

the rain from the heavens was restrained, ³and the waters receded from the earth continually. At the end ^gof 150 days the waters had abated, ⁴and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of ^hArarat. ⁵And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

⁶At the end of forty days Noah opened the window of the ark that he had made ⁷and sent forth a raven. It went to and fro until the waters were dried up from the earth. ⁸Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. ⁹But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. ¹⁰He waited another seven days, and again he sent forth the dove out of the ark. ¹¹And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. ¹²Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

¹³In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And

³8ch. 7:24
⁴^h2 Kin. 19:37; Isai. 37:38; Jer. 51:27

¹⁶1ch. 7:13
¹⁷1ch. 1:22, 28; 9:1
²¹1Ex. 29:18, 25, 41; Lev. 1:9, 13, 17; See Ezek. 16:19; 20:41; 2 Cor. 2:15; Eph. 5:2; Phil. 4:18 1ch. 3:17; 6:17
^mch. 6:5; Ps. 58:3; Rom. 1:21; [Matt. 15:19] ⁿch. 9:11, 15; Isai. 54:9
²²Jer. 5:24
^pJer. 33:20, 25

Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. ¹⁴In the second month, on the twenty-seventh day of the month, the earth had dried out. ¹⁵Then God said to Noah, ¹⁶“Go out from the ark, ⁱyou and your wife, and your sons and your sons’ wives with you. ¹⁷Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and ^jbe fruitful and multiply on the earth.” ¹⁸So Noah went out, and his sons and his wife and his sons’ wives with him. ¹⁹Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

God’s Covenant with Noah

²⁰Then Noah built an altar to the LORD and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. ²¹And when the LORD smelled ^kthe pleasing aroma, the LORD said in his heart, “I will never again ^lcurse ^lthe ground because of man, for ^mthe intention of man’s heart is evil from his youth. ⁿNeither will I ever again strike down every living creature as I have done. ²²“While the earth remains, seedtime and harvest, cold and heat, summer and winter, ^pday and night, shall not cease.”

¹ Or *dishonor*

re-creative acts mirroring the original creation follow: the gathering of the waters (vv. 2–5; cf. 1:6–9), the placing of birds in the heavens (vv. 6–12; cf. 1:20–23), the establishment of dry ground (v. 13; cf. 1:9–12), the emergence of animals and humans upon the earth to multiply (vv. 16–19; cf. 1:24–27), and the divine blessing (9:1–3; cf. 1:28–30).

8:4 mountains of Ararat. In the area of ancient Urartu (2 Kin. 19:37), now part of northeastern Turkey and Armenia.

8:6 forty. See note 7:4.

8:16 Go out. Since the Flood was a type of Christian baptism (1 Pet. 3:20, 21), the coming of Noah and his family out of the ark may be thought of as their emerging out of the waters of death into a new life (cf. John 5:28, 29; 11:43; Rom. 6:3–6). They prefigure the new humanity who prevail over evil (Rev. 21:7).

your sons. See 6:18 and note.

8:18 So Noah went out. See note 6:22.

8:20–9:17 The Noahic covenant is established. Although Noah was already in covenant relationship with God (6:18 note), the Lord graciously promises with a solemn covenant oath never again to destroy the earth by flood. As with other biblical covenants, the covenant promise (8:21, 22; 9:11) is accompanied by covenant mandates or stipulations (9:1–7) and the giving of a covenant sign (9:12–17).

8:20 altar . . . burnt offerings. Significantly, Noah’s first act after emerging from the ark was to worship God. Though mentioned here for the first time, these aspects of the sacrificial system are presupposed (7:2

note). The burnt offering signified dedication to God and propitiation for sin (v. 21 note; Lev. 1:4; 6:8–13).

clean. See note 7:2.

8:21 pleasing. A play on words results from the similarity between this Hebrew word and Noah’s name. This reference to the divine sense of smell anthropomorphically portrays the pleasure God takes in the worship of His people (Ezek. 20:41; Eph. 5:2; cf. 2 Cor. 2:15, 16). As a propitiatory sacrifice, Noah’s burnt offering soothed God’s indignation against sin (6:6) and prefigured the death of Christ (Is. 53:10). Pleased with the sacrifice of His servant Noah (cf. 4:4), God resolves never again to send a flood (cf. 6:6 note).

curse the ground. God is not lifting the curse of 3:17 but promising not to destroy the earth again by flood (9:11).

for the intention . . . evil. The gracious character of the Noahic covenant is underscored by the divine promise, despite the continuing presence of human sin deserving judgment, never again to send a deluge. Such grace also underlies God’s preservation of Israel (Ex. 33:3; 34:9).

Neither will I ever again strike. God’s grace toward Noah is extended to mankind in general (6:8; 9:12).

8:22 While the earth remains. This qualifies “neither will I ever again” in v. 21. God will preserve the earth until the final judgment (2 Pet. 3:7,13); the earthly order will not end prematurely.

9 And God blessed Noah and his sons and said to them, ^q“Be fruitful and multiply and fill the earth. ²The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. ³Every moving thing that lives shall be food for you. And ^ras I gave you the green plants, I give you everything. ⁴But you shall not eat flesh with its ^slife, that is, its blood. ⁵And for your lifeblood I will require a reckoning: ^vfrom every beast I will require it and ^wfrom man. From his fellow man I will require a reckoning for the life of man.

⁶ ^x “Whoever sheds the blood of man, by man shall his blood be shed, ^yfor God made man in his own image.

⁷And you, ¹be fruitful and multiply, teem on the earth and multiply in it.”

⁸Then God said to Noah and to his sons with him, ⁹“Behold, ^zI establish my covenant with you and your offspring after you, ¹⁰and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. ¹¹“I establish my covenant with you,

9:1 blessed. The third time God blessed humans (1:28; 5:2) and commanded them to be fruitful (1:28; 8:17). God’s blessing on Noah, to be fruitful and have dominion, constitutes the climactic act in God’s renewal of creation (8:1 note).

9:2 fear of you. The reference to “fear” underscores the changes from the pre-Fall situation, where man was vegetarian (v. 3 note). Now human dominion over creation includes the exploitation of the animal kingdom for food.

9:3 Every moving thing . . . everything. The human diet is expanded to include meat (1:29 note), though the consumption of carrion (Lev. 11:40; Deut. 14:21) and blood (v. 4; Lev. 17:10) is forbidden. Rather than initiating the practice of meat-eating, this divine injunction may simply permit what sinful humanity had earlier practiced. No distinction is made between clean and unclean, a situation restored under the new covenant (Mark 7:19; Acts 10:9–16; 1 Tim. 4:3–5).

9:4 not eat . . . blood. This law points to the symbolic connection between blood and life, a concept also basic to the sacrificial system (Lev. 17:11) and the atoning work of Christ (Heb. 9:14, 22). See Lev. 3:17; 7:27; 19:26; Deut. 12:16; 1 Sam. 14:32–34.

9:5 I will require . . . require . . . require. This threefold usage of the same Hebrew verb underscores the principle—human life in the image of God (v. 6) is so valuable that God demands as compensation nothing less than the life of the murderer. Ultimately, the Lord is the Vindicator of life (Ps. 9:12; 2 Kin. 9:26). Murder burdens the guilty with its pollution (Num. 35:33; Ps. 106:38) and is expiated by the death of the murderer (v. 6; 1 Kin. 2:31, 32) or through atonement when the murderer is unknown (Deut. 21:7–9). If these measures were not used, it brought the Lord’s judgment on the land (2 Sam. 21; Deut. 19:13; 1 Kin. 2:9, 31–33).

Chapter 9
¹ch. 1:22, 28; 8:17
²[Ps. 8:6–8; James 3:7]
³Deut. 12:15;
1 Tim. 4:3, 4
⁴ch. 1:29
⁴Lev. 17:10, 11, 14; Deut. 12:16, 23; 1 Sam. 14:33; Acts 15:20, 29
⁵Ex. 21:28
^wch. 4:10, 11
⁶Ex. 21:12, 14; Lev. 24:17; Num. 35:31, 33; [Matt. 26:52; Rev. 13:10]
^ych. 12:7; 5:1; James 3:9
⁹ch. 6:18; 8:22
¹¹^a[Isai. 54:9, 10]

¹²bch. 17:11
¹³Ezek. 1:28; [Rev. 4:3; 10:1]
¹⁵d[Lev. 26:42, 45; 1 Kin. 8:23; Ezek. 16:60]
¹⁶e ch. 17:7, 13, 19
¹⁸f ch. 5:32; 10:1
¹⁹g ch. 10:32

that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” ¹²And God said, ^b“This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: ¹³I have set ^cmy bow in the cloud, and it shall be a sign of the covenant between me and the earth. ¹⁴When I bring clouds over the earth and the bow is seen in the clouds, ¹⁵dI will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. ¹⁶When the bow is in the clouds, I will see it and remember ^ethe everlasting covenant between God and every living creature of all flesh that is on the earth.” ¹⁷God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

Noah’s Descendants

¹⁸The sons of Noah who went forth from the ark were ^fShem, Ham, and Japheth. (Ham was the father of Canaan.) ¹⁹These three were the sons of Noah, and ^gfrom these the people of the whole earth were dispersed.²

¹ In Hebrew *you* is plural ² Or *from these the whole earth was populated*

from every beast. See Ex. 21:28, 29.

9:6 by man. See v. 5; 4:16 and notes. God’s endowment of humans with this judicial authority shows they stand in God’s stead as rulers (1:26), and lays the foundation for government by the state (Rom. 13:1–7).

image. Though distorted by sin, the image of God continues in man (1:26 and note; 8:21). This explains why homicidal blood, in contrast to animal blood, must be compensated for. See “The Image of God” at 1:27.

9:9 I establish my covenant. See notes 6:9–22; 8:20–9:17. God’s promise to preserve the earth (8:20–22) is now confirmed by a covenant (cf. 12:1–3; ch. 15). In 6:18 the covenant relationship was exclusively with Noah (6:18 note); now it is extended to his descendants and to all creation (v. 12). See “God’s Covenant of Grace” at 12:1.

In a sense, God mediated His mercy through Noah for the created order, and later through Moses for Israel. So Noah and Moses were subordinate types of the true Mediator to come, Jesus Christ (Heb. 3:1–6).

9:12 sign. Biblical covenants are usually certified by visual symbols; these include circumcision for the Abrahamic covenant (17:11), the Sabbath for the Mosaic (Ex. 31:13, 17), and the Lord’s Supper for the new covenant (Luke 22:20). The Davidic covenant required none since David’s offspring were its visible token (2 Sam. 7:11–16). Often these signs were already in existence (e.g., the Sabbath and circumcision), but were given new significance.

9:15 remember. See 8:1 and note.

9:16 everlasting. See note 8:22.

9:18–29 This transitional section links the Noahic covenant with the Table of Nations in ch. 10 by focusing on Noah’s three sons (Introduction: Characteristics and Themes).