

GENESIS

SCENE 4: THE FLOOD ABATES VSS.1-14

THE ARK SETTLES

EXEGESIS VERSES 1 – 5:

WTT Genesis 8:1
 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה
 וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ
 עַל־הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:

^{NAS} Genesis 8:1 **But God remembered Noah and all the beasts and all the cattle that were with him in the ark;** (וַיִּזְכֹּר אֱלֹהִים זָכַר וְ אֵת וְ נֹחַ אֵת אֱלֹהִים זָכַר ו) *[waw consec. + v/qal/IPF/3ms: zakar; "And He remembered/thought about"; + n/com/m/pl/abs: 'elohim; "God"; + sign of d.o. + proper n: Noah + waw conj. + sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: chayyam + waw conj. + sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: behemah; "Noah and all of the living things and all of the beasts"; + rel.pro: 'asher + prep. w/3ms suff: 'eth; "which were with him"; + prep: bet + d.a. + n/com/f/s/abs: tebah; "on the ark"]]*

and God caused a wind to pass over the earth, and the water subsided. (וַיַּעֲבֵר אֱלֹהִים עָבַר ו) *[waw consec. + v/Hiphil/IPF/3ms: -abar; "and He caused to pass over"; + n/com/m/pl/abs: 'elohim; "God"; + n/com/b/s/abs: ruach + prep: -al + d.a. + n/com/f/s/abs: 'erets; "a wind {breath} upon the earth"; + waw consec. + v/qal/IPF/3mpl: shakak; "and they abated/receded/subsided"; + d.a. + n/com/m/pl/abs: mayim; "the waters"]]*

WTT Genesis 8:2
 וַיִּסְכְּרוּ מַעְיְנֹת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכְלֹא הַגֶּשֶׁם
 מִן־הַשָּׁמַיִם:

^{NAS} Genesis 8:2 **Also the fountains of the deep and the floodgates of the sky were closed,** (וַיִּסְכְּרוּ מַעְיְנֹת תְּהוֹם וְ אַרְבַּת הַ שָּׁמַיִם וְ אֶת־כָּל־הַחַיָּה וְ אֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים זָכַר ו) *[waw consec. + v/Niphal/IPF/3mpl: sakar: "also they were shut up/stopped up/closed up"; + n/com/m/pl/constr: mayeyan; "the fountains of/springs of"; n/com/b/s/abs: tehom; "the deep"; + waw conj. + n/com/f/pl/constr: 'arubbah; "the windows of {floodgates}"; + d.a. + n/com/m/pl/abs: shamayim; "the heavens"]]*

and the rain from the sky was restrained; (וַיִּכְלֹא הַגֶּשֶׁם מִן־הַשָּׁמַיִם ו) *[waw consec. + v/Niphal/IPF/3ms: kala'; "and it was withheld/refrained/restrained": + d.a. + n/com/m/s/abs: geshem; "the rain"; + prep: min + d.a. + n/com/m/pl/abs: shamayim; "from the heavens"]]*

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Genesis 8:3 ^{WTT} וַיִּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּךְ וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאֵת יוֹם:

^{NAS} Genesis 8:3 **and the water receded steadily from the earth, (וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאֵת יוֹם)** *[waw consec. + v/qal/IPF/3mpl: shub; "and they (re)turned {receded}"; + d.a. + n/com/m/pl/abs: mayim; "the waters"; + prep: min + prep: -al; "from above"; d.a. + n/com/f/s/abs: 'erets + v/qal/inf/abs: halak; "the earth, walking {steadily moving}"]*
and at the end of one hundred and fifty days the water decreased. (וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאֵת יוֹם) *[waw conj. + v/qal/inf/abs: shub; "and decreasing"; + waw consec. + v/qal/IPF/3mpl: chasar; "they abated/lacked"; + d.a. + n/com/m/pl/abs: mayim, "the waters"; + prep: min + n/com/m/s/constr: chatseh; "at the end of"; + adj/b/pl/abs: chamishshiyim; "fifty"; + waw conj. + adj/f/s/constr: me'ah; "and one hundred"; + n/com/m/s/abs: yom; "days"]*

Genesis 8:4 ^{WTT} וַתֵּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט:

^{NAS} Genesis 8:4 **And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. (וַתֵּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט)** *[waw consec. + v/qal/IPF/3fs: nuah; "and it rested"; + d.a. + n/com/f/s/abs: tebah; "the ark"; + prep: bet + d.a. + n/com/m/s/abs: chodesh; "on the month"; + d.a. + shebiy-iy; "the seventh one"; + prep: bet + adj/m/s/abs: shebah; "on the seven"; + adj/m/s/abs: -asar; "ten"; + n/com/m/s/abs: yom; "day"; + prep: lamed + d.a. + n/com/m/s/abs: chodesh; "to the month"; + prep: -al + n/com/m/pl/constr: har + proper n: 'ararat"; "upon the mountains of Ararat"]*

Genesis 8:5 ^{WTT} וְהַמַּיִם הָיוּ הַלֹּךְ וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֵשְׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאוּ רֵאשֵׁי הַהָרִים:

^{NAS} Genesis 8:5 **And the water decreased steadily until the tenth month; (וְהַמַּיִם הָיוּ הַלֹּךְ וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֵשְׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאוּ רֵאשֵׁי הַהָרִים)** *[waw conj. + d.a. + n/com/m/pl/abs: mayim + v/qal/PF/3cpl; hayah; "and the waters became"; + v/qal/inf/abs: halak; "walking {steadily moving}"; + waw conj. + v/qal/inf/abs: chasar "and abating/receding"; + prep: -ad + d.a. + n/com/m/s/abs: chodesh; "until the month"; + d.a. + adj/m/s/abs: -ashiyriy; "the tenth one"]*

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in the tenth month, on the first day of the month, the tops of the mountains became visible.

(בַּחֹדֶשׁ הַיְּשִׁירִי הַיּוֹם הַרְּאִשׁוֹ רָאָה הָרִשׁוֹת הַהָרִים [prep: bet + d.a. + adj/m/s/abs: -asiyriy; "on the tenth"; + prep: bet + adj/m/s/abs: 'echad; "on the first"; + prep: lamed + d.a. + n/com/m/s/abs: chodesh; "to the month"; + v/Niph/PF/3cpl: ra'ah; "they were seen/became visible"; + n/com/m/pl/constr: ro'sh; "the heads of/tops of"; + d.a. + n/com/m/pl/abs: har; "the mountains"])

ANALYSIS VERSES 1 – 5:

1. Chapter 8 presents the 4th and final scene of the Flood proper ending vs.14.
2. The remainder of the chapter revolves around events debarking from the **ark**.
3. Whereas chapter 7 focused on the waters' triumph over the **earth** (vs.24), chapter 8 focuses on its abatement.
4. The floodwaters have done their Divine bidding eliminating all of the land bound creatures outside the **ark**.
5. The attention now turns to the lone survivors, **“But God remembered Noah and all the beasts and all the cattle that were with him on the ark”**.
6. The hope and future of mankind rests in the hands of **God** in continuing to intercede on behalf of the ark's passengers for their deliverance.
7. The verb **“remembered/zakar”** here has the nuance of “thinking about” rather than the idea of recall.
8. His omniscience always knows all things at all times and His reflection upon the passengers is language of accommodation.
9. It emphasizes His actions on behalf of those He remembers with perfect timing in accordance with His plan.
10. Such as when He delivered Lot in His remembrance of Abraham (Gen.19:29), giving Rachel children (Gen.30:22) and bringing Israel out of slavery (Exo.2:24; 6:5).
11. We note that God's concern is not only with **Noah**, but for the animals as well.
12. There is not anyone or anything unaccounted for in God's economy. Cf.Mat.10:28-31
13. In order for the passengers to be delivered, **God** must overrule the ongoing flood process and restore the **earth** for habitation on dry ground.
14. His first act is to flex His omnipotence and initiate a weather pattern to counter the tidal activity as He **“caused a wind to pass over the earth, and the water subsided”**.
15. We are not told how or from where the **“wind/ruach”** originates, only that **God** is the causative agent.
16. It is a **wind** pattern designed to place a counter/down pressure indicated in the phrase **“upon the earth/-al ha 'erets”**.
17. The verb **“subsided/shakak”** is unique to the passage and means to “lessen (Num.17:5), diminish (Est.2:1; 7:10) or “crouch/lying (Jer.5:26).
18. The normal verbs for the water elevation receding is “shub” meaning to “(re)turn (cf.Gen.8:3,7 {here and there},9,12)” and “chasar” (vs.3) indicating a depleting volume.
19. The **wind** was designed to counter the tidal force of the waves bringing the universal ocean into a calming state more so than dropping the water level itself.

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20. The 3 major occurrences directly affecting the water volume are laid out in vs.2, “**the fountains of the deep and the windows (‘arubbah) of the sky were closed, and the rain from the sky was restrained**”.
21. Rising **water** came from two sources: tidal surge and **rain**.
22. Obviously the astral visitor started catapulting out of the range of the earth’s orbit and gravitational pull terminating the ongoing eruptions from under the sea beds.
23. We know that after 40 days (7:12,17) the water vapor canopy had condensed out.
24. In addition, any further heavy universal “**rain/geshem**” (cf.7:12) abated having a new atmospheric environment producing only isolated **rain**.
25. The passive (Niphal) forms of the verbs “**were closed**” and “**was restrained**” indicates a natural outside source producing the effect.
26. Only with the combined events of vss.1b,2 is the **water** able to **steadily** recede **from the earth** in vs.3a returning to its confined oceanic basins.
27. Hence, the reversing effects upon the flood necessary for the **ark** to find a resting place.
28. Again we see the mention of 150 days in vs.3b and that at its “**end/chatseh**” the flood **level** had “**decreased/chasar**”.
29. The chronology of the flood centers around 150 days in both its ascension and abating scenarios.
30. We are then told that the **ark** came to rest upon the **mountains of Ararat** in the 7th month, 17th day from the flood’s inception.
31. So both halves of the flood presentation fall between the 17th day, 2nd month and the 17th day, 7th month of the 600th year of Noah’s life (cp.7:11 to 8:4).
32. This equates to the 150 day period or 5 months as reckoned by a 30 day Jewish calendar.
33. To the ordinary observer, it may seem that the **water** triumphed for the entire 150 days, but in reality they were actually falling well before the period elapsed, or else the **ark** would not have grounded on 17.7.600.
34. At the peak of the flood, the highest of **mountains** were covered (cf.7:20) and here the **ark** comes to rest on **mountains**.
35. By the 150th day the retreat of the waters was evident.
36. The **ark** no longer had 15 cubits clearance above the high mountain tops.
37. The verb “**rested/nuah**” is clearly a play on words with Noah’s name.
38. “**On the mountains** (plural) **of Ararat**” does not mean Mt. **Ararat** (singular), but on a range or area called **Ararat**.
39. The general region is that now eastern Turkey.
40. The receding of the waters being evidenced by the end of the 5th month then continues its steady decline **until the tenth month** or 8th month of the Flood (vs.5).
41. On the 1st day of the 10th **month** (2 1/2months after grounding) then “**the mountains became visible**”.
42. How is it that the **ark** is captured by some high outcropping in vs.4 on the 7th month (17th day) and it wasn’t until the 1st day of the 10th that mountain “**tops/ro’sh**” were seen?
43. Obviously the **mountains** in vs.5 were much smaller peaks than the highest **mountains** of 7:19 and the range where **Noah** landed were among the highest.
44. The passive verb “**visible/seen/ra’ah**” suggests **Noah** had a panoramic view from the window in the **ark** (vs.6) to lower regions.

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THE PATIENCE AND DISCERNMENT OF NOAH

EXEGESIS VERSES 6 – 12:

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן
הַתִּבָּה אֲשֶׁר עָשָׂה: ^{WTT} Genesis 8:6

^{NAS} Genesis 8:6 **Then it came about at the end of forty days,** (וַיְהִי מִן הַיּוֹם) **that Noah opened the window of the ark which he had made;** (וַיִּפְתַּח נֹחַ אֶת חַלּוֹן אֶת־חַלּוֹן הַתִּבָּה אֲשֶׁר עָשָׂה) [waw consec. + v/qal/IPF/3ms: hayah + prep: min + n/com/m/s/constr: qets; "and it came to pass at the end of"; + adj/b/pl/abs: 'arebbayim + n/com/m/s/abs: yom; "forty days"]
that Noah opened the window of the ark which he had made; (וַיִּפְתַּח נֹחַ אֶת חַלּוֹן אֶת־חַלּוֹן הַתִּבָּה אֲשֶׁר עָשָׂה) [waw consec. + v/qal/IPF/3ms: phatach; "that he opened"; + proper n: Noah; + sign of d.o. + n/com/b/s/constr: challon; "the window of"; + d.a. + n/com/f/s/abs: tebah + rel.pro: 'asher + v/qal/PF/3ms: -asah; "the ark which he had made"]]

וַיִּשְׁלַח אֶת־הָעֹרֵב וַיֵּצֵא יֵצֵא וְשׁוֹב עַד־יִבְשֹׁת
הַמַּיִם מֵעַל הָאָרֶץ: ^{WTT} Genesis 8:7

^{NAS} Genesis 8:7 **and he sent out a raven, and it flew here and there until the water was dried up from the earth.** (וַיִּשְׁלַח אֶת־הָעֹרֵב וַיֵּצֵא יֵצֵא וְשׁוֹב עַד־יִבְשֹׁת הַמַּיִם מֵעַל הָאָרֶץ) [waw consec. + v/Piel/IPF/3ms: shalach; "and he sent out" {intensive}; + sign of d.o. + d.a. + n/com/m/s/abs: -oreb; "the raven"; + waw consec. + v/qal/IPF/3ms: yatsa'; "and it went forth"; + v/qal/inf/abs: yatsa'; "going forth"; + waw conj. + v/qal/inf/abs: shub; "and returning" {it flew here and there}; + prep: -ad + v/qal/inf/constr: yabesh; "until drying up"; + d.a. + n/com/m/pl/abs: mayim + prep: min + prep: -al + d.a. + n/com/f/s/abs: 'erets; "the waters from upon the earth"]]

וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֵתוֹ לִרְאוֹת הַקָּלִי הַמַּיִם מֵעַל
פְּנֵי הָאָרֶץ: ^{WTT} Genesis 8:8

^{NAS} Genesis 8:8 **Then he sent out a dove from him,** (וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֵתוֹ) [waw consec. + v/Piel/IPF/3ms: shalach; "and he sent out"; + sign of d.o. + d.a. + n/com/f/s/abs: yona; "the dove/pigeon"; + prep: min + prep. w/3ms suff: 'eth; "from with him"]]
to see if the water was abated from the face of the land; (וַיִּשְׁלַח אֶת־הַיּוֹנָה לִרְאוֹת הַקָּלִי הַמַּיִם מֵעַל פְּנֵי הָאָרֶץ) [prep: lamed + v/qal/inf/constr: ra'ah; "to see"; + interr. part: ha; "if?"; + v/qal/PF/3cpl: qalal; "slighted/of little account"; + d.a. + n/com/m/pl/abs: mayim + prep: min

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+ prep: -al + n/com/b/pl/constr: paneh + d.a. + n/com/f/s/abs: 'adamah; "the waters from upon the face of the ground"')

וְלֹא־מָצְאָהּ הַיּוֹנָה מְנוּחַ לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו
אֶל־הַתֵּבָה כִּי־מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ
וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה:

^{NAS} Genesis 8:9 **but the dove found no resting place for the sole of her foot,** (מְצָא לֹא ו) *[waw conj. + neg.part: lo' + v/qal/PF/3fs: matsa'; "but it did not find"; + d.a. + n/com/f/s/abs: yonah; "the dove"; + n/com/m/s/abs: mahocha; "a place to settle/resting place"; + prep: lamed + n/com/f/s/constr: caph; "for the sole of/palm of"; + n/com/f/s/constr. w/3fs suff: regel; "her foot"]*

so she returned to him into the ark; (וְאֵלָיו שָׁבָה) *[waw consec. + v/qal/IPF/3fs: shub; "so she returned"; + prep. w/3ms suff: 'el + prep: 'el + d.a. + n/com/f/s/abs: tebah; "to him into the ark"]*

for the water was on the surface of all the earth. (כִּי־מַיִם עַל־פְּנֵי כָל־הָאָרֶץ) *[part: kiy + n/com/m/pl/abs: mayim + prep: -al + n/com/b/pl/constr: paneh + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: 'erets; "because water was upon the face of all of the earth"]*

Then he put out his hand and took her, (וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ) *[waw consec. + v/qal/IPF/3ms: shalach; "and he put out"; + n/com/f/s/constr. w/3ms suff: yad; "his hand"; + waw consec. + v/qal/IPF/3ms w/3fs suff: lachach; "and fetched/took her"]*

and brought her into the ark to himself. (וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה) *[waw consec. + v/Hiphil/IPF/3ms: bo' + sign of d.o. w/3fs suff: 'eth + prep. w/3ms suff: 'el + prep: 'el + d.a. + n/com/f/s/abs: tebah; "and he caused to bring her to himself into the ark"]*

and brought her into the ark to himself. (וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה) *[waw consec. + v/Hiphil/IPF/3ms: bo' + sign of d.o. w/3fs suff: 'eth + prep. w/3ms suff: 'el + prep: 'el + d.a. + n/com/f/s/abs: tebah; "and he caused to bring her to himself into the ark"]*

וַיְחַל עוֹד שִׁבְעַת יָמִים אַחֲרֵיהֶם וַיִּסַּף שְׁלַח
אֶת־הַיּוֹנָה מִן־הַתֵּבָה:

^{NAS} Genesis 8:10 **So he waited yet another seven days;** (וְאֵחָר שִׁבְעַת יָמִים עוֹד חָיַל) *[waw consec. + v/qal/IPF/3ms: chayal; lit. in anguish/travailed, "he waited with high anticipation"; + prep: -od; "still/yet"; + n/com/m/pl/abs: yom; "days"; + adj/m/s/constr: sheba-; "seven"; + adj/m/pl/abs: 'acher; "another"]*

and again he sent out the dove from the ark. (וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ) *[waw consec. + v/Hiphil/IPF/3ms: yasaph; "and he caused again/caused a repeat"; + v/Piel/inf/constr: shalach; "to send out/sending of"; sign of d.o. + d.a. + n/com/f/s/abs: yonah + prep: min + d.a. + n/com/f/s/abs: tebah; "the dove from the ark"]*

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וַתָּבֵא אֵלָיו הַיּוֹנָה לְעֵת עֶרֶב וְהָנָה עָלֶיהָ זֵית טָרֶף ^{WTT} Genesis 8:11
בְּפִיהָ וַיֵּדַע נֹחַ כִּי־קָלָו הַמַּיִם מֵעַל הָאָרֶץ:

^{NAS} Genesis 8:11 **And the dove came to him toward evening;** (**ל יוֹנָה הָ אֵל בּוֹא ו**)
[waw consec. + v/qal/IPF/3fs: bo' + prep. w.3ms suff: 'el +d.a. + n/com/f/s/abs: yonah; "and she came to him, the dove"; + prep: lamed + n/com/b/s/constr: -eth; "towards the time of"; + n/com/m/s/abs: -ereb; "evening"])

and behold, in her beak was a freshly picked olive leaf. (**וּ פֶה ב טָרֶף זֵית עָלָה הִנֵּה ו**)
[waw conj. + interj.part: hineh; "and behold/look!"; + n/com/m/s/constr: -aleh; "a leaf of"; + n/com/m/s/abs: zayith; "an olive tree"; + adj/m/s/abs: taraph; "freshly plucked"; + prep: bet + n/com/m/s/constr. w/3fs suff: peh; "in her mouth/beak"])

So Noah knew that the water was abated from the earth. (**וּ מַיִם הָ קָלָל כִּי נָח יָדַע ו**)
[waw consec. + v/qal/IPF/3ms: yada- + proper n: Noah; "and he knew, Noah"; + conj: kiy; "that"; + v/qal/PF/3cpl: kalal; "it had abated/became of little account"; + d.a. + n/com/m/pl/abs: mayim + prep: min + prep: -al + d.a. + n/com/f/s/abs: 'erets; "the water from upon the earth"])

וַיִּיחַל עוֹד שִׁבְעַת יָמִים אַחֲרַיִם וַיִּשְׁלַח אֶת־הַיּוֹנָה ^{WTT} Genesis 8:12
וְלֹא־יָסְפָה שׁוּב־אֵלָיו עוֹד:

^{NAS} Genesis 8:12 **Then he waited yet another seven days, and sent out the dove;** (**וּ יַחַל ו**)
[waw consec. + v/Niphal/IPF/3ms: yachal; "the he waited"; + -od; "yet/still" + adj/m/s/constr: sheba- + n/com/m/pl/abs: yom + adj/m/pl/abs: 'acher; "seven days, another"; + v/Piel/IPF/3ms: shalach + sign of d.o. + d.a. + n/com/f/s/abs: yonah; "and he sent out the dove"])

but she did not return to him again. (**וּ אֵל שׁוּב יִסֵּף לֹא ו**)
[waw conj. + neg. part: lo' + v/Piel/PF/3fs: yasaph; "and she did not again"; + v/qal/inf/constr: shub; "return"; + prep. w/3ms suff: 'el + prep: -od; "to him any more"])

ANALYSIS VERSES 6 – 12:

1. After 224 days (7 months, 14 days; vs.5) or 2 months 14 days after the ark's landing (vs.4 cf.vs.5), one can imagine the passengers' readiness to escape their limited and monotonous confines.
2. Seeing the steady abatement of **water** could only build anticipation.
3. While the ark was their salvation, it also was a test.

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4. Faith-rest, patience and discernment were needed for the long haul.
5. Though the flood was abating, **Noah** did not act impulsive leaving the **ark** until he was sure it was safe for all on board to disembark and re-habitation was feasible.
6. This would mean the necessity of solid terra firm and a reemerging of plant life for forage.
7. 40 days after seeing the lower mountain tops come into view, he “**opened the window of the ark which he had made**”.
8. The noun “**window/challon**” is the normal Hebrew term looking to the dual purpose of the air vent/exhaust (tsehar/noon) he manufactured for the top of the **ark** per 6:16a.
9. While he could view the upper regions around him, his view further below was obviously limited.
10. In order to ascertain the ground conditions further, he utilizes 2 types of birds, a “**raven/-oreb**” and a “**dove/pigeon/yona**”.
11. God here reveals the unknown to **Noah** via birds.
12. **Noah** does what sailors have done for centuries before modern technology; using birds to find dry land.
13. God told him about the corruption on **earth**, the plan to destroy all living things, the need to build an **ark**, who to take on board and the when to embark.
14. All direct communication then halted once **Noah** is locked inside the **ark** – until the announcement in 8:15.
15. So now **Noah** must use discernment and patiently explore for any open doors as to when it was safe to disembark.
16. As it is, God will again directly give him the green light and this teaches that God has perfect timing for deliverance from our tests and providing us with our blessings.
17. To discern that timing demands that the believer utilize their present resources to ascertain available avenues for application/opportunity and then let God’s directive will determine the validity of pursuit or restraint.
18. God will then intercede opening the doors in perfect timing.
19. What can’t be missed in these verses is Noah’s diligence of seeking the right application waiting upon God for ultimate direction.
20. **Noah** sends out the **raven** one time (vs.7), the **dove** three times (vss.8,10,12).
21. Not until after the 3rd sending of the **dove** is it clear that the **earth** is dry.
22. Even then, **Noah** refrains disembarking until God’s will is made certain.
23. The verb “**sent out/shalach**” is used in the intensive Piel form in all 4 occurrences regarding the **raven and dove**.
24. Noah’s anticipation and hope is captured with each dispatch.
25. This in contrast to the qal stem of the same verb to “**put out**” **his hand** receiving the **dove** back in vs.9.
26. The **raven** is a carrion eater while the **dove** is a valley bird.
27. The **raven** flies around in the higher plateaus and mountainous regions **until** it finds sufficient dry ground to settle and secure habitat.
28. She does not return as there would be plenty of carcasses from the flood for survival and need for further forage unnecessary.
29. The raven’s success becomes obvious and so the **dove** was then released to determine just how far the **water** had abated in the lower-lying areas.
30. Her first reconnaissance falls short so she returns to **Noah** in the **ark**.

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31. **Noah** secures her safely revealing his continued patience and concern for the surviving of others, even a female bird.
32. **Noah** does not try to force the situation but perseveres in patience.
33. He waits **another** full week and sends her out for a second attempt.
34. On this occasion she returns with “**a freshly picked olive leaf in her beak**”.
35. **Noah** obviously examined the **leaf** and **knew** that the **water** had **abated** sufficiently in the lower lying areas to support vegetative growth.
36. This meant forage was possible for the animals on the **ark**.
37. But that she returned again **toward evening** also revealed that forage was not so plentiful that the **dove** was inclined to survive on her own.
38. She returns to where food is sure.
39. **Noah** waits **yet another seven days and sent out the dove** one final time.
40. 14 days have now passed since the initial dispatch of the birds.
41. The vegetation had become sufficiently plentiful with the passing week to provide enough food for the **dove** to maintain her freedom.
42. This gives the reader sense as to the speed of the ground drying out within the final days.
43. Nothing further is said about **water** with the dove’s final trip indicating dry enough ground to provide not only food, but a habitat for the bird.
44. 54 days (40, vs.8 + 2 x 7 vss.10,12) have passed since 10.1.600 of vs.5 or 9 months 7 days since the beginning of the flood (7:11).
45. That **Noah** was 2.17.600 old at the beginning of the flood means that he spent his 601st birthday on the **ark** some 10 months 13 days into the flood.
46. The date for marking the **dove** not returning puts **Noah** at 10.24.600 years old.
47. As an aside, it is gratifying to common sense to note that **Noah sent out 2** female birds.
48. He obviously understood the natural order for creation that the male is designed to pursue and find their right counterpart female.
49. This habit was essential in that the **raven** was an unclean bird (Lev.11:4) and only 1 pair survived and the **dove** mates for life.

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CHRONOLOGICAL HIGHPOINTS FOR DISEMBARKING

EXEGESIS VERSES 13 – 14:

WTT Genesis 8:13
 וַיְהִי בְּאַחַת וָשֶׁשׁ־מֵאוֹת שָׁנָה בְּרִאשׁוֹן בְּאַחַד
 לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיִּסַּר נֹחַ אֶת־מִכְסֵה הַתְּבָה
 וַיֵּרָא וְהִנֵּה חָרְבוּ פְּנֵי הָאָדָמָה:

^{NAS} Genesis 8:13 Now it came about in the six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth. (וַיְהִי בְּאַחַד בְּהִיא ג) שִׁשׁ וְאֶחָד בְּהִיא ג
 אֶרֶץ הָעַל מִן מַיִם הָחָרְבַּת הָאֶרֶץ לְאַחַד בְּרִאשׁוֹן הָ בְּשָׁנָה מֵאָה
[waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + prep: bet + adj/f/s/constr: 'eshad; "in the first"; + waw conj. + adj/f/s/constr: shesh; "and six of"; + adj/f/pl/abs: me'ah; "one hundred"; + n/com/f/s/abs: shanah; "year"; + prep: bet + d.a. + adj/m/s/abs: ri'shon; "in the first/chief/head {month}; + prep: bet + adj/m/s/abs: 'echad; "on the first"; + prep: lamed + d.a. + chodesh; "to the month"; + v/qal/PF/3cpl: charab; "they dried up"; + d.a. + n/com/m/pl/abs: mayim + prep: min + prep: -al + d.a. + n.com/f/s/abs: 'erets; "the waters from upon the earth"])
 Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up. (וַיִּסַּר נֹחַ אֶת מִכְסֵה אֶת סוּר ג) פְּנֵה חָרְבַּת הִנֵּה וְרָאָה וְהִבְהִיחַ הַמִּכְסֵה אֶת נֹחַ סוּר ג
[waw consec. + v/Hiphil/IPF/3ms; sarah; "and he turned aside/removed"; + proper n: Noah; + sign of d.o. + n/com/m/s/constr: mikeseh; "the covering of"; + d.a. + n/com/f/s/abs: tebah; "the ark"; + waw consec. + v/qal/IPF/3ms: ra'ah + waw conj. + interr.par: higgeh; "and he looked and behold!"; + v/qal/PF/3cpl: charab; "it had dried up"; + n/com/b/pl/constr: paneh + d.a. + n/com/f/s/abs: 'adamah; "the face {surface} of the ground"])

WTT Genesis 8:14
 וּבַחֹדֶשׁ הַשֵּׁנִי בַשְּׁבַעַת וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבֵשׁה
 הָאָרֶץ: ס

^{NAS} Genesis 8:14 And in the second month, on the twenty-seventh day of the month, the earth was dry. (וַיְהִי בְּהִיא ג) הָ יבֵשׁ חֹדֶשׁ הָ לְ יוֹם עֶשְׂרִים וְשֶׁבַע בְּ שֵׁנִי הָ חֹדֶשׁ הָ בְּ ג
 אֶרֶץ ס [waw conj. + prep: bet + d.a. + n/com/m/s/abs: chodesh; "and on the month"; + d.a. + adj/m/s/abs: sheniy; "the second one"; + prep: bet + adj/f/s/abs: sheba-; "the seventh"; + waw conj. + adj/b/pl/abs: -eseriyim; "and twenty"; + n/com/m/s/abs: yom; "day"; + prep: lamed + d.a. + n/com/m/s/abs: chodesh; "to the month"; + v/qal/PF/3fs: yabash; "it had completely dried/withered"; + d.a. + n/com/f/s/abs: 'erets; "the earth"; end of para: selah)]

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ANALYSIS VERSES 13 – 14:

1. Vss.13-14 may seem redundant and even contradictive in the English translation and less than studious reader.
2. Both verses observe that the **earth was dry** and on different dates.
3. However, in the Hebrew each verse uses a different verb for “**dried up**/charab” (vs.13; 2x) and “**dry**/yabash” (vs.14).
4. The first is the cognate of the noun “chereb” that means “sword” as used in 3:24 (cp.27:40; 31:26; 34:25; et al).
5. It has the nuance of water separating from the **earth/ground**/'erets/'adamah”.
6. Yet, the **ground** remains wet, muddy or soggy.
7. This verb emphasizes the process of evaporating moisture rather than its complete absence (cf.Gen.31:40, “*heat consumed me dry*”).
8. The second verb “yabash” means to be absolutely dry.
9. It is the cognate of the noun “yabesh”, which is used of the appearance of Pangea (**dry land**) in Gen.1:9.
10. So vs.13 focuses on the flood condition when the waters had all abated into their settled basins (oceans, lakes, rivers, ponds, etc.), yet the remaining **ground** was still water logged.
11. Vs.14 then observes **the earth** after the water had completely evaporated and the remaining **ground** was in the condition that one could walk on it without moisture on their feet (cp. Cognate “yabesh” in Exo.14:16,21,22,29; 15:19).
12. We are then given 2 chronological notations concerning each stage of dryness.
13. The notations advance the narrative 37-93 days since the dove did not return in vs.12.
14. Vs.13 highlights 1.1.601 of Noah’s life.
15. This encompasses exactly one full year since Noah’s 600th birthday referenced as the year of the flood back in 7:2.
16. It is on this date that “**Then Noah removed the covering of the ark, and looked, and behold, the surface had reappeared as ground**”, though still very wet and soggy.
17. One full year **Noah** and company remained cooped up in the **ark** with no egress.
18. The “**covering of the ark**/mikeseh ha tebah” obviously looks to the door that Yahweh had sealed on the passengers behalf (cf.7:16).
19. The sight of flood waters gone even in the valleys must have been most exhilarating.
20. Yet, the **ground** still was not conducive to habitation and travel.
21. That chronological footnote is advanced in vs.14 some 56 more days post vs.13.
22. On 2.27.601, all surface **ground** water had evaporated enough to make departure from the **ark** feasible for all its passengers.
23. The chronological significance indicates the full time that the ark’s occupants remained resident aboard the **ark**.
24. This being one year and 11 days (cf.2nd month, 17th day of the 600th year; 7:11) since the flood began.
25. The 12 months 11 days equates to the exact period of 12 lunar months (354 days) with the solar year of 365 days.
26. So the entire occupancy of the **ark** lasted one solar year.
27. Patience, patience, patience, and ultimate deliverance for **Noah** and company.
28. *Review the Doctrine of Patience.*
29. *Review the Doctrine of Testing.*

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THE DISEMBARKING

EXEGESIS VERSES 15 – 19

וַיִּדְבֹר אֱלֹהִים אֶל־נֹחַ לֵאמֹר: ^{WTT} Genesis 8:15

^{NAS} Genesis 8:15 **Then God spoke to Noah, saying,** (וַיִּדְבֹר אֱלֹהִים דָּבַר ו) [waw consec. + v/Piel/IPF/3ms: dabar; "and He spoke"; + n/com/m/pl/abs: 'elohim + prep: 'el + proper n: Noah + prep: lamed + v/qal/inf/constr: 'amar; "God, to Noah, saying"])

צֵא מִן־הַתֵּבָה אַתָּה וְאִשְׁתְּךָ וּבְנֵיךָ וּנְשֵׁי־בְנֵיךָ אִתְּךָ: ^{WTT} Genesis 8:16

^{NAS} Genesis 8:16 **"Go out of the ark, you and your wife and your sons and your sons' wives with you.** (צֵא מִן־הַתֵּבָה הַ מִן־יְצֵא) [v/qal/imp/m/s: yatsa'; "go out"; + prep: min + d.a. + n/com/f/s/abs: tebah; "from the ark"; + pro: 'attah; "yourself"; + waw conj. + n/com/f/s/constr. w/2ms suff: 'ishah; "and your wife"; + waw conj. + n/com/m/pl/constr. w/2ms suff: ben; "and your sons"; + waw conj. + n/com/f/pl/constr: 'ishah + n/com/m/pl/constr. w/2ms suff: ben; "and the wives of your sons"; + prep. w/2ms suff: 'eth; "with you"])

כָּל־הַחַיָּה אֲשֶׁר־אִתְּךָ מִכָּל־בֶּשֶׂר בְּעוֹף־וּבְבְהֵמָה ^{WTT} Genesis 8:17
וּבְכָל־הַרֶמֶשׂ הַרֶמֶשׂ עַל־הָאָרֶץ (הוֹצֵא) אִתְּךָ וְשָׂרְצוֹ
בָּאָרֶץ וּפְרוּ וּרְבוּ עַל־הָאָרֶץ:

^{NAS} Genesis 8:17 Corrected: **"Of every living thing of all flesh that is with you,** (כָּל־הַ חַיָּה) [n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: chayyah; "of every living thing"; + rel.pro: 'asher + prep. w/2ms suff: 'eth; "which is with you"; + prep: min + n/com/m/s/constr: kol + n/com/m/s/abs: bashar; "from all flesh"])

birds and animals and every creeping thing that creeps on the earth bring out with you, (יְצֵא אִתְּךָ הַ עַל־רֶמֶשׂ הַ רֶמֶשׂ הַ כָּל־בַּיּוֹם הַ בְּהֵמָה הַ בַּיּוֹם הַ עוֹף־הַ ב) [prep: bet + d.a. + n/com/m/s/abs: -oph; "among the birds"; + waw conj. + prep: bet + d.a. + n/com/f/s/abs: behemah; "and among the beasts"; + waw conj. + prep: bet + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: remesh + d.a. + v/qal/Ptc/m/s/abs: ramash; "and among all of the crawlers, crawling"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"; + v/Hiphil/imp/m/s: yatsa'; "cause to bring out" {2nd "yatsa" not translated as it is textually in question}; + prep. w/2ms suff: 'eth; "with you"])

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that they may breed abundantly on the earth, and be fruitful and multiply on the earth."

אָרְיָן הָ עַל רַבָּה וּ פְרָה וּ אָרְיָן הָ בַ שְׂרָץ (ו) [waw consec. + v/qal/PF/3cpl: sharats; "so they will swarm/may breed abundantly", same as 1:20,21; 7:21; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "upon the earth"; + waw consec. + v/qal/PF/3cpl: parah; "and they will bear fruit/will be fruitful"; + waw consec. + v/qal/PF/3cpl: rabah; "and become many/multiply"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"])

וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ: ^{WTT} Genesis 8:18

^{NAS} Genesis 8:18 **So Noah went out, and his sons and his wife and his sons' wives with him.**

וַיֵּצֵא אֶת בְּנֵי אִשָּׁה וּ אִשָּׁה וּ בְנֵי וּ נְחִי יֵצֵא (ו) [waw consec. + v/qal/IPF/3ms: yatsa' + proper n: noah; "and he went out, Noah"; + waw conj. + n/com/m/pl/constr. w/3ms suff: ben; "and his sons"; + waw conj. + n/com/f/s/constr. w/3ms suff: 'ishah; "and his wife"; + waw conj. + n/com/f/pl/constr: 'ishah + n/com/m/pl/constr. w/3ms suff: ben; "and the wives of his sons"; + prep. w/3ms suff: 'eth; "with him"])

עַל־הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתֵּבָה: ^{WTT} Genesis 8:19

^{NAS} Genesis 8:19 **Every beast, every creeping thing, and every bird, everything that moves on the earth,** (אָרְיָן הָ עַל רִמָּשׁ כָּל עוֹף הָ כָּל וּ רִמָּשׁ הָ כָּל חַיָּה הָ כָּל)

[n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: chayyah; "every living thing"; + n/com/m/s/constr: kol + da. + n/com/m/s/abs: remesh; "every crawling thing"; + waw conj. + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: -oph; "and every bird"; + n/com/m/s/abs: kol + v/qal/Ptc/m/s/abs: ramash; "every moving thing"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"])

went out by their families from the ark. (לְ מִן יֵצֵא מִשְׁפָּחָהּ לְ) [prep: lamed + n/com/f/pl/constr. w/3mpl suff: mishpachah; "according to their families/clans"; + v/qal/PF/3cpl: yatsa'; "they went out"; + prep: min + d.a. + n/com/f/s/abs: tebah; "from the ark"])

ANALYSIS VERSES 15 – 19:

1. The result of Noah's patience is **God** interceding on his behalf manifesting His will clearly and without question.
2. During the interim period of being on the **ark**, **Noah** was exercising discernment implying that **God** would ultimately intervene providing a clear read of when to leave the vessel.
3. If this be not the case, then why didn't he leave knowing that the ground was dry (vs.14)?

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4. The answer points to the Ph₂ +V he possessed in that he subordinates his own inquiry, however effective, to the directive will of **God**.
5. In this case it meant a direct twix from **God** resuming direct verbal communication not received since boarding the **ark**.
6. **God** does not leave the faithful hanging in the dark.
7. He provides BD and the necessary logistics to handle our tests from beginning to end.
8. For those willing to place BD as their authority they will experience the satisfaction of knowing that God's directive will has been accomplished in their Ph₂.
9. **God** now tells **Noah** to leave the **ark**.
10. The passenger list here is closest to 7:7-14 in boarding the **ark**.
11. Now the list looks to **God** concluding the intentions behind the plan i.e., their deliverance.
12. While the animals were on board to preserve life on **earth**, now **Noah** is told that these creatures are to be sent out to "**breed abundantly on the earth, and be fruitful and multiply**".
13. The expansion of these species into many from just two (or seven pairs) of each kind was under the providence of **God**.
14. **God** is greater than the precarious situation facing these animals as they made their way in a new world.
15. The verb "**breed abundantly/sharats**" is the same verb for "teeming" of aquatic life (1:20,21) and "swarming" insects, etc. (7:21).
16. The phrase "**be fruitful and multiply**/parah waw rabah" is also used with respect to fish and birds in 1:22 as well as humanity in 1:28 and 9:1,7.
17. This signifies the start of a new creation in the post-flood era that extends to our very time and forward.
18. A new world is born from the watery grave of the antediluvian era that is the post-diluvian civilization.
19. The order of exit is first the "**birds/-oph**", then "**animals/beasts/behemah**" and "**creeping things that creeps/remesh ha ramash**".
20. **Birds** were the last group to board (cf.7:14).
21. They are portrayed as leaving in an orderly fashion in large groups of similar types or "**by their families/clans/lamed mishepechah**".
22. The *mishepechah* was a subcategory of a tribe, the family being the basic unit.
23. Clans are extended families.
24. The animals left the **ark** under the same hidden hand that brought them to and on board the **ark** and enabled them to behave while on the **ark**.
25. Around each other they acted like millennial animals (cf.Isa.11:6-9).

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NOAH'S OFFERING AND YAHWEH'S RESPONSE

EXEGESIS VERSES 20 – 22:

וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה
הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטָּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ׃

WTT Genesis 8:20

NAS Genesis 8:20 **Then Noah built an altar to the LORD,** (*וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה*)
[waw consec. + v/qal/IPF/3ms: banah; "and he built/fashioned" {same as 2:22; 4:17}; + proper
n: Noah; + n/com/m/s/abs: mizebbecha; "an altar"; + prep: lamed + proper n: Yahweh; "to the
Lord"])

and took of every clean animal and of every clean bird and offered burnt offerings on the altar. (*וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטָּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ*)
[waw consec. + v/qal/IPF/3ms: lachach; "and he took"; + prep: min +
n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: behemah; "from every beast"; + d.a. + adj/f/s/abs:
tahir; "the clean one"; + waw conj. + prep: min + n/com/m/s/constr: kol + d.a. +
n/com/m/s/abs: -oph + d.a. + adj/m/s/abs: tahir; "and from every bird, the clean one"; + waw
consec. + v/Hiphil/IPF/3ms: -alah; "and offered burnt"; + n/com/f/pl/abs: -olah; "whole
offerings"; + prep: bet + d.a. + n/com/m/s/abs: mizebbecha; "on the altar"])

וַיִּרַח יְהוָה אֶת־רִיחַ הַנְּיִיחַ וַיֹּאמֶר יְהוָה
אֶל־לִבּוֹ לֹא־אֶסֶף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעִבּוֹר הָאָדָם כִּי
יֵצֵר לֵב הָאָדָם רָע מִנְעֻרָיו וְלֹא־אֶסֶף עוֹד לְהַכּוֹת אֶת־כָּל־חַי
בְּאִשֶׁר עָשִׂיתִי׃

WTT Genesis 8:21

NAS Genesis 8:21 **And the LORD smelled the soothing aroma;** (*וַיִּרַח אֶת יְהוָה רִיחַ*)
[waw consec. + v/Hiphil/IPF/3ms: riyach; "and He caused to smell"; + proper n:
yahweh; "the Lord"; + sign of d.o. + n/com/m/s/constr: reyach; "the aroma/the
scent/fragrance"; + d.a. + n/com/m/s/abs: niychoach; "soothing/quieting"])

and the LORD said to Himself, "I will never again curse the ground on account of man, (*וַיֹּאמֶר יְהוָה אֶל־לִבּוֹ לֹא־אֶסֶף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעִבּוֹר הָאָדָם*)
[waw consec. + v/qal/IPF/3ms: amar + proper n: yahweh; "and He said, the Lord"; + prep: 'el
+ n/com/m/s/constr. w/3ms suff: leb; "to His heart"; + neg. part: lo' + v/Hiphil/IPF/1coms:
yasaph; "I will not do again"; + prep: lamed + v/Piel/inf/constr: qalal; "curse"; + prep: -od;
"still/in contuance"; + sign of d.o. + d.a. + n/com/f/s/abs: 'adamah; "the ground"; + prep: bet +
prep: -abur; "on account of"; + d.a. + n/com/m/s/abs: 'adam; "man"])

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for the intent of man's heart is evil from his youth; (מִן רַע אָדָם הָ לֵב יֵצֵר כִּי)
 נְעוּרֵיהֶם [conj: kiy; "because/for"; + n/com/m/s/constr: yetser; "the intent/form of"; +
 n/com/m/s/constr: leb + d.a. + n/com/m/s/abs: 'adam; "the heart of man"; + adj/m/s/abs: ra-; "is
 evil"; + prep: min + n/com/m/pl/constr. w/3ms suff: ne-uriym; "from his youth/early life"])

and I will never again destroy every living thing, as I have done. (לַ עוֹד יִסַּף לֹא ו)
 אֲשֶׁר עָשָׂה [waw conj. + neg.part: lo' + v/Hiphil/1coms: yasaph;
 "and I will not cause to do again"; + prep: -od; "still"; + prep: lamed + v/Hiphil/inf/constr:
 nakah; cause destroying/striking"; + sign of d.o. + n/com/m/s/constr: kol + adj/m/s/abs: chay;
 "every living thing"; + prep: kaph; "like"; + rel.pro: 'asher; "which"; + v/qal/PF/1cs: -asah; "I
 have done"])

וְחַרְף וַיּוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ: ^{WTT} Genesis 8:22
 עַד כָּל-יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקָר וְחֹם וְקִיץ

^{NAS} Genesis 8:22 "While the earth remains, Seedtime and harvest, And cold and heat, And
 summer and winter, And day and night Shall not cease." (ו זֶרַע אֶרֶץ הַ יּוֹם כָּל עוֹד)
 שַׁבַּת לֹא לַיְלָה וְ יוֹם וְ חֶרֶף וְ קִיץ וְ חֹם וְ קָר וְ קָצִיר [prep: -od +
 n/com/m/s/constr: kol + n/com/m/pl/constr: yom + d.a. + n/com/f/s/abs: 'erets; "While all of the
 days of the earth"; " n/com/m/s/abs: zera-; "seed"; + waw conj. + n/com/m/s/abs: qatsiy; "and
 harvest"; + waw conj. + n/com/m/s/abs: qor; "and cold"; + waw conj. + n/com/m/s/abs: chom;
 "and heat/hot"; + waw conj. + n/com/m/s/abs: qayits; "and summer"; + waw conj. +
 n/com/m/s/abs: choreph; "and autumn/winter"; + waw conj. + n/com/m/s/abs: yom; "and day";
 + waw conj. + n/com/m/s/abs: layelah; "and night"; + neg.part: lo' + v/qal/IPF/3mpl: shabath;
 "they will not cease"])

ANALYSIS VERSES 20 – 22:

1. Vss.20-22 sets the foundation for the Divine promise in 9:1-17 (Noahic Covenant).
2. It centers on the very first notable act performed by **Noah** after the **ark** was vacated, “**Then Noah built an altar to the Lord**”.
3. Vs.20 records the first building of an “**altar/mizebbecha**” in Scripture though one is presupposed in 4:3-5.
4. It also records the first mention of a specific category of sacrificial offering i.e., **whole burnt offerings**/-olah.
5. The corresponding verb “**offered**/-alah” means “to ascend/go up” and here points to the smoke that arises while the sacrifice is cooking.
6. In it the entire animal was slaughtered and placed on an **altar** with fire consuming the carcass until it was reduced to ashes; hence, **burnt** offering (cf.Exo.29:18).
7. The **burnt** offering is the most common and basic of the **offerings** prescribed under the Law.

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8. The procedure for offering this sacrifice is described in Lev.1.
9. The offering was designed to teach that aspect of Ph₁ salvation that is termed propitiation.
10. The animals used and as noted in Noah's sacrifice were from the **clean**/tahor animals and birds.
11. For definitions of **clean** animals see Lev.11 and Deu.14.
12. God's insistence that **Noah** take on board 7 pairs of **clean** animals and birds (7:2-3) now becomes obvious as to why.
13. **Noah took/lachach** one each from the flock, herd and fowl.
14. So the first notable act by **Noah** after the flood was to acknowledge the need for salvation and in thankfulness **offered burnt offerings** to Yahweh for the grace provided in that vein.
15. **Noah** worships God in a way that honored the truth.
16. As the smoke of Noah's elaborate offering (even more so by the relative scarcity of available animals) ascended heavenward an unexpected Divine response takes place.
17. "**Yahweh smelled the soothing aroma**" is language of accommodation indicating God was pleased with Noah's ritualistic endeavor and was accepting of it as valid in all respects.
18. This is the only place where God is said to have "**smelled/riyach**" a sacrifice.
19. Lev.26:31 (cp.Amos 5:22) declares that God will not "smell/accept" the **offerings** of the disobedient.
20. The descriptive "**soothing aroma**/niychoach reyach" is common for the smell produced by burning sacrifices (Lev.1:9,13,17; 3:5,16, etc.).
21. Israel in reversionism **offered soothing aroma** to false gods. Cp.Eze.6:13; 16:19
22. The sacrifices have a pacifying effect on Deity indicating lack of agitation or wrath.
23. God's anger over human sin that led to the near destruction of the human race is pacified when the leading member of the human race offers sacrifice on behalf of the surviving human race (7 souls).
24. The term "niychoach/**soothing**" is a pun on Noah's name "Noach".
25. We might translate the phrase "**Yahweh smelt the Noahic sacrifice**".
26. Lamech names his son **Noah** because he hoped he would bring him rest from the toil of his hands (cp.5:29).
27. With the acceptance of Noah's sacrifices we again see Divine deliberation "**and the Lord said to Himself**".
28. He does not make this pronouncement to **Noah**.
29. The prepositional phrase "**to Himself**" is literally in the Hebrew "**to His heart**/'el leb".
30. Just as in Gen.6:6 the language "**to His heart**" is anthropopathic whereas the **heart** is metaphorical for His essence with emphasis on His Sovereignty regulated by +R.
31. It was His +R that demanded the judgment of the Flood (cf.6:6-7).
32. So God is here pictured talking to His Divine will addressing the issue of +R and its condemning effects upon an unrighteous creation.
33. In this case an abatement of wrath experientially and on a universal scale.
34. The words "**I will never again curse the ground on account of man**" does not refer to the Edenic **curse** since things like pain in childbearing and sweating to earn a living persists (Gen.3:14-19).
35. It refers to a universal destruction of land animals and man via massive flooding as vs.21d makes clear "**and I will never again destroy every living thing, as I have done**".

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36. The cause and effect of His decision is two-fold, Noah's sacrifices and the fact that "**the intent of man's heart is evil from his youth**".
37. "**Man's heart**/leb ha 'adam" is metaphorical for the intentions of his human will.
38. "**From his youth**/min ne-uriym" emphasizes the age of accountability forward (cf.Rom.1:18ff).
39. The reason for "**evil**/ra-" is due to the domination of the indwelling STA.
40. The simple fact is human nature will not change even in the face of almost extinction.
41. Yet, +V will avail themselves of God's grace in salvation in spite of the dominating **evil** of man as recognized in the Noahic sacrifice.
42. So God's determination is that grace will prevail over judgment on a universal plane and experientially for the remainder of present history.
43. He will never again wipe out living creation to such extent.
44. This grace is granted to humanity because **Noah** did what he did.
45. **Job offered** sacrifice for his children and his "friends". Job 1:5; 42:8
46. His friends were spared because **Job offered** up a rebound offering.
47. In OT times when men sinned they **offered** sacrifice to abate the wrath of God.
48. In this way, undeserved mercy is provided for men, especially to the benefit of +V, under grace.
49. Here the soil is spared and all that lives upon it from world-wide death via flooding.
50. God lifts any future threat on ever bringing an universal flood upon the earth as in the days of **Noah**.
51. So like Moses, **Noah** acted as a mediator to lessen the deserved wrath of sinners.
52. Whether by prayer or sacrifice mercy is shown to the guilty.
53. The mediator's right response to God opens the mercy gate.
54. This despite the fact that human nature remains corrupt.
55. God know that man will not take the lesson of the flood **to heart** and behave himself on the soil.
56. God had no allusions about post-flood humanity and the course of human affairs has borne out His assessment of humankind.
57. The promise is further amplified in vs.22 as not ceasing "**while the earth remains, Seedtime (spring) and harvest (fall), And cold and heat, And summer and winter, And day and night...**"
58. Before for Flood seasons were essentially non-existent.
59. Seasonal phenomena characterizes the post-flood era.
60. Man otherwise could plant a crop anytime within the solar year and turn right around and plant a second crop not being impeded by climatic change.
61. Mankind before the Flood did not experience rain and snow and extreme **cold and heat**.
62. He lived under the water vapor canopy that was now no more.
63. Early post-diluvian man experienced his first rain showers that did not bring destruction and ruin.
64. The pairs in vs.22 refer to the diurnal and seasonal rhythms of nature on which all life depends.
65. God's assurance that these rhythms will be maintained is a mark of His continuing providential care upon the world.

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66. God's personal thoughts on the matter provide the reader with an understanding as to why He would not act in the same fashion as He did when He sent the great Flood.
67. Acceptance of grace (cause) abates judgment (effect).
68. Man is just as corrupt and given time and opportunity would do just as his ancient ancestors did.
69. The only difference is in the event of the demonic infiltration seeking to wipe out true humanity as additional cause for the Flood.
70. With these demons incarcerated and God thwarting any future attempts, the fate of the human race lies in man alone and God's mercy.
71. While Gen.9:1-17 gives no explanation for the Divine change of heart, Gen.8:20-22 explains that change.
72. Because of the +V and obedience of one man, God will never again bring a universal judgment like the Flood.
73. Actions of the righteous can accomplish much before God. Cp.Jam.5:16
74. God's change of **heart** here is silently expressed but will become public via the Noahic Covenant.
75. For mankind, the slate is wiped clean; man is given a fresh start.
76. However irregular the human **heart** will be (vs.21c) there will be regularity in the natural world.
77. *Review the Doctrine of Mercy.*