old Testament (and Greek words in the New Testament) often have different meanings based on

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<sup>15</sup> See the author’s **Walk Worthy**, which summarizes the main theme of my teaching through the years.

<sup>16</sup> See the author’s **Creation—What Does Scripture Say?** and **Adam** for studies on these subjects.

the context of the passage, and should not be automatically considered to always mean one specific thing. For example, if one were to do a similar study on the Hebrew and Greek words translated as *all* and *every*, it would soon be apparent from the context in which they are used that the words don't always mean *everyone* or *everything*. The same can be said for the word *day* and many other words. In this particular study, I'm trying to demonstrate that the Bible does not definitively say that the flood of Noah's *day* covered the entire planet as is usually taught.

In all of the verses in the first nine chapters of Genesis, the Hebrew words translated as *the earth* definitively refer to the entire planet only a few times, and those times are in the creation account (see the table in the Appendix). The context of nearly all of the other uses is the land or ground (a few refer to a country). One may argue that my interpretations of the context in the Appendix are biased, but please read these chapters and the verses noted in the Appendix for yourself. Never is it mentioned that God destroyed life in the sea—all references are associated with life tied to the land.

Did the flood actually destroy *the earth* as it says in Genesis 6:13? We must remember that the reason for the flood was because of the sinfulness of mankind and not because of some flaw with the land or planet, or with the animals. The earth was corrupt because it was filled with the violence of mankind (Genesis 6:11-12). Therefore, this verse is saying that the people inhabiting the earth would be destroyed and not the planet itself, or even the land they occupied. There is no indication or suggestion in the flood account that God intended to reconfigure the land surface or that He actually did so. God destroyed the people, as well as the land animals, creeping things, and birds who coexisted with them in the region (i.e., the land) covered by the flood.

**Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The Lord was sorry that He had made man on the earth, and He was grieved in His heart. The Lord said, "I will blot out [destroy] man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them." (Genesis 6:5-7)**

Perhaps the Bible translators were using the word *earth* as a colloquial term just as we do today. We continue to use the word *earth* in ways that do not refer to the planet. For example, farmers cultivate the earth, construction projects often use earth-moving equipment, we build earth-fill dams, earthworms and many other critters live in the earth (i.e., underground), a large section of earth slid down the mountain, the army conducted a scorched-earth policy by destroying everything during its retreat, etc. However, in the account of the flood it appears more likely that the translators may have been biased by traditional Christian or church teaching at the time and assumed that the flood covered the entire planet, thereby ignoring the context.

For this study, then, the use of the word *earth* in the flood account appears to be representative of the land (or ground or region) impacted by the flood and not the entire planet. The land covered by the flood will be addressed in the next section.

### **The Resting Place of the Ark**

Where did the ark come to rest after the flood receded? I don't know. Furthermore, I don't think anyone knows. However, I believe that there are clues in Scripture that give us a general idea. I am

addressing this question because of the common belief among the Christians that the ark came to rest on or near Mt. Ararat. They can point to the Bible to prove their point. But what does the Bible actually say?

First of all, the KJV and the NASB say that the ark came to rest “upon the mountains of Ararat” (Genesis 8:4). Please note that it doesn’t say “upon Mt. Ararat.” Mt. Ararat, also known as Greater Ararat, is in eastern Turkey near its border with Iran and Armenia. It is a dormant stratovolcano (a volcanic cone that last experienced a minor eruption in 1840) that dominates the surrounding landscape with a current elevation of 16,854 feet. An associated volcanic cone, Little Ararat, is the nearest mountain of significance and has an elevation of 12,782 feet. The surrounding region of the Armenian Highlands includes mountains or hills that are much lower in elevation.

Sometime after the flood, the family of Noah (the families of the sons and grandsons of Noah’s sons) migrated *east* (following Nimrod) to the land of Shinar and built a city that was later called Babel/Babylon (Genesis 11:2). If we backtrack to the west, they migrated from a land located in or near what was to become Israel after the Israelites left Egypt. Because we have no indication in Scripture that Noah and his sons dispersed to distant lands after disembarking the ark, then it would appear that the ark came to rest in a mountainous region that was in or near what was to become Israel’s promised land. If so, then the Hebrew word translated as *Ararat* by the KJV translators probably referred to the name the Hebrews in Moses’ time used to describe the mountains of the land of Canaan that they would soon occupy. This is conjecture, of course, but it makes much more sense than the ark coming to rest in lands north of any lands or countries described in the Old Testament (Mt. Ararat is approximately 500 miles north of the site and latitude of Babylon). We need to remember that Scripture says that Noah’s descendants traveled *east* to Shinar and not *south* to Shinar.

Therefore, the ark most probably did not come to rest on Mt. Ararat or even in the mountains of the Armenian Highlands. Perhaps the KJV translators chose a known name that appeared to be similar to the Hebrew name describing the location. At the time the KJV was translated, it was known that Mt. Ararat was a very high mountain and it may have been thought to be the highest mountain in the world. They probably didn’t know that there are many mountains and mountain ranges higher than Mt. Ararat. As noted above, the ark most likely (but can’t be proven) came to rest somewhere in or near the historical land of Israel because Israel and the future heavenly kingdom on earth (New Jerusalem) is the prophetic focus of the Bible other than in Paul’s letters.<sup>17</sup>

Another important point to consider is the use of place names in Scripture. There appears to be much debate among Bible and Hebrew scholars over the English translations of Hebrew proper names. The Hebrew word translated as *Ararat* in the flood account (as provided in *Abingdon’s Strong’s Exhaustive Concordance of the Bible*) is also translated as *Armenia* in II Kings 19:37 and Isaiah 37:38. Brethren, no place named Armenia existed at the time Moses wrote the flood account. It is also doubtful that the *Euphrates River* (Genesis 2:14), a Greek name, was known as such to the Hebrews or Egyptians in the time of Moses (the Greek people did not organize into the dominant and influential nation we

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<sup>17</sup> See the author’s **The Mystery (God’s Secret Plan)** that addresses the differences between God’s prophetic plan regarding Israel and His plan for members of the body of Christ that He revealed to Paul through Christ.

know as Ancient Greece until much later).<sup>18</sup> Nor is Ethiopia (*Cush* in the NASB) east of Eden, which was east of the location from which Moses was writing (Genesis 2:13); There are many place names in Scripture that either don't exist today and we don't know where they were, or were assumed by the KJV translators to be the same places that had names they were familiar with. Unfortunately, some of their assumptions appear to have been incorrect and have been very misleading. Because the KJV is a truly excellent (though not flawless) English translation of ancient scriptural texts, it has influenced all English translations since then and mistranslations have carried forward to this day.

Based on the use of the Hebrew word translated as *the earth* and the possible location of the resting place of the ark, I believe that the flood was limited to a region that included the land of Canaan—the land that the Israelites would occupy according to God's promise to Abram (Genesis 12:1-7). It may have included the land where the garden of Eden formerly existed as well as the land of Nod where Cain built a city. We have no indication in Scripture that the descendants of Adam until Noah settled in distant lands or continents (all of the continents today are positioned as they were in Adam's time). God had been dealing directly with Adam and his descendants.

Brethren, although it is contrary to what is taught in most churches, mankind was created by God long *before* He made Adam, and He had already turned them over to sin (Romans 1:18-32) long *before* Adam disobeyed a specific command of God. That is why God made Adam—he was the first in the line of Christ who would be the Savior needed by mankind—in accordance with God's eternal plan (I Corinthians 15:45-47; Ephesians 3:1-12).<sup>19</sup> Furthermore, mankind had already spread to, and populated, all of the continents except Antarctica prior to the making of Adam. These populations, with whom God did not communicate because they worshiped the creation rather than the Creator, were unaffected by the flood. They will be judged later along with all unbelievers of all time (Revelation 20:11-15).

### Other Considerations or Unknowns

Everything about the flood was miraculous, and there is a great deal of missing information concerning exactly what occurred. However, as we look at some of those unexplained things, please keep in mind that God chose not to reveal them to us for reasons only known to Himself. I am presenting them for one purpose only: to demonstrate that the flood is not as easily explained as many Christians teach or like to think.

- The Bible doesn't say where Noah was living when he built the ark, nor do we know where the descendants of Adam in the line of Christ lived. All we know is that Cain settled in the land of Nod, which was east of Eden (Genesis 4:16). Furthermore, we don't know exactly where Eden was other than it was east of where the Israelites were sojourning in the wilderness at the time

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<sup>18</sup> Also, the KJV translated the name Euphrates River from the Hebrew word *perâth*, which apparently means *rushing*. The Hebrew word may or may not have been referring to the Euphrates River in every instance that it was used.

<sup>19</sup> The author's **Adam** addresses how Scripture refers to people (mankind) before Adam and the reason God made Adam—to provide a Savior for sinful mankind. Please don't discount this position just because it is contrary to what we've always been taught in church.

Moses wrote Genesis (Genesis 2:8).<sup>20</sup> For some reason God did not want us to know these details. Perhaps it is because we would become wise in our own estimation, which unfortunately we have done in so many instances regarding Scripture (Romans 12:16).

- There is no mention of a sail or rudder on the ark, or a sea anchor to stabilize it in turbulent water. The ark was designed by God to float and not to navigate, and most likely would not have survived rough seas.<sup>21</sup> The water appears to have gradually risen and gradually declined instead of surging back and forth across the planet as flood geologists claim; the ark most likely came to rest in the vicinity or region of where Noah built it.
- Regarding clean and unclean animals, birds, and creeping things that Noah took on board the ark, the Israelites would have understood what Moses wrote because the difference was defined under the Law for animals, birds, creeping things, *and* creatures living in the water (Leviticus 11), but it would seem that God would have revealed this to Noah or someone before him. This is an example where details of what was said or what happened are not always provided in Scripture.
- The fact that all the creatures came to the ark at all is a miracle, and did so in pairs is also a miracle. Furthermore, in a natural setting, many of these animals would normally prey on the others. The fact that they didn't while on their way to the ark and while in the ark is another miracle. Those who teach that animals were not carnivorous before the flood forget that God differentiated between clean and unclean animals entering the ark—the unclean animals were considered to be unclean because they ate living or dead flesh (Leviticus 11). We do know that in the kingdom that all animals will coexist in peace (Isaiah 11:6-9), so the carnivores as we know them will no longer eat flesh—no animals in the kingdom will be considered as unclean (Acts 10:9-16).
- The rain was miraculous. Although rain forests on earth today may experience rain for 40 straight days, some of the water temporarily floods the lowlands but most of it drains to the sea or ocean. The rain of Noah's day appears to have been an unnatural continuous rainfall that didn't alter the land surface by erosion or debris flows (flash-flood deposits). Some say that the fountains of the deep are the hot-water vents that have been discovered on ocean floors, but those are phenomena that are still occurring and can be explained through natural processes; that is, they are not miraculous. Perhaps the fountains of the deep were like the rocks that miraculously provided water for all of the Israelites in the wilderness (Exodus 17:1-7; Numbers 20:8-13)—those occurrences cannot be explained by natural processes. Plus, the Bible never says that the sea level rose—there is no mention that the sea or sea life were affected in any way.
- Regarding the raven that Noah released from the ark, a raven can fly about 100 miles in a day, so it may have been going out as much as 50 miles from the ark. A raven's flight time and distance are limited by its average flying speed and its need to feed. I mention this because the range of the raven covered only an infinitesimally small portion of the surface of the planet. It

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<sup>20</sup> The garden accounts in the KJV and NASB refer to the Euphrates and Tigris Rivers (Genesis 2:10-14), but this assumes that these names actually correlate with the original Hebrew names that Moses used; these assumptions could be incorrect.

<sup>21</sup> The *SS Wyoming*, a 6-masted cargo schooner built in 1909 with a 350-foot main deck (approximately 100 feet *shorter* than the ark), is on record as the largest wooden ship constructed. It sank in heavy seas because of the stresses from the wave crests and troughs on such a long wooden ship (i.e., leaks caused by bowing hull planks).



wasn't as if it was flying to the Himalayas, Western Hemisphere, or Australia looking for dry land. The same can be said for the dove. Mourning doves fly an average of 25 miles a day during migration and eat 20 percent of their weight in seed every day, so they stop frequently to feed. Therefore, the extent of the flood may not have been substantially beyond the ranges of the raven and the dove.

- The fact that the dove returned with a freshly picked leaf of an olive tree is significant. It means that the dove alighted on a live olive tree. Therefore, the tree and the land on which it grew was not affected or altered by the flood. Never in the flood account did God say that He would destroy vegetation or reconfigure the surface of the earth (something that God will do during the tribulation judgments—Revelation 6:12-17; 16:17-21). One may ask how the olive tree (and the rest of the vegetation) survived being under water for a year. My only response is that this is another miraculous example of a miraculous flood.
- If, as I believe, the flood was limited to a relatively small region—the region that had been settled by Adam's descendants, how could it have been contained in that area? Again, please remember that it was a miraculous flood. At the command of Moses (by the power of God), the sea was miraculously parted so that the Israelites could escape Egypt on dry land (Exodus 14:15-31). The water had to be deep enough to destroy the Egyptian army after the parting was withdrawn, so the Israelites had passed through a corridor with walls of water. Remember, also, the time that the Jordan River's flow was stopped and piled up on the upstream side so that the Israelites could cross over the dry river bed into the promised land (Joshua 3:11-17). These things can't be explained by any natural processes (even though some people think they have). Therefore, it is not unreasonable to think that God miraculously confined the water of the flood to a region without any topographical features (i.e., mountains) to keep it in place. Personally, I can visualize a cylinder or column of water of specific dimensions, just as New Jerusalem will have three equal dimensions (Revelation 21:15-16).
- Some questions arise regarding how the people and animals survived for 12 ½ months on the ark. God instructed Noah to take aboard food for the people and the animals; however, we don't know if God told Noah how long he would be aboard the ark or how much food to take. If enough food was needed to account for the entire time, then much space in the ark would have been needed to store it and it would have needed to be preserved somehow. There is no mention that God would regenerate the food that Noah took on board or that He would cause the people and animals to need less food. Again, we must remember that everything about this flood was miraculous. God could have caused a small amount of food to miraculously last the entire time everyone remained on board, just as Jesus caused a small amount of food to feed thousands of people (Matthew 14:13-21; Mark 8:1-9), and as the bowl of flour and jar of oil did not run out when the widow was providing for Elijah (I Kings 17:8-16). It doesn't say this, however, so we don't know. No one knows how life on board the ark transpired for 12 ½ months because the details are absent from Scripture; everything is conjecture, so it is best left to God. I bring up these points to demonstrate the danger of adding to Scripture because it usually leads to false doctrine.
- Finally, were Noah's three sons of three different races as I was taught in my youth? I would think that if they were, that would be an important enough piece of information to be revealed in Scripture. There is no indication in Scripture that Noah had more than one wife or that he had any other children than his three sons, so it would have been a miracle for him to have offspring

of different races. No such miracle is even hinted at in Scripture. Noah's sons were the same race as Noah and Adam. Brethren, not only were there different races before the flood, they were in existence before Adam. This is yet more evidence that the flood did not destroy all of mankind on the planet.

## Summary and Conclusions

I truly believe that the Bible is the word of God and that we need to be careful how we read and use it. Furthermore, we must be careful not to add to it and try to make it to mean what it doesn't say. In this study I am not trying to change the word of God—I'm just trying to understand what it actually says. The following paragraphs summarize what I believe the flood account tells us, and what it doesn't tell us.

**All Scripture is inspired by God and profitable for teaching [doctrine], for reproof, for correction, for training [instruction] in righteousness; so that the man of God may be adequate, equipped for every good work.** (II Timothy 3:16-17)

**Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling [rightly dividing] the word of God [truth].** (II Timothy 2:15)

The flood did not cover the entire earth (planet)—I believe Scripture implies that it covered the highest point (by 15 cubits—approximately 22.5 feet) of *the land* occupied by the descendants of Adam. We need to understand the use of the Hebrew word translated as *the earth* in the flood account. There is nothing in Genesis 10 and 11 about Noah's grandsons and great-grandsons settling in distant lands or continents. Brethren, those areas of the planet were already occupied by people who existed *prior* to Adam—people who weren't affected by the flood. The water was miraculously confined to the land, and more specifically to the land inhabited by Adam's descendants, which was likely in the same region as Israel's promised land.

If the flood was global, then the water would have risen above Mt. Everest, for the Himalaya mountains were already in existence just as all the mountains mentioned in this account were in existence. Nothing in the flood account says or even suggests that the terrain was altered by the flood, and to say that it did is adding to Scripture. On the other hand, it is revealed to us that God will reconfigure the surface of the earth during His judgments at the end of the great tribulation.

According to Archbishop Ussher (and according to one of my KJV Bibles that includes his dates on each page), the flood occurred in 2349 B.C. (based on Bible genealogy). If he was reasonably close, the flood occurred about 4,400 years ago. Brethren, we can't turn a blind eye to what we know about the history of mankind. Because of written histories and monuments that were left for posterity, we know that the Egyptian and Chinese civilizations have existed without a break for more than 5,000 years, as have the Greek people.<sup>22</sup> Through archeological and anthropological evidence, we know that people have continuously inhabited the western hemisphere for substantially more than 10,000 years. We

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<sup>22</sup> Although Ancient Greece began as a nation/empire at about 800 B.C., Greece and its islands have been continuously inhabited by people considered to be Greeks for more than 5,000 years, at least since the beginning of the Bronze Age.

know that the Aborigines have lived in Australia for more than 50,000 years.<sup>23</sup> Therefore, the flood did not kill all of mankind. I believe that it killed all of the descendants of Adam because these were the people God directly dealt with—he had turned everyone *before* Adam over to sin and did not communicate with them.

The flood did not kill all animals that were not in the ark. Although by far the largest of its day, the ark was a fairly small vessel. There are currently nearly 22,000 described (known) species of mammals, birds, and reptiles on the planet, along with many more species that would fall under the Bible definition of creeping things (Leviticus 11:20-31)—they wouldn't have fit. I believe the flood killed the animals in *the lands* occupied by the descendants of Adam, which appears to have been in the region of the promised land that Israel entered into after escaping Egypt.

As discussed earlier, the flood did not kill vegetation, as proven by the dove and the olive leaf. The fact that vegetation wasn't destroyed (the Bible never says that God intended to destroy the vegetation) indicates that the surface of the land was not altered by this miraculous flood. Therefore, the flood did not result in any geological features or strata, nor does the Bible say that it did. Contrary to popular Christian teaching today, bituminous and anthracite coal beds (which are sedimentary and metamorphic rocks, respectively, originating as dead vegetation) were already in existence millions of years before the flood—they were not laid down by the flood. The water rose up (Genesis 7:17)—there are no references suggesting that it thrashed to and fro across the surface of the land as many Christians are taught to believe. Nor are there references that the ark was tossed about—a rudderless and powerless (no sails) vessel most likely would have foundered in such conditions.

Noah did not take dinosaur eggs aboard the ark; only his family and living (breathing) creatures entered the ark. Furthermore, it is a geologically proven fact that dinosaurs were extinct about 65 million years before the flood occurred (and countless other land and sea creatures were extinct long before the flood occurred).<sup>24</sup>

I'm certain that the ark did not come to rest on Mt. Ararat or anywhere near the lands of Armenia or Turkey as we know them today. Although I can't prove it, I think the ark was built and later came to rest in the land, or near the land, that would later be occupied by the people of Israel. Israel (and its future kingdom with Christ as King) is the focus of nearly the entire Old Testament and most of the New Testament (other than Paul's letters).

Finally, brethren, I know for certain—by faith—that a flood in Noah's day occurred because it is recorded in Scripture. However, it did not cover the entire planet. It was a miracle in every sense. As with other miracles, there is no physical evidence to prove that it occurred. Christians have alienated themselves from the scientific world by rejecting scientific research (based on natural processes created by God) and creating new pseudosciences that can't be reproduced or proven. *Creation science* and

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<sup>23</sup> I have not listed references to studies supporting these statements and other scientific statements herein because they are too numerous. Unfortunately, they are dismissed out-of-hand by creation scientists and flood geologists because they are contrary to their own understanding of Scripture. However, the evidence is overwhelming and I'll leave it to you to search it out for yourself.

<sup>24</sup> Fellow brethren, I am a certified professional geologist, which I became long after I was saved, and know these things to be true. The study of geology consists of many scientific disciplines and is exceedingly more complex than what is portrayed by self-proclaimed creation scientists or flood geologists.

*flood geology* were developed to prove misunderstood Bible doctrines—they are false sciences and doctrines, and are in vain.

**O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter [vain babblings] and the opposing arguments of what is falsely call “knowledge” [science]—which some have professed and thus gone astray from the faith. Grace be with you. (I Timothy 6:20-21)**

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## Appendix

### “Earth” Genesis 1 – 9

The following table lists every appearance of words derived from the Hebrew word *'erets*<sup>25</sup> or *eh' retz*<sup>26</sup> in the accounts starting from the creation through Noah and the flood. As indicated in the table, the word is always translated as *Earth, the earth, or in the earth* in both the King James Version (KJV) and the *New American Standard Bible* (NASB) except in Genesis 2:11-13 and Genesis 4:16, where it is translated as *land or land of* in both versions. After Genesis 9, the Hebrew word is present more than 2300 times and is predominantly translated as *the land or the lands*; in the other instances, depending on the context, it is also translated as *the earth* (usually referring to the land or the ground), *the ground*, and *the country or the countries*.

Also included in the table are the words derived from the Hebrew word *'adâmâh* or *ădâh-mâh'* (derived from the Hebrew word *'adâm/âh-dam'* meaning red, rosy, or ruddy, as in red soil). This word, appearing about 220 times in the Old Testament (27 times in Genesis 1 – 9), is usually translated as *the earth, the ground, and the land/our land/your land/their land(s)*. These translated words are denoted by ***bolded italics*** in the KJV and NASB columns of the table, and usually show that the context in which the two Hebrew words are used are interchangeable. The word is translated as *the earth* nine times in the KJV in the first nine chapters of Genesis; in each case the context indicates that a better translation would have been *the ground or the land* (as was done in the NASB). There is most likely a nuance in the ancient Hebrew language between the two words translated as *earth* that I do not know about, but I'll let the context speak for itself.

The last column of the table includes what I consider the Hebrew word to mean according to the context of the verse or passage in which it appears. I have done this to address the almost universally held doctrine among Christians that the flood of Noah's day covered the entire planet and killed every person and every animal not present on the ark. Therefore, if the context is most likely speaking of the planet earth, then I use the word *planet*. If, according to the context, it is more likely referring to *land or ground*, I use those words. As you read the account of the flood, please keep in mind that the context indicates that the Hebrew word is often referring to the land or ground (or possibly the country) instead of the planet in the creation and garden accounts.

The point of this effort is to show that Hebrew words in the Old Testament (and Greek words in the New Testament) often have different meanings based on the context of the passage, and should not be automatically considered to always mean one specific thing. For example, if one were to do a similar study on the Hebrew and Greek words translated as *all*, it would soon be apparent from the context in which they are used that the word *all* doesn't always mean *everyone or everything*. The same can be

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<sup>25</sup> *'erets, 'adâmâh, and 'adâm* are as listed in the *Abingdon's Strong's Exhaustive Concordance of the Bible* (James Strong, Abingdon Press 1983) as Hebrew word reference numbers 776, 127, and 119, respectively.

<sup>26</sup> *eh' retz, ădâh-mâh', and âh-dam'* are as listed in *The Englishman's Hebrew Concordance of the Old Testament* (George V. Wigram, Hendrickson Publishers, Inc. 1997) as Hebrew word reference numbers 776, 127, and 119, respectively.

said for the word *day* and many other words. In this investigation of the Hebrew words translated as *the earth*, I hope to show that the Bible does not definitively say that the flood of Noah’s *day* covered the entire planet.

There is no intention whatsoever to demonstrate or imply that the Bible is in error. I truly and firmly believe the Bible is the word of God (II Timothy 3:16-17) and that we are to be careful how we use it (II Timothy 2:15). However, there are many instances where English translators could have or should have used different words when translating Hebrew and Greek words that have or had multiple meanings. We need to be very aware of the context in which the words are used and not be biased by traditional thinking.

*Verses that Contain the Hebrew Words eh’ retz and ādāh-māh’ (Genesis 1 – 9)*

Reference	KJV <sup>27</sup>	NASB <sup>28</sup>	Context
Genesis 1:1	God created the heaven and <i>the earth</i>	God created the heavens and <i>the earth</i>	planet
Genesis 1:2	And <i>the earth</i> was without form	<i>The earth</i> was formless and void	planet
Genesis 1:10	God called the dry land <i>Earth</i>	God called the dry land <i>earth</i>	land or ground
Genesis 1:11	Let <i>the earth</i> bring forth grass	Let <i>the earth</i> sprout vegetation	land or ground
Genesis 1:11	whose seed is in itself, upon <i>the earth</i>	plants yielding seed, and fruit trees on <i>the earth</i>	land or ground
Genesis 1:12	And <i>the earth</i> brought forth grass	<i>The earth</i> brought forth vegetation	land or ground
Genesis 1:15	to give light upon <i>the earth</i>	to give light on <i>the earth</i>	planet
Genesis 1:17	to give light upon <i>the earth</i>	to give light on <i>the earth</i>	planet
Genesis 1:20	and fowl that may fly above <i>the earth</i>	let birds fly above <i>the earth</i>	planet, or more likely land (see v. 22)
Genesis 1:22	let fowl multiply <i>in the earth</i>	let birds multiply <i>on the earth</i>	land <sup>29</sup>
Genesis 1:24	Let <i>the earth</i> bring forth the living creature after his kind	Let <i>the earth</i> bring forth living creatures after their kind	land (verse refers to land animals)
Genesis 1:24	and beast of <i>the earth</i> after its kind	and beasts of <i>the earth</i> after their kind	land
Genesis 1:25	God made the beast of <i>the earth</i>	God made the beasts of <i>the earth</i>	land
Genesis 1:25	every thing that creepeth upon <b><i>the earth</i></b> after his kind	everything that creeps on <b><i>the ground</i></b> after its kind	land or ground
Genesis 1:26	[let man rule] over all <i>the earth</i>	[let man rule] over all <i>the earth</i>	planet, or more likely land (verse differentiates between the fish of the sea and the creeping things on the earth)
Genesis 1:26	Every creeping thing that creepeth upon <i>the earth</i>	every creeping thing that creeps on <i>the earth</i>	land or ground
Genesis 1:28	and replenish <i>the earth</i>	and fill <i>the earth</i>	land
Genesis 1:28	every living thing that moveth upon <i>the earth</i>	every living thing that moves on <i>the earth</i>	land or ground
Genesis 1:29	upon the face of all <i>the earth</i>	on the surface of all <i>the earth</i>	land
Genesis 1:30	And to every beast of <i>the earth</i>	and to every beast of <i>the earth</i>	land
Genesis 1:30	every thing that creepeth upon <i>the earth</i>	every thing that moves on <i>the earth</i>	land (verse refers to green plants for food)
Genesis 2:1	Thus the heavens and <i>the earth</i>	Thus the heavens and <i>the earth</i>	planet

<sup>27</sup> The italicized words are written as such in *The Englishman’s Hebrew Concordance of the Old Testament*, which is keyed to the KJV. The unbolded italicized words are translated from *eh’ retz* (reference number 776) and the bolded italicized words are translated from *ādāh-māh’* (reference number 127).

<sup>28</sup> Italics added to match the previous column.

<sup>29</sup> All birds nest on land—either on the ground, in trees, or on manmade structures.

Reference	KJV <sup>27</sup>	NASB <sup>28</sup>	Context
Genesis 2:4	generations of the heavens and <i>the earth</i>	account of the heavens and <i>the earth</i>	planet
Genesis 2:4	the Lord God made <i>the earth</i> and the heavens	the Lord God made <i>earth</i> and heaven	planet
Genesis 2:5	And every plant of the field before it was in <i>the earth</i>	no shrub of the field was yet in <i>the earth</i>	land or ground
Genesis 2:5	the Lord God had not caused it to rain on <i>the earth</i>	the Lord God had not sent rain upon <i>the earth</i>	land or ground
Genesis 2:5	there was not a man to till <b><i>the ground</i></b>	there was no man to cultivate <b><i>the ground</i></b>	land or ground
Genesis 2:6	But there went up a mist from <i>the earth</i>	a mist used to rise from <i>the earth</i>	land or ground
Genesis 2:6	watered the whole face of <b><i>the ground</i></b>	water the whole surface of <b><i>the ground</i></b>	land or ground
Genesis 2:7	formed man of the dust of <b><i>the ground</i></b>	formed man of dust from <b><i>the ground</i></b>	ground
Genesis 2:9	And out of <b><i>the ground</i></b> made the Lord God to grow	Out of <b><i>the ground</i></b> the Lord God caused to grow	ground
Genesis 2:11	compasseth the whole <i>land of</i> Havilah	around the whole <i>land of</i> Havilah	land or country
Genesis 2:12	And the gold of that <i>land</i> is good	The gold of that <i>land</i> is good	land or country
Genesis 2:13	compasseth the whole <i>land of</i> Ethiopia	around the whole <i>land of</i> Cush	land or country
Genesis 2:19	And out of <b><i>the ground</i></b> the Lord God formed every beast	Out of <b><i>the ground</i></b> the Lord God formed every beast	ground
Genesis 3:17	cursed is <b><i>the ground</i></b> for thy sake	Cursed is <b><i>the ground</i></b> because of you	ground
Genesis 3:19	till thou return unto <b><i>the ground</i></b>	Till you return to <b><i>the ground</i></b>	ground
Genesis 3:23	to till <b><i>the ground</i></b> from whence he was taken	to cultivate <b><i>the ground</i></b> from which he was taken	ground
Genesis 4:2	Cain was a tiller of <b><i>the ground</i></b>	Cain was a tiller of <b><i>the ground</i></b>	ground
Genesis 4:3	Cain brought of the fruit of <b><i>the ground</i></b>	Cain brought an offering to the Lord of the fruit of <b><i>the ground</i></b>	ground
Genesis 4:10	the voice of thy brother's blood crieth unto Me from <b><i>the ground</i></b>	The voice of your brother's blood is crying to Me from <b><i>the ground</i></b>	ground
Genesis 4:11	And now art thou cursed from <b><i>the earth</i></b>	Now you are cursed from <b><i>the ground</i></b>	ground
Genesis 4:12	When thou tillest <b><i>the ground</i></b>	When you cultivate <b><i>the ground</i></b>	ground
Genesis 4:12	a vagabond shalt thou be <i>in the earth</i>	a vagrant and a wanderer on <i>the earth</i>	land
Genesis 4:14	Thou hast driven me out this day from the face of <b><i>the earth</i></b>	You have driven me this day from the face of <b><i>the ground</i></b>	land or ground
Genesis 4:14	a vagabond <i>in the earth</i>	a vagrant and a wanderer on <i>the earth</i>	land
Genesis 4:16	dwelt <i>in the land of</i> Nod	settled <i>in the land of</i> Nod	land or country
Genesis 5:29	<b><i>the ground</i></b> which the Lord hath cursed	<b><i>the ground</i></b> which the Lord has cursed	ground (see Genesis 3:17)
Genesis 6:1	men began to multiply on the face of <b><i>the earth</i></b>	men began to multiply on the face of <b><i>the land</i></b>	land
Genesis 6:4	There were giants <i>in the earth</i>	The Nephilim were on <i>the earth</i>	land (people don't live on the water)
Genesis 6:5	the wickedness of man was great <i>in the earth</i>	the wickedness of man was great on <i>the earth</i>	land (see v. 4)
Genesis 6:6	that He had made man <i>on the earth</i>	that He had made man <i>on the earth</i>	land (see v. 4)
Genesis 6:7	I will destroy man whom I have created from the face of <b><i>the earth</i></b>	I will blot out man whom I have created from the face of <b><i>the land</i></b>	land
Genesis 6:11	<i>The earth</i> also was corrupt before God	<i>the earth</i> was corrupt in the sight of God	land (verse refers to living things on the land—v. 7)
Genesis 6:11	<i>the earth</i> was filled with violence	<i>the earth</i> was filled with violence	land
Genesis 6:12	And God looked upon <i>the earth</i>	God looked on <i>the earth</i>	land
Genesis 6:12	all flesh had corrupted his way upon <i>the earth</i>	all flesh had corrupted their way upon <i>the earth</i>	land

Reference	KJV <sup>27</sup>	NASB <sup>28</sup>	Context
Genesis 6:13	<i>the earth</i> is filled with violence	<i>the earth</i> is filled with violence	land
Genesis 6:13	I will destroy them with <i>the earth</i>	I am about to destroy them with <i>the earth</i>	land (God didn't destroy the planet—He destroyed living things on the land)
Genesis 6:17	a flood of waters upon <i>the earth</i>	the flood of water upon <i>the earth</i>	land
Genesis 6:17	every thing that is <i>in the earth</i> shall die	everything that is on <i>the earth</i> shall perish	land (there is no mention that God destroyed anything living in the water)
Genesis 6:20	every creeping thing of <i>the earth</i>	every creeping thing of <i>the ground</i>	land or ground
Genesis 7:3	keep seed alive upon the face of all <i>the earth</i>	keep offspring alive on the face of all <i>the earth</i>	land
Genesis 7:4	I will cause it to rain upon <i>the earth</i>	I will send rain on <i>the earth</i>	land
Genesis 7:4	will I destroy from off the face of <i>the earth</i>	I will blot out from the face of <i>the land</i>	land
Genesis 7:6	the flood of waters was upon <i>the earth</i>	the flood of waters came upon <i>the earth</i>	land
Genesis 7:8	every thing that creepeth upon <i>the earth</i>	everything that creeps on <i>the ground</i>	land or ground
Genesis 7:10	waters of the flood were upon <i>the earth</i>	the water of the flood came upon <i>the earth</i>	land
Genesis 7:12	And the rain was upon <i>the earth</i>	The rain fell upon <i>the earth</i>	land
Genesis 7:14	that creepeth upon <i>the earth</i>	that creeps on <i>the earth</i>	land
Genesis 7:17	the flood was forty days upon <i>the earth</i>	the flood came upon <i>the earth</i> for forty days	land
Genesis 7:17	it was lift up above <i>the earth</i>	lifted up the ark, so that it rose above <i>the earth</i>	land or ground (the ark did not rise above the planet)
Genesis 7:18	the waters prevailed, and were increased greatly upon <i>the earth</i>	The water prevailed and increased greatly upon <i>the earth</i>	land
Genesis 7:19	And the waters prevailed exceedingly upon <i>the earth</i>	The water prevailed more and more upon <i>the earth</i>	land
Genesis 7:21	all flesh died that moved upon <i>the earth</i>	All flesh that moved on <i>the earth</i> perished	land
Genesis 7:21	that creepeth upon <i>the earth</i>	that swarms upon <i>the earth</i>	land
Genesis 7:23	destroyed which was upon the face of <i>the ground</i>	blotted out every living thing that was upon the face of <i>the land</i>	land or ground
Genesis 7:23	they were destroyed from <i>the earth</i>	they were blotted out from <i>the earth</i>	land
Genesis 7:24	the waters prevailed upon <i>the earth</i>	The water prevailed upon <i>the earth</i>	land
Genesis 8:1	God made a wind to pass over <i>the earth</i> , and the waters asswaged	God caused a wind to pass over <i>the earth</i> , and the water subsided	land (the water subsided or drained from the land, not the planet—vs. 3, 7-8)
Genesis 8:3	the waters returned from off <i>the earth</i>	the water receded steadily from <i>the earth</i>	land
Genesis 8:7	the waters were dried up from off <i>the earth</i>	the water was dried up from <i>the earth</i>	land (the planet didn't dry up)
Genesis 8:8	waters were abated from off the face of <i>the ground</i>	The water was abated from the face of <i>the land</i>	land
Genesis 8:9	the waters were on the face of <i>the whole earth</i>	the water was on the surface of all <i>the earth</i>	land (see vs. 8, 13, and 14)
Genesis 8:11	the waters were abated from off <i>the earth</i>	the water was abated from <i>the earth</i>	land or ground (see vs. 13 and 14)
Genesis 8:13	the waters were dried up from off <i>the earth</i>	the water was dried up from <i>the earth</i>	land or ground
Genesis 8:13	behold, the face of <i>the ground</i> was dry	behold, the surface of <i>the ground</i> was dried up	land or ground



Reference	KJV <sup>27</sup>	NASB <sup>28</sup>	Context
Genesis 8:14	was <i>the earth</i> dried	<i>the earth</i> was dry	land or ground (the planet didn't dry up)
Genesis 8:17	every creeping thing that creepeth upon <i>the earth</i>	every creeping thing that creeps on <i>the earth</i>	land or ground
Genesis 8:17	that they may breed abundantly <i>in the earth</i>	that they may breed abundantly on <i>the earth</i>	land
Genesis 8:17	and multiply upon <i>the earth</i>	and multiply on <i>the earth</i>	land
Genesis 8:19	whatsoever creepeth upon <i>the earth</i>	everything that moves on <i>the earth</i>	land
Genesis 8:21	I will not again curse <b><i>the ground</i></b>	I will never again curse <b><i>the ground</i></b>	ground
Genesis 8:22	While <i>the earth</i> remaineth	While <i>the earth</i> remains	planet, or more likely land (see v. 21—God will never again curse the ground)
Genesis 9:1	and replenish <i>the earth</i>	and fill <i>the earth</i>	land
Genesis 9:2	upon every beast of <i>the earth</i>	on every beast of <i>the earth</i>	land (the verse distinguishes between the beasts of the earth and the fish of the sea)
Genesis 9:2	upon all that moveth upon <b><i>the earth</i></b>	with everything that creeps on <b><i>the ground</i></b>	land or ground
Genesis 9:7	bring forth abundantly <i>in the earth</i>	Populate <i>the earth</i> abundantly	land
Genesis 9:10	every beast of <i>the earth</i> with you	every beast of <i>the earth</i> with you	land
Genesis 9:10	to every beast of <i>the earth</i>	even every beast of <i>the earth</i>	land
Genesis 9:11	a flood to destroy <i>the earth</i>	a flood to destroy <i>the earth</i>	land (actually the people, animals, and birds of the land; neither the planet nor the land was destroyed)
Genesis 9:13	a covenant between Me and <i>the earth</i>	a covenant between Me and <i>the earth</i>	planet, or more likely land
Genesis 9:14	when I bring a cloud over <i>the earth</i>	when I bring a cloud over <i>the earth</i>	planet, or more likely land
Genesis 9:16	of all flesh that is upon <i>the earth</i>	of all flesh that is on <i>the earth</i>	land
Genesis 9:17	and all flesh that is upon <i>the earth</i>	and all flesh that is on <i>the earth</i>	land
Genesis 9:19	and of them was <i>the whole earth</i> overspread	from these <i>the whole earth</i> was populated	land
Genesis 9:20	Noah began to be an husbandman [literally, a man of <b><i>the ground</i></b> ], and he planted a vineyard	Then Noah began farming [literally, to be a farmer] and planted a vineyard	land or ground