

**Genesis 6: 8- 9: 17**

Bible Study

## Pre-flood world

### Genesis 6:5-7

<sup>5</sup>Then <sup>f</sup>the Lord saw that the wickedness of man was great in the earth, and *that* every intent of the thoughts of his heart was only evil continually.

<sup>6</sup>And the Lord was sorry that He had made man on the earth, and He was grieved in His heart.

<sup>7</sup>So the Lord said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.”

Spared from the judgment

### ~~verses 8-10~~

<sup>8</sup>But Noah found **grace** in the eyes of the Lord.

<sup>9</sup>This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah **walked with God.**

As did Enoch

<sup>10</sup>And Noah begot three sons: Shem, Ham, and Japheth.

(v. 9 Middle) (Word)

(Heb.) literally: “Noah, a man righteous, he was perfect among his contemporaries”

The reason God spared Noah

## Genesis 6:11-12

<sup>11</sup>The earth also was **corrupt** before God, and the earth was **filled with violence**.

<sup>12</sup>So God looked upon the earth, and indeed it was **corrupt**; for all flesh had **corrupted** their way on the earth.



## Matthew 24:37-39

<sup>37</sup>But as the days of Noah *were*, so also will the coming of the Son of Man be.

<sup>38</sup>For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,

<sup>39</sup>and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.

Despite the evil society, they went about their normal activities , oblivious to the wretched state of affairs around them

## Genesis 6:13

<sup>13</sup>And God said to Noah, “The end of **all flesh** has come before Me, for the earth is **filled with violence** through them; and behold, I will destroy them with the earth.

Use of brute force, and powerful over the weak

v. 13

“the end of all flesh”

Most commentators agree the term ‘all flesh’ refers to both man and animals

(NSB) “Humanity’s ruin extends to all living things that God created on earth”

(Keil and Delitzsch) “The destruction of all, from man unto beast, etc is to be explained on the ground of **the sovereignty of man upon the earth**, the irrational creatures being created for him, and therefore involved in his fall”

(Word) “It should be noted that the covenant of 9: 9-16 is made with man and the animals”



### Genesis 9:15

<sup>15</sup>and I will remember My covenant which *is* between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh.

## Genesis 6:14

<sup>14</sup>Make yourself an ark of gopher wood; make rooms in the ark, and **cover it** inside and outside with pitch.

(Companion) “**Cover it**” (Heb.) kaphar: to cover/Atone—the only word for ‘atonement’ in O. T.

So it is only atonement that keeps the waters of judgment from us”

## Genesis 6:15-16

<sup>15</sup>And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits.

<sup>16</sup>You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*.

450' long...75' broad...45' deep

(Expositors) “The art of shipbuilding was a skill known and practiced already in the earliest civilizations.

**The size** of the ark was enormous by ancient as well as modern standards.”

## Genesis 6:17

<sup>17</sup>And behold, I **Myself** am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall die.

God is the one who brought the flood as judgment

Babylonian tradition is they were waters out of control

## Genesis 6:18

<sup>18</sup>But I will establish **My covenant** with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you.

First time used in O.T.—God will maintain a special relationship with Noah

More than a righteous man—is in a **covenant relation with God**

A parallel between God and Israel later

The confirmation of the covenant: Chapter 9: 9-17

## Genesis 6:19-20

<sup>19</sup>And of every living thing of all flesh you shall bring **two** of every *sort* into the ark, to keep *them* alive with you; they shall be male and female.

<sup>20</sup>Of the birds after their **kind**, of animals after their **kind**, and of every creeping thing of the earth after its **kind**, two of every *kind* will come to you to keep *them* alive.

**Kind**—apparently distinct breeding group---species can interbreed

A scientific genus, which would reduce the number of animals

Verse 20 (last part)  
“will come to you”—they come spontaneously

## Genesis 6:21-22

<sup>21</sup>And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them.”

<sup>22</sup>Thus Noah **did**; according to all that God commanded him, so he did.

Verse 21

reflects back to food provided at creation (Chapter 1: 29-30)

# Chapter 7

## Genesis 7:1

<sup>1</sup>Then the Lord said to Noah, “Come into the ark, you and all your household, because I have seen *that you are righteous* before Me in this generation.

## Genesis 7:2-4

<sup>2</sup>You shall take with you **seven** each of **every clean animal**, a male and his female; **two** each of animals **that are unclean**, a male and his female;

<sup>3</sup>also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth.

<sup>4</sup>For after **seven more days** I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.”

Noah, being a righteous man and walking with God knew the difference between clean and unclean

**Two** of every kind—to save alive (v. 19)

**Seven** of every clean—(extra) for sacrificing

### v. 4 ‘**seven more days**’

Seven day periods of waiting—to keep the Sabbath  
(Word) “the timetable of the flood with its seven-day periods of waiting may indicate that he observed the Sabbath”

## Genesis 7:5-6

<sup>5</sup>And Noah did according to all that the Lord commanded him.

<sup>6</sup>Noah was six hundred years old when the floodwaters were on the earth.

## Genesis 7:7-9

<sup>7</sup>So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood.

<sup>8</sup>Of **clean animals**, of animals that *are* unclean, of birds, and of everything that creeps on the earth,

<sup>9</sup>two by two they went into the ark to Noah, male and female, as God had commanded Noah.

## Genesis 7:10-12

<sup>10</sup>And it came to pass **after seven days** that the waters of the flood were on the earth.

<sup>11</sup>In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the **fountains of the great deep were broken up**, and the windows of heaven were opened.

<sup>12</sup>And the rain was on the earth forty days and forty nights.

(Word) "Note that God is pictured as working in a seven day cycle"

Great aquifers open

**“seven days”**

**4**For **after seven more days** I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.”

**10**And it came to pass **after seven days** that the waters of the flood were on the earth.



(Barnes) “The number seven figures very conspicuously in this narrative. This points to the sacredness associated with the number arising from the hallowed character of the seventh day”

(Word) “Creation began on a Sunday according to Genesis 1. Genesis 7: 11 makes the flood, the agent of creation’s destruction, arrive on a Sunday too.”

(Word) “Creation was completed on Friday. If we regard the five months when the ark floated as the period of de-creation, then de-creation concluded on a Friday. Alternatively, one could say the ark ceased traveling on a Friday in order to not violate another Sabbath!”

(Word) “Then the flood, the destructive phase of the waters, also seems to over on a Friday (7: 12), and Noah, like God, begins a new phase of activity on Sundays (8: 6, 10, 12).

This suggests that he observed the previous day as a Sabbath, a mark of his righteousness perhaps”

## **Genesis 7:11**

**<sup>11</sup>In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month....**

(Keil and Delitzch) “The months must be recognized, not according to the Mosaic ecclesiastical year, which commenced in the spring, but according to the natural of the civil year, which commenced in the autumn at the beginning of sowing time, or the autumnal equinox...

So that the flood would be pouring out upon the earth in **October and November**”

(Word) ....”most of the dates in the flood story seem to be highly significant”

(JFB) “**Previous to the Exodus** the Hebrew people commenced their year with Tisri, which was in the autumnal equinox....

...The flood would have happened shortly after the fruits of the earth had been reaped, when the abundant store of provisions would be secured for the ark...”

## **Genesis 8:4**

**<sup>4</sup>Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.**

## Genesis 7:13-16

<sup>13</sup>On the **very same day** Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark—

A rare phrase used to mark a memorable occasion  
(Gen. 17: 23; Ex. 12: 41)

'Noah's wife'—used only here

'three wives of his sons'—rare phrase... (Word) "draws attention to the wives being a distinct group"

<sup>14</sup>they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.

<sup>15</sup>And they went into the ark to Noah, two by two, of all flesh in which *is* the breath of life.

v. 14 Roll call of all creatures reflects back to Genesis 1

<sup>16</sup>So those that entered, male and female of all flesh, went in **as God had commanded him; and the Lord shut him in.**

God is behind the operation

## Genesis 7:17-24

<sup>17</sup>Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth.

<sup>18</sup>The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters.

<sup>19</sup>And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.

<sup>20</sup>The waters prevailed fifteen cubits upward, and the mountains were covered.

<sup>21</sup>And **all flesh died that moved on the earth:** birds and cattle and beasts and every creeping thing that creeps on the earth, and every man.

<sup>22</sup>All in whose nostrils *was* the breath <sup>f</sup>of the spirit of life, all that *was* on the dry *land*, died.

<sup>23</sup>So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who *were* with him in the ark remained *alive*.

<sup>24</sup>And the waters prevailed on the earth one hundred and fifty days.

Everything on the Earth that was living was destroyed... **a new beginning was required** because of sin and wickedness

(BKC) “Sin had infected every aspect of life, and nothing short of a new beginning would suffice. Thus it will also be at the end of this Age” (Matthew 24: 37-39)

## Chapter 8

### Genesis 8:1-2

<sup>1</sup>Then God **remembered** Noah, and every living thing, and all the animals that *were* with him in the ark. And God made a wind to pass over the earth, and the waters subsided.

<sup>2</sup>The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained.

“remember”=to think about: not recall

When God ‘remembers’—**he acts**  
(Gen. 19:29; Ex. 2:24)

The reversal of ‘the fountains of the great deep were broken up’ (Ch. 7: 11)

### Genesis 8:3

<sup>3</sup>And the waters receded continually from the earth. At the end of the **hundred and fifty days** the waters decreased.

One hundred and fifty days

Heavy rains lasted 40 days (7:12)...but waters continued on for 110 days (7:24)

Exactly 5 months after the start of the flood (7:11)

**Genesis 8:4**

<sup>4</sup>Then the ark **rested** in the seventh month, the seventeenth day of the month, on the mountains of **Ararat**.

(BKC) “The theme of ‘rest’ seems to be quite strong throughout the story.

When the ark came to rest on Ararat, this was more than a physical landing on dry ground. It was a new beginning; the world was clean and at rest”

Ancient name for Armenia: a large territory that now covers eastern Turkey, western Iran and southern Russia

(BKC) “Assyrian records may identify such a name in Armenia or eastern Turkey, but the precise location remains unknown”

**Genesis 8:5**

<sup>5</sup>And the waters decreased continually until the tenth month. In the tenth *month*, on the first day of the month, the tops of the mountains were seen.

74 days later—tops of the mountains were visible

## Genesis 8:6 -9

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

(Word) “If this is not a round number, it makes Noah start work on a Sunday, the day after the Sabbath.

Certainly the narrative implies that he worked according to a weekly cycle in that repeated seven day periods are mentioned here (8:10, 12)

<sup>7</sup>Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth.

<sup>8</sup>He also sent out from himself a dove, to see if the waters had receded from the face of the ground.

<sup>9</sup>But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself.

40 days later a raven and a dove were sent out and returned

## Genesis 8:10-11

<sup>10</sup>And he waited yet another **seven days**, and again he sent the dove out from the ark.

<sup>11</sup>Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had receded from the earth.

Seven days later—Dove sent out and returned with a leaf

## Genesis 8:12

<sup>12</sup>So he waited yet another **seven days** and sent out the dove, which did not return again to him anymore.

Another seven days—Dove sent out a third time and did not return

Were drying

## Genesis 8:13-14

<sup>13</sup>And it came to pass in the six hundred and first year, in the first *month*, the first *day* of the month, that the waters **were dried up** from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.

<sup>14</sup>And in the second month, on the twenty-seventh day of the month, the earth was dried.

Took almost 2 months from the time he looked out to see it was drying, and actually dry

(Word) “A new world is born from the watery grave of the old”

## **Genesis 8:15-16**

<sup>15</sup>Then God **spoke** to Noah, saying,

<sup>16</sup>"Go out of the ark, you and your wife, and your sons and your sons' wives with you

(NSB) "The fact that God spoke to Noah is another mark of God's great grace to Noah and how much how much He valued him"

## **Genesis 8:17-19**

<sup>17</sup>Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth."

<sup>18</sup>So Noah went out, and his sons and his wife and his sons' wives with him.

<sup>19</sup>Every animal, every creeping thing, every bird, *and* whatever creeps on the earth, according to their families, went out of the ark.

Noah obeyed God's command to leave the ark

All of the animals and birds come out according to their kinds

## Genesis 8:20

<sup>20</sup>Then Noah built an **altar** to the Lord, and took of every **clean animal** and of every **clean bird**, and offered burnt offerings on the altar.

The first building of an altar recorded in the Bible

First mention of sacrificing since the days of Cain and Abel...  
He sacrificed clean animals and birds from the ones that were persevered on the ark

## Genesis 8:21

<sup>21</sup>And the Lord **smelled** a **soothing** aroma. Then the Lord said in His heart, “I will never again curse the ground for man’s sake, (although the imagination of man’s heart *is* evil from his youth;) nor will I again destroy every living thing as I have done.

“smelled”(the offering)—implies God’s acceptance of it and the offerer

“soothing” (Word) “That God’s anger at sin is appeased by sacrifice is the clear implication”

“I will never again curse the ground...”

(NSB) “This is the good news. The bad news is that God knew that the conditions of humankind had not changed. “the imagination of man’s heart is evil...”

Verse 21 stands as a contrast to chapter 6: 5  
God responded to the sacrifice...and Noah’s sacrifice foreshadowed the work of the priests

Noah's sacrifice and the acceptance of it leads to the promises of v. 22

### Genesis 8:22

<sup>22</sup> "While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease."

"while the earth remains" (Word) – "intimates Earth's mortality....though not eternal, the **regular alternation of the times and seasons is assured.**

(Word) "Perhaps it is simply best to take these pairs as referring to the diurnal and seasonal rhythms of nature on which all life depends"

(NSB) "The words of this verse are in a poem of powerful effect. These words might easily have become a song of faith, the response of the people of God to the promise He made. Later in Israel's history, the prophets recalled God's great promise to Noah"  
(Isa. 54: 9, 10)

## Chapter 9

Chapter 1: 28

### Genesis 9:1

<sup>1</sup>So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth.<sup>f</sup>

3<sup>rd</sup> time mankind has been blessed by God (1: 28; 5: 2)

And the 3<sup>rd</sup> time man has been told to be fruitful and multiply (1: 28; 8: 17)

### Genesis 9:2

<sup>2</sup>And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand.

Verse 2 repeats chapter 1: 28 but is slightly different in wording  
(Man's sovereignty)

A quote from chapter 1:29...except for the first part (of v. 3)

### **Genesis 9:3**

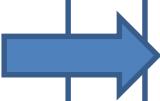
<sup>3</sup>Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

1) Some say that man was suppose to be a vegetarian before the flood...

Abel sacrificed an animal—the book of Leviticus shows that parts of the sacrifices were to be eaten

God apparently is telling Noah that it is ok to eat animals again (had they eaten meat some species could have been depleted)

2) Some argue that this allows man to eat anything



The difference between “clean and unclean” has already been established and mentioned three times: (7:2,8; 8: 20)

## Genesis 9:4

<sup>4</sup>But you shall not eat flesh with its life, *that is*, its blood.

(NSB) “Blood is not be eaten with meat”

“This restriction gets more attention in Leviticus (17:11, 12). Blood represents the animal’s life”

(Word) “To preserve man’s respect for life, he is forbidden to eat flesh ‘with its life, its blood’”

“Blood is identified with life...a beating heart and a strong pulse are the clearest evidence of life.”

“Respect for life, and beyond that, respect for the giver of life, means abstaining with blood.”

“Indeed, in the sacrificial law animal blood is given by God for the atonement of human sin.” (Lev. 17: 11)

(Word) “Numerous passages insist that blood should be drained out of the animals before they can be eaten” (Lev. 3: 17; 7: 26-27; Deut. 12: 16-24)

## **Genesis 9:5**

<sup>5</sup>Surely for your lifeblood I will demand *a reckoning*; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.

(NSB) "More sacred than the life of an animal is the life of a person. Animals may be slain for food, but no wanton slaying of humans is allowed"

(Word) "Divine retribution is threatened on wild animals who kill men. (Exodus 21: 28-29) illustrates this principle by prescribing that an ox which gores a man should be executed"

## **Genesis 9:6-7**

<sup>6</sup> "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

<sup>7</sup> And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it."

(NSB) "These verses are poetry for impact and memorability.

'image of God' is still in man (or is man); sin did not destroy it. God values humans more highly than animal life because only human kind possesses God's image"

## **Genesis 9:8-11**

<sup>8</sup>Then God spoke to Noah and to his sons with him, saying:

<sup>9</sup>"And as for Me, behold, I establish **My covenant** with you and with **your descendants after you**,

<sup>10</sup>and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth.

<sup>11</sup>Thus I establish **My covenant** with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."

God established a special covenant with Noah and his descendants (all mankind).

He would never again send flood waters to destroy the earth

(NSB) "This is the second occurrence of this enormously important concept, the covenant.

**(Genesis 6:18)**

<sup>18</sup>But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you

## Genesis 9:12-17

<sup>12</sup>And God said: “This *is* the **sign** of the covenant which I make between Me and you, and every living creature that *is* with you, for perpetual generations:

<sup>13</sup>I **set My rainbow** in the cloud, and it shall be for the sign of the covenant between Me and the earth.

<sup>14</sup>It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud;

<sup>15</sup>and I will remember My covenant which *is* between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh.

<sup>16</sup>The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that *is* on the earth.”

<sup>17</sup>And God said to Noah, “This *is* the **sign of the covenant** which I have established between Me and all flesh that *is* on the earth.”

(Word) “Signs are all appointed by God....signs remind men of God’s presence and God-given obligations,

but here most unusually, the rainbow is a sign that is seen by man but **serves to remind God of his promises”**