

GENESIS 9

Written and Compiled by Gary Kukis

Genesis 9:1–29

God's Post-Deluvian Covenant/Noah's Nakedness

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Document Navigation

[Document Beginning](#)

[Verse Navigation](#)

[Outline of Chapter](#)

[Charts, Doctrines and Graphics](#)

[Definition of Terms](#)

[Introduction to Chapter](#)

[Chapter Summary](#)

[Addendum](#)

[The Translation of Genesis 9](#)

Verse Navigation

[Genesis 9:1](#)

[Genesis 9:2](#)

[Genesis 9:3](#)

[Genesis 9:4](#)

[Genesis 9:5](#)

[Genesis 9:6](#)

[Genesis 9:7](#)

[Genesis 9:8](#)

[Genesis 9:9](#)

[Genesis 9:10](#)

[Genesis 9:11](#)

[Genesis 9:12](#)

[Genesis 9:13](#)

[Genesis 9:14](#)

[Genesis 9:15](#)

[Genesis 9:16](#)

[Genesis 9:17](#)

[Genesis 9:18](#)

[Genesis 9:19](#)

[Genesis 9:20](#)

[Genesis 9:21](#)

[Genesis 9:22](#)

[Genesis 9:23](#)

[Genesis 9:24](#)

[Genesis 9:25](#)

[Genesis 9:26](#)

[Genesis 9:27](#)

[Genesis 9:28](#)

[Genesis 9:29](#)

This is a collection of the weekly lessons of Genesis ([HTML](#)) ([PDF](#)) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis ([HTML](#)) ([PDF](#)) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well. Links to the [word-by-word](#), [verse-by-verse studies](#) of **Genesis** ([HTML](#)) ([PDF](#)).

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them.¹ However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

Preface: Genesis 9 features God's covenant to Noah and the entire human race. The second half of this chapter is given over to an unfortunate incident which led to Canaan being cursed.

This should be the most extensive examination of Genesis 9 available, where you will be able to examine in depth every word of the original text.

Outline of Chapter 9:

Introduction

v.	1–7	God's Covenant: Requirements of the New Civilization
v.	8–17	God's Covenant: A Promise Never to Flood the Entire Earth Again
v.	18–19	The Progenitors of Humanity
v.	20–27	Noah's Drunkenness Followed by Noah Alternately Cursing and Blessing his Sons
v.	28–29	Noah's Age

Addendum

Charts, Graphics and Short Doctrines:

v.	3	God Blesses Adam and the Woman/God Blesses Noah and his Sons
v.	6	Man, the Shadow Image of God
v.	6	The [Short] Doctrine of Murder
v.	8	A Review of Dispensations
v.	8	Covenant Theology
v.	8	Problems with Covenant Theology
v.	8	Dispensationalism versus Covenant Theology
v.	8	Additional Readings on Dispensations and Covenant Theology
v.	9	Points on Covenants
v.	12	The Doctrine of a Sign or Token
v.	13	When the bow is in the clouds, He will see it and remember, created by Diane Scott (a graphic)
v.	15	God's Omniscience
v.	17	Summary Points on the Noahic Covenant
v.	17	Additional References to Antediluvian Meteorological Conditions
v.	18	R. B. Thieme, Jr. Breaks Down the Races
v.	23	The Three Reactions
Summary		Chapter Summary
Summary		An Abbreviated Exegesis of Genesis 9
Summary		Three Sections of Genesis 9
Addendum		Josephus' History of this Time Period
Addendum		Edersheim Summarizes Genesis 9
Addendum		A Complete Translation of Genesis 9

¹ This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

- Addendum [Doctrinal Teachers Who Have Taught Genesis 9](#)
- Addendum [Word Cloud from the Kukis Paraphrase of Genesis 9](#)
- Addendum [Word Cloud from Exegesis of Genesis 9](#)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Definition of Terms	Introduction and Text
Chapter Summary	Addendum	A Complete Translation
www.kukis.org	Exegetical Studies in Genesis	

Doctrines Covered	Doctrines Alluded To		
Covenant Theology		Dispensations	

Chapters of the Bible Alluded To			
Genesis 1	Genesis 4	Psalm 29	Psalm 104

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Covenant Theology	The general idea is that man has a relationship to God based upon covenants, or contracts, which is not disputed by theologians. Covenant theology takes this one step further and says that the entirety of the Bible can be interpreted within the framework of covenants, which position is disputed.
Dispensations	A dispensation is a period of time in which God has a specific plan for spirituality, evangelization, judgment, and the writing, preservation and dissemination of His Word. The Greek noun which is occasionally translated <i>dispensation</i> does not mean this exactly; although it has come to mean <i>a specific period of time as defined by God</i> . The Greek noun is <i>oikonomia</i> (οικονομία) [pronounced <i>oy-koh-nohm-EE-uh</i>]; which specifically means <i>the administration or management of a household</i> . The idea is, those administering God’s household here on earth change from time to time. Strong’s #3622.

Definition of Terms

Rebound (Restoration to fellowship with God)

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the **Doctrine of Rebound** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556

<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/termsanddefs.htm>

<http://www.realtime.net/~wdoud/topics.html>

<http://www.theopedia.com/>

An Introduction to Genesis 9

Introduction: Chapter 9 is the new civilization and the slightly changed earth. We will see the life expectancy to drop abruptly and we will see the existence of bacteria, which did not seem to exist or was not a factor in the antediluvian system. We will also see behavior which is certainly unbecoming a Christian in this chapter. It is all recorded for our benefit. There is not a man in Scripture who does not have feet of clay. This further indicates the unusual material which is found in the Scripture; most people spend a great deal of time justifying themselves—however, those who wrote Scripture record even their most embarrassing moments or the most serious mistakes that they made; and these are recorded unabashedly, without apology and without justification.

In the previous chapters, the earth has suffered a worldwide flood, and Noah and his family have been in an ark for over a year with representative members of the various animal families. The rain has stopped, the waters have subsided, dry land has begun to appear, and God has ordered Noah and company to exit the ark.

In Genesis 9, God appears to speak to Noah and his sons on 1 or 2 occasions. He first speaks to Noah and his sons after they exit the ark, and lays down a few rules (vv. 1–7). Then God speaks to Noah and his sons, and makes a covenant with them (vv. 8–17). Whether this second conversation² is a continuation of the first, or occurs an hour later, a day later or a month later, we do not know. Most approach these conversations as if God just started talking in v. 1 and He stops in v. 17.

Even though it is a fairly minor thing, whether there are 2 separate conversations or whether God said this to Noah and company upon exiting the ark, this has bothered me for over a month now, and so far, I have not come up with any satisfactory explanation or understanding of this on my own or through the reading and studying that I do.

In any case, here is my take on these conversations (and I have changed my mind on this several times). At the end of the flood, when the waters subsided, and it was possible to live outside of the ark, God first tells Noah to exit the ark (Genesis 8:15–17). Noah and company exit the ark and offer up some animal sacrifices (recall that they took 7 of each of the clean animals with them into the ark—Genesis 7:2). After these animal sacrifices, which portray the death of Christ on the cross, God lays down the basic ground rules of this new dispensation and this new civilization, explaining to them their responsibilities (Genesis 9:1–7). What God tells Noah and his sons is, what has changed since the flood. Prior to the flood, it does not appear as if there was any formal governance or any formal law (what we know about these 1600+ years is covered in only 6 chapters). Then, after laying down

² I say *conversation*; but this is a one-way conversation; God does all of the talking.

the changes, which includes at least one prohibition, God makes a covenant with Noah and his sons, which appears to be a continuation of this. “These are your responsibilities (vv. 1–7) and this is My promise (vv. 8–17),” seems to be the gist of what is being said here.

In the first 7 verses, there are 7 verbs in the imperative mood and 5 in the imperfect tense, which essentially function as imperatives (the Ten Commandments are given in imperfect tenses rather than in the imperative mood). So God, after Noah and company have exited the ark, will lay down a few requirements and mandates which they are to follow.

This resource puts together some reasonable footnotes.

The Christian Community Bible Summary of Genesis 9

God’s blessing on Noah and his children (that is on all humankind) serves as a commentary on the previous promise. Let us note the following points:

Man is confirmed in his role as steward of creation (v. 2).

He may eat the flesh of animals (v. 3), but not their blood (compare with 1:29) because for the Hebrews blood was thought to contain the soul, that is the life of a living being. Thus, to eat the flesh of animals without first draining the blood was considered as profaning the very sacredness of life (see Lev 17:10-14).

The covenant of God with humankind (v. 8) and with everything that came from the Ark, means that God is interested in everything that people create: their culture, inventions, as well as their legitimate ambitions. God is not only the God of believers, he is the God of everyone. God does not want merely to save souls: through human creativity God enables people to grow in awareness and responsibility and he prepares them for divine union through the Holy Spirit.

God has not made himself known to all human groups as he has done for Israel and later for Christians. But to every human in every country, he gives signs of his providence and his goodness through daily events: this is what he expresses when he invites Noah’s descendants to see in the rainbow a reminder of his covenant with them (v. 12).

The third paragraph makes it sound like the Bible is based upon superstition. So, we know this cannot be the reason as stated.

This comes from a footnote on Genesis 9:1 for the Christian Community Bible.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

God's Covenant: Requirements of the New Civilization

Slavishly literal:

And so blesses Elohim Noah and his sons; and so He says to them, “Be fruitful and multiply and fill up the earth.

Genesis
9:1

Moderately literal:

Then Elohim blessed Noah and his sons, saying to them, “Be fruitful and multiply [your numbers] and replenish the earth.

Paraphrase:

Then God blessed Noah and his sons with the command, “Be fruitful and multiply your population and replenish the earth.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation³; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

Targum of Onkelos	And the Lord blessed Noah, and his sons, and said to them, Spread forth and multiply, and replenish the earth.
Latin Vulgate	And God blessed Noe and his sons. And he said to them: Increase, and multiply, and fill the earth.
Masoretic Text (Hebrew)	And so blesses Elohim Noah and his sons; and so He says to them, "Be fruitful and multiply and fill up the earth.
Peshitta (Syriac)	AND God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and replenish the earth.
Septuagint (Greek)	And God blessed Noah and his sons, and said to them, Be fruitful and multiply, and fill the earth and have dominion over it.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God's covenant with all life God blessed Noah and his sons and said to them, "Be fertile, multiply, and fill the earth.
Contemporary English V.	God said to Noah and his sons: I am giving you my blessing. Have a lot of children and grandchildren, so people will live everywhere on this earth.
Easy English	And God *blessed Noah and his sons. And God said this to them. `Have very many children and *descendants. And live everywhere on the earth.
Easy-to-Read Version	God blessed Noah and his sons. God said to him, "Have many children. Fill the earth with your people.
Good News Bible (TEV)	God blessed Noah and his sons and said, "Have many children, so that your descendants will live all over the earth.
<i>The Message</i>	God blessed Noah and his sons: He said, "Prosper! Reproduce! Fill the Earth!
New Century Version	The New Beginning Then God blessed Noah and his sons and said to them, "Have many children; grow in number and fill the earth.
New Life Bible	God's Agreement With Noah God made good come to Noah and his sons, and said to them, "Have many children, and cover the earth.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, God blest Noah and his sons and told them, 'Reproduce and multiply. fill the earth and rule over it.
Christian Community Bible	The new world order

	God blessed Noah and his sons and he said to them, "Be fruitful, multiply and fill the earth.
God's Word™	God blessed Noah and his sons and said to them, "Be fertile, increase in number, and fill the earth.
New American Bible	<i>Covenant with Noah.</i> God blessed Noah and his sons and said to them: Be fertile and multiply and fill the earth. God reaffirms without change the original blessing and mandate of 1:28. In the Mesopotamian epic Atrahasis, on which the Genesis story is partly modeled, the gods changed their original plan by restricting human population through such means as childhood diseases, birth demons, and mandating celibacy among certain groups of women. Gn 1:22, 28; 8:17.
NIRV	Then God gave his blessing to Noah and his sons. He said to them, "Have children and increase your numbers. Fill the earth.
New Simplified Bible	God blessed Noah and his sons. He said: »Be fruitful and increase in number and fill the earth.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And God gave his blessing to Noah and his sons, and said, Be fertile, and have increase, and make the earth full.
Ferar-Fenton Bible	God's Blessing and Command to Mankind upon Noah Leaving the Ark. A Renewal of the Primeval Blessings. God also blessed Noah and his sons, and said, "Be prolific and increase and fill the earth.
NET Bible®	<i>God's Covenant with Humankind through Noah</i> Then God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
<i>The Scriptures</i> 1998	And Elohim blessed Noah and his sons, and said to them, "Bear fruit and increase, and fill the earth.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God pronounced a blessing upon Noah and his sons and said to them, Be fruitful and multiply and fill the earth.
Concordant Literal Version	And blessing is the Elohim Noah and his sons. And saying is He to them, "Be fruitful and increase and fill the earth and subdue it.
Context Group Version	And God esteemed Noah and his sons, and said to them, Be fruitful, and multiply, and fill the land { or earth }.
The Geneva Bible	And God blessed [God increased them with fruit, and declared to them his counsel as concerning the replenishing of the earth.] Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
Syndein/Thieme	{Divine Commands to Re-populate the Whole Earth} And 'Elohiym/Godhead blessed {barak - means He provided all they needed} Noah and his sons, and said {'amar} unto them, "Be fruitful, and multiply, and replenish the whole earth {'erets}."
World English Bible	God blessed Noah and his sons, and said to them, "Be fruitful, and multiply, and replenish the earth.
Young's Updated ⁴ LT	And God blesses Noah, and his sons, and says to them, "Be fruitful, and multiply, and fill the earth.

The gist of this verse: God encourages Noah and his sons to have lots of children.

Genesis 9:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

⁴ Wherever you see the word *updated* (particularly in the lower case) in reference to a translation, it simply means that I ran a WP macro which changes *thou* to *you*; *hath* to *has*; etc. No real change to the text were made except to update the anachronistic words and forms of word.

Translation: Then Elohim blessed Noah...

When this word is applied with God as the subject and man as the recipient, the idea is, God is causing man to prosper in some way; or God wants man to be happy; or God is saluting these men with a blessing.

We do not know if this is all that God said, but it does seem to be fairly thorough, as what God says will be found in the better part of the next 15 or 16 verses (it is not clear whether these blessings were given at different times because, several times to follow, it will be noted against that God is speaking to Noah and his sons. This suggests to me not that the human author thinks his readers are A.D.D. ("Now, let me remind you just one more time, that this was God speaking to Noah and his sons."), but it suggests, rather, that God spoke to Noah and his sons on several occasions after they got out of the ark and began to live on the earth. Noah is going to live for another 350 years after this flood, so it makes little sense for all of this to take place, and then for God to disappear again from Noah's life.

Because this is a covenant that God makes with Noah, then we understand that this is a blessing from God to Noah and his family.

Genesis 9:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...and his sons,...

God does not speak only to Noah, but He speaks to Noah and his sons. Now, we do not know exactly how this was done or in what form that God came. I tend to opt for God appearing as a man and to just show up and begin talking to Noah and his family at pivotal times.

Genesis 9:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...saying to them,...

This passage emphasizes over and over again that this arrangement is between God and Noah's family. This verse tells us that God is addressing Noah and his family; then it uses the 3rd person masculine singular suffix

here; and then all of the commands will be 2nd person masculine plural suffix. In other words, even if you just skim this passage, you know that it is directed toward Noah and his sons.

Genesis 9:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pârâh (הִרְפָּ) [pronounced paw-RAW]	<i>to bear fruit, to be fruitful; to bear young, to have lots of children</i>	3 rd person masculine plural, Qal imperative	Strong's #6509 (& #6500) BDB #826
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râbâh (הִבְרָ) [pronounced raw ^b -VAWH]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	2 nd person masculine plural, Qal imperative	Strong's #7235 BDB #915

Translation:...“Be fruitful and multiply [your numbers]...”

There will be 3 verbs here, all of which are different but related. Furthermore, these words are associated with blessing. Furthermore, these verbs indicate that God is principally speaking to Noah's sons, since Noah is, at this point in time, 601 years old, and probably unable to sire children at his age.

God tells Noah and his 3 sons to be fruitful and multiply, which means to have a lot of children. Noah is apparently out of that business now, but his 3 sons will propagate the human race.

The verb *to be fruitful* is the Qal imperative of pârâh (הִרְפָּ) [pronounced paw-RAW], which means *to bear fruit, to be fruitful; to bear young, to have lots of children*. Strong's #6509 BDB #826. This word is used more often for humans and for animals than it is for plants. God is ordering Noah's sons to have a lot of children.

The second Qal imperative is râbâh (הִבְרָ) [pronounced raw^b-VAWH], which means *to become much, to become many, to multiply, to increase in population and in whatever else*. Strong's #7235 BDB #915. So God is telling them to have a lot of children and to continue to increase the number of people on the earth.

The second verb mandates that they increase in population, which means that it will be up to the sons of Noah's sons to carry on the tradition to marry and to have plenty of children themselves.

Genesis 9:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mâlê' (אֵלֵם) [pronounced maw-LAY]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	2 nd person masculine plural, Qal imperative	Strong's #4390 BDB #569

Although I do not find this meaning among the BDB and Gesenius definitions, I like *to replenish* a lot in this context.

Genesis 9:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and replenish the earth.

Now, the verb here *replenish*, was not taken from Gesenius or from BDB, but it seems to be apropos. The population of the earth, which must have been significant, is wiped out. So God is telling these young men (they are 100, which is probably the equivalent of 30 today) to have lots of children, for those children to have children, and to fill up the earth with tons of children.

The third verb is the Qal imperative of *mâlê'* (מָלֵא) [pronounced *maw-LAY*], which means *to fill, to make full, to be full*. Strong's #4390 BDB #569. The earth is to be made full of people.

The command to bear a lot of children simply indicates that Noah's 3 sons should impregnate their wives again and again and again.

It is of the utmost importance when studying God's Word and the various commands within it to note who is giving a command and who is receiving the command. It is important to examine whether this command is designed to be carried out by a specific person, generation, epoch or whether it holds for all time. God gave this specific command to Adam and Eve, to Noah and his sons and to the animals. This command is not repeated nor is it repealed in the New Testament. At that point in time there were but eight people alive on the earth and God had intended for them to repopulate the earth. This in no way invalidates birth control nor does it mean that population control is the order of the day. Today, those are non issues to be determined by individuals. Some families should be large and other married people should not have any children whatsoever. When it comes to that sort of thing, it is up to the individuals involved to act according to how God guides them. Further; if you do not know God's Word then just how exactly do you expect to be guided? It is possible that there is no real divine guidance apart from God's Word in our souls. Any other guidance is the result of repeated discipline.

Gen 9:1 And God blessed Noah and his sons. And He said to them, "Be fruitful and multiply, and fill the earth.

Genesis 9:1 Then Elohim blessed Noah and his sons, saying to them, "Be fruitful and multiply [your numbers] and replenish the earth. (Kukis mostly literal translation)

Genesis 9:1 Then God blessed Noah and his sons with the command, "Be fruitful and multiply your population and replenish the earth. (Kukis paraphrase)

This parallels another verse which we have studied: **And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."** (Genesis 1:28). The difference in these commandments is, Adam and the woman were without sin natures when God told them to be fruitful and multiply. God told Noah's son to be fruitful and multiply, and they possessed one each, a sin nature.

This is a fascinating command, as God does not abrogate this command nor does He restate it in the New Testament. For most of my lifetime, I have heard dire warnings of human overpopulation—that there would not

be enough food to go around, that there would not be enough energy to power everything, but, throughout my lifetime, I have also observed population growth without out-of-control hunger (there are areas of the world where starvation occurs, but there is no indication that the percentages of starving people have increased when populations increase).

There are about 6 billion people in this world today, and if they all decided to move to Texas, that would put them on 268,600 sq. miles of land, that would make our population density here around 22,000 people/sq. mile, leaving the rest of the world unpopulated. In the year 2000, the population density of New York City was 26,000 people/sq. mile, and there are about 20 other cities in the world today with a population density greater than New York City. Therefore, it ought to be obvious that we can add a few more people to the earth and still be okay.

There is something which is not revealed here: how did God reveal Himself to Noah? In what form was God? It is reasonable to assume that He took upon the form of a man or an angel. Whatever form God takes, this is called a *theophany* when God appears to man in some form (like the burning bush to Moses; as angels to Abraham). Many theologians believe that this is a *Christophany*; that is, an appearance of Jesus Christ in some form before the incarnation.

I personally believe that all theophanies are Christophanies; that is, every appearance of God to man is actually the revealed member of the Trinity, Jesus Christ, in a pre-incarnate form. In most cases, I would guess that Jesus takes the form of a man, and, for this reason, the writer of Scripture does not go on and on and on about how Jesus looks (even in the New Testament, the only physical description of Jesus is when He is in His glorified state).

And your dread and your fear is upon all life of the earth and upon every bird of the [two] heavens and upon all that creeps [upon] the ground and all fishes of the sea—into your hand they are given.

Genesis
9:2

Furthermore, your dread and your fear will be upon all life on the earth and upon every bird of the heavens and upon all that creeps along the ground and all the fishes of the sea—they have [all] been placed under your control [lit., given into your hand].

Furthermore, the dread and fear of you will be put upon all beasts of the earth and upon every bird of the heavens and upon all animals which creep along the ground, as well as upon all the fish of the seas. All of these creatures have been placed under your control.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the fear of you and the dread of you shall be upon every beast of the earth, and on every fowl of the heavens; of all that the earth swarmeth forth, and all the fishes of the sea, into your hand are they delivered.
Latin Vulgate	And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.
Masoretic Text (Hebrew)	And your dread and your fear is upon all life of the earth and upon every bird of the [two] heavens and upon all that creeps [upon] the ground and all fishes of the sea—into your hand they are given.
Peshitta (Syriac)	And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moves upon the earth, and all the fish of the sea; into your hand they are delivered.

Septuagint (Greek) And the dread and the fear of you shall be upon all the wild beasts of the earth, on all the birds of the sky, and on all things moving upon the earth, and upon all the fish of the sea, I have placed them under your power.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	All of the animals on the earth will fear you and dread you--all the birds in the skies, everything crawling on the ground, and all of the sea's fish. They are in your power.
Contemporary English V.	All animals, birds, reptiles, and fish will be afraid of you. I have placed them under your control,,,.
Easy English	Every *creature that lives will be afraid of you. That includes every animal on the earth. It includes every bird that flies in the air. It includes all *creatures that crawl on the ground. And it includes the fish in the sea. I have given everything to you.
Easy-to-Read Version	Every animal on earth, every bird in the air, every animal that crawls on the ground, and every fish in the sea will be afraid of you. All of them will be under your control.
Good News Bible (TEV)	All the animals, birds, and fish will live in fear of you. They are all placed under your power.
<i>The Message</i>	Every living creature--birds, animals, fish--will fall under your spell and be afraid of you. You're responsible for them.
New Century Version	Every animal on earth, every bird in the sky, every animal that crawls on the ground, and every fish in the sea will respect and fear you. I have given them to you.
New Living Translation	All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power.

Partially literal and partially paraphrased translations:

American English Bible	All the wild animals of the earth, the winged creatures in the sky, and everything that moves on the earth - including the creatures in the sea - will dread and fear you. And I have put you in charge over all of them.
Beck's American Translation	"All the animals on earth and all the birds in the air, that is, everything that moves on the ground, as well as all the fish in the sea, will fear you and be terrified by you. You are given control over them.
<i>God's Word</i> TM	All the wild animals and all the birds will fear you and be terrified of you. Every creature that crawls on the ground and all the fish in the sea have been put under your control.
New American Bible	Fear and dread of you shall come upon all the animals of the earth and all the birds of the air, upon all the creatures that move about on the ground and all the fishes of the sea; into your power they are delivered. [9:2-3] Pre-flood creatures, including human beings, are depicted as vegetarians (1:29-30). In view of the human propensity to violence, God changes the original prohibition against eating meat.
NIRV	"All of the land animals will be afraid of you. All of the birds of the air will fear you. Every creature that moves along the ground will fear you. Every fish in the oceans will also be afraid of you. Every living thing is put under your control.
New Jerusalem Bible	Be the terror and the dread of all the animals on land and all the birds of heaven, of everything that moves on land and all the fish of the sea; they are placed in your hands.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The fear of you and the dismay of you is over all the life of the land, over all the birds of the heavens, over all creeping on the earth, and over all the fish of the sea. To your hand they <i>are</i> given.
Bible in Basic English	And the fear of you will be strong in every beast of the earth and every bird of the air; everything which goes on the land, and all the fishes of the sea, are given into your hands.
Complete Jewish Bible	The fear and dread of you will be upon every wild animal, every bird in the air, every creature populating the ground, and all the fish in the sea; they have been handed over to you.
HCSB	The fear and terror of you will be in every living creature on the earth, every bird of the sky, every creature that crawls on the ground, and all the fish of the sea. They are placed under your authority.
NET Bible®	Every living creature of the earth and every bird of the sky will be terrified of you [Heb "and fear of you and dread of you will be upon every living creature of the earth and upon every bird of the sky." The suffixes on the nouns "fear" and "dread" are objective genitives. The animals will fear humans from this time forward.]. Everything that creeps on the ground and all the fish of the sea are under your authority [Heb "into your hand are given." The "hand" signifies power. To say the animals have been given into the hands of humans means humans have been given authority over them.].
NIV – UK	The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature that moves along the ground, and on all the fish in the sea; they are given into your hands.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version And the fear of you and dismay due to you shall come on every living animal of the earth, even on every flyer of the heavens, and in all which is moving on the ground, and in all the fishes of the sea. Into your hand are they given.

Context Group Version And the fear of you { pl } and the dread of you { pl } shall be on every beast of the land { or earth }, and on every bird of the skies { or heavens }; With all by which the ground teems, and all the fish of the sea, into your { pl } hand they are delivered.

The updated Geneva Bible And the fear [By the virtue of this commandment, beasts do not rage as much against man as they would, yea and many serve his purposes by it.] of you and the

	dread of you will be upon every beast of the earth, and upon every fowl of the air, upon all that moves [upon] the earth, and upon all the fishes of the sea; into your hand are they delivered.
LTHB	And your fear and your dread shall be on all the animals of the earth, and on every bird of the heavens, on all that moves on the earth, and on all the fish of the sea. They are given into your hands.
Syndein/Thieme	And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moves upon the whole earth {‘erets}, and upon all the fishes of the sea. Into your hand are they given {nathan - a grace of God word}. {Note: Before the fall, animals voluntarily subjected themselves to Adam's authority. After the flood, Adam will need to use weapons to control animals.}
A Voice in the Wilderness	And the fear of you and the dread of you shall be upon every living thing of the earth, upon every flying creature of the heavens, upon everything that moves on the earth, and upon all the fish of the sea. They have been entrusted into your hand.
World English Bible	The fear of you and the dread of you will be on every animal of the earth, and on every bird of the sky. Everything that the ground teems with, and all the fish of the sea are delivered into your hand.
Young's Updated LT	And your fear and your dread is on every beast of the earth, and on every fowl of the heavens, on all that creeps on the ground, and on all fishes of the sea—into your hand they have been given.

The gist of this verse: God promises that animal life will fear and dread man, and that man is given control over the animal kingdom.

Genesis 9:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
môwrâ' (אָרוֹמ) [pronounced <i>moh-RAW</i>]	<i>fear, terror, dread</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #4172 BDB #432
This is the first occurrence of this word, and it is the lesser used word for <i>fear</i> in the Old Testament.			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chath (תָּחַ) [pronounced <i>khahth</i>]	<i>fear, alarm; that which is broken or shattered</i>	masculine singular noun (also an adjective); with the 2 nd person masculine plural suffix	Strong's #2844 BDB #369
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘al (עַל) [pronounced <i>‘ah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh]</i>	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Genesis 9:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular construct	Strong's #2416 BDB #312
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Furthermore, your dread and your fear will be upon all life on the earth...

God continues His blessing, which is given to Noah and his three sons. These sons were named in every chapter dealing with the flood except for Genesis 8; and they will not be named until v. 18 of this chapter.

God tells the sons and Noah that there will be a dread of them from all life on this earth. Although I do not have a clear distinction between the two terms for *fear* found here, neither one is the common word for *fear* used when speaking of man's fear of the Lord. That is fear/respect; and animals do not, insofar as I know, have that ability to respect. A dog and love and be obedient; and animals can be taught to be obedient, but I do not see that as a matter of respect.

Genesis 9:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'ôwph (עוֹף) [pronounced gohf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form	Strong's #5775 BDB #733
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article; pausal form	Strong's #8064 BDB #1029

Translation: ...and upon every bird of the heavens...

It is common for birds to fear mankind as well (with the exception of a very few, who can certainly respond to fear of mankind).

Genesis 9:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh/</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
râmas (רָמַשׁ) [pronounced <i>raw-MAHS</i>]	<i>to creep, move lightly, move about, to glide; to bustle [about]; to be animated, to be active; it carries the implication of surreptitiously moving about.</i>	3 rd person feminine singular, Qal imperfect	Strong's #7430 BDB #942
ʾădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...and upon all that creeps along the ground...

This appears to be a reference to the smaller animals who scamper along the ground.

Genesis 9:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>koh/</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
dâg (דָּג) [pronounced <i>dawg</i>]	<i>fishes</i>	masculine plural construct	Strong's #1709 BDB #185
Interestingly enough, this is the first occurrence of this word in the Bible.			
yâm (יָם) [pronounced <i>yawm</i>]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun with the definite article	Strong's #3220 BDB #410

Translation: ...and all the fishes of the sea...

Unless a fish learns to be accepting of man, most fear man. Even when it comes to sharks and men, it is a rare shark who will actually attack a man, the movie *Jaws* notwithstanding.

So far, this is what we have in v. 2: **Furthermore, your dread and your fear will be upon all life on the earth and upon every bird of the heavens and upon all that creeps along the ground and all the fishes of the sea—...** This represents certainly a change from the garden, where there was no animosity or fear between man and the animal kingdom. After the garden, we are not told about the relationship between man and animal other than it is implied by this chapter and by the early chapters of Genesis, that man originally was a vegetarian and this changed after the flood. We are not told when animals began to eat other animals for food, but my educated guess would be at this point in time. We have developed over time the ability to kill any animal that lives and we do this for sport as well as for food. These are animals which are clearly faster, more agile and stronger than we are. The deciding difference is our intelligence. This represents a change from the ark certainly where Noah preserved the animals on the ark and they came to him by twos (although that was a miracle). V. 2 is best understood in conjunction with v. 3:

This is a new thing, for the animals to be afraid of man. We do not really have many details of man and animal relationships before the flood. This would suggest that there was not a natural timidity in the animals with respect to man in the antediluvian state.

However, Noah and his family brought these animals aboard the ark and they were under Noah's watch for these past several months. Just as a certain breeds of dogs inherit specific personalities (the personality of a black lab is much different than that of a wire haired terrier), the animals which Noah brought upon board would have a fear of man, to some degree. That is, for the most part, these animals would not view man as food and many would come to view man as their natural enemy, or, at least something to be afraid of. Domesticated animals would view man as their superior, which is a different form of fear.

There are many dogs capable of killing men—German shepherds and pit bulls come to mind. What restrains them is often a fear of man. I have a cousin who loves big dogs, and she is able to control animals who are capable of killing a man twice her size. These dogs learn respect and fear for her, which becomes the basis of their love for her (and why she has some control over them).

My point in all of this is, wild and domesticated animals both have a fear of man. It is when this fear/respect is diminished that our lives are in danger.

Genesis 9:2e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced y awd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 2 nd person masculine plural suffix	Strong's #3027 BDB #388
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to be give, to be delivered, to be given forth [as law]; to be made</i>	3 rd person plural, Niphal perfect; pausal form	Strong's #5414 BDB #678

Translation:...—they have [all] been placed under your control [lit., given into your hand].

For these animals to be placed into the hand of man indicates that mankind can determine how to use these animals for his own benefit. So, if we want a dog for company, a horse to ride and a cow to milk, this is given God's stamp of approval in this passage.

Giving all of these animals into the hand of Noah and his sons (*your* is the 2nd person masculine plural suffix), simply means that they are given to Noah and his sons. Animals can be eaten, they can be tamed, they can be used as beasts of burden, they can be preserved—man has authority over these animals.

Genesis 9:2 Furthermore, your dread and your fear will be upon all life on the earth and upon every bird of the heavens and upon all that creeps along the ground and all the fishes of the sea—they have [all] been placed under your control [lit., *given into your hand*]. (Kukis mostly literal translation)

Genesis 9:2 Furthermore, the dread and fear of you will be put upon all beasts of the earth and upon every bird of the heavens and upon all animals which creep along the ground, as well as upon all the fish of the seas. All of these creatures have been placed under your control. (Kukis paraphrase)

All active life forms which that [are] alive, to you [all], are for food, as green herbage I had given to you [all] everything.

Genesis
9:3

All animals that [are] living are for you [all] for food, as the green herbage [that] I had given to you [all] everything.

All animals are now given to you as food, just as the green herbage I had given to you before.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Every moving thing which liveth to you shall be for food: as the green herb have I given to you the whole.
Latin Vulgate	And every thing that moves, and lives shall be meat for you: even as the green herbs have I delivered them all to you.
Masoretic Text (Hebrew)	All active life forms which that [are] alive, to you [all], are for food, as green herbage I had given to you [all] everything.
Peshitta (Syriac)	Every moving thing that is alive shall be food for you; even as the green herb have I given you all things.
Septuagint (Greek)	And every reptile which is living shall be to you for food, I have given all things to you as the green herbs.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Everything that lives and moves will be your food. Just as I gave you the green grasses, I now give you everything.
Contemporary English V.	...and I have given them to you for food. From now on, you may eat them, as well as the green plants that you have always eaten.
Easy English	Every thing that lives shall be food for you. That is, every thing that also moves. I gave the green plants to you for food. Now I give everything to you.'
Easy-to-Read Version	{In the past,} I gave you the green plants to eat. Now, every animal will also be food for you. I give you everything on earth—it is yours.
Good News Bible (TEV) <i>The Message</i>	Now you can eat them, as well as green plants; I give them all to you for food. All living creatures are yours for food; just as I gave you the plants, now I give you everything else.
New Berkeley Version	Every living, moving thing shall be yours for food; I have given it all to you like the vegetables.
New Century Version	"Everything that moves, everything that is alive, is yours for food. Earlier I gave you the green plants, but now I give you everything for food.
New Living Translation	I have given them to you for food, just as I have given you grain and vegetables.

Partially literal and partially paraphrased translations:

American English Bible	'All living and slithering animals can serve as meat for you. I have given them all to you as though they were green vegetation.
Christian Community Bible	<i>Everything that moves and lives shall be food for you; as I gave you the green plants, I have now given you everything.</i>
God's Word™	Everything that lives and moves will be your food. I gave you green plants as food; I now give you everything else.
New American Bible	Any living creature that moves about shall be yours to eat; I give them all to you as I did the green plants. Gn 1:29-30; Dt 12:15.
NIRV	"Everything that lives and moves will be food for you. I have already given you the green plants for food. Now I am giving you everything.
New Jerusalem Bible	Every living thing that moves will be yours to eat, no less than the foliage of the plants. I give you everything.
New Simplified Bible	»Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything.
Today's NIV	Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Any reptile that lives is food for you. I give you all the cereals and vegetation. Every living and moving thing will be food for you; I give them all to you as before I gave you all green things.
Ferar-Fenton Bible	Every living animal that moves shall be food for you. I have given the whole to you like the green herbage.
HCSB	Every living creature will be food for you; as I gave the green plants, I have given you everything.
New Advent Bible	And everything that moves and lives shall be food for you: even as the green herbs have I delivered them all to you:
NET Bible®	You may eat any moving thing that lives [Heb "every moving thing that lives for you will be for food."]. As I gave you [The words "I gave you" are not in the Hebrew text, but are supplied in the translation for stylistic reasons.] the green plants, I now give [The perfect verb form describes the action that accompanies the declaration.] you everything.
The Scriptures 1998	"Every moving creature that lives is food for you. I have given you all, as I gave the green plants.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Every moving thing that lives shall be food for you; and as I gave you the green vegetables <i>and</i> plants, I give you everything.
Concordant Literal Version	Into your hand are they given. "And every moving animal which is living is coming to be food for you. As the green herbage I give to you al.
Context Group Version	Every moving thing that lives shall be food for you { pl }; As the green herb I have given you { pl } all.
English Standard Version	Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything.
The Geneva Bible	Every moving thing that liveth shall be meat for you [By this permission man may with a good conscience use the creatures of God for his needs.]; even as the green herb have I given you all things.
Green's Literal Translation	Every creeping thing which is alive shall be food for you. I have given you all things, even as the green plant.
LTHB	Every creeping thing which is alive shall be food for you. I have given you all things, even as the green plant.
Syndein/Thieme	{Verses 3-4: New set of Dietary Laws} Every moving thing that lives shall be food for you. Even as the green herb {vegetables} have I {God} given {nathan} you all things. {Note: Only Cain and his prodigy as outlaws ate meat to survive (farming out for Cain was one of his punishments for murder). Now God is saying it is ok for everyone to eat meat.}.
Third Millennium Bible	Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
A Voice in the Wilderness	Every moving thing that lives shall be food for you. I have designated all things for you, even as the green plants.
World English Bible	Every moving thing that lives will be food for you. As the green herb, I have given everything to you.
Young's Updated LT	Every creeping thing that is alive, to you it is for food; as the green herb I have given to you the whole;...

The gist of this verse: God gives the animals over to man as food.

Genesis 9:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
remes (רֵמִים) [pronounced REH-mes]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular noun	Strong's #7431 BDB #943
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
hûw' (הוּא) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is implied</i>	Strong's #1931 BDB #214

Genesis 9:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Could these two words together be rendered <i>he Who?</i>			
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular adjective	Strong's #2416 BDB #311
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾôk ^e lâh (אֲכָלָהּ) [pronounced oak-LAW]	<i>food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]</i>	feminine singular noun	Strong's #402 BDB #38

Translation: All animals that [are] living are for you [all] for food,...

I am uncomfortable with the translation here. There are difficulties with the first word that refers to animals of some sort (often to *reptiles* but not only); and there are two pronouns together which are difficult to translate together (however, this is not the only place that these pronouns are found together).

What this is usually understood to mean is, God is giving animals to Noah and his sons (and their descendants) to eat, although this is done in a somewhat confusing way.

Genesis 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
yereq (יֶרֶק) [pronounced YEH-rehk]	<i>green, greenness, green plants, greenery, that which is green</i>	masculine singular noun	Strong's #3418 BDB #438
ʿeseb (עֵשֶׂב) [pronounced EH-seb]	<i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i>	masculine singular noun	Strong's #6212 BDB #793
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678

Genesis 9:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]; also kol (כָּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481

Translation: ...as the green herbage [that] I had given to you [all] everything.

The second half of this verse is easier to translate, although the *green herbage* may not be the proper way to translate this.

The verb *I have given* is in the perfect tense, which suggests a past event. Since the other verb is in the imperfect tense, the gist is, the animals for food is a new thing; and the green herbage for food was given in the past.

The final word *all, everything* suggest that mankind is now given clear permission to eat whatever he wants to eat. The limitations will be given in the next verse.

Prior to all of this taking place, before the flood, the produce of trees and the ground were given to man to eat. It is very likely that, with the fall, men began to eat other things, but without expressed permission from God.

This is also a change: man is allowed to be a carnivore at this point. Before the flood, man was not given permission to eat meat, even that of an animal sacrifice. It is possible that some of the half-men/half-angels in the pre-deluvian (pre-flood) civilization ate meat. However, this is not something which we can state with any dogmatism one way or the other.

V. 3 reads: All animals that [are] living are for you [all] for food, as the green herbage [that] I had given to you [all] everything.

Genesis 9:3 All animals that [are] living are for you [all] for food, as the green herbage [that] I had given to you [all] everything. (Kukis mostly literal translation)

Genesis 9:3 All animals are now given to you as food, just as the green herbage I had given to you before. (Kukis paraphrase)

There is an interesting parallel here between what God decided for Adam and what God is here telling Noah.

God Blesses Adam and the Woman God Blesses Noah and his Sons

Genesis 1:28–30

Genesis 9:1–4

Gen 1:28a And God blessed them [Adam and the woman]. And God said to them, "Be fruitful and multiply and fill the earth and subdue it.

Gen 9:1 And God blessed Noah and his sons. And He said to them, "Be fruitful and multiply, and fill the earth.

Gen 1:28b And you will have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

Gen 9:2 And the fear of you and the dread of you shall be upon the animals of the earth, and upon every bird of the air, upon all that moves on the earth, and upon all the fish of the sea. Into your hand they are delivered.

Gen 1:29 And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. Men were supposed to be herbivores before the flood.

Gen 9:3 Every moving thing that lives shall be food for you. I have given you all things, even as the green herb. After the flood, God allowed man to eat meat and plants.

Gen 1:30 And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. Animals were also limited to eating only from plants.

Gen 9:4 But you shall not eat of flesh with the life in it, or the blood of it. Man was limited to not eating live flesh or drinking the blood of animals.

So we find an exact parallel with Genesis 9:1–3 and Genesis 1:28–29.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Only flesh in his soul, his blood, you [all] will not eat. Genesis 9:4 **Only flesh with its life, its blood, you [all] will not eat.**

However, you will not eat flesh while it is alive nor its blood.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	But flesh which is torn of the living beast, what time the life is in it, or that torn from a slaughtered animal before all the breath has gone forth, you shall not eat.
Latin Vulgate	Saving that flesh with blood you shall not eat.
Masoretic Text (Hebrew)	Only flesh in his soul, his blood, you [all] will not eat.
Peshitta (Syriac)	Only flesh with the life thereof, that is, the blood thereof, you shall not eat.
Septuagint (Greek)	But flesh with its lifeblood you shall not eat.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. But life is in the blood, and you must not eat any meat that still has blood in it...

Easy English	However, you must not eat meat that still has its life in it. That is, it still has its blood in it.
Easy-to-Read Version	But I give you one command. You must not eat meat that still has its life (blood) in it.
Good News Bible (TEV)	The one thing you must not eat is meat with blood still in it; I forbid this because the life is in the blood.
<i>The Message</i>	Except for meat with its lifeblood still in it--don't eat that.
New Berkeley Version	However, you must not eat flesh with its life — that is, its blood — in it [This prohibition was carried over into the Christian Church at the Jerusalem Council, Acts 15:20, 29].
New Century Version	But you must not eat meat that still has blood in it, because blood gives life.
New Life Bible	But you must not eat meat with blood in it because that is its life.
New Living Translation	But you must never eat any meat that still has the lifeblood in it.

Partially literal and partially paraphrased translations:

American English Bible	But you must not eat flesh with its blood of life.
Christian Community Bible	<i>Only you shall not eat flesh with its life that is its blood.</i>
<i>God's Word™</i>	"But you are not to eat meat with blood in it. (Blood is life.)
New American Bible	Only meat with its lifeblood still in it you shall not eat. Because a living being dies when it loses most of its blood, the ancients regarded blood as the seat of life, and therefore as sacred. Jewish tradition considered the prohibition against eating meat with blood to be binding on all, because it was given by God to Noah, the new ancestor of all humankind; therefore the early Christian Church retained it for a time (Acts 15:20, 29). Lv 7:26-27; 17:4; Dt 12:16, 23; 1 Sm 14:33; Acts 15:20. ...with this exception: you must not eat flesh with life, that is to say blood, in it.
New Jerusalem Bible	»You must not eat meat that has its lifeblood still in it.
New Simplified Bible	But you must never eat flesh with its life still in it, that is the blood.
Revised English Bible	

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	However, never eat the blood of flesh with a soul, for...
Bible in Basic English	But flesh with the life-blood in it you may not take for food.
HCSB	However, you must not eat meat with its lifeblood in it.
New Advent Bible	Saving that flesh with blood you shall not eat.
NET Bible®	But [Heb "only."] you must not eat meat [Or "flesh."] with its life (that is [Heb "its life, its blood." The second word is in apposition to the first, explaining what is meant by "its life." Since the blood is equated with life, meat that had the blood in it was not to be eaten], its blood) in it [The words "in it" are supplied in the translation for stylistic reasons.].
NIV – UK	But you must not eat meat that has its lifeblood still in it.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

- Kretzmann’s Commentary .
- Lexham English Bible .
- Translation for Translators .
- The Voice .

Literal, almost word-for-word, renderings:

- Concordant Literal Version Yea, only flesh with its soul, its blood, you shall not eat.
- Context Group Version But flesh with the life { soul }, [which is] the blood, you { pl } shall not eat.
- English Standard Version But you shall not eat flesh with its life, that is, its blood.
- The updated Geneva Bible But flesh with the life thereof, [which is] the blood thereof, you will not eat. That is, living creatures, and the flesh of beasts that are strangled: and by this all cruelty is forbidden.
- Green’s Literal Translation But you shall not eat flesh in its life, its blood.
- LTHB But you shall not eat flesh in its life, its blood.
- Modern KJV But you shall not eat of flesh with the life in it, or the blood of it.
- New RSV Only, you shall not eat flesh with its life, that is, its blood.
- Syndein/Thieme {Two Prohibitions - A Live Animal and the Blood of an Animal}
Only 'living flesh' thereof {idiom: literally 'flesh in its soul' (nephesh) meaning while animal is still alive}, and the blood {dam - no drinking of blood of animals - blood should be drained first - and no cup of blood type thing}, you shall not devour. {Note: The soul/life of the animal is in its blood. We are ordered not to eat animals while they are still alive as some animals will do.}
- Updated Bible Version 2.11 But flesh with its life, [which is] its blood, you+ will not eat.
- A Voice in the Wilderness But you shall not eat flesh with its soul, that is, its blood.
- World English Bible But flesh with the life of it, the blood of it, you shall not eat.
- Young’s Updated LT Only flesh in its life—its blood—you do not eat.

The gist of this verse: Flesh with the blood was not to be eaten.

Genesis 9:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
’ak ^e (אָכַ) [pronounced ahk ^e]	surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong’s #389 BDB #36
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	flesh; body; animal meat	masculine singular noun	Strong’s #1320 BDB #142
b ^e (בְּ) [pronounced b ^{eh}]	in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning	primarily a preposition of proximity; however, it has a multitude of functions	No Strong’s # BDB #88
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being, desire, volition; will	feminine singular noun with the 3 rd person masculine singular suffix	Strong’s #5315 BDB #659

Translation: *Only flesh with its life,...* The adverb used here limits what can be eaten. The word usually translated *soul* also means *life*; so we are not to eat live animals (or, perhaps, we are not to keep them alive and cut off pieces of them to eat). Or, this may not be a complete thought, the rest of this verse completing that thought.

Genesis 9:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
dâm (דַּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1818 BDB #196
lô' (לא or לוא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אכל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37

Translation: *...its blood, you [all] will not eat.* Nor are we to eat the blood which is in the animal. However, I would have thought that, for this to mean two different things for mankind to avoid, there should be a *wâw* conjunction here, but there is not.

The second interpretation, which is probably more accurate is, we are not to eat animals with the blood still in the animal. There appear to be two reasons for this: (1) the blood often carries diseases which would not be found in the flesh of the animal and (2) the animal rots much more quickly with the blood in it. Now, it is possible that God simply had these considerations in mind with this prohibition, as there are dietary laws in the Mosaic Law which serve only to keep the Jews healthy as a race.

I did not carefully read this verse in the Hebrew, and misinterpreted it the first time through. Literally, this reads, *Only flesh in its life—its blood—you will not eat.* This prohibits us from eating the blood of an animal or eating an animal with its blood remaining in it.

One of the things which can be noted in God's instructions to man about foods is, often, the result preserves the human race. A lot of diseases are carried in the blood, as well as in the live flesh of animals. Cooking the meat without the blood reduces the chances of man becoming ill.

A symbolic reason for this prohibition does not occur to me.

Vv. 3–4 read: *All animals that [are] living are for you [all] for food, as the green herbage [that] I had given to you [all] everything. Only flesh with its life, its blood, you [all] will not eat.* This is a mini Mount Sinai. God is giving Noah instructions on what law will be in the new post-diluvian era. God will cover some dietary laws and one prohibition. Here is where man began to be a meat eater. Prior to this, sacrifices were not eaten. I don't know if sacrifices to the true God were ever eaten, but meat sacrificed to idols was. I wouldn't be surprised if meat-eating in general did not occur, particularly in the first millennium of the antediluvian era; but I would venture to guess that the part man/part angelic beings did engage in meat-eating. This is certainly conjecture on my part; but this does not appear to be something which is unthinkable to Noah; he was probably aware of meat-eating and he just probably did not engage in it. This is why God tells him how to be a meat-eater—you do not eat the animal's blood.

And surely your blood for your souls I require; from a hand of every living thing, I require him; and from a hand of the man—from the hand of each one his brother—I require the soul of the man.

Genesis
9:5

And surely I will require your blood for your souls. From the hand of every living thing, I will require it; from the hand of the man—from the hand of [this] man's brother—I will require the soul of [that] man.

And for a fact, I will require your blood for the souls you take. From the hand of every living thing, I will require this. From the hand of a man—even from the hand of this man's brother—I will require the soul of that man.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	But the blood of your lives I will I require of every animal which hath killed a man, I will require that it be put to death on his account. And from the hand of the human being, from the hand of the man who hath shed the blood of his brother, will I require the life of man.
Latin Vulgate	For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.
Masoretic Text (Hebrew)	And surely your blood for your soul I require; from a hand of every living thing, I require him; and from a hand of the man—from the hand of each one his brother—I require the soul of the man.
Peshitta (Syriac)	And surely your lifeblood will I f avenge; of every beast will I avenge it, and at the hand of man; and at the hand of a man and his brother will I avenge the life of man.
Septuagint (Greek)	For your lifeblood shall I require at the hand of all wild beasts, and I shall require a man's life at the hand of his fellow man.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	I will surely demand your blood for a human life, from every living thing I will demand it. From humans, from a man for his brother, I will demand something for a human life.
Contemporary English V.	I created humans to be like me, and I will punish any animal or person that takes a human life. If an animal kills someone, that animal must die. And if a person takes the life of another, that person must be put to death.
Easy English	When somebody kills someone, there must be punishment. Someone will kill any animal that kills a person. Someone will kill any person that kills another person. Every person that kills his brother will die.
Easy-to-Read Version	I will demand your blood for your lives. That is, I will demand the life of any animal that kills a person. And I will demand the life of any person who takes another person's life.
Good News Bible (TEV)	If anyone takes human life, he will be punished. I will punish with death any animal that takes a human life.
<i>The Message</i>	"But your own lifeblood I will avenge; I will avenge it against both animals and other humans.
New Century Version	I will demand blood for life. I will demand the life of any animal that kills a person, and I will demand the life of anyone who takes another person's life.
New Life Bible	For sure, I will take the life of every animal and every person for taking a life. I will punish every man's brother for taking the life of man.

New Living Translation "And I will require the blood of anyone who takes another person's life. If a wild animal kills a person, it must die. And anyone who murders a fellow human must die.

Partially literal and partially paraphrased translations:

American English Bible Otherwise, I will require your blood at the hand of all the wild animals. I will also require a man's life at the hands of his brothers.

Beck's American Translation And I will certainly punish anyone, animal or man, who pours out your blood and kills you; I will punish anyone who kills another.

Christian Community Bible *But I will also demand a reckoning for your lifeblood. I will demand it from every animal; and from man, too, I will demand a reckoning for the life of his fellow man.*

God's Word™ In addition, I will demand your blood for your life. I will demand it from any animal or from any person. I will demand the life of any person who kills another person.

New American Bible Indeed for your own lifeblood I will demand an accounting: from every animal I will demand it, and from a human being, each one for the blood of another, I will demand an accounting for human life. Gn 4:10-11; Ex 21:12.

NIRV You can be sure that I will hold someone accountable if you are murdered. I will even hold animals accountable if they kill you. I will also hold anyone accountable who murders another person.

New Jerusalem Bible And I shall demand account of your life-blood, too. I shall demand it of every animal, and of man. Of man as regards his fellow-man, I shall demand account for human life.

New Simplified Bible »I will require your lifeblood as an accounting. I will demand an accounting from every animal. I will demand an accounting from each man for the life of his fellow man.

Revised English Bible And further, for your life-blood I shall demand satisfaction; from every animal I shall require it, and from human beings also I shall require satisfaction for the death of their fellows.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear I surely *will* request the blood from your souls. I *will* request it from the hand of anyone living, from the human hand, from the hand of a man's brother: I *will* request the soul of a human.

Bible in Basic English And for your blood, which is your life, will I take payment; from every beast I will take it, and from every man will I take payment for the blood of his brother-man.

Complete Jewish Bible I will certainly demand an accounting for the blood of your lives: I will demand it from every animal and from every human being. I will demand from every human being an accounting for the life of his fellow human being.

JPS (Tanakh—1985) But for your own life-blood I will require a reckoning: I will require it of every beast; of man, too, will I require a reckoning for human life, of every man for that of his fellow man!

NET Bible® For your lifeblood [Again the text uses apposition to clarify what kind of blood is being discussed: "your blood, [that is] for your life." See C. L. Dewar, "The Biblical Use of the Term `Blood,'" JTS 4 (1953): 204-8.] I will surely exact punishment [The word "punishment" is not in the Hebrew text, but is supplied in the translation for clarification. The verb דָּרַשׁ? (darash) means "to require, to seek, to ask for, to exact." Here it means that God will exact punishment for the taking of a life. See R. Mawdsley, "Capital Punishment in Gen. 9:6," CentBib 18 (1975): 20-25.], from [Heb "from the hand of," which means "out of the hand of" or "out of the power of" and is nearly identical in sense to the preposition מִן (min) alone.] every living creature I will exact punishment. From each person [Heb "and from the hand of the man." The article has a generic function, indicating the class, i.e., humankind.] I will exact

punishment for the life of the individual [Heb "of the man."] since the man was his relative [Heb "from the hand of a man, his brother." The point is that God will require the blood of someone who kills, since the person killed is a relative ("brother") of the killer. The language reflects Noah's situation (after the flood everyone would be part of Noah's extended family), but also supports the concept of the brotherhood of humankind. According to the Genesis account the entire human race descended from Noah].

NIV – UK

And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each human being, too, I will demand an accounting for the life of another human being.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible

And surely for your lifeblood I will require an accounting; from every beast I will require it; and from man, from every man [who spills another's lifeblood] I will require a reckoning.

Concordant Literal Version

Yea, and your blood for your souls I will require. From the hand of every living animal will I require it, and from the hand of humanity. From the hand of a man's brother I will require the soul of a human.

A Conservative Version

And surely your blood, [the blood] of your lives, I will require. At the hand of every beast I will require it. And at the hand of man, even at the hand of every man's brother, I will require the life of man.

Context Group Version

And surely your { pl } blood, [the blood] of your { pl } lives { souls }, I will require; At the hand of every beast I will require it. And at the hand of man, even at the hand of every man's brother, I will require the life of man.

Darby Translation

And indeed your blood, [the blood] of your lives, will I require: at the hand of every animal will I require it, and at the hand of Man, at the hand of each [the blood] of his brother, will I require the life of Man.

English Standard Version

And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

Fred Miller's Revised KJV

And surely your blood of your lives will I require; I will require it at the hand of every animal and at the hand of man; I will require the life of man at the hand of every man's brother.

The Geneva Bible	And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every mans brother will I require the life of man. That is, I will take vengeance for your blood.
LTHB	And surely the blood of your lives I will demand. At the hand of every animal I will demand it, and at the hand of man. I will demand the life of man at the hand of every man's brother.
NASB	Surely I will require your lifeblood [Lit your blood of your lives]; from [Lit from the hand of] every beast I will require it. And from [Lit from the hand of] every man, from [Lit from the hand of] every man's brother I will require the life of man.
New RSV	For your own lifeblood I will surely require a reckoning: from every animal I will require it and from human beings, each one for the blood of another, I will require a reckoning for human life.
Syndein/Thieme	{Verses 5-6: Divine Principal of Capital Punishment} And surely your blood of your souls {nephesh} will I require. At the hand of every beast will I require it {capital punishment for man-killing animals}, and at the hand of man {capital punishment for man-killing humans}. At the hand of every man's brother will I require the soul {nephesh} of man . . .
Third Millennium Bible	And surely your blood of your lives will I require. At the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
World English Bible	I will surely require your blood of your lives. At the hand of every animal I will require it. At the hand of man, even at the hand of every man's brother, I will require the life of man.
Young's Updated LT	"And only your blood for your lives do I require; from the hand of every living thing I require it, and from the hand of man, from the hand of every man's brother I require the life of man.

The gist of this verse: God will require the life of any man who takes the life of another.

Genesis 9:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ak ^e (אך) [pronounced <i>ahk^e</i>]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #1818 BDB #196
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 9:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>souls, lives, living beings, desire, volition; will</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #5315 BDB #659
dârash (דָּרַשׁ) [pronounced <i>daw-RASH</i>]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i>	1 st person singular, Qal imperfect	Strong's #1875 BDB #205

This is the first occurrence of this word in the Bible.

Translation: *And surely I will require your blood for your souls.*

In many cases, when God speaks of man's blood—particularly here, where He requires man's blood—it refers to taking the life of that man. This reads, *And surely I will require your blood for your souls*. This general principle is, if you take souls away from others (that is, if you kill others), then God demands your life. This sets up the general principle for this and the next verse.

This verse begins with a conjunction and an adverb 'ak^e (אֶכָּ) [pronounced *ahk^e*]. 'Ak emphasizes what follows, often in contrast to what precedes it. God is speaking about the blood of animals and then says what He does in v. 5 as a continuation but a contrast to v. 4. The word usually translated *require* is the Hebrew word *dârash* *dârash* (דָּרַשׁ) [pronounced *daw-RASH*] and it means *to search out, to study, to inquire, to investigate*. However, it does also mean *to require* and that is the correct translation in this verse due to what follows in v. 6. Because of Cain and Abel, God requires of one's brother their soul.

Genesis 9:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>awd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun	Strong's #2416 BDB #312
dârash (דָּרַשׁ) [pronounced <i>daw-RASH</i>]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i>	1 st person singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #1875 BDB #205

Translation: From the hand of every living thing, I will require it;...

Hand refers to *power, control*. In this context, it refers to *responsibility*. If a living thing is responsible for something, God will require it. So, if any living thing is responsible for the death—removing the soul—of any man, then the *blood* of that man is what God requires. The masculine singular suffix refers back to *blood* (which is a masculine plural, but that was stating the principle). So, God is saying, “I require the blood of any living thing that is responsible for the death of another.

So you don't get too weird about this, this is not requiring the death of an animal which has killed another animal.

Genesis 9:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>awd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

Translation: ...from the hand of the man...

This applies to any man; if a man is responsible for the death of another man, God will require his blood (i.e., his life).

Genesis 9:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>awd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation:...—from the hand of [this] man's brother—...

Although many commentators at this point look back to Cain and Abel, because we have one brother killing another; I think this refers to the blood relative, and God will require the blood relative to exact this punishment.

Now, the words for *man* are different in vv. 5c and 5d. The man in v. 5c is the killer; the man in v. 5d is the brother of the man killed. Therefore, we would expect these men to be different. Insofar as I know, this is a unique interpretation, but I believe it to be accurate.

Just so you do not think I have gone too far afield with this interpretation, three things need to be noted: (1) when God speaks, the Hebrew tends to be more difficult than when men speak. (2) The next verse will at least partially validate this interpretation. (3) The final portion of this verse will refer back to the *man* of v. 5c, which is what this interpretation would demand.

Genesis 9:5e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
dârash (דָּרַשׁ) [pronounced daw-RASH]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i>	1 st person singular, Qal imperfect	Strong's #1875 BDB #205
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

Translation: ...I will require the soul of [that] man.

Remember, there are two words for *man* used here; this is the word for man found back in v. 5c—the one who has murdered another. God requires the soul of that man.

V. 5 reads: *And surely I will require your blood for your souls. From the hand of every living thing, I will require it; from the hand of the man—from the hand of [this] man's brother—I will require the soul of [that] man.* Blood is a central theme of Scripture, occurring again and again. What is being said here deals with the death penalty for murder, which apparently was not a specified law from God prior to the flood (recall that Cain killed Abel, but then he just left the area in order to stay alive, and God did not command anyone to go after him).

The final verb here is rather difficult; it is: dârash (דָּרַשׁ) [pronounced daw-RAHSH], and in the Qal stem, it means *to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require*. Strong's #1875 BDB #205. This verb is used 3 times in Genesis 9:5.

Genesis 9:5 *And surely I will require your blood for your souls. From the hand of every living thing, I will require it; from the hand of the man—from the hand of [this] man's brother—I will require the soul of [that] man.* (Kukis mostly literal translation)

Genesis 9:5 And for a fact, I will require your blood for the souls you take. From the hand of every living thing, I will require this. From the hand of a man—even from the hand of this man’s brother—I will require the soul of that man. (Kukis paraphrase)

Verses 5–6 should not have been separated; the entire thought is:

Shedding the blood of the man, in the man, his blood will be shed; for in an image of Elohim, He made the man.

Genesis
9:6

The one who sheds the blood of man, by man, his blood will be shed; for God [lit., He] made man in His [lit., God’s] image.

When one sheds the blood of another man, by man, his blood will be shed. This is because God made man in His image.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Whoever sheds the blood of man, the judges, by witnesses, will condemn him unto death; but he who sheds it without witnesses, the Lord of the world will bring punishment on him in the day of the great judgment; because in the image of the Lord He made man.
Latin Vulgate	Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God.
Masoretic Text (Hebrew)	Shedding the blood of the man, in the man, his blood will be shed; for in an image of Elohim, He made the man.
Peshitta (Syriac)	Whoever sheds the blood of men, by men shall his blood be shed; for man was made in the image of God.
Septuagint (Greek)	He that sheds man's blood, instead of that blood shall his own be shed, for in the image of God I made man.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Whoever sheds human blood, by a human his blood will be shed; for in the divine image God made human beings.
Easy English	If someone kills a person, then people should kill the killer. That is because God made man like himself.
Easy-to-Read Version	“God made people as a copy of himself. So any person who kills a person must be killed by a person.
Good News Bible (TEV)	Human beings were made like God, so whoever murders one of them will be killed by someone else.
<i>The Message</i>	Whoever sheds human blood, by humans let his blood be shed, Because God made humans in his image reflecting God's very nature.
New Berkeley Version	Whoever sheds a person’s blood, by man shall his blood be shed; because God made man in His likeness [This command has remained the basis for capital punishment, with our likeness to God as the reason back of it. Reverence for blood was strengthened by its use for atoning sacrifices (Leviticus 17:11)].
New Century Version	"Whoever kills a human being

will be killed by a human being,
because God made humans
in his own image.

New Living Translation If anyone takes a human life, that person's life will also be taken by human hands. For God made human beings [Or man; Hebrew reads ha-adam.] in his own image.

Partially literal and partially paraphrased translations:

American English Bible	For, whoever spills the blood of men will also have their blood spilled; because, I made man in the image of God.
Beck's American Translation	If anyone kills a man, he should be killed by a man because God made man like Himself.
Christian Community Bible	<i>He who sheds the blood of man shall have his blood shed by man; for in the image of God has God made man.</i>
New American Bible	Anyone who sheds the blood of a human being, by a human being shall that one's blood be shed; For in the image of God have human beings been made. The image of God, given to the first man and woman and transmitted to every human being, is the reason that no violent attacks can be made upon human beings. That image is the basis of the dignity of every individual who, in some sense, "represents" God in the world. Gn 1:26-27; Lv 24:17; Nm 35:33; Jas 3:9.
NIRV	"Anyone who murders man will be killed by man. That is because I have made man in my own likeness.
New Jerusalem Bible	He who sheds the blood of man, by man shall his blood be shed, for in the image of God was man created.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Whoever spills human blood, by a human his blood will spill: for humans are made in the image of God.
Bible in Basic English	Whoever takes a man's life, by man will his life be taken; because God made man in his image.
Complete Jewish Bible	Whoever sheds human blood, by a human being will his own blood be shed; for God made human beings in his image.
Ferar-Fenton Bible	Whoever sheds the blood of man, by man his own blood shall be shed; because I made man under the shadow of GOD.
NET Bible®	"Whoever sheds human blood [Heb "the blood of man."], by other humans [Heb "by man," a generic term here for other human beings.] must his blood be shed; for in God's image [See the notes on the words "humankind" and "likeness" in Gen 1:26, as well as J. Barr, "The Image of God in the Book of Genesis - A Study of Terminology," BJRL 51 (1968/69): 11-26.] God [Heb "he"; the referent (God) has been specified in the translation for clarity.] has made humankind."
NIV – UK	Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	The shedder of the blood of a human, by a human his blood shall be shed, for in the image of the Elohim has He made humanity.
English Standard Version	"Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.
The updated Geneva Bible	Whoever sheds man's blood, by man shall his blood be shed [Not only by the magistrate, but often God raises up one murderer to kill another.]: for in the image of God made he man [Therefore to kill man is to deface Gods image, and so injury is not only done to man, but also to God.].
New King James Version	"Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.
New RSV	Whoever sheds the blood of a human, by a human shall that person's blood be shed; for in his own image God made humankind.
Syndein/Thieme	Who sheds/'pours out' {shaphak} man's blood . . . by man shall his blood be shed/'poured out' {shaphak}. For in the image {tselem} of Elohim/Godhead, He manufactured mankind/Adam {'adam} {'asah - out of the elements of the earth}. {Note: When Cain murdered Abel, capital punishment was NOT the law of the Land. Now God has decreed Capital Punishment required for murder. At this point all man-eating animals are commanded to be killed. And, this command also includes humans that murder other humans. The eating of animal flesh will 'demonstrate' to people that they also can kill each other! So, God prohibits this activity.}.
World English Bible	Whoever sheds man's blood, by man will his blood be shed, for in the image of God made he man.
Young's Updated LT	Whoever sheds man's blood, by man is his blood shed: for in the image of God has He made man.

The gist of this verse: A man who is a murderer is liable for his crime and should die by the hand of man.

Genesis 9:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâphak ^e (שֹׁפַק) [pronounced shaw-FAHK ^e]	<i>shedding, pouring, pouring out, a shedder [of blood], a murderer</i>	Qal active participle	Strong's #8210 BDB #1049
Although Owen lists this just as a Qal active participle, I translate it below as a masculine singular, Qal active participle.			
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

Translation: *The one who sheds the blood of man,...*

God is making a covenant with Noah and his sons. First, God is laying out the privileges and responsibilities of man on this recently-destroyed earth. Our topic is murder, and this is one way of expressing murder. *The one who sheds the blood of man...* I have translated the Qal active participle as a masculine singular, Qal active participle.

What we are determining here is, what must be done with a man who has shed the blood of another man.

Now, although there was a careful distinction in the previous verse with using the two words that can be translated *man*, that is not the case in this verse. We use the same word all the way through.

Genesis 9:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1818 BDB #196
shâphak ^e (שֹׁפַק) [pronounced shaw-FAHK ^e]	<i>to be poured [out], to be shed; metaphorically for, to be profusely expended, to be poured out like blood or water</i>	3 rd person masculine singular, Niphal imperfect	Strong's #8210 BDB #1049

Translation: ...by man, his blood will be shed;...

The preposition above can be translated *by means of*; and that is how it is to be understood here. Some man—perhaps the blood relative—will shed his blood.

We have to always be aware of the time and place. At the time that this is given, there is no concept of groups of men, as in, an organized government with a judicial system. At this point, there are 4 men on this earth. This this provides us with a general principle that works with a small population. However, this principle will be modified in the future so that this verse is not used to justify taking the law into one's own hands.

Genesis 9:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
tselem (צלם) [pronounced <i>TSEH-lem</i>]	<i>image, likeness, resemblance, shadow-image, semblance; mere, empty</i>	masculine singular construct	Strong's #6754 BDB #853
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʾâdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

Translation: ...for God [lit., He] made man in His [lit., God's] image.

This gives us the rationale behind executing murderers: God made man in His image; therefore, man's life is sacrosanct.

Literally, this final phrase reads: ...for in an image of Elohim, He made the man. This sounds more like an aside than a quote by God. Quite frankly, this is an odd thing found in this chapter. It is possible that God refers to Himself twice in the 3rd person. The Revealed Member of the Trinity (*Elohim* in v. 1; Jesus Christ is how we know Him) is speaking to Noah and his sons and He is God. Then He says that man is made in the image of God (*Elohim*). The principle is the same, whether this is said by Jehovah or whether the writer of this passage added this as an aside.

When God actually made man back in Genesis 1–2, we looked at what it meant for man to be made in God's image.

We already studied what it means for God to be in the shadow image of God back in **Genesis 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Man, the Shadow Image of God

God

Man

Traits in Evidence (so far in the first chapter of Genesis):

Created the earth and the universe	Man is a creative being
God is powerful (He created the universe)	Man has strength; man produces energy
God is sovereign (He chose to create the universe)	Man has volition. Man is given authority over the earth.

God

Man

Traits to be Revealed Later:

God is love	Man is capable of personal and impersonal love
God is righteousness	Man has a sense of right and wrong
God is justice	Man seeks to right injustices; it is in man's nature to seek justice.
God is omniscient	Man has 5 senses by which he perceives the world and a mind with which to think. Man's mind is hard-wired for language.
God is omnipresent	Man exists somewhere in a specific place and time
God is perfect	Man was created perfect
God is eternal	Man is created to live forever
God is immutable	Man's essence is fixed. We do not mutate a new essence while on this earth.
God is absolute truth	Man can understand and appreciate truth and the need for truth.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 9:6 *The one who sheds the blood of man, by man, his blood will be shed; for God [lit., He] made man in His [lit., God's] image.* (Kukis mostly literal translation)

Genesis 9:6 *When one sheds the blood of another man, by man, his blood will be shed. This is because God made man in His image.* (Kukis paraphrase)

Verses 5–6 should not have been separated; the entire thought is:

Gen 9:5 *And surely the blood of your lives will I require. At the hand of every animal will I require it, and at the hand of man. At the hand of every man's brother I will require the life of man.*

Gen 9:6 *Whoever sheds man's blood, his blood shall be shed by man; for He made man in the image of God.*

God here requires, at the hand of every man's brother, the life of a man (with respect to his brother's life). That is, there is a responsibility here being set up, which is the opposite of Cain's assertion ("Am I my brother's keeper?"). Here is how this works: If Charlie Brown kills Linus, then a close relative of Linus is to kill Charlie Brown. This is his solemn responsibility before God. I know that you want to bring in, "Vengeance is Mine, I will repay," says the Lord; and that is true, *after* the Mosaic Law is given. However, part of this was retained; executioners in the Old Testament, insofar as I am able to discover, are close relatives of the person killed.

One of the first laws laid down by God is, a murderer ought to be executed. This was not the case in the antediluvian civilization. There was murder and there was revenge for murder (Genesis 4:15), but God did not require execution of murderers at that time, insofar as we know. Cain would have been a prime example, and yet God did not impel anyone to execute Cain for his sin of murder.

I realize that the first 3 points of this doctrine are going to be controversial.

The [Short] Doctrine of Murder

1. In the antediluvian civilization, God does not require anyone to execute Cain, although it is clear that he is guilty of murder. Cain was banished as a result, but he was not executed. Genesis 4:1–16
2. In the antediluvian civilization, there was, apparently, revenge for murder, but we do not clearly see it brought to pass, nor do we see any divine codification of such a penalty for murder. Genesis 4:23–24
3. In the post-diluvian society, prior to the Mosaic Law, God required the execution of a murderer by the next-of-kin of the victim. Genesis 9:5–6
4. We may reasonably assume that God's requirement of *blood for blood* was codified by law, as societies became larger and better organized. Because man was made in the image of God, he had an organized framework of law within his soul. Romans 1:18–20, 32
5. Historically, a number of law codes will emerge, which would culminate in the Mosaic Law, the Law of God, specifically given to the people of Israel directly from God.
 - 1) Codes of law which are known to us today include the Code of Hammurabi (circa 1790 B.C.), the Code of Ur-Nammu, king of Ur (circa 2050 B.C.) the Laws of Eshnunna (circa 1930 B.C.) and the codex of Lipit-Ishtar of Isin (circa 1870 B.C.).
 - 2) As man formed national entities, which is God's design, he also establishes laws (or traditions), because man is made in the image of God. It is our nature, when gathered into groups, to develop some sort of organization or structure, which includes laws.
 - 3) As a side note, the Law of Moses was not some offshoot of the Code of Hammurabi.
6. The Ten Commandments, often called codex I of the Mosaic Law, forbade murder (not killing, but murder).
 - 1) There are about a half-dozen Hebrew words which are various translated *to murder, to kill, to strike down*. The word used in the Ten Commandments specifically means *to murder* (2nd or 3rd degree murder). Exodus 20:13
 - 2) The Bible clearly presents killing which is not murder: manslaughter (Exodus 21:12–13), execution for the violation of certain laws (Exodus 21:14–17), and killing in war (Exodus 23:20–23 Num. 31:1–8 Joshua 6:21 8:24 Psalm 144:1).
 - 3) In other words, *thou shalt not kill* is properly translated, *you will not murder*. This commandment is not an absolute prohibition against all killing in all circumstances. God will give direct orders for Moses or Joshua, for instance, to completely destroy this or that group of people, because their degeneracy was so ingrained.
7. Murder continues to be a sin in the New Testament, and in the Church Age, and it is punishable by death. Matthew 26:52 Romans 1:21 13:1–4

I do not doubt that you have problems with #1–3, but those were different times, and not applicable to today.

For further study, let me recommend:

http://www.answerbag.com/q_view/1249061

<http://www.westbankbiblechurch.com/LGMerrittBooks/100425Doctrine%20of%20Murder.pdf>

<http://www.angelfire.com/mi/universe/jude.glossary3.html>

Some of these Scriptural references are from: http://www.answerbag.com/q_view/1249061 (Moosemose posts in answerbag quite often, giving his notes from Bible class as the answer to many questions posed there. My assumption is, these are notes from Bible classes at Berachah Church.

Chapter Outline

Charts, Graphics and Short Doctrines

Also, hidden within Genesis 9:5–6 is the death penalty for animals which kill man. Whether God was more explicit with Noah and his sons, we do not know; but when God gives Moses the Law, it will include the killing of animals which kill man. There are a number of animals which are capable of killing man, but their fear/respect for man prevents them from doing so. However, whenever that fear/respect diminishes to a point where these animals will kill, that animal needs to die, so that it cannot influence other animals and so that it cannot breed (e.g., Exodus 21:28).

And you [all]: be fruitful and multiply; and abound in the earth and multiply in her.”

Genesis
9:7

And [to all of] you: be fruitful [or, have many children] and multiply [or, increase your population]; and swarm [or, multiply yourselves] the earth and multiply [or, increase your population] in it.”

And to all of you: have many children and encourage them to have children as well; and spread out throughout the earth and fill it.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And you, spread yourselves abroad and multiply; bring forth in the earth, and increase in it.
Latin Vulgate	But increase you and multiply, and go upon the earth and fill it.
Masoretic Text (Hebrew)	And you [all]: be fruitful and multiply; and abound in the earth and multiply in her.
Peshitta (Syriac)	As for you, be fruitful, and multiply; bring forth abundantly on the earth, and multiply in it.
Septuagint (Greek)	But as for you, be fruitful and multiply, and fill the earth, and have dominion over it.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	As for you, be fertile and multiply. Populate the earth and multiply in it."
Contemporary English V.	I want you and your descendants to have many children, so people will live everywhere on earth.
Easy English	And I say this to you. Have large families and have many *descendants. Spread over the earth and live everywhere on it.
Easy-to-Read Version	"Noah, you and your sons should have many children. Fill the earth with your people."
Good News Bible (TEV)	"You must have many children, so that your descendants will live all over the earth."
The Message	You're here to bear fruit, reproduce, lavish life on the Earth, live bountifully!"
New Century Version	"As for you, Noah, I want you and your family to have many children, to grow in number on the earth, and to become many."
New Life Bible	As for you, have many children. Cover the earth with many people."

Context Group Version	And you { pl }, be fruitful and multiply; Produce abundantly in the land { or earth }, and multiply in it.
LTHB	And you, be fruitful and multiply. Swarm over the earth and multiply in it.
NASB	"As for you, be fruitful and multiply; Populate the earth [Lit Swarm in the earth] abundantly and multiply in it."
New King James Version	And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it."
New RSV	And you, be fruitful and multiply, abound on the earth and multiply in it.'
World English Bible	Be fruitful, and multiply. Bring forth abundantly in the earth, and multiply in it."
Young's Updated LT	And you, be fruitful and multiply, teem in the earth, and multiply in it."

The gist of this verse: God encourages man to multiply on the earth.

Genesis 9:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'attem (אתם) [pronounced <i>aht-TEM</i>]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
pârâh (הרבה) [pronounced <i>paw-RAW</i>]	<i>to bear fruit, to be fruitful; to bear young, to have lots of children</i>	2 nd person masculine plural, Qal imperative	Strong's #6509 (& #6500) BDB #826
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râbâh (הרב) [pronounced <i>raw^b-VAWH</i>]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	2 nd person masculine plural, Qal imperative	Strong's #7235 BDB #915

Translation: And [to all of] you: be fruitful [or, have many children] and multiply [or, increase your population];...

Genesis 9:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shârats (שׂרָצוּ) [pronounced <i>shaw-RATS</i>]	<i>to creep [crawl]; to swarm, to infest [with]; to abound [teem] [with]; to multiply themselves, to be multiplied</i>	2 nd person masculine plural, Qal imperative	Strong's #8317 BDB #1056
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88

Genesis 9:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'erets (עֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and swarm [or, multiply yourselves] the earth...

Genesis 9:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
râbâh (רַבָּה) [pronounced raw ^b -VAWH]	to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great	2 nd person masculine plural, Qal imperative	Strong's #7235 BDB #915
b ^e (ב) [pronounced b ^{eh}]	in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning	primarily a preposition of proximity; however, it has a multitude of functions; with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...and multiply [or, increase your population] in it.

V. 7 reads: **And [to all of] you: be fruitful [or, have many children] and multiply [or, increase your population]; and swarm [or, multiply yourselves] the earth and multiply [or, increase your population] in it.** Again, God tells Noah's family to have lots of children. I do not know why this mandate is repeated, apart from that being God's emphasis in the matter. In contrast to killing and to executing murderers, God's plan is for man to fill the earth.

Genesis 9:7 **And [to all of] you: be fruitful [or, have many children] and multiply [or, increase your population]; and swarm [or, multiply yourselves] the earth and multiply [or, increase your population] in it.** (Kukis mostly literal translation)

Genesis 9:7 **And to all of you: have many children and encourage them to have children as well; and spread out throughout the earth and fill it.** (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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God's Covenant: A Promise Never to Flood the Entire Earth Again

And so says Elohim unto Noah and unto his sons with him, to say,...	Genesis 9:8	Later [lit., and so], Elohim said to Noah and to his sons with him, saying,...
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Later, God said to Noah and to his sons who were with him, saying,...

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord spake to Noah, and to his sons with him, saying,...
Latin Vulgate	Thus also said God to Noe, and to his sons with him:...
Masoretic Text (Hebrew)	And so says Elohim unto Noah and unto his sons with him, to say,...
Peshitta (Syriac)	And God spoke to Noah, and to his sons with him, saying,...
Septuagint (Greek)	And God spoke to Noah, and to his sons with him, saying,...

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	Then God said this to Noah. And God said it to Noah's sons, who were with Noah.
<i>The Message</i>	Then God spoke to Noah and his sons:...

Partially literal and partially paraphrased translations:

American English Bible	Then God spoke to Noah and his sons (who were with him) and said,...
Beck's American Translation	God told Noah and his sons:...
Christian Community Bible	God spoke to Noah and his son,...
New American Bible	God said to Noah and to his sons with him:... [9:8-17] God makes a covenant with Noah and his descendants and, remarkably, with all the animals who come out of the ark: never again shall the world be destroyed by flood. The sign of this solemn promise is the appearance of a rainbow.
ew Jerusalem Bible	God spoke as follows to Noah and his sons,...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	God said to Noah and to his sons with him,...
Complete Jewish Bible	God spoke to Noach and his sons with him; he said,...
Ferar-Fenton Bible	God also spoke to Noah, and to his sons along with him, saying,...
NET Bible®	God said to Noah and his sons [Heb "to Noah and to his sons with him, saying."],...

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version *And speaking is the Elohim to Noah and to his sons with him, saying...*
 English Standard Version *Then God said to Noah and to his sons with him,...*
 Syndein/Thieme {Verses 8-17: God's Covenant with Noah - First Part in Chapter 8:21-22}
And Elohiym/Godhead spoke {'amar} unto Noah and to his sons with him, saying {'amar},...
 World English Bible *God spoke to Noah, and to his sons with him, saying,...*
 Young's Updated LT *And God speaks unto Noah, and unto his sons with him, saying,...*

The gist of this verse: God speaks to Noah (possibly on a different occasion).

Genesis 9:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'el (ל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Nôach (נח) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'el (ל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנָיִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Genesis 9:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: *Later [lit., and so], Elohim said to Noah and to his sons with him, saying,...*

It appears as though this is God speaking to Noah and his sons at another time. When we will study Abraham, God will come and speak to Abraham on many different times, each time adding a bit more information for Abraham to understand and do. So, it seems logical that the same would be done in the case of Noah and his sons.

I should warn you up front that this lesson will be very theological in nature.

Gen 9:8 *And God spoke to Noah, and to his sons with him, saying,*

What will follow is known as the Noahic Covenant. A covenant is a contract or agreement between two parties, although some of these covenants are called unconditional covenants, meaning that God promises some things without conditions. It would have been reasonable to entitle the Bible as the New Covenant and the Old Covenant.

There are 2 dramatically different ways of organizing the Bible: by Dispensations and by Covenant Theology. The first is correct and Biblical and the second is a distortion of Biblical truth. Since we are going to talk about the Noahic Covenant, it might be a good idea to differentiate between Dispensationalism and Covenant Theology.

Although we have already covered **dispensations** in the past, this is a very brief review:

A Review of Dispensations

1. A dispensation is a period of time in which God has a specific plan for spirituality, evangelization, judgment, and the writing, preservation and dissemination of His Word. The Greek noun which is occasionally translated *dispensation* does not mean this exactly; although it has come to mean *a specific period of time as defined by God*. The Greek noun is *oikonomia* (οἰκονομία) [pronounced *oy-koh-nohm-EE-uh*]; which specifically means *the administration or management of a household*. The idea is, those administering God's household here on earth change from time to time. Strong's #3622.
2. God organizes and administers His household here on earth in different ways through the ages.
3. There are 7 dispensations throughout human history:
 - 1) Innocence: this is Adam and the woman in the garden
 - 2) The Age of the Gentiles is broken down into 2 parts
 - (1) The antediluvian era: from the Fall to the flood
 - (2) Post-diluvian era: from the flood to Abraham
 - 3) The Age of the Jews is broken down into 3 parts
 - (1) The Age of the Patriarchs
 - (2) The nation Israel
 - (3) The Tribulation, which is future, and marks the resumption of the Jewish Age
 - 4) The Dispensation of the Hypostatic Union (also known as the First Advent of Jesus Christ)
 - (1) This short period of time acts as the hinge between the Church Age and the Age of Israel.
 - (2) Jesus Christ lived under the Law in the nation Israel. At no time did He violate the Law of Moses and He fulfilled all of the Messianic prophecies pertinent to the first advent.
 - (3) However, Jesus primarily functioned as a man under the power of the Holy Spirit, test-driving,

A Review of Dispensations

so to speak, the life of the Church Age believer.

- 5) The Church Age or the Intercalated Age (the Church Age is intercalated between the 1st and 2nd advents of Jesus Christ). The Church Age was unknown to previous dispensations, and it is a part of the mystery doctrine which Jesus taught in the Upper Room and the Apostles taught in the epistles (particularly Paul).
 - (1) The pre-canon period began with signs and miracles, which conferred upon the Apostles the authority to teach and to write Scripture (the canon refers to the completed Word of God).
 - (2) The post-canon period; the Bible is complete, all of the doctrine that we need has been recorded, and now, the authority of God is in the completed Word of God. Signs and miracles are no longer needed in order to confer authority on this or that person; because, if they teach the Word of God accurately, we place ourselves under their authority. Furthermore, our faith is strengthened by the Word of God, and not by witnessing some random miracle.
- 6) The Millennium is a literal 1000 year reign of Jesus Christ on the earth, during which we will enjoy perfect environment. This will end with a revolt against God.
- 7) The Eternal State, in which there is a new heavens and a new earth.
4. Dispensations allows us to give the most literal interpretation to the Bible. God's promises to Abraham, Isaac and Jacob (in the Book of Genesis) will mean exactly what they appear to mean. All of the New Testament references to dispensations, mystery doctrine, and the times and the seasons all make perfect sense as well.
5. Dispensations do teach that man is saved the same way in every dispensation: by placing one's faith in the 2nd person of the Trinity (Jehovah Elohim in the Old Testament and Jesus Christ in the New). Genesis 15:6 John 3:36

We have previously studied [dispensations](#) back in [Introductory Lesson 6](#). This is covered in even greater detail in the [Doctrine of Dispensations \(HTML\)](#) ([PDF](#)) ([WPD](#)). Please refer to the links for further information, including Biblical documentation for this correct interpretation of the Bible.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The reason that one would apply the dispensational framework to the Bible is, this allows for the most literal interpretation of all Scripture. Jews are Jews; the land of Israel is the land of Israel; God's promises to the patriarchs mean exactly what they seem to mean; and the church (the body of believers) is treated as a separate, but closely related entity.

I am going to briefly cover Covenant Theology and what is wrong with it. If you are not getting the contrast between these theologies, then you need to go back to links above.

I have made references to Covenant Theology throughout this study of Genesis without ever properly defining it. Let me emphasize up front that this is a false theology. Like all false systems of interpretation, this will have some truth in it.

Covenant Theology

1. The general idea is, God has a relationship with man through covenants (by contract). This is not in dispute by any theologian of any stripe.
2. Covenant Theology provides a framework within which we interpret the Bible. This approach is what is in dispute.

Covenant Theology

3. There are 3 basic covenants: a covenant of works, a covenant of redemption and a covenant of grace. These definitions come from the Theopedia¹:
 - 1) *The first covenant in logical order, usually called the Covenant of Redemption, is the agreement within the Godhead that the Father would appoint his son Jesus to give up his life for mankind and that Jesus would do so (cf. Titus 1:1-3).*
 - 2) *The second, called the Covenant of Works, was made in the Garden of Eden between God and Adam and promised life for obedience and death for disobedience. Adam disobeyed God and broke the covenant, and so the third covenant was made between God and all of mankind, who also fell with Adam according to Romans 5:12-21.*
 - 3) *This third covenant, the Covenant of Grace, promised eternal blessing for belief in Christ and obedience to God's word. It is thus seen as the basis for all biblical covenants that God made individually with Noah, Abraham, and David, nationally with O. T. Israel as a people, and universally with man in the New Covenant. These individual covenants are called the "Biblical covenants" because they are explicitly described as such in the Bible.*
 - 4) Sometimes, covenant theology speaks only of the latter 2 covenants, as they are the general covenants between man and God.

4. These covenants are not found specifically named anywhere in the Bible; they are inferred from the Bible, and then used as a framework for Biblical interpretation.
5. The general idea is, God was working through the nation Israel and through the race of the Jews, and they failed so badly, that God began working with a new entity, believers in Jesus Christ (and the church), who then became the spiritual heirs of Abraham. Since the Jews now rejected the covenant of grace, God offered this covenant of grace to the Gentiles, the spiritual heirs of Abraham. In Covenant Theology, there is no real difference between Israel and the church, except that Israel failed, so God had to move on.

6. In Covenant Theology, the covenant of grace is the constant, and those with whom God makes this covenant are believers in Jesus Christ.
7. Covenant Theology takes all of the promises which God made to Israel (to Abraham, Isaac, and Jacob—men we will study in Genesis) along with the covenants made with Moses, with the Jews and with David, and *spiritualizes* these covenants.
8. That is, the actual words of these covenants are no longer precise. Abraham's seed no longer refers to those physically descended from Abraham but those who are *spiritually* descended from Abraham.

9. The covenants made previously to Israel and to various patriarchs of Israel are no longer applicable to that particular plot of ground nor are they applicable to that particular race of people.
10. All of these promises are *spiritualized*, which, of course, calls into question exactly what these promises really mean.

11. The reason that this happened is, Israel screwed up so many times, again and again and again, that God just decided, "These people are just not working out. I need a new group of people who are better and more faithful." That turns out to be us, believers in the Church Age (however, covenant theologians do not recognize the Church Age as a separate dispensation).
12. Covenant theologians do not recognize a substantive difference between the church and Israel; the latter morphed into the former.
13. Israel, as a people and as a nation, was simply too disobedient and they rejected the covenant of grace at the advent of Jesus Christ.
14. There is also a new covenant theology which has sprung up, which seems to try to find a place in between dispensational theology and covenant theology.

¹ From http://www.theopedia.com/Covenant_theology accessed May 12, 2010.

I should point out that, most people who believe in covenant theology are believers in Jesus Christ. That is, at some point in their lives, they exercised faith in Jesus Christ, and they are eternally saved. Believing a false doctrine does not remove someone's salvation. We are saved based upon what Jesus did for us on the cross; not based upon our lives as Christians (most of us can give testimony as to the sub-standard way that we conduct ourselves from time to time).

Although I have implied that there are problems with covenant theology, let me enumerate them:

Problems with Covenant Theology

1. God's promises are not what they seem. God made many specific promises to Abraham, Isaac, Jacob, to the nation Israel and to David. These promises involve a specific bloodline and a specific plot of ground. If the nation Israel is no longer a part of God's plan and if the Jews are no longer God's people, then dozens of promises that God made directly to various Jews from God make very little sense.
2. According to Covenant Theology, there is a limit to God's patience. The Old Testament is a book which testifies to Jewish failure more than almost anything else, yet God is with the Jews throughout the Old Testament. The book of the Judges is remarkable as to how many times Israel would go astray, and yet God was always faithful to them. In Covenant Theology, God's patience has limits; you can fail enough times where God removes you completely from His plan.
3. Most people who believe in covenant theology do not believe in eternal security (which means, once you have believed in Jesus Christ, you cannot lose this salvation).
4. The Jews failed so spectacularly, that God, for all intents and purposes, withdrew His specific promises from the Jews, and has substituted a *spiritualized* meaning and understanding of these promises. Or, more accurately, covenant theology always believes that these promises were spiritual promises.
5. Covenant Theology takes two very different entities—the church and the nation Israel—and says that they are, in essence, the same thing.
6. Dan Smedra writes: *With all varieties of Covenant theology, there is an obsession for an overriding continuity or unified purpose for the sixty-six books (Canon) which comprise Holy Scriptures. Rather than having wisdom to discern the real difference among things which resemble one another, the covenantist is driven to find an "integrating" principle to produce theological uniformity, in hope of discovering "what the Bible is really all about." Their "key" is the erroneous concept that every relationship between God and man must take the form of a covenant or legal agreement. From this notion, albeit logical, has arisen their apocryphal and overarching Covenant of Works and Covenant of Grace.*¹
 - 1) As an aside, there are a variety of consistencies throughout the Bible: God's character and essence, the fundamental concept of believing in Jesus Christ (or Y^ehowah Elohim) for salvation, etc.
7. Dr. Lewis Sperry Chafer, a dispensationalist, writes:²
 - 1) *A theology which penetrates no further into Scripture than to discover that in all ages God is immutable in His grace toward penitent sinners, and constructs the idea of a universal church, continuing through the ages, on the one truth of immutable grace, is not only disregarding vast spheres of revelation but is reaping the unavoidable confusion [fog] and misdirection which part-truth engenders. The outworking of divine grace is not standardized, though the Covenant idea of theology would make it so...*
 - 2) *A form of Covenant Theology which would thread all of Jehovah's purposes and undertakings upon His one attribute of grace could hardly avoid confusion of mind [fog] in matters related to His varied objectives. Covenant Theology, in consistency with its man-made premise, asserts its inventions respecting an Old Testament church, which, it is claimed, is an integral part of the New Testament Church and on the ground that, since God's grace is one unchanging attribute, its accomplishments must be the realization of one standardized ideal.*
 - 3) *A Covenant Theology engenders the notion that there is but one soteriology and one eschatology, and that ecclesiology, such as it is conceived to be, extends from the Garden of Eden to the Great White Throne. The insuperable problems in exegesis which such fanciful suppositions create are easily disposed of by ignoring them.*
 - 4) *Covenantism, which has molded the major theological concepts for many generations, recognizes*

Problems with Covenant Theology

no distinction as to ages, therefore can allow for no distinctions between law and grace. This dominating attitude of Covenantism must account for the utter neglect of life-truth in all their works of theology. No more representative theological dictum from the Covenant viewpoint has been formed than the Westminster Confession of Faith, which valuable and important document recognizes life-truth only to the point of imposing the Ten Commandments on Christians as their sole obligation, this in spite of the teachings of the Pauline Church Epistles which assert that the law was never given to Gentiles or Christians, and that the latter has been saved and delivered from it--actually dead to it (Gal. 2:19).

8. In short, covenant theology takes something which is clearly found in the Bible (covenants between God and man), and from this, infers 2 or 3 overarching covenants (which are not found in the Bible), and then superimposes the inferred covenants over all of Scripture, in order to give it a unifying set of factors.
9. Covenant theologians must therefore go back and interpret all of the covenants which appear to have a clear meaning, and yet that meaning must be reinterpreted to fit within the umbrella of covenant theology. The end result is, many of God's promises are not what they seem.
10. Therefore, those who believe in covenant theology often reject God using Jews in the future; they reject the importance of the nation Israel (although it is found in prophecy); and they reject the millennial rule of Jesus Christ. Again, promises and prophecies which appear to have clear meanings must be reinterpreted to fit into covenant theology.

¹ From <http://withchrist.org/covtheo.htm> accessed May 12, 2010.

² From Lewis Sperry Chafer, Systematic Theology, Volume IV (Dallas, Texas: Dallas Seminary Press, 1948) pp. 156, 311; Vol. VI, p. 167.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The very fact that we find covenants in the Bible (particularly in the Old Testament), does not *prove* that Covenant Theology is correct and Dispensationalism is not.

Dispensationalism versus Covenant Theology

Characteristic	Covenant Theology	Dispensationalism
The Framework of Biblical Interpretation	There are 2 overarching covenants and God's relationship to man is interpreted according to those covenants. The church is not a separate entity from Israel but a new or evolved Israel. Or, Israel 2.0.	The Bible is interpreted with respect to the outline of dispensations. What is done in one era is not necessarily repeated in another era.
Pattern of History	A Covenant of Works is established with Adam (but not specifically called this in Scripture); and a Covenant of Grace between Christ and the elect (one might interpret this as the gospel).	Divided into dispensations (usually seven); e.g., Innocence (pre-Fall), Conscience (Adam), Human Government (Noah), the Age of Israel (which is further subdivided into the time of the patriarchs, the time of the Law and the Tribulation); the Age of the Hypostatic Union; the Church Age; and the Millennium.
View of History	Optimistic: God is extending His kingdom. Some even have an evolutionary view of man and God.	Pessimistic: the Last Days are marked by increasingly worse wickedness in the world and by apostasy in the church. Things get worse in the end times, not better.

Dispensationalism versus Covenant Theology		
Characteristic	Covenant Theology	Dispensationalism
God's Purpose in History	There is a unified redemptive purpose.	There are two distinct organizations, one earthly (Israel), one heavenly (church). However, the gospel is constant in relationship to Israel and the church. God furthers His purpose in human history primarily through these 2 institutions.
View of the Biblical Covenants	They are different administrations of the Covenant of Grace.	They mark off periods of time during which God's specific demands of man differ. God works through various institutions, and one might see this as a covenant relationship in many of these cases, but with varying covenants (however, salvation is always through faith in Christ).
Relationship of Old Testament to New Testament	Acceptance of Old Testament teaching required unless specifically abrogated by New Testament.	Old Testament prescriptions are not binding unless reaffirmed in New Testament.
Relationship Between Israel and the Church	The church is spiritual Israel, in continuity with true Israel of Old Testament.	The church is the spiritual people of God, distinct from Israel, the physical people of God.
Israel	This can refer to the literal seed of Abraham, Isaac and Jacob or to their spiritual seed, depending upon the context.	Israel is a literal nation with Jews who are genetically descended from Abraham, Isaac and Jacob (and Gentiles could choose to become a part of Israel). The church is not spiritual Israel and the church does not replace Israel. Israel, as the entity through which God works, is temporarily set aside during the Church Age.
Old Testament Law	In effect unless specifically abrogated in the New Testament.	Not in effect unless specifically reaffirmed in the New Testament.
The Mosaic Law	The Mosaic Law still stands as the Law of God, except for ceremonial laws and some civil laws.	The Mosaic Law has been replaced by the law of the Spirit and life. The Mosaic Law remains as an excellent guide to human freedom.
Old Testament Prophecy	Some refer to a literal Israel and some refer to God's people, the church, which is spiritual Israel.	Refers to ethnic Israel. All prophecy pertaining to the church is given either during the Age of the Hypostatic Union or during the Church Age.
Jesus offering of the kingdom	This spiritual kingdom was rejected by Israel, but will later be accepted by spiritual Israel.	When Israel rejected the Kingdom of God, a bona fide offer from the Person of Jesus Christ, God turned to the Gentiles, who, along with Jewish believers, make up the church.

Dispensationalism versus Covenant Theology		
Characteristic	Covenant Theology	Dispensationalism
Interpretation of History and Prophecy	Promises to Israel as well as the identity of Israel is generally spiritualized. .	Accepts both literal and figurative interpretation of the Bible. The Jews are seen as a literal race which will exist throughout human history; and the nation Israel is seen as a literal nation. However, God works through regenerate Israel.
Prophecies of the Church Age	There are prophecies of the church and the time of the church throughout the Old Testament.	There are no Old Testament prophecies which deal with the church directly.
The Indwelling and Filling of the Holy Spirit	God indwelt and filled both Old and New Testament saints.	God only indwells and fills Church Age believers. This is a part of the mystery doctrine. Some believers in the Old Testament had the Holy Spirit, but this could be lost (David, for instance, prayed, "Do not take Your Spirit from me.").
The Body of Christ	Believers of all ages are in Christ and make up the body of Christ.	Church Age believers are the body of Christ. This is a part of the mystery doctrine.
Doctrine of the Church Age	Doctrine related to the church is found throughout the Bible.	Church Age doctrine is found in the Upper Room Discourse (in the book of John) and in the epistles.
The Church	The church began in Abraham's tent. It finds its complete fulfillment in the New Testament. Acts 7:38	This entity known as the church was born on the Day of Pentecost around A.D. 33.
The Place of the Church	The church is simply the evolution from Israel.	The Church Age is parenthetical , and separate from the Age of Israel. God works through the church (the body of believers) similar to how He worked through Israel, but these are separate entities.
Church Age	God's redemptive purpose continued to unfold. There has been little or no change from God working through the nation Israel.	There is a parenthesis between past and future manifestations of the kingdom (Israel is the past manifestation of His kingdom; and the millennial rule of Jesus Christ will be the future manifestation of His kingdom).
Role of Holy Spirit	The Holy Spirit indwells God's people throughout history.	The Holy Spirit indwells God's people only from Pentecost to the Rapture. There are differing opinions when it comes to the Tribulation and the Millennium.
Baptism	Unified covenant generally used to support infant baptism.	Israel/church distinction often (but not always) used to support believers' baptism.

Dispensationalism versus Covenant Theology		
Characteristic	Covenant Theology	Dispensationalism
Social Implications	Emphasizes "cultural mandate."	The only way to save the world is to save individuals; therefore evangelism takes precedence over "social action."
Eschatology	Usually amillennial (there is no millennium); rarely postmillennial; occasionally pre-millennial (there will be a tribulation before the millennial kingdom).	Pre-millennial, usually pretribulational. The Age of Israel is completed by the Tribulation, which is then followed by the Millennium. The church is removed before the Tribulation.
The Kingdom of God	Represents heaven, for the most part.	The Millennium (1000 year reign of Jesus Christ on earth) is seen as the literal Kingdom of God on earth.
Millennium	Symbolic, often identified with present age. This could be identified with heaven.	Literal, earthly 1000-year reign of Jesus Christ after the Tribulation and the Great White Throne.
Animal Sacrifices	Fulfilled in Jesus Christ and never to be repeated.	Animal sacrifices will resume in the Millennium as a testimony to the sacrifice of Jesus Christ for our sins.

Taken from: <http://reformed-theology.org/html/c-vs-dis.htm> accessed May 19, 2010 and from <http://faithbibleonline.net/MiscDoctrine/DispCov.htm> accessed May 19, 2010. Both sources are edited.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Covering both of these topics in a single lesson is impossible. In this, we are barely skimming the surface of these two theologies. Luckily, the internet provides a wealth of information.

Additional Readings on Dispensations and Covenant Theology

Dispensations:

- <http://kukis.org/Doctrines/dispensations.htm> (or)
- <http://kukis.org/Doctrines/dispensations.pdf>
- <http://www.wenstrom.org/downloads/written/doctrines/dispensational/dispensations.pdf> (The most complete doctrine I have seen on dispensations)
- <http://www.gbible.org/index.php?proc=d4d&sf=rea&did=8>
- <http://dtbrents.wordpress.com/category/doctrine-of-dispensations/> (same as above but a better format)
- <http://www.christiandoctrinediscussion.com/doctrine-debate-forum/1411-7-dispensations.html> (Scofield's notes on dispensations)
- <http://www.versebyverse.org/doctrine/dispensations.html>
- <http://www.churchofhopeontheweb.org/archives/218> (a 10 minute video covering dispensations by a missionary in the Philippines; who is a student of R. B. Theme, Jr.)
- <http://www.spokanebiblechurch.com/study/Bible%20Doctrines/dispensations-definitions-explanation.htm>

Dispensations and the gospel:

<http://www.brethrenonline.org/articles/dispgosp.htm>

Covenant Theology:

Additional Readings on Dispensations and Covenant Theology

<http://withchrist.org/covtheo.htm>

<http://www.ukapologetics.net/07/COVENANTTHEOLOGY.htm>

Dispensations and Covenant Theology Contrasted:

<http://www.4himnet.com/bnyberg/dispensationalism02.html>

<http://www.4himnet.com/bnyberg/dispensationalism01.html> (to be read in that order)

<http://www.christinyou.net/pages/dthcthcsth.html> (this article gives some of the historical background of both theologies).

<http://www.xenos.org/essays/covdisp.htm>

New Covenant Theology:

<http://www.mbbc.edu/download/Fundamentalism/2008/OatsNewCovenantTheology.pdf>

Covenant Theology versus New Covenant Theology

http://www.mountainretreatorg.net/faq/covenant_theol.html

All 3 Systems Contrasted

http://pressiechurch.org/Theol_1/a_comparison_of_three_systems.htm

Listing these sites does not constitute approval of all that is found on these sites.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In summary, the correct interpretation of human history is, God divides our history into different epochs, ages or periods of time, which we often call dispensations (which, admittedly, slightly distorts the actual meaning of the word *oikonomos*,⁵ which is translated *dispensation*, and means *the administration of a household*). There are certain truths which transcend all dispensations: *that Jesus Christ dies for our sins and we are saved by faith in Him*, is one of these truths. This was taught in the Old Testament, although quite obviously, OT believers did not have a clear understanding of what they were believing in (which is true of NT believers, who first believe in Jesus Christ, and then find out exactly what it is they signed up for).

Dispensationalism simply provides the most literal interpretation of the Bible and dispensationalists believe that Jews have a specific future in God's plan, which involves very specific promises which include a very specific place.

In vv. 1–7, God spoke to Noah and his sons, and told them that animals would fear them; that they could eat meat (but not blood or living flesh); when a man is killed, his nearest of kin should execute the murderer; and twice, God told Noah's sons to be fruitful and multiply.

What follows will be an unconditional covenant from God; God will make a promise to Noah and his family (and to all mankind), but without a need for any sort of reciprocation.

Gen 9:8 And God speaks to Noah, and to his sons with him, saying,...

⁵ This means, *the management of a household*.

Genesis 9:8 Later [lit., and so], Elohim said to Noah and to his sons with him, saying,... (Kukis mostly literal translation)

Genesis 9:8 Later, God said to Noah and to his sons who were with him, saying,... (Kukis paraphrase)

In whatever form God presents Himself, Noah and his sons clearly recognize Him and accept His authority.

The Noahic Covenant is an unconditional covenant, which God will lay out below. *Unconditional* means that Noah and his sons will not have to do anything in order for this covenant to be fulfilled by God. This covenant will be a promise that God will not ever again destroy the earth with a flood. The words *conditional* and *unconditional* do not occur in Scripture in association with the word covenant. Theologians have used these words to classify the types of covenants which are found in Scripture.

“And I, behold Me establishing My covenant with you [all] and with your seed after you [all]...”

Genesis
9:9

“And I—even I—am establishing My covenant with you and with your descendants [lit., seed] after you...”

“Listen to Me! I am establishing My covenant with you and with your descendants after you...”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	I, behold, I establish my covenant with you, and with your children after you; and with every living soul that is with you,...
Latin Vulgate	Behold I will establish my covenant with you, and with your seed after you:...
Masoretic Text (Hebrew)	“And I, behold Me establishing My covenant with you [all] and with your seed after you [all].
Peshitta (Syriac)	As for me, behold, I will establish my covenant with you and with your descendants after you;...
Septuagint (Greek)	Behold, I establish My covenant with you, and with your seed after you,...

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	I am going to make a solemn promise to you and to everyone who will live after you. Look! I am *confirming my *covenant with you. And it is also a *covenant with your *descendants, who will live after you.
<i>The Message</i>	"I'm setting up my covenant with you including your children who will come after you,...
New Berkeley Version	Take note! I Myself am establishing My covenant with you, with your descendants...
New Century Version	"Now I am making my agreement with you and your people who will live after you,...
New Life Bible	"See, I make My agreement with you, and with your children after you,...
New Living Translation	"I hereby confirm my covenant with you and your descendants,...

Partially literal and partially paraphrased translations:

American English Bible	'Look; I am establishing an Agreement between you and Me, [as well as] with your seed [that comes] after you...
<i>God's Word</i> ™	"I am going to make my promise to you, your descendants,...

New American Bible	See, I am now establishing my covenant with you and your descendants after you... Gn 6:18.
NIRV	"I am now making my covenant with you and with all of your children who will be born after you.
New Jerusalem Bible	'I am now establishing my covenant with you and with your descendants to come,...

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Truly, I will make my agreement with you and with your seed after you,...
Complete Jewish Bible	"As for me - I am herewith establishing my covenant with you, with your descendants after you,...
Ferar-Fenton Bible	"Now I Myself will fix a Covenant with you and your descendants after you,...
NET Bible®	"Look! I now confirm [Heb "I, look, I confirm." The particle הִנְנִי (hinni) used with the participle מְקִיִּם (meqim) gives the sense of immediacy or imminence, as if to say, "Look! I am now confirming."] my covenant with you and your descendants after you [The three pronominal suffixes (translated "you," "your," and "you") are masculine plural. As v. 8 indicates, Noah and his sons are addressed.]...

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Behold, I establish My covenant or pledge with you and with your descendants after you...
Context Group Version	And I, look, I establish my covenant with you { pl }, and with your { pl } seed after you { pl };...
The Geneva Bible	And I, behold, I establish my covenant [To assure you that the world will never again be destroyed by a flood.] with you, and with your seed [The children which are not yet born, are comprehended in Gods covenant with their fathers.] after you;...
NASB	"Now behold, I Myself do establish My covenant with you, and with your descendants [Lit seed] after you;...
New RSV	`As for me, I am establishing my covenant with you and your descendants after you,...
World English Bible	"As for me, behold, I establish my covenant with you, and with your offspring after you,...
Young's Updated LT	"And I, lo, I am establishing My covenant with you, and with your seed after you.

The gist of this verse: God makes a covenant with Abraham, his sons, and their descendants.

Genesis 9:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
qûwm (קוּם) [pronounced <i>koom</i>]	<i>raising up, causing to raise up [stand]; establishing; fulfilling; upholding; performing [a testimony, a vow, a commandment, a promise]</i>	masculine singular, Hiphil participle	Strong's #6965 BDB #877
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 1 st person singular suffix	Strong's #1285 BDB #136
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine plural suffix	Strong's #854 BDB #85
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
zera' (זֶרַע) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #2233 BDB #282
'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that</i>	preposition/adverb with the 2 nd person masculine plural suffix	Strong's #310 BDB #29

Translation: “And I—even I—am establishing My covenant with you and with your descendants [lit., seed] after you...

As mentioned earlier, this is probably another time and another place that God is speaking to Noah and his sons. The suffixes here are all 2nd person masculine plural suffixes, so God is speaking to Noah and his 3 sons. In the previous few verses, the word *covenant* was not mentioned, but what was said appeared to be a part of a covenant agreement. Here, what God is about to say is clearly a covenant between Himself and those before Him and those who would come after them.

Gen 9:9 "Behold! I, even I, am establishing My covenant with you, and with your seed after you;...

Genesis 9:9 "And I—even I—am establishing My covenant with you and with your descendants [lit., seed] after you...(Kukis mostly literal translation)

Genesis 9:9 "Listen to Me! I am establishing My covenant with you and with your descendants after you... (Kukis paraphrase)

God states the parties to the covenant: Himself, Noah and his sons and all of their descendants. Let me re-emphasize last week's lesson: the fact that God established contracts with man throughout human history, this does not make valid the false doctrine of covenant theology.

Although some of this came from Robby Dean's own notes, I have changed up this doctrine quite a bit.

Points on Covenants

- 1) In Genesis 6:18 we have this first mention of the word "covenant." And in this passage God says, "I will establish my covenant with you." What follows is a promise that God would bring a flood upon the earth and that there would be one way of salvation, which is the ark that God would have Noah build. You will recall that there were a number of parallels between Jesus Christ and the ark in which Noah's family was saved.
- 2) This same language will be repeated here in Genesis 9:11. What we find here is the hiphil stem of the Hebrew verb *qum* (קום) [pronounced *koom*], which means *to set in place or to establish*. In the hiphil stem it means *to cause to be in place* and it can have the connotation of confirming something that is already in existence.
- 3) Even though the word *covenant* is new verbiage in Genesis 6:18, we read in Hosea 6:7a: **But, like Adam, they have broken the covenant.** Therefore, Adam was subject to a contract of some sort with God.
- 4) In Genesis 1:28–30, we read: **And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth, and subdue it, and rule over the fish of the seas, and over birds of the heavens, and over all beasts creeping on the earth. And God said, Behold, I have given you every plant seeding seed which is on the face of all the earth, and every tree in which is the fruit of a tree seeding seed; it shall be food for you. And to every beast of the earth, and to all birds of the heavens, and to every creeper on the earth which has in it a living soul, every green plant is for food. And it was so.** You will note how close this is to Genesis 9:1–7.

Points on Covenants

- 5) God also said, "Eating you may eat of every tree in the garden; but of the Tree of the Knowledge of Good and Evil you may not eat, for in the day that you eat of it, dying you shall die." (Genesis 2:16b–17). This would have been the covenant which Adam violated. I would think that this would have been accompanied with God allowing Adam and the woman to eat from every tree of the garden, as the woman later confirmed: "We may eat of the fruit of the trees of the garden, but of the fruit of the tree in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die." (Genesis 3:3b–4). Although the woman appears to have embellished God's covenant somewhat, the standing contract between man and God was, Adam and the woman could eat from every tree in the garden, except for the Tree of the Knowledge of Good and Evil. This is the covenant which Adam violated. Often, this is called the Edenic Covenant (the Covenant of Eden). Some call this the Adamic Covenant as well (because it is made with Adam). These are logical and reasonable theological designations which do not appear in Scripture.

- 6) Later, after Adam and the woman sinned, breaking the Edenic covenant, God gave them the repercussions of violating this covenant, which consequences contained a promise: **And Jehovah God said to the serpent, "Because you have done this, you are cursed above all beasts, and above every animal of the field. You shall go on your belly, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel. He said to the woman, I will greatly increase your sorrow and your conception; you shall bear sons in sorrow, and your desire shall be toward your husband; and he shall rule over you. And He said to the man, Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, saying, You shall not eat from it, the ground shall be cursed because of you; you shall eat of it in sorrow all the days of your life. And it shall bring forth thorns and thistles for you, and you shall eat the plant of the field. By the sweat of your face you shall eat bread until your return to the ground. For you have been taken out of it; for you are dust, and to dust you shall return."** (Genesis 3:14–19). God promises what will happen in the future. Because they violated the original covenant (Hosea 6:7), God, in Genesis 3:14–19, explains to them what He means when He warned them, *in dying, you will die*. These are the consequences of violating the Edenic Covenant. Buried within this curse is the promise of the Seed of the Woman, an early example of cursing turned to blessing.

- 7) A covenant often (but not always) implies that there are responsibilities on the part of man as a covenant partner. That is what we see played out all through Genesis. A covenant establishes the way God is going to interact with man and man's responsibilities, if any, in association with the covenant.

- 8) God, being God, can define the exact terms of the covenant. God, being God, can require man to fulfill certain conditions or not.

- 9) Since God is God, we can hold Him to the covenants which He makes with us. If you should ever doubt your salvation, then you hold God to His promise: **Believe in the Son and you will have eternal life** (John 3:16, 36). God cannot lie (Num. 23:19 Hebrews 6:18).

- 10) In most cases, each new covenant may be seen as a furtherance of each previous covenant. God will make several covenants with Abraham, which indicates that God is reaffirming or amending the original contract (however, the original contract is never abrogated). This is because God is immutable (He does not change) and He does not lie.

- 11) In Genesis 9, we have a new covenant made with Noah, but it does not abrogate the results of violating the Edenic Covenant. The promise of the Seed of the Woman still stands, and this was well understood throughout the ages, and more well-defined as time went on. He was called the seed of Abraham (Galatians 3:16–19 Hebrews 2:16) and the Seed of David (Romans 1:3 2Timothy 2:8).

- 12) When we get to Abraham, there will be some additional vocabulary words associated with covenants, which we will discuss then.

Points on Covenants

- 13) A covenant is essentially a legal contract. That implies several things.
- (1) First, there are two parties involved. There is God who is the party of the first part, and man or a group of men, who are parties of the second part. This implies that for there to be a legal contract that both parties are persons. You can't have a covenant between a thing or an impersonal force or a non-person. So this implies that the God who gives this covenant or contract is a personal entity, an individual. The Bible clearly indicates that God is a Person who is capable of relationships.
 - (2) Secondly, a covenant or contract implies that the person who establishes the contract is able to guarantee what he promises in the contract. He is able to control the situation and circumstances and all of the details of history to be able to fulfill what He, God, has promised. That tells us things about God's character. It implies that one who makes this contract is sovereign; He is ultimately in charge. It relates to His immutability. If God is not immutable, if He is going to change His mind tomorrow, then is that contract any good? It implies His love. One of the key words that we find over and over in the Old Testament is the Hebrew word *chesed*, a word that is a little difficult to translate into English, but it is usually translated "loving kindness." But it means much more than that, it has to do with loyalty, faithfulness. It is love that is faithful to a free, established contract. God honors His obligations even when we don't.
-
- 14) The covenant relationship which we find here is not a contract between equals; God made us, God made the world, and He has the authority to establish whatever contract He chooses. We don't get to come back and negotiate this contract with Him. If this bothers you in any way, then recognize God's character; God may be sovereign, but He is also just and righteous. Therefore, we may be assured, on the basis of His essence, that any contract which he establishes will be righteous and just as well.
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- 15) The giving of a covenant is the expression of God's grace to fallen man and provides the guidelines for the relationship.
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- 16) The very fact that God enters into a covenant with us shows that man's relationship with God is always based on immutable legal principles that are articulated in specific written regulations. That has implications for understanding the inerrancy of the Bible. This is the old covenant and the new covenant. God writes down and signs the contract. The terms aren't going to change, they are inviolable.

Originally taken from Robby Dean's Genesis series, lesson #047, and greatly edited. His notes are found here: <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen047.htm> The audio lesson may be downloaded from here: <http://deanbible.org/Media/Audio%20Files/2003%20-%20Genesis/Genesis-047b.mp3>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Sadly, contrast this with man's approach to a covenant. At one time in this country, two men could come to an agreement, shake hands, and that was the end of it. Today, we can sign 10 or 20 page contracts, and our signatures mean nothing to us. Our signature often means, *I will agree to the terms of this contract as long as I want to; if keeping this contract becomes difficult or to my disadvantage to keep my half of the contract, then I will break it without any moral qualms.* I have dealt with real estate for the past 30 years, and I have seen hundreds of people break leases or walk away from mortgages because they have no personal integrity. And sadly enough, in many cases, these are believers in Jesus Christ.

[Gen 9:8–9](#) And God speaks to Noah, and to his sons with him, to say, "Behold! I, even I, am establishing My covenant with you, and with your seed after you;...

Most people understand all of Genesis 9 to be the Noahic Covenant, and the tenses of the verbs in vv. 8–9 do not contradict that. Above, I have translated the verbs very literally, as per the tense (*speaks* is the imperfect tense; *to say* is an infinitive; and *am establishing* is a participle). So, this is consistent with all of Genesis 9 being a part of the covenant, even though I don't believe that these things were spoken at the same time. In any case, it is important to note that this is not a conditional covenant. That is, God defines the specific responsibilities of man

after the flood in vv. 1–7. Then God will give a promise to Noah and his family. This promise is not based upon Noah and his descendants fulfilling the requirements of vv. 1–7. Some men will eat blood; some men and some murderers will be set free or they will not be executed but imprisoned instead. However, despite this, God still guarantees that He will not flood the entire earth again in judgment. Therefore, this is why there is a separation between vv. 1–7 and 10–17; so that we do not mistakenly think that this is a conditional covenant. We may understand all of it to be the Noahic Covenant; with 2 separate and distinct parts, one of which does not depend upon the other. Part I: man’s responsibilities in the post-diluvian era; and Part II: God’s unconditional promise never to destroy all life on earth again with a flood.

...and with every soul of the living thing who [are] with you [all]—in the bird, in the beast, and in all animal life of the earth [who are] with you—from all those going out of the ark to every living thing of the earth.

Genesis
9:10

...and [My covenant is] with every soul of all the living things that [are] with you—with the birds, with the beasts and with all animal life of the earth [who are] with you—from all the [animals] coming out of the ark to every living thing on the earth.

...and My covenant is also with every living animal that is with you—with the birds, with the beasts, and with the animals of the earth who are with you—from all the animals who have come out of the ark to every living thing on earth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...of birds, and of cattle, and of every beast of the earth that is with you, of all that go forth from the ark, of every beast of the earth.
Latin Vulgate	And with every living soul that is with you, as well in all birds, as in cattle and beasts of the earth, that are come forth out of the ark, and in all the beasts of the earth.
Masoretic Text (Hebrew)	...and with every soul of the living thing who [are] with you [all]—in the bird, in the beast, and in all animal life of the earth [who are] with you—from all those going out of the ark to every living thing of the earth.
Peshitta (Syriac)	And with every living creature that is with you, the fowl, the cattle, and every wild beast of the earth with you; with all that come out of the ark, and with every beast of the earth.
Septuagint (Greek)	...and with every living creature with you, of birds and of beasts, and with all the wild beasts of the earth, as many as are with you, of all that came out of the ark.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	...and with every living being with you—with the birds, with the large animals, and with all the animals of the earth, leaving the ark with you.
Contemporary English V. Easy English	This includes the birds and the animals that came out of the boat. And it is a *covenant with every *creature that is with you. That is, every *creature that lives on the earth. That includes birds, *cattle and wild animals. It includes everything that came out of the *ark.
Easy-to-Read Version	I make my promise to all the birds, and to all the cattle, and to all the animals that came out of the boat with you. I make my promise to every living thing on earth.
Good News Bible (TEV)	...and with all living beings---all birds and all animals---everything that came out of the boat with you.

<i>The Message</i>	...along with everything alive around you--birds, farm animals, wild animals--that came out of the ship with you.
New Century Version	...and with every living thing that is with you-the birds, the tame and the wild animals, and with everything that came out of the boat with you-with every living thing on earth.
New Life Bible	...and with every living thing that is with you, the birds, the cattle, and every animal of the earth, of all that came out of the large boat, every living thing on earth.
New Living Translation	...and with all the animals that were on the boat with you-the birds, the livestock, and all the wild animals-every living creature on earth.

Partially literal and partially paraphrased translations:

American English Bible	...and with everything that lives (the winged creatures, the [domesticated] animals, and all the wild animals of the earth). with all that are with you and came out of the chest.
<i>God's Word</i> ™	...and every living being that is with you-birds, domestic animals, and all the wild animals, all those that came out of the ship-every living thing on earth.
New American Bible	...and with every living creature that was with you: the birds, the tame animals, and all the wild animals that were with you-all that came out of the ark.
NIRV	I am making it also with every living thing that was with you in the ark. I am making my covenant with the birds, the livestock and all of the wild animals. I am making it with all of the creatures that came out of the ark with you. I am making it with every living thing on earth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	...with all living souls with you, the birds, animals, and all life of the land with you, any proceeding from the box and any life of the land:...
New Advent Bible	And with every living soul that is with you, as well in all birds, as in cattle and beasts of the earth, that have come forth out of the ark, and in all the beasts of the earth.
NET Bible®	...and with every living creature that is with you, including the birds, the domestic animals, and every living creature of the earth with you, all those that came out of the ark with you - every living creature of the earth [The verbal repetition is apparently for emphasis.].
NIV – UK	...and with every living creature that was with you - the birds, the livestock and all the wild animals, all those that came out of the ark with you - every living creature on earth.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And with every living creature that is with you-whether the birds, the livestock, or the wild beasts of the earth along with you, as many as came out of the ark-every animal of the earth.
Concordant Literal Version	...and with every living soul which is with you, with flyer and with beast and with all land life with you, with all faring forth from the ark, for all the land life.
Context Group Version	...and with every living creature that is with you { pl }, the birds, the cattle, and every beast of the land { or earth } with you { pl }, from all those coming out of the ark to all the beasts of the land { or earth }.
Darby Translation	...and with every living soul which is with you, fowl as well as cattle, and all the animals of the earth with you, of all that has gone out of the ark -- every animal of the earth.
English Standard Version	...and 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.
New King James Version	...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.
New RSV	...and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. Gk: Heb adds every animal of the earth.
A Voice in the Wilderness	...and with every living creature that is with you: the flying creatures, the animals, and every living thing of the earth with you, of all that go out of the ark, every living thing of the earth.
World English Bible	...and with every living creature that is with you: the birds, the cattle, and every animal of the earth with you. Of all that go out of the ark, even every animal of the earth.
Young's Updated LT	...and with every living creature which is with you, among fowl, among cattle, and among every beast of the earth with you, from all who are going out of the ark--to every beast of the earth.

The gist of this verse: This covenant that God is making also applies to all of the animals that are on earth.

Genesis 9:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659

Genesis 9:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun with the definite article	Strong's #2416 BDB #312
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine plural suffix	Strong's #854 BDB #85

Translation: ...and [My covenant is] with every soul of all the living things that [are] with you...

God is making a covenant not just with Noah and his sons, but with all of the animals of the earth.

Genesis 9:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
'ôwph (עוֹף) [pronounced gôhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
b ^e hêmâh (בְּהֵמָה) [pronounced b ^{eh} hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 9:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular construct	Strong's #2416 BDB #312
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 nd person masculine plural suffix	Strong's #854 BDB #85

Translation:...—with the birds, with the beasts and with all animal life of the earth [who are] with you—...

God makes certain that there is no mistaking with whom He is making this covenant. It includes the birds and here, it appears to be the domesticated and wild animals.

Genesis 9:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
Literally, they mean <i>from all...</i> However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14).			
yâtsâ' (יָצְאוּ) [pronounced yaw-TZAWH]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle	Strong's #3318 BDB #422

Genesis 9:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
têbâh (תֵּבַח) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular construct	Strong's #2416 BDB #312
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...from all the [animals] coming out of the ark to every living thing on the earth.

We have two important prepositions here which describe all of the animals which are included in this covenant: all those who have exited the ark and every animal on the earth (which would have included their progeny).

Gen 9:10 ...and with every living creature that *is* with you, of the birds, of the cattle, and of every animal of the earth with you; from all that go out from the ark, to every animal of the earth.

Genesis 9:10 ...and [My covenant is] with every soul of all the living things that [are] with you—with the birds, with the beasts and with all animal life of the earth [who are] with you—from all the [animals] coming out of the ark to every living thing on the earth. (Kukis mostly literal translation)

Genesis 9:10 ...and My covenant is also with every living animal that is with you—with the birds, with the beasts, and with the animals of the earth who are with you—from all the animals who have come out of the ark to every living thing on earth. (Kukis paraphrase)

God makes this covenant with every living creature as well.

God is establishing this covenant with *you all* (the southern plural of *you*). Verbs, in the Hebrew, come in a variety of stems, and the stem of the verb further modifies the meaning of the verb. The basic meaning of this verb (*to establish*) in the Qal stem, is *to arise, to stand, to set in place*. Here, this verb is in the Hiphil stem, which is known as the causative stem, and it means *to establish, to cause to stand, to make binding, to carry out*.

And I have established My covenant with you [all]; and will not be cut off all flesh again from waters of the flood and will not again a flood to destroy the earth."

Genesis 9:11

I have established My covenant with you [all], that all flesh will never again be cut off [or, destroyed] on account of the waters of a flood and a flood will never again destroy the earth."

I have established My covenant with all of you that I will never again destroy all flesh with the waters of a flood and a flood will never again lay waste to the entire earth.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And I will establish my covenant with you, and will not again cause all flesh to perish by the waters of a flood; and there shall not again be a flood to destroy the earth.
Latin Vulgate	I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.
Masoretic Text (Hebrew)	And I have established My covenant with you [all]; and will not be cut off all flesh again from waters of the flood and will not again a flood to destroy the earth.”
Peshitta (Syriac)	And I will establish my covenant with you; so that never again shall all flesh perish by the waters of a flood; neither shall there any more be a flood to destroy the earth.
Septuagint (Greek)	And I will establish My covenant with you: never again shall all flesh die by the water of the flood, and never again shall there be a flood of water to destroy all the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	I promise every living creature that the earth and those living on it will never again be destroyed by a flood.
Easy English	I am *confirming my *covenant with you. Never again will I send the waters of a flood to completely destroy everything. I will never again kill all that is alive. Never again will I send a flood to destroy the earth.'
Easy-to-Read Version	This is my promise to you: All life on the earth was destroyed by the flood. But that will never happen again. A flood will never again destroy all the life on the earth.”
Good News Bible (TEV)	With these words I make my covenant with you: I promise that never again will all living beings be destroyed by a flood; never again will a flood destroy the earth.
<i>The Message</i>	I'm setting up my covenant with you that never again will everything living be destroyed by floodwaters; no, never again will a flood destroy the Earth.”
New Berkeley Version	I covenant [This is the first mention of God making a covenant.] with you that neither shall all flesh again be eliminated by the waters of a flood, nor shall there be another deluge to destroy the earth.
New Living Translation	Yes, I am confirming my covenant with you. Never again will floodwaters kill all living creatures; never again will a flood destroy the earth.”

Partially literal and partially paraphrased translations:

American English Bible	This is the Agreement that I'm making with you and with all flesh: Never again will a downpour of water kill all flesh, and never again will a downpour destroy the whole earth.'
Christian Community Bible	<i>I establish my covenant with you. Never again will all life be cut off by the waters of a flood, and never again will there be a flood to destroy the earth.”</i> Hosea 2:20 Jonah 4:11 Isa. 54:9-10
<i>God's Word</i> ™	I am making my promise to you. Never again will all life be killed by floodwaters. Never again will there be a flood that destroys the earth.”
New American Bible	I will establish my covenant with you, that never again shall all creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth. Sir 44:18; Is 54:9.

NIRV	"Here is my covenant that I am making with you. The waters of a flood will never destroy all life again. A flood will never destroy the earth again."
New Jerusalem Bible	And I shall maintain my covenant with you: that never again shall all living things be destroyed by the waters of a flood, nor shall there ever again be a flood to devastate the earth.'
Revised English Bible	I shall sustain my covenant with you: never again will all living creatures be destroyed by the waters of a flood, never again will there be a flood to lay waste to the earth.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I raise my covenant with you to never cut all flesh again by the waters of a flood and never again have a flood destroy the land."
Bible in Basic English	And I will make my agreement with you; never again will all flesh be cut off by the waters; never again will the waters come over all the earth for its destruction.
Ferar-Fenton Bible	I have fixed My Covenant with you, that all flesh shall never again be destroyed by a downrush of water; there shall never again be a downrush to desolate the earth."
HCSB	I confirm My covenant with you that never again will all flesh be wiped out by the waters of a deluge; there will never again be a deluge to destroy the earth."
New Advent Bible	I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.
NET Bible®	I confirm [The verb יתמקרו (vahaqimoti) is a perfect with the vav (ו) consecutive and should be translated with the English present tense, just as the participle at the beginning of the speech was (v. 9). Another option is to translate both forms with the English future tense ("I will confirm").] my covenant with you: Never again will all living things [Heb "all flesh."] be wiped out [Heb "cut off."] by the waters of a flood [Heb "and all flesh will not be cut off again by the waters of the flood."]; never again will a flood destroy the earth."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible	I will establish My covenant or pledge with you: Never again shall all flesh be cut off by the waters of a flood; neither shall there ever again be a flood to destroy the earth <i>and</i> make it corrupt.
Concordant Literal Version	And I set up My covenant with you, that not cut off shall all flesh be in the future by the waters of a deluge, neither will there come a future deluge of water to wreck the entire earth.
Context Group Version	And I will establish my covenant with you { pl }; neither shall all flesh be cut off anymore by the waters of the flood; neither shall there anymore be a flood to destroy the land { or earth }.
Darby Translation	And I establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, and henceforth there shall be no flood to destroy the earth.
English Standard Version	I establish my covenant with you, 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."
LTHB	And I have established My covenant with you, and all flesh shall not be cut off again by the waters of a flood; nor shall there ever again be a flood to destroy the earth.
World English Bible	I will establish my covenant with you; neither will all flesh be cut off any more by the waters of the flood; neither will there any more be a flood to destroy the earth."
Young's Updated LT	And I have established My covenant with you, and all flesh is not any more cut off by waters of a deluge, and there is not any more a deluge to destroy the earth."

The gist of this verse: God covenants with all mankind and all living things that He will never again bring a flood upon the earth to destroy all life.

Genesis 9:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	1 st person singular, Hiphil perfect	Strong's #6965 BDB #877
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 1 st person singular suffix	Strong's #1285 BDB #136
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine plural suffix	Strong's #854 BDB #85

This is almost a repeat of a portion of v. 9.

Translation: I have established My covenant with you [all],...

God is speaking to Noah, his sons, their sons, and to all animal life. So, this covenant, spoken of here, is for all life.

Genesis 9:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kârath (תָּרַח) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3772 BDB #503
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
ôwd (וְעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i>	adverb	Strong's #5750 BDB #728
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural construct	Strong's #4325 BDB #565
mabbûwl (מַבּוּל) [pronounced <i>mahb-BOOL</i>]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun with the definite article	Strong's #3999 BDB #550

Translation: ...that all flesh will never again be cut off [or, destroyed] on account of the waters of a flood...

God would never allow a flood to ever again destroy all flesh.

Genesis 9:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 9:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘ôwd (דָּוַע) [pronounced gôhd]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i>	adverb	Strong's #5750 BDB #728
mabbûwl (לִּבְבַח) [pronounced mahb-BOOL]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun	Strong's #3999 BDB #550
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	<i>to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly</i>	Piel infinitive construct	Strong's #7843 BDB #1007
‘erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and a flood will never again destroy the earth.”

There would no longer be a flood to destroy all the earth.

Gen 9:11 And I have [caused to be] established My covenant with you [all]. Neither shall all flesh be cut off any more by the waters of a flood. Neither shall there any more be a flood to destroy the earth.

Genesis 9:11 I have established My covenant with you [all], that all flesh will never again be cut off [or, destroyed] on account of the waters of a flood and a flood will never again destroy the earth.” (Kukis mostly literal translation)

Genesis 9:11 I have established My covenant with all of you that I will never again destroy all flesh with the waters of a flood and a flood will never again lay waste to the entire earth.” (Kukis paraphrase)

God is making His covenant known to Noah and He will make this covenant stand. God guarantees that the earth will never again be destroyed by a flood. In fact, such a thing is impossible today. The mountains are too high and the oceans too deep for a flood to cover all the earth. We do not have enough water on this earth to cover it anymore.

Now take note of the verb's tense: *perfect tense*. This is not something which God is doing right at that moment; this is not something which God will do in the future; he has, in a point of time in the past, caused this promise to be established. During the flood, God changed the height of the mountains and the depths of the seas to make a second worldwide flood impossible. There is no reason to understand this as some form of magic or a miracle, but this could have been accomplished through natural processes.

I still find it fascinating that, if the earth was a perfect sphere, that we would be way, way underwater; that the Bible testifies to there having been a worldwide flood (as do dozens of ancient myths), that the Bible also speaks of mountains being raised up and valleys being lowered, that God promises that He will never again flood the entire earth, and that today, a worldwide flood is physically impossible. This all fits quite nicely together. Furthermore, it fits together nicely with this verb, which is a causative perfect. God caused a future worldwide flood to be impossible, and He caused this to happen previous to the giving of this covenant.

So, in the pre-deluvian state, the mountains were not as tall nor were the ocean floors as deep. The effect of the tremendous amount of water on the earth was to cause great movements of the earth, both up and down, the end result being more dramatic. All of the forces at work are perhaps not given to us.

We are not given much by way of details when it comes to the earth. It is logical that, after 40 days of rain, the earth would have been pounded down more. The only thing which I can come up with, which would have an opposite effect, are great earthquakes and volcanic activity. Possibly huge quantities of water filling up cavernous areas underground set a great many earthquakes and volcanoes into motion. We have all witnessed, either in person, or by television or the print media, just how devastating a hurricane can be. The flood was far and away much more dramatic than any hurricane that man has ever witnessed, with huge amounts of water coming up from under the ground, which then, in huge quantities, begins to recede back into the ground.

One source, and I do not know how credible they are, suggests that the tremendous weight of the water would have caused massive earth movements as well as unprecedented volcanic activity. More on this particular topic:

<http://creation.com/images/pdfs/cabook/chapter14.pdf>

In any case, God promises Noah and his family and all of their descendants that there would never again be a flood to devastate the entire earth. Furthermore, we know that it would be impossible for the earth to be flooded entirely today.

Gen 9:8–11 And God speaks to Noah, and to his sons with him, saying, “Behold! I, even I, am establishing My covenant with you, and with your seed after you; and with every living creature that *is* with you, of the birds, of the cattle, and of every animal of the earth with you; from all that go out from the ark, to every animal of the earth. And I have [caused to be] established My covenant with you [all]. Neither shall all flesh be cut off any more by the waters of a flood. Neither shall there any more be a flood to destroy the earth.

You will recall that this is an unconditional covenant, meaning that there is nothing which Noah or his family must do in order to fulfill the terms of this covenant. That is, Noah does not have to promise to be good, or else, God will flood the earth. God’s promise not to flood the earth is unconditional.

As I have pointed out, God made it impossible for the earth to be flooded. The mountains were raised and the valleys were lowered (Psalm 104:5–9), the end result being, the earth is now unable to suffer a worldwide flood.

I tend toward naturalism; that is, I believe that much of God’s interaction with man is a result of normal and natural occurrences, and the function of cause and effect. This does not mean that God cannot or does not do miracles (in the sense of defying the laws of nature), but that He chooses, almost all of the time, not to defy His Own physical, chemical and biological laws. As we saw with the flood of Noah and God saving Noah in the flood through very natural means, that the end result was a much more powerful historical account, one which is being debated even today, whether in person or by a letter to some periodical, or in some online discussion site. Literally, every single day, Noah and the great flood is in some person’s mind, and many times, it becomes a point of debate. Thousands of books have already been written about the flood; thousands more are yet to be written; and it is all because the flood was a series of natural events (for the most part).

None of this means that God is incapable of defying His Own laws, something which He has clearly done in the past (e.g., the turning of water into wine); but God’s power is far more dramatic with far greater historical impact, *if* it conforms to the laws of His creation.

Is it within the bounds of physics for valleys to sink deeper and for mountains to be raised up? Of course; we have observed this. We see sinkholes on land all of the time, and they happen suddenly, without warning. There have been earthquakes where the ground opens up, where one plate is forced against another, and one moves upward and another down. There is an entire scientific discipline, plate tectonics, based upon these occurrences in nature. In the great flood of Noah, apparently the water coming up from down below was part of the cause of the dramatic shifting of plates which must have taken place before, during and/or after the flood.

And so says Elohim, “This [is] a sign of My covenant which I am establishing between me and between you [all] and between every soul of life that [is] with you [all], for generations of perpetuity:...

Genesis
9:12

Elohim also said, “This [is] the sign [or, *token*] of My covenant which I am establishing between Me and you and every living creature that [is] with you, for perpetual generations:...

God also said, “This will be the sign of My covenant that I am establishing between Me, all of you, and every living creature that is with you, for all generations to come:...

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said, This is the sign of the covenant which I establish between My Word and between you and every living soul that is with you, unto the generations of the world.
Latin Vulgate	And God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations.
Masoretic Text (Hebrew)	And so says Elohim, “This [is] a sign of My covenant which I am establishing between me and between you [all] and between every soul of life that [is] with you [all], for generations of perpetuity:...
Peshitta (Syriac)	And God said to Noah, 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:.
Septuagint (Greek)	And the Lord God said to Noah, This is the sign of the covenant which I set between Me and you, and between every living creature which is with you for perpetual generations.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	God said, "This is the symbol of the covenant that I am drawing up between me and you and every living thing with you, on behalf of every future generation.
Contemporary English V.	The rainbow that I have put in the sky will be my sign to you and to every living creature on earth. It will remind you that I will keep this promise forever.
Easy English	And God said, ` This is the thing that will especially remind you about the *covenant. I have made that *covenant between me and you. And it is also between me and every *creature with you. That is, every *creature that lives. The *covenant will be for always.
Easy-to-Read Version	And God said, “And I will give you something to prove that I made this promise to you. This proof will show that I have made an agreement with you and every living thing on earth. This agreement will continue for all times to come. This is the proof:...
Good News Bible (TEV)	As a sign of this everlasting covenant which I am making with you and with all living beings,...

<i>The Message</i>	God continued, "This is the sign of the covenant I am making between me and you and everything living around you and everyone living after you.
New Berkeley Version	God further said: This is the sign of the covenant I am making between Me and you and every living thing along with you through all successive generations.
New Life Bible	Then God said, "This is something special to see for all time, because of the agreement that I am making between Me and you and every living thing that is with you:...

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah God told Noah: 'This is the sign that I have set [as a reminder] of the Agreement of the Ages of Generations between you, Me, and every living creature that is with you:...
Christian Community Bible	God said, "This is the sign of the covenant I make between me and you, and every animal living with you for all future generations.
New American Bible	God said: This is the sign of the covenant that I am making between me and you and every living creature with you for all ages to come:...
NIRV	God continued, "My covenant is between me and you and every living thing with you. It is a covenant for all time to come.
New Jerusalem Bible	'And this', God said, 'is the sign of the covenant which I now make between myself and you and every living creature with you for all ages to come:...
Revised English Bible	God said, 'For all generations to come, this is the sign which I am giving of the covenant between myself and you and all living creatures with you:...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	God said, "This is the sign of the covenant which I give between you and me and all living souls with you, for generations and forever:...
Complete Jewish Bible	God added, "Here is the sign of the covenant I am making between myself and you and every living creature with you, for all generations to come:...
Ferar-Fenton Bible	God also said, "This is the attestation of the Covenant which I have made between Myself and you, and between all animal life which is with you for every generation.
NET Bible®	And God said, "This is the guarantee [Heb "sign."] of the covenant I am making [On the making of covenants in Genesis, see W. F. Albright, "The Hebrew Expression for 'Making a Covenant' in Pre-Israelite Documents," BASOR 121 (1951): 21-22.] with you [Heb "between me and between you."] and every living creature with you, a covenant [The words "a covenant" are supplied in the translation for clarification.] for all subsequent [The Hebrew term קְלוֹם ('olam) means "ever, forever, lasting, perpetual." The covenant would extend to subsequent generations.] generations:...

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
 Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God said, This is the token of the covenant (solemn pledge) which I am making between Me and you and every living creature that is with you, for all future generations:...
Concordant Literal Version	And saying is Yahweh Elohim to Noah, "This is the sign of the covenant which I am giving between Me and you and every living soul which is with you for generations eonia...
Context Group Version	And God said, This is the sign of the covenant which I make between me and you { pl } and every living creature that is with you { pl }, for perpetual generations:...
English Standard Version	And God said, "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:...
Green's Literal Translation	And God said, This is the sign of the covenant which I am about to make between Me and you, and every living soul which is with you, for everlasting generations:...
LTHB	And God said, This <i>is</i> the sign of the covenant which I am about to make between Me and you, and every living soul which <i>is</i> with you, for everlasting generations:...
NASB	God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations [Or everlasting generations];...
Webster's Bible Translation	And God said, This [is] the token of the covenant which I make between me and you and every living creature that [is] with you, for perpetual generations.
World English Bible	God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:...
Young's Updated LT	And God says, "This is a token of the covenant which I am giving between Me and you, and every living creature that is with you, to generations age-during.

The gist of this verse: God will give a sign to all creation of His covenant with them.

Genesis 9:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Genesis 9:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular construct	Strong's #226 BDB #16
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 1 st person singular suffix	Strong's #1285 BDB #136

Translation: Elohim also said, "This [is] the sign [or, token] of My covenant..."

The fact that God is speaking is referenced here suggests that this covenant came along at a different time; but, quite obviously, after the flood.

At this point, God has given several *signs* to man; therefore, let's take a brief look at...

The Doctrine of a Sign or Token

1. Throughout Scripture, there have been many times when God gives mankind some sort of sign of a promise that God has made toward man. Sometimes these are miraculous and sometimes they are within the confines of the scientific laws which God originated. The Bible does not differentiate between the two.
2. The rainbow is the first sign of God's covenant to man and it was a sign that He would never again flood the entire earth, destroying all life. Genesis 9:8–17
3. Circumcision was a sign that Abraham was different from all other men and that this set him apart from all other men. A new race was established based upon Abraham. Gen. 17:11 Ex. 3:12 Judges 6:17
4. Signs could indicate divine displeasure, as in the signs performed by God through Moses against Egypt. Exodus 4:8 Joshua 24:17
5. Believers sometimes depended upon God for signs in order to have confidence, e.g. Gideon and the fleece in Judges 6:36–40. However, do not expect God to do this for you, as Jesus said it is a weak and adulterous generation which seeks signs (Matthew 12:39 16:4 Luke 2:34 11:29–30).
6. Signs were given by our Lord often as an indication of His divine nature. Matt. 12:38 John 4:48 Acts 2:22
7. His first sign was not only undeniably a miracle, but taught the difference between Himself and Moses. Jesus came that we might have life and more abundantly; with Moses came judgement. John 2:1–11 10:10 Exodus 7:19–21
8. Signs also confirmed the authority of prophets and teachers. Matt. 16:1 24:30

Some of this came from The Doctrine of Signs and Wonders: http://gracebiblechurchwichita.org/?page_id=537 as well as from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: signs. W.E. Vine's M.A., *Expository Dictionary of New Testament Words*, published in 1940 and without copyright; taken from e-Sword, Topic: signs. These sources offer a much more complete doctrine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 9:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
qûwm (קוּם) [pronounced koom]	<i>raising up, causing to raise up [stand]; establishing; fulfilling; upholding; performing [a testimony, a vow, a commandment, a promise]</i>	masculine singular, Hiphil participle	Strong's #6965 BDB #877
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 1 st person singular suffix	Strong's #996 BDB #107
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 2 nd person masculine plural suffix	Strong's #996 BDB #107
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
chayyâh (חַיָּה) [pronounced khay- YAWH]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun	Strong's #2416 BDB #312
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine plural suffix	Strong's #854 BDB #85

Translation: ...which I am establishing between Me and you and every living creature that [is] with you,...

God is making another covenant with Noah, his sons, and all life on earth.

Genesis 9:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
dôwr (דור) [pronounced dohr]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine plural construct	Strong's #1755 BDB #189
ʿôwlâm (עולם) [pronounced óo-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

Translation: ...for perpetual generations:...

This is a covenant which will continue for many generations to come.

Genesis 9:12 Elohim also said, "This [is] the sign [or, token] of My covenant which I am establishing between Me and you and every living creature that [is] with you, for perpetual generations:..." (Kukis mostly literal translation)

Genesis 9:12 God also said, "This will be the sign of My covenant that I am establishing between Me, all of you, and every living creature that is with you, for all generations to come:..." (Kukis paraphrase)

A bow I have given in the cloud and she has been for a sign of a covenant between Me and between the earth.	Genesis 9:13	I have given a rainbow in the cloud, and it will be a sign of [this] covenant between Me and the earth.
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I have placed the rainbow in the clouds to be a sign of this covenant between the earth and Me.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	I have set My Bow in the cloud, and it shall be for a token of the covenant between My Word and the earth.
Latin Vulgate	I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth.
Masoretic Text (Hebrew)	A bow I have given in the cloud and she has been for a sign of a covenant between Me and between the earth.
Peshitta (Syriac)	I set my bow in the clouds, and it shall be for a sign of a covenant between me and the earth.
Septuagint (Greek)	I set My rainbow in the cloud, and it shall be for a sign of covenant between Me and the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	I have placed my bow in the clouds; it will be the symbol of the covenant between me and the earth.
Easy English	I put my rainbow in the cloud. The rainbow shall be something that especially reminds you about the *covenant. That is, the *covenant between me and the earth.
Easy-to-Read Version	I have made a rainbow in the clouds. That rainbow is proof of the agreement between me and the earth.
Good News Bible (TEV)	I am putting my bow in the clouds. It will be the sign of my covenant with the world.
New Life Bible	I will set My rain-bow in the cloud, and it will be something special to see because of an agreement between Me and the earth.
New Living Translation	I have placed my rainbow in the clouds. It is the sign of my covenant with you and with all the earth.

Partially literal and partially paraphrased translations:

American English Bible	I have put My bow in the clouds, which will serve as the sign of the Agreement between the earth and Me.
Beck's American Translation	.I have put My rainbow in the clouds to be a sign of the covenant between Me and the world
God's Word™	I will put my rainbow in the clouds to be a sign of my promise to the earth.
New American Bible	I set my bow in the clouds to serve as a sign of the covenant between me and the earth. Gn 1:28; 8:17; 9:2; Jas 3:7.
Revised English Bible	My bow I set in the clouds to be a sign of the covenant between myself and the earth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I give my bow in the cloud. It is a sign of a covenant between me and the land..
Ferar-Fenton Bible	I place my rainbow in the clouds, and it shall be for an evidence of the Covenant between Myself and all the earth.
NET Bible®	I will place [The translation assumes that the perfect verbal form is used rhetorically, emphasizing the certainty of the action. Other translation options include "I have placed" (present perfect; cf. NIV, NRSV) and "I place" (instantaneous perfect; cf. NEB)] my rainbow [The Hebrew word qesheth (קֶשֶׁת) [pronounced <i>KEH-sheth</i>] normally refers to a warrior's bow. Some understand this to mean that God the warrior hangs up his battle bow at the end of the flood, indicating he is now at peace with humankind, but others question the legitimacy of this proposal. See C. Westermann, Genesis, 1:473, and G. J. Wenham, Genesis (WBC), 1:196.] in the clouds, and it will become [The perfect verbal form with vav (ו) consecutive here has the same aspectual function as the preceding perfect of certitude.] a guarantee of the covenant between me and the earth.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	I set My bow [rainbow] in the cloud, and it shall be a token or sign of a covenant or solemn pledge between Me and the earth.
Concordant Literal Version	My bow I bestow in a cloud, and it comes to be for a sign of the covenant between Me and the earth.
English Standard Version	I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.
The Geneva Bible	I do set my bow [By this we see that signs or ordinances should not be separate from the word] in the cloud, and it shall be for a token of a covenant between me and the earth.
Syndein/Thieme	{Rainbow is a Sign of God's Covenant} I do give {nathan} My bow in the cloud, and it shall be for a token of a covenant between Me and the whole earth {"erets}." {Note: Per Genesis 2:6 there was no rain before Noah. The water came from under the earth. So, the first rainbow was only seen after the flood.}
Webster's Bible Translation	I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
World English Bible	I set my rainbow in the cloud, and it will be for a sign of a covenant between me and the earth.
Young's Updated LT	My rainbow I have given in the cloud, and it has been for a token of a covenant between Me and the earth.

The gist of this verse:

Genesis 9:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qesheth (קֶשֶׁת) [pronounced <i>KEH-sheth</i>]	<i>bow; bowman, archer; strength, power; rainbow</i>	feminine singular noun with the 1 st person masculine singular suffix	Strong's #7198 BDB #905
This is the first occurrence of this word in Scripture.			
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678

Genesis 9:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
ʿānān (ענן) [pronounced ʿaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

This is the first occurrence of this word in Scripture.

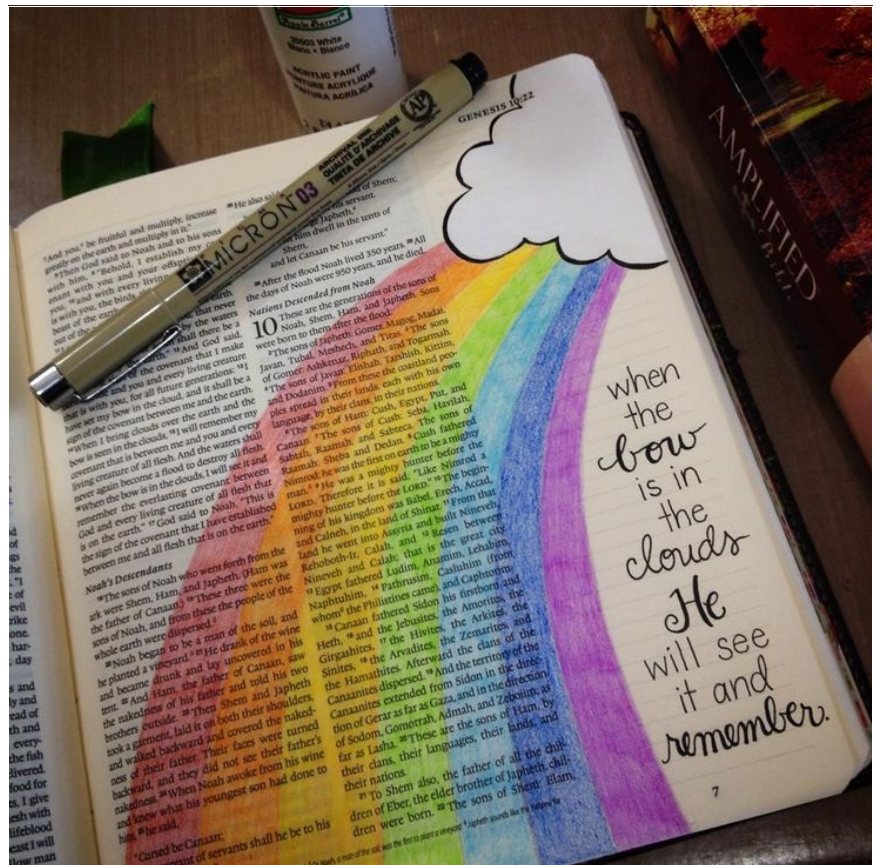
Translation: I have given a rainbow in the cloud,...

The Hebrew word for *rainbow* and *bow* are the same; they have roughly the same shape. It is very likely that man had hunting bows prior to the flood; although we do not have any Scriptural confirmation of that (as far as I can recall). This is also the first time that we have the Hebrew word for *cloud*.

The first Hebrew word to be examined is naturally qesheth (קֶשֶׁת) [pronounced *KEH-sheth*] and it comes from a word which means *bending*. It is usually translated *bow* or in a way related to the *bow* (as in Genesis 27:3 48:22 and over a dozen other passages). It is logical, though not conclusive, to assume that we are speaking of a rainbow, which, from the ground, appears to be an arc. The Greek word used in the Septuagint also means *bow*. It is used in conjunction with the word for *arrows*, which speaks of lightning in Habak. 3:9–11. The use of qesheth in Ezekiel 1:28a seems to further indicate that we are speaking of a rainbow (*As the appearance of the rainbow in the clouds on a rainy day; so was the appearance of Your surrounding radiance*). Furthermore, we have a parallel passage to this in Revelation 4:3 and 10:1 in which the Greek word used means *rainbow* exclusively.

The Torah points, out, as do several authors, that this *rainbow* here is not the first *rainbow* seen by man. However, it now takes on new meaning as a sign between God and man that God will not destroy the earth again with a flood. Since the rainbow is the prism effect which occurs when light is shined through raindrops (or through a mist), this would be likely. However, prior to the flood, the earth was surrounded by an atmosphere or a band of water vapor, which may have curtailed the rainbow effect until after the flood. There is no serious theological problem here, no matter which position is taken.

This is not something which had to occur immediately after the flood. There may or may not have been an observable rainbow in the sky at this time; and recall that the



rain had stopped for quite awhile before Noah poked the hole (window) in the ark. However, it no doubt rained again; and this rain would have struck great fear into the hearts of those on earth. Recall that it did not rain at all prior to the flood; therefore, when it rains again, this is a great cause for concern, because the people on earth would naturally associate the rain with flooding and terrific destruction. Therefore, God gives the people some assurances, so that every rain did not bring a panic attack upon them.

This may have been given on the first observed rainbow and this promise could have been given later. A rainbow did not have to be even present in the sky for this promise to be made.

My assumption would be that, prior to a rain, God would have made this promise. So, the people have exited the ark and they are making their life; and then, before it rains for the first time, God speaks to them to reassure them about the coming rain. This way, the rainbow in the sky would have had the maximum assurance to them. V. 14 will further affirm that God gives this assurance before or during the first rain.

When the bow is in the clouds, He will see it and remember, created by Diane Scott (a graphic); from [Pinterest](#); accessed June 5, 2017.

Genesis 9:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>lah</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
’ôwth (אוֹת) [pronounced <i>oath</i>]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular construct	Strong's #226 BDB #16
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136
bêyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 1 st person singular suffix	Strong's #996 BDB #107
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and it will be a sign of [this] covenant between Me and the earth.

God has promised that He would never again destroy the earth with a flood. It is the rainbow that He will use as a sign or a token of this promise.

Genesis 9:13 I have given a rainbow in the cloud, and it will be a sign of [this] covenant between Me and the earth. (Kukis mostly literal translation)

Genesis 9:13 I have placed the rainbow in the clouds to be a sign of this covenant between the earth and Me. (Kukis paraphrase)

And he has been in My bringing a cloud over the earth and was seen the rainbow in the cloud.

Genesis
9:14

And it has been when I have brought a [rain] cloud over the earth that the rainbow in the cloud is seen.

And when I bring a rain cloud over the earth, the rainbow in the cloud will also be seen, as a token of My covenant to you.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And it shall be that when I spread forth My glorious cloud over the earth, the bow shall be seen in the day (time), while the sun is not sunk (or hidden) in a cloud.
Latin Vulgate	And when I shall cover the sky with clouds, my bow shall appear in the clouds.
Masoretic Text (Hebrew)	And he has been in My bringing a cloud over the earth and was seen the rainbow in the cloud.
Peshitta (Syriac)	And it shall come to pass, when I bring clouds over the earth, that the bow shall be seen in the clouds;...
Septuagint (Greek)	And it shall be when I gather clouds upon the earth, that My rainbow shall be seen in the cloud.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	When I send clouds over the earth, and a rainbow appears in the sky,...
Easy-to-Read Version	When I bring clouds over the earth, you will see the rainbow in the clouds.
Good News Bible (TEV)	Whenever I cover the sky with clouds and the rainbow appears.
<i>The Message</i>	From now on, when I form a cloud over the Earth and the rainbow appears in the cloud,...
New Berkeley Version	When I collect My clouds above the earth, then the bow shall appear in the clouds...

Partially literal and partially paraphrased translations:

Beck's American Translation	Whenever I bring clouds over the earth and the rainbow is seen in the clouds, ¹⁵ then I will remember My covenant with you and every living being of every kind of flesh: Never again will the waters become a flood and destroy every living thing. V. 15 was included for context.
<i>God's Word</i> TM	Whenever I form clouds over the earth, a rainbow will appear in the clouds.
NIRV	Sometimes when I bring clouds over the earth, a rainbow will appear in them.
Revised English Bible	When I bring clouds over the earth,

the rainbow will appear in the clouds.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	When my clouds have clouded over the land, see the bow in the cloud.... And whenever I make a cloud come over the earth, the bow will be seen in the cloud,...
Ferar-Fenton Bible NET Bible®	When there is My cloud, covering the earth; and the rainbow appears in the cloud,... Whenever [The temporal indicator (וַיְהַיֶּה, v'yhayah, conjunction + the perfect verb form), often translated "it will be," anticipates a future development.] I bring clouds over the earth and the rainbow appears in the clouds,...
NIV, ©2011	Whenever I bring clouds over the earth and the rainbow appears in the clouds,...

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
Lexham English Bible .
Translation for Translators .
The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And it comes, when I cloud over the earth with a cloud, then appears My bow in the cloud,...
English Standard Version LTHB	When I bring clouds over the earth and the bow is seen in the clouds,... And it will be when I gather the clouds on the earth, then the bow shall be seen in the clouds.
World English Bible	It will happen, when I bring a cloud over the earth, that the rainbow will be seen in the cloud,.,.
Young's Updated LT	And it has come to pass (in My sending a cloud over the earth) that the bow has been seen in the cloud.

The gist of this verse: God speaks of the rainbow being seen in the clouds.

Genesis 9:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or וי) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251

Genesis 9:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
'ânan (אָנַן) [pronounced ġaw-NAHN]	<i>to bring clouds, to gather clouds, to make clouds appear, to produce clouds</i>	Piel infinitive construct with the 1 st person singular suffix	Strong's #6049 BDB #778
When combined with a bêyth preposition, the infinitive construct often takes on a temporal meaning and may be rendered <i>when [such and such happens]</i> . With the bêyth preposition, the Qal infinitive construct serve as a temporal marker which denotes an event which occurs simultaneously with the action of the main verb. ⁶			
'ânân (אָנַן) [pronounced ġaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun	Strong's #6051 BDB #777
'al (אֶל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: And it has been when I have brought a [rain] cloud over the earth...

God is giving a general scenario that, when there are rain clouds brought over the earth, and it rains, the following will occur:

Genesis 9:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person feminine singular, Niphal perfect	Strong's #7200 BDB #906
qesheth (קֶשֶׁת) [pronounced KEH-sheth]	<i>bow; bowman, archer; strength, power; rainbow</i>	feminine singular noun with the definite article	Strong's #7198 BDB #905

⁶ Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

Genesis 9:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ânân (אָנָן) [pronounced gaw-NAWN]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: ...that the rainbow in the cloud is seen.

After the rain, they will be able to look into the sky and see the rainbow, and the rainbow is the guarantee of God's protection from a worldwide flood. Prior to this, the people will have to exercise faith in God's promise (i.e., God's Word).

Genesis 9:14 *And it has been when I have brought a [rain] cloud over the earth that the rainbow in the cloud is seen.* (Kukis mostly literal translation)

Genesis 9:14 *And when I bring a rain cloud over the earth, the rainbow in the cloud will also be seen, as a token of My covenant to you.* (Kukis paraphrase)

Gen 9:12–14 *And God said, This is the token [or, sign, remembrance] of the covenant which I make between Me and you and every living creature with you, for everlasting generations: I set my rainbow in the cloud. And it shall be a token of a covenant between Me and the earth. And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud.*

The word *rainbow* is qesheth (קֶשֶׁת) [pronounced KEH-sheth], which means *bow; bowman, archer; strength, power; rainbow*. Strong's #7198 BDB #905. This is the first time that this word occurs; yet, most of the later occurrences will refer to *bow* or *archers*.

The rainbow would be a token of God's covenant with all who live on the earth. The implication is, that before the flood, there were no rainbows; that there was a different sort of atmosphere, which did not allow for that, which is suggested by the study which we have done in Genesis (the water canopy).

Why does God make this promise, never to flood the entire earth again? There would be a change in the earth—the earth would be watered by rain (which will allow man to populate more areas on the earth). After being in a storm unlike anything we could imagine, God wants Noah and his family to know that the next rainstorm will not flood the earth; nor the one after that. They heard thunder and saw lightning unlike anything we have ever observed. After the flood, they emerged from the ark to see a dramatic destruction which is hard to even imagine. If such a promise was not made, there would have been great panic with every rainstorm (which was also a new thing). This would have affected Noah's immediate family greatly, so that their confidence, when hearing thunder, would have to be in this promise made to them by God. This promise is extremely important for their peace of mind.

There is a minor figure of speech found here, and found throughout the Bible: a metonym. The word *earth* is a *metonym* for *all of the inhabitants of the earth*. Now and again, you will find a word used, but it stands for something else. This is common in most languages, and in most cases, like this one, we often need to have it pointed out to us that the figure of speech is here. Most people read this verse, and automatically, understand that God is not making a covenant with planet earth but that He is making a covenant with those who live upon the earth.

Another example: God may say, “I will make a covenant with the *house of David*.” God is not making a covenant with the literal building that David lives in, but with David and those in David’s home (and this could be further applied to David’s descendants).

And I have remembered My covenant which [is] between Me and between you [all] and between every soul of life in all flesh.” And he is not again the waters for a flood to destroy all flesh.

Genesis
9:15

Then I will remember My covenant which [is] between Me, all of you and every living thing that is flesh.” Therefore, He [God] will never again [send] the waters of a deluge to destroy all flesh.

Then I will remember My covenant which is with all of you and every living thing that is flesh.” Therefore, God will never again send the waters of deluge upon the earth to destroy all flesh.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And I will remember My covenant which is between My Word and between you and every living soul of all flesh, that there shall not be the waters of a flood to destroy all flesh.
Latin Vulgate	And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh.
Masoretic Text (Hebrew)	And I have remembered My covenant which [is] between Me and between you [all] and between every soul of life in all flesh and he is not again the waters for a flood to destroy all flesh.
Peshitta (Syriac)	And I will remember my covenant, which is between me and you and every living creature that is with you of all flesh; and the waters shall no more become a flood to destroy all flesh.
Septuagint (Greek)	When I see this rainbow, I will remember the agreement between me and you and every living thing on the earth. That agreement says that a flood will never again destroy all life on the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	...I will remember the covenant between me and you and every living being among all the creatures. Floodwaters will never again destroy all creatures.
Easy English	Then I will remember my *covenant, which is between me and you. And it is between me and every *creature from all kinds. That is, every *creature that lives. Never again will I send enough water to kill all *creatures.
Easy-to-Read Version	When I see this rainbow, I will remember the agreement between me and you and every living thing on the earth. That agreement says that a flood will never again destroy all life on the earth.
Good News Bible (TEV)	I will remember my promise to you and to all the animals that a flood will never again destroy all living beings.
New Berkeley Version	...and I will remember My covenant that exists between Me and you and every living creature of every kind of flesh [To the worshiper of God the rainbow still says: “God is faithful; trust Him.”]. Never again shall the waters become a flood to destroy all flesh;...
New Century Version	...I will remember my agreement between me and you and every living thing. Floods will never again destroy all life on the earth.

New Life Bible ...I will remember My agreement that is between Me and you and every living thing of all flesh. Never again will the water become a flood to destroy all flesh.

Partially literal and partially paraphrased translations:

American English Bible And this will remind Me of My Agreement between you and Me, and with every living creature and all flesh, that never again will there be a downpour of water which will blot out all flesh.

God's Word™ Then I will remember my promise to you and every living animal. Never again will water become a flood to destroy all life.

New American Bible I will remember my covenant between me and you and every living creature—every mortal being—so that the waters will never again become a flood to destroy every mortal being. Is 54:9.

New Jerusalem Bible I shall recall the covenant between myself and you and every living creature, in a word all living things, and never again will the waters become a flood to destroy all living things.

Revised English Bible 'Then I shall remember the covenant which I have made with you and with all living creatures, and never again will the waters become flood to destroy all creation.

Today's NIV I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And I will keep in mind the agreement between me and you and every living thing; and never again will there be a great flow of waters causing destruction to all fles.

Ferar-Fenton Bible ...I shall remember My Covenant that is between Myself and you, and between all animal life, and there shall never again be a downrush of water to sweep away all living.

New Advent Bible And I will remember my covenant with you, and with every living soul that bears flesh: and there shall no more be waters of a flood to destroy all flesh.

NET Bible® ...then I will remember my covenant with you [Heb "all flesh."] and with all living creatures of all kinds [Heb "all flesh."]. Never again will the waters become a flood and destroy [Heb "to destroy."] all living things [Heb "all flesh."].

NIV – UK I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	I will [earnestly] remember My covenant or solemn pledge which is between Me and you and every living creature of all flesh; and the waters will no more become a flood to destroy and make all flesh corrupt.
Concordant Literal Version	..and I am reminded of My covenant, which is between Me and you and every living soul in all flesh, and there is not to come a future deluge of water to wreck all flesh.
Darby Translation	...and I will remember my covenant which is between me and you and every living soul of all flesh; and the waters shall not henceforth become a flood to destroy all flesh.
English Standard Version	I 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.
Fred Miller's Revised KJV	And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall not become a flood to destroy all flesh again.
The Geneva Bible	And I will remember my covenant [When men see my bow in the sky, they will know that I have not forgotten my covenant with them], which [is] between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
New RSV	...I 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.
World English Bible	...and I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters will no more become a flood to destroy all flesh.
Young's Updated LT	And I have remembered My covenant which is between Me and you, and every living creature among all flesh, and the waters become no more a deluge to destroy all flesh.

The gist of this verse: When God looks at the rainbow, He will recall His covenant with us and with all life on earth, to never again bring flood on the earth to destroy all life.

Genesis 9:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>to remember, to recall, to call to mind</i>	1 st person singular, Qal perfect	Strong's #2142 BDB #269
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 1 st person singular suffix	Strong's #1285 BDB #136
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Genesis 9:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition with the 1 st person singular suffix	Strong's #996 BDB #107
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition with the 2 nd person masculine plural suffix	Strong's #996 BDB #107
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of,</i> <i>any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire,</i> <i>volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life,</i> <i>organisms, lifeform; appetite,</i> <i>revival, renewal; community,</i> <i>family, assembled group, allied</i> <i>families, bands</i>	feminine singular noun	Strong's #2416 BDB #312
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on,</i> <i>upon; with, before, against; by</i> <i>means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of,</i> <i>any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142

Translation: Then I will remember My covenant which [is] between Me, all of you and every living thing that is flesh.”

This goes back to the previous verse which speaks of the sign of the rainbow, and when God sees the rainbow, He will recall the covenant which He made with Noah, his sons, and all living things.

Obviously, God does not forget anything; but this is an anthropopathism, where covenant and a promise are guaranteed in a way that makes sense for finite man. However, what is supposed to be done is, man is to look at the rainbow, and recall the covenant which God has made with man. Knowing that the rainbow is coming, man is to think, in advance, about the covenant which God has made with man.

Genesis 9:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
ôwd (וְעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i>	adverb	Strong's #5750 BDB #728
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
lâmed (לְ) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
mabbûwl (מַבּוּל) [pronounced <i>mahb-BOOL</i>]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun	Strong's #3999 BDB #550
lâmed (לְ) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly</i>	Piel infinitive construct	Strong's #7843 BDB #1007
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142

Translation: Therefore, He [God] will never again [send] the waters of a deluge to destroy all flesh.

Because there is a change here in the midst of the verse from a 1st person to a 3rd person, it is reasonable to assume that God is no longer speaking. The rainbow is a promise by God that He will never again destroy all flesh on this earth with a deluge of waters.

Even when making some corrections with the translation, several things ought to be noted. First, God is speaking and He uses the 1st person in the first verb; and then the 3rd person in the second. For this reason, the second verb is not spoken by God, but begins a new paragraph. The second verb would not apply to water (as it is in the plural); but it could be that the verb belongs with the word *flood, deluge*. If that is the case, this second half of the verse would read: *And the waters of a deluge will never again [come] to destroy all flesh.*

Even with this new interpretation, a significant word needs to be added to allow it to work out.

The choice to break off the quote from God mid-verse is possibly a problematic choice as, we continue the 1st and 3rd personage below in the verse to follow.

Gen 9:15 And I will remember My covenant which is between Me and you and every living creature of all flesh; and the waters will no more become a flood to destroy all flesh.

Genesis 9:15 Then I will remember My covenant which [is] between Me, all of you and every living thing that is flesh.” Therefore, He [God] will never again [send] the waters of a deluge to destroy all flesh. (Kukis mostly literal translation)

Genesis 9:15 Then I will remember My covenant which is with all of you and every living thing that is flesh.” Therefore, God will never again send the waters of deluge upon the earth to destroy all flesh. (Kukis paraphrase)

The idea is, God will look at the cloud and see the rainbow, and He will recall this covenant which He is making to Noah and all of Noah’s descendants. However, God is not forgetful; God knew that He would make this covenant with Noah in eternity past, and God will always be cognizant of this covenant with all mankind. This actually tells us that God is always aware of His covenant and that He will stand by it forever.

We have what is called an anthropopathism here—a characteristic of man is applied to God so that we may better understand God—even though this is not an actual characteristic of God’s. God does not need to search his memory to find something which He said several hundred years ago. God does not have to *remember* anything. God knows everything, past, present and future, simultaneously (this characteristic is called omniscience). He knows at one time, all that ever was and all that will be. God says that He will *remember* His covenant, meaning that He will stand by this covenant forever—He will never call upon a flood to destroy all flesh from the earth ever again.

The Bible is clear when it comes to God’s ability to perceive and understand all things at once.

God’s Omniscience

1. Definition: *Omniscience* is a part of the essence of God; it means that He knows all things—past, present and future—simultaneously, which knowledge includes all things which could have happened. God knows all that has happened, what is occurring right now, what will happen, and all that could have happened, had this or that alternate choice been made. Our very thoughts are subject to His scrutiny. The word *omniscience* is derived from the Latin meaning *all-knowing*. Although the word *omniscience* is not found in the Bible, the doctrine of God’s omniscience is.
2. God is a God of knowledge. 1Samuel 2:3
3. While this attribute is closely associated with Omnipresence, God’s knowledge is not restricted to "being there." Job 28:24 Psalm 33:13–14
4. God’s knowledge exists in eternity past, eternally preexisting all things. 1Peter 1:20
5. God’s knowledge is complete, whole, and entire. Job 37:16 Acts 15:18
6. God’s knowledge cannot be enumerated (God’s knowledge *is beyond measure*). God’s knowledge is infinite. He knows everything. Psalm 139:17–18 147:5 1John 3:2
7. There is nothing hidden from the knowledge of God; there is no place where we can go which is outside of His knowledge. Psalm 139:5–12 (it ought to becoming clear that Psalm 139 is a psalm all about God’s omniscience)
8. Omniscience knows all that was, is, or can ever be. God knows that which is actual, or probable, or possible. Matthew 11:21-24
 - 1) A good illustration which I came upon, with regards to God knowing all that is possible, is an excellent chess player. Professional chess players can see 5 or 10 or even more moves ahead, along with the reaction of their opponent. I once followed a profession chess match on my own chess set, and it appeared as though the winner made the winning moves 12 or more moves in

God's Omniscience

- advance. At that point, his opponent was set up to lose, and his opponent could, at best, forestall his defeat.
- 2) If a chess player can see many moves into the future, it is reasonable that God, Who knows all things which are, were and will be, would also know all that it is possible to know.
 9. Every detail of human and angelic history is before God at all times. He knows the end as well as the beginning, and He so declares this in the Word of God. **"Remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,' calling a bird of prey from the east, the man of my counsel from a far country. I have spoken, and I will bring it to pass; I have purposed, and I will do it."** (Isaiah 46:9–11).
 10. God does not learn, forget, remember, or acquire knowledge; He knows all things perfectly. No one taught God anything. Isaiah 40:13–14
 11. God's knowledge includes cognizance of all mankind, what they think, say, or do, even before they do it. God knows every detail of our lives, including what we will say before we say it (which implies, He knows all that we will do in the future). **O LORD, You have searched me and known me! You know when I sit down and when I rise up; You discern my thoughts from afar. You search out my path and my lying down and You are acquainted with all my ways. Even before a word is on my tongue, behold, O LORD, You know it altogether** (Psalm 139:1–4). There is nothing hidden from Him. Psalm 33:13–15 Proverbs 15:3, 10 Luke 12:3 Hebrews 4:13
 - 1) Knowing every detail of our lives, even before it happens is not the same as God coercing us to do anything. That is, we remain free moral agents.
 - 2) God knowing *how* we will act does not mean that He has predetermined our actions. Our free will is a part of His plan.
 - 3) The simplest example of this is, you have your own 5 year old child. There are circumstances and situations where you know what he will do. You may or may not like what you know that he is going to do, and you may take steps to curb his behavior. However, what is key is, you know your child, so you know his behavior in advance.
 12. God knows everything there is to know about us, which knowledge God possessed even before we were born. Psalm 139:13–16 Matthew 10:30
 13. God even knows the motives behind everything that we do. 1Chronicles 28:9
 14. God knows our needs before we ask for them. Matthew 6:8
 15. God sees everything, indicating that He has knowledge of all that occurs throughout human history. Job 34:21 Psalm 33:13-15 Jer. 16:17
 16. Even though God is Omniscient, His knowledge is not causative. What God foreknows and what He predestines are not precisely the same things, even though these are related concepts. Romans 8:29–30

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways! **"For who has known the mind of the Lord, or who has been His counselor?" "Or who has given a gift to Him that He might be repaid?"** For from Him and through Him and to Him are all things. **To Him be glory forever. Amen** (Romans 11:33–36; Isaiah 40:13 Job 41:11). .

See also <http://www.versebyverse.org/doctrine/divessence.html> which appears to have come from notes come from Maranatha church, and are quite similar to those given by R. B. Thieme, Jr. in Berachah Church and to those given by L. S. Chafer of Dallas Theological Seminary. Accessed June 22, 2010.

Other suggested readings:

http://www.pbministries.org/books/gill/Doctrinal_Divinity/Book_1/book1_09.htm

http://www.whatthebibleteaches.com/wbt_070.htm

<http://blogs.nlcfonline.com/mark/2011/02/06/a-deeper-look-into-the-heart-of-god-gods-omniscience/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The clear teaching of Scripture is that God is omniscient. Therefore, when the Bible says that *He remembers* something, bear in mind, that is a figure of speech, an anthropopathism, ascribing to God a characteristic which He does not possess. I hope that, by this time, these figures of speech make sense to you, that they are clearly in the text, and that they do not violate the simple reading or understanding of the text. It is possible to understand something literally, and yet, to incorporate common figures of speech.

And has been the rainbow in the cloud and I have seen her to remember the covenant everlasting between Elohim and between every soul of life that [is] on the earth.

Genesis
9:16

When the rainbow is in the cloud then I will see it and [lit., to] recall the everlasting covenant between Elohim and every living thing on earth.

And the rainbow will be in the cloud, so that God, having seen it, will recall the everlasting covenant between Himself and all life on earth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the bow shall be in the cloud, and I will look upon it, to remember the everlasting covenant between the Word of the Lord and every living soul of all flesh that is upon the earth.
Latin Vulgate	And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.
Masoretic Text (Hebrew)	And has been the rainbow in the cloud and I have seen her to remember the covenant everlasting between Elohim and between every soul of life that [is] on the earth.
Peshitta (Syriac)	And the bow shall be in the clouds; and I will look upon it as a remembrance of the everlasting covenant between God and every living creature of all flesh that is upon the earth.
Septuagint (Greek)	And My rainbow shall be in the cloud, and I will look to remember the everlasting covenant between Me and the earth, and between every living soul in all flesh, which is upon the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The bow will be in the clouds, and upon seeing it I will remember the enduring covenant between God and every living being of all the earth's creatures."
Contemporary English V.	When I see the rainbow in the sky, I will always remember the promise that I have made to every living creature.
Easy English	When the rainbow is in the clouds, I will look at it. I will remember the *covenant that I, God, have made with every *creature. That means every *creature that lives upon earth, from all kinds. That *covenant will last for always.'
Easy-to-Read Version	When I look and see the rainbow in the clouds, I will remember the agreement that continues forever. I will remember the agreement between me and every living thing on the earth."
Good News Bible (TEV)	When the rainbow appears in the clouds, I will see it and remember the everlasting covenant between me and all living beings on earth.
<i>The Message</i>	When the rainbow appears in the cloud, I'll see it and remember the eternal covenant between God and everything living, every last living creature on Earth."

New Berkeley Version	...the bow shall be in the clouds; I shall look upon it to remember the eternal covenant between God and every living creature of all flesh on the earth.
New Life Bible	When the rainbow appears in the clouds, I will see it and I will remember the agreement that continues forever between me and every living thing on the earth."
New Living Translation	When the rainbow is in the cloud, I will look upon it to remember the agreement that will last forever between God and every living thing of all flesh that is on the earth."

Partially literal and partially paraphrased translations:

American English Bible	My bow will be in the clouds, and when I see it I will remember the age-long Agreement between the earth and Me, and with every living creature among all flesh that is on the earth.
God's Word™	Whenever the rainbow appears in the clouds, I will see it and remember my everlasting promise to every living animal on earth."
New American Bible	When the bow appears in the clouds, I will see it and remember the everlasting covenant between God and every living creature-every mortal being that is on earth.
NIRV	"When the rainbow appears in the clouds, I will see it. I will remember that my covenant will last forever. It is a covenant between me and every kind of living thing on earth."
New Jerusalem Bible	When the bow is in the clouds I shall see it and call to mind the eternal covenant between God and every living creature on earth, that is, all living things.'
Revised English Bible	Whenever the bow appears in the cloud, I shall see it and remember the everlasting covenant between God and the living creatures of every kind on earth.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	When seeing the bow in the cloud, remember that the covenant between God and all living souls of all flesh over the land is forever."
Bible in Basic English	And the bow will be in the cloud, and looking on it, I will keep in mind the eternal agreement between God and every living thing on the earth.
Complete Jewish Bible	The rainbow will be in the cloud; so that when I look at it, I will remember the everlasting covenant between God and every living creature of any kind on the earth."
Ferar-Fenton Bible	The rainbow shall be in the cloud, and appear as an eternal record of the Covenant between God and all animal life existing upon the earth."
NET Bible®	When the rainbow is in the clouds, I will notice it and remember [The translation assumes that the infinitive לִזְכֹּר (lizkor, "to remember") here expresses the result of seeing the rainbow. Another option is to understand it as indicating purpose, in which case it could be translated, "I will look at it so that I may remember."] the perpetual covenant between God and all living creatures of all kinds that are on the earth."
New Heart English Bible	The rainbow will be in the cloud. I will look at it, that I may remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

- Kretzmann's Commentary .
- Lexham English Bible .
- Translation for Translators .
- The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When the bow [rainbow] is in the clouds and I look upon it, I will [earnestly] remember the everlasting covenant or pledge between God and every living creature of all flesh that is upon the earth.
Concordant Literal Version	And my bow comes in the cloud, and I see it, to be reminded of the covenant eonian between the Elohim and every living soul in all flesh which is on the eart.
LTHB	And the bow shall be in the clouds, and I shall see it, to remember the everlasting covenant between God and every living soul, in all flesh on the eart.
New King James Version	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."
World English Bible	The rainbow will be in the cloud. I will look at it, that I may remember the everlasting covenant between God and every living creature of all flesh that is on the earth."
Young's Updated LT	And the bow has been in the cloud, and I have seen it—to remember the covenant age-during between God and every living creature among all flesh which is on the earth."

The gist of this verse: This appears to be the testimony of the writer of this portion of Genesis, that he will look into the clouds, see the rainbow, and remember the covenant that God has made with all flesh.

Genesis 9:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
qesheth (קֶשֶׁת) [pronounced <i>KEH-sheth</i>]	<i>bow; bowman, archer; strength, power; rainbow</i>	feminine singular noun with the definite article	Strong's #7198 BDB #905
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud (as a veiling over or covering of heaven)</i>	masculine singular noun with the definite article	Strong's #6051 BDB #777

Translation: *When the rainbow is in the cloud...*

Again, it will be somewhat confusing to determine if God is speaking at this juncture. Quite obviously, speaking of the rainbow off in the cloud here could be observation by the writer or it could he God speaking.

Genesis 9:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person masculine singular, Qal perfect with the 3 rd person feminine singular suffix	Strong's #7200 BDB #906
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i>]	<i>to remember, to recall, to call to mind</i>	Qal infinitive construct	Strong's #2142 BDB #269
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136
ôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
bêyn (בֵּינָם) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
chayyâh (חַיָּה) [pronounced <i>khay-YAWH</i>]	<i>living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	feminine singular noun	Strong's #2416 BDB #312
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 9:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (לֹךְ) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...then I will see it and [lit., to] recall the everlasting covenant between Elohim and every living thing on earth.

In this second half of this verse, there is the 1st person and God is named in the 3rd person. One possible interpretation is, the writer speaks of himself in the 1st person and God in the 3rd. In most writings, this would solve our problem. However, throughout the book of Genesis, it is quite unusual for the writer of the passage to speak of himself in the 1st person.

Now, it is not unusual for God to speak of Himself in the 3rd person, but usually regarding another member of the Trinity. That is, God the Father may speak of God the Son (or God the Holy Spirit) in the 3rd person.

Therefore, the most logical conclusion that I can come to is, the writer of this section of Genesis all of a sudden steps out of the narrative and speaks to us directly, giving to us his testimony: **Therefore, He [God] will never again [send] the waters of a deluge to destroy all flesh. When the rainbow is in the cloud then I will it and [lit., to] recall the everlasting covenant between Elohim and every living thing on earth.** That is a fairly literal rendering of vv. 15b–16, and helps to explain the next verse.

Genesis 9:16 **When the rainbow is in the cloud then I will see it and [lit., to] recall the everlasting covenant between Elohim and every living thing on earth.** (Kukis mostly literal translation)

Genesis 9:16 **And the rainbow will be in the cloud, so that God, having seen it, will recall the everlasting covenant between Himself and all life on earth.** (Kukis paraphrase)

And so says God unto Noah, “This [is] a sign of the covenant which I have established between Me and between all flesh that [is] upon the earth.”

Genesis
9:17

Consequently, God said to Noah, “This [is] the sign of the covenant which I have established between Me and all flesh that [is] upon the earth.”

Therefore, God concluded, speaking to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is upon the earth.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said to Noah, This is the sign of the covenant that I have covenanted between My Word and between the word for all flesh that is upon the earth.
Latin Vulgate	And God said to Noe: This shall be the sign of the covenant, which I have established, between me and all flesh upon the earth.
Masoretic Text (Hebrew)	And so says God unto Noah, "This [is] a sign of the covenant which I have established between Me and between all flesh that [is] upon the earth."
Peshitta (Syriac)	And God said to Noah, This is the sign of the covenant which I have established between me and all the flesh that is upon the earth.
Septuagint (Greek)	And God said to Noah, This is the sign of the covenant, which I have made between Me and all flesh, which is upon the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible Easy English	The rainbow will be the sign of that solemn promise. God said to Noah, 'This thing will especially remind you about the *covenant. I have made that *covenant between me and all *creatures. That is, all *creatures that live on the earth.'
Good News Bible (TEV) New Century Version	That is the sign of the promise which I am making to all living beings." So God said to Noah, "The rainbow is a sign of the agreement that I made with all living things on earth."
New Living Translation	Then God said to Noah, "Yes, this rainbow is the sign of the covenant I am confirming with all the creatures on earth."

Partially literal and partially paraphrased translations:

American English Bible	Then God told Noah: 'This is the sign of the Agreement that I have made between all flesh that is on the earth and Myself.'
Beck's American Translation	"That," God told Noah, "is the sign of the covenant I am making with everything that lives on earth."
Christian Community Bible	God said to Noah, "This is the sign of the covenant I have made between me and all that has life on the earth."
Revised English Bible	So God said to Noah, 'This is the sign of the covenant which I have established with all that lives on the earth.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	God said to Noah, "I raised this sign over the land of the covenant between me and all flesh."
Ferar-Fenton Bible	And God repeated to Noah, "This is the Covenant which I have settled between Myself and all existence which is upon earth."
HCSB	God said to Noah, "This is the sign of the covenant that I have confirmed between Me and all flesh on earth."
JPS (Tanakh—1985)	"That," God said to Noah, "shall be the sign of the covenant that I have established between Me and all flesh that is on earth."
NET Bible®	So God said to Noah, "This is the guarantee of the covenant that I am confirming between me and all living things [Heb "all flesh."] that are on the earth."

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God said to Noah, This [rainbow] is the token or sign of the covenant or solemn pledge which I have established between Me and all flesh upon the earth.
Concordant Literal Version	And saying is the Elohim to Noah, "This is the sign of the covenant which I set up between Me and all flesh which is on the earth.
English Standard Version	God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."
The Geneva Bible	And God said unto Noah, This [is] the token of the covenant [God repeats this often to confirm Noahs faith even more.], which I have established between me and all flesh that [is] upon the earth.
World English Bible	God said to Noah, "This is the token of the covenant which I have established between me and all flesh that is on the earth.
Young's Updated LT	And God says unto Noah, "This is a token of the covenant which I have established between Me and all flesh that is upon the earth."

The gist of this verse: God reiterates that the rainbow is the sign of the covenant which He has made with every living thing on earth.

Genesis 9:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Genesis 9:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Nôach (נח) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation: Consequently, God said to Noah,...

This seems to be a concluding remark, although there is nothing different between the structure of the Hebrew here and back in v. 8 (apart from including Noah's sons in v. 8).

Genesis 9:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zô'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular construct	Strong's #226 BDB #16
b ^e riyth (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
qûwm (קוּם) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	1 st person singular, Hiphil perfect	Strong's #6965 BDB #877
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 1 st person singular suffix	Strong's #996 BDB #107
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּין) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Genesis 9:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation:...“This [is] the sign of the covenant which I have established between Me and all flesh that [is] upon the earth.”

This refers to the rainbow; and it is the sign of the covenant which God has established between Himself and all flesh that is upon the earth. This seems quite repetitive—almost a repeat of vv. 15 and 16—apart from several words being left out. However, if we understand vv. 15b–16 to be the testimony of the author, then the information is repetitive, but God is not saying the same thing over and over again.

So essentially, we have two witnesses here: the witness of the writer of this portion of Genesis and the witness of God Himself.

This leads us to an entirely new paragraph:

Gen 9:17 And God said to Noah, This *is* the token [or, *sign, remembrance*] of the covenant which I have established between Me and all flesh that *is* upon the earth.

Genesis 9:17 Consequently, God said to Noah, “This [is] the sign of the covenant which I have established between Me and all flesh that [is] upon the earth.” (Kukis mostly literal translation)

Genesis 9:17 Therefore, God concluded, speaking to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is upon the earth.” (Kukis paraphrase)

God repeats that the rainbow guarantees you that He will never destroy all flesh from the earth with a flood.

The Noahic covenant is quite simple, and, it should be obvious to even the non-theologian among you that it has absolutely nothing to do with covenant theology.

Covenants, or contracts, as clearly a part of God’s relationship to man, and they are found throughout the Bible. Therefore, it would be a good idea to summarize the contract between God and Noah’s descendants.

Summary Points on the Noahic Covenant

1. God makes 2 covenants with Noah and his family. He speaks to these covenants at separate times or He otherwise keeps these covenants separate.
2. The idea is, man’s obedience (or, lack thereof) to the first half of the covenant (vv. 1–7) will not affect God’s guarantee of the second half of the covenant (vv. 10–17).
3. Man is given several responsibilities:

Summary Points on the Noahic Covenant

- 1) To have a lot of children and to fill up the earth (v. 1);
- 2) Man is now authorized to eat animal flesh, but not blood or flesh with the blood in it (vv. 3–4);
- 3) Animals or men which kill other men will be executed (vv. 5–6);
- 4) And man is told once again to have a lot of children and to fill up the earth (v. 7).
4. God promises that the dread of man (fear and/or respect of man) will be a part of the animal psyche.
5. God promises never to flood the earth again; and offers a rainbow as a guarantee of this.
6. The separation between these 2 parts of the covenant indicates that God's promise is unconditional—despite what man does, God will not flood the earth.
7. The stem and tense of *to establish a covenant* is quite fascinating. The verb is the in the Hiphil (causative) perfect. This promise is something which God caused, probably in the past, previous to the giving of this promise. God is not just giving Noah and his family this promise and promising to fulfill this promise in the future; God has caused something in the past in order to make this promise stand.
8. Two unanswered questions:
 - 1) Why does God repeat, "**Be fruitful and multiply**"?
 - 2) Is the existence of the rainbow related to the change which God caused in the atmosphere, related to the flood? Somehow, the meteorological conditions of the antediluvian era were such that, rainbows were precluded, even though there was moisture in the air. After the flood, the conditions were such that, after a rain, it is common to see rainbows in the air. Exactly what that change was is difficult to determine.

Every time that I exegete a chapter in the Bible, questions occur to me; sometimes these are answered and sometimes not.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

With regards to the final sub-point, there are a number of people who have theorized as to what the conditions were before the flood and how those conditions changed after the flood. The basic notion is, the earth was surrounded by a mass of water vapor (or even ice?) in the atmosphere prior to the flood. We have been able to observe similar atmospheric conditions on Venus and, if memory serves, one of the moons of Saturn (they are completely enveloped by a thick atmosphere—not necessarily one of water). The Bible speaks of this enveloping atmosphere in Genesis 1:6–7 (**And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so.**) and in Genesis 2:5–6 (**When no bush of the field was yet in the land and no small plant of the field had yet sprung up—for the LORD God had not caused it to rain on the land, and there was no man to work the ground, and a mist was going up from the land and was watering the whole face of the ground--**). Admittedly, these are both very unusual statements. If someone were writing science fiction today, and speaking of such conditions upon the earth, we have enough scientific discovery which has taken place (most in the past 300 years) which would give scientific credence to such literature. However, it is fascinating to find such statements in Scripture undeniably written thousands of years prior to such scientific knowledge. The basic idea is, the sunlight was filtered by the atmosphere in such a way that, there could be no rainbow. The change of the atmosphere allowed for the sun's rays to directly strike the moisture in the air and for the result to be a rainbow.

There are those who have studied this in far greater detail than I have presented here.

Additional References to Antediluvian Meteorological Conditions

http://www.one-gospel.org/thebible/i_thebible_02.htm

<http://www.godsoutreachministryint.org/SCIENCENOahFloodPREFLOODCONDITIONS.htm>

<http://www.creationism.org/patten/PattenBibIFlood/PattenBibIFlood09.htm>

This is one of the best papers I have read on antediluvian conditions:

<http://www.bibleframework.com/bf-notes/Bible-Framework-Part-3.pdf>

A discussion of the canopy theory:

<http://www.creationconversations.com/forum/topics/canopy-theory>

A discussion of the flood:

<http://holyyrollerz.org/forums/viewtopic.php?f=31&t=4632>

Here is a website which is quite fascinating, and covers many aspects of the Noahic flood:

<http://www.worldwideflood.com/default.htm>

Evidence for the flood:

http://www.calvaryag.org/index.php?option=com_content&task=view&id=73&Itemid=46

And one site on creationism in general:

<http://www.creationism.org/index.htm>

<http://www.creationresource.org/>

<http://www.creationworldview.org/>

One who opposes this idea:

<http://home.entouch.net/dmd/canopy.htm>

Interestingly enough, one of these sources asserts that Newton first proposed the idea of a water canopy about the earth in 1874.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

V. 18 is the proper beginning for another chapter. What follows is the only recorded incident concerning Noah after the flood (other than God speaking to him concerning the rainbow). We do not have the same pattern as we have seen before. It is possible that we have someone other than Noah recording the latter half of chapter 9 and there is certainly someone other than Noah who wrote Genesis 10 and following. We do not have a verse which ties the sections together. The only possibility, if we are to remain with the established pattern, is that Noah wrote Genesis 4:25–9:27 and someone else began writing with 9:28, using 10:1 to tie into 9:18. Whereas the latter half of chapter 9 could be easily attributed to Noah or to one of his sons (likely, Shem), chapter 10–11:26 could be attributed to Shem as he could have lived to see his descendant, Abram. Since Shem's line in particular

is followed in the latter half of chapter 11, it is my opinion that Shem wrote Genesis 9:18–11:26. Shem writes very little about himself, yet records some incredible events.

Chapter Outline

Charts, Graphics and Short Doctrines

The Progenitors of Humanity

And so are sons of Noah—those going forth from the ark: Shem and Ham and Japheth. And Ham [is] the father of Canaan.

Genesis
9:18

And the sons of Noah are those who went forth out from the ark: Shem, Ham and Japheth. Also, Ham [is] the father of Canaan.

Shem, Ham and Japheth are the three sons of Noah who went forth out of the ark with Noah. Also, Ham is the father of Canaan.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the sons of Noah who went forth from the ark were Shem, Cham, and Japhet; and Cham is the father of Kenaan.
Latin Vulgate	And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.
Masoretic Text (Hebrew)	And so are sons of Noah—those going forth from the ark: Shem and Ham and Japheth. And Ham [is] the father of Canaan.
Peshitta (Syriac)	The sons of Noah who went forth out of the ark were Shem and Ham and Japheth; and Ham is the father of Canaan.
Septuagint (Greek)	Now the sons of Noah which came out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Shem's blessing and Canaan's curse Noah's sons Shem, Ham, and Japheth came out of the ark. Now Ham was Canaan's father.
Contemporary English V.	Noah and his sons, Shem, Ham, and Japheth, came out of the boat. Ham later had a son named Canaan.
Easy-to-Read Version	Noah's sons came out of the boat with him. Their names were Shem, Ham, and Japheth. (Ham was the father of Canaan.)
New Berkeley Version	The sons of Noah who came out of the ark were Shem, Ham and Japheth, Ham being the father of Canaan;...
New Life Bible	Noah And His Sons The sons of Noah who came out of the large boat were Shem , Ham and Japheth. Ham was the father of Canaan.
New Living Translation	Noah's Sons The sons of Noah who came out of the boat with their father were Shem, Ham, and Japheth. (Ham is the father of Canaan.).

Partially literal and partially paraphrased translations:

American English Bible	Now, the sons of Noah (who came out of the chest) were [named] Shem, Ham, and JaPheth (Ham was the father of Canaan).
Christian Community Bible	Noah and his sons The sons of Noah who came out of the ark were Shem, Ham and Japheth. Ham is the ancestor of Canaan.
God's Word™ New American Bible	Noah's sons, who came out of the ship, were Shem, Ham, and Japheth. <i>Noah and His Sons.</i> The sons of Noah who came out of the ark were Shem, Ham and Japheth. Ham was the father of Canaan. Gn 5:32; 10:1. [9:18–27] The character of the three sons is sketched here. The fault is not Noah's (for he could not be expected to know about the intoxicating effect of wine) but Ham's, who shames his father by looking on his nakedness, and then tells the other sons. Ham's conduct is meant to prefigure the later shameful sexual practices of the Canaanites, which are alleged in numerous biblical passages. The point of the story is revealed in Noah's curse of Ham's son Canaan and his blessing of Shem and Japheth.
New Jerusalem Bible	The sons of Noah who came out of the ark were Shem, Ham and Japheth-Ham being the father of Canaan.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sons of Noah that proceeded from the box were Shem, Ham, and Japheth. (Ham, he's Canaan's father.)
Complete Jewish Bible	The sons of Noach who went out from the ark were Shem, Ham and Yefet. Ham is the father of Kena'an.
New Advent Bible	And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.
NET Bible®	<i>The Curse of Canaan</i> The sons of Noah who came out of the ark were Shem, Ham, and Japheth. (Now Ham was the father of Canaan.) The concluding disjunctive clause is parenthetical. It anticipates the following story, which explains that the Canaanites, Ham's descendants through Canaan, were cursed because they shared the same moral abandonment that their ancestor displayed. See A. van Selms, "The Canaanites in the Book of Genesis," OTS 12 (1958): 182-213.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

The Amplified Bible	The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. Ham was the father of Canaan [born later].
LTHB	And the sons of Noah that went out of the ark were Shem, Ham, and Japheth. And Ham <i>is</i> the father of Canaan.
NASB	Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.
Syndein/Thieme	And the sons of Noah, who went forth of the ark, were Shem {name means 'name' - the 'name of the Lord' will be carried by his decedents}, and Ham {name means 'black'}, and Japheth. And Ham is the father of Canaan {name means 'to stoop over' - was a degenerate}. {Note: All genus homo sapien is descended from Adam through Noah's three sons: Shem, Ham, and Japheth. Shem was the father of the Guttians, the Akkadians, Chaldeans, Arabs, Lydians, Carrians, Aramains, Syrians, etc. Ham was the father of the Phoenicians, Hittites, Amorites, Chinese, Japanese, Egyptians, Canaanites, Lybians, Etruscans, Ethiopians, Samaritans, Dravidians, Watusi, Masi, Somali, Nandi, etc. Japheth is the father of the Medes, Persians, Macedonians, Thracians, Greeks, Romans, Slavs, Teutons, Celts, Hurrians, Cassites, etc. Most of us are combinations of these groups. Today there is little 'purity of race'. Most have been intermingled.}.
World English Bible	The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. Ham is the father of Canaan.
Young's Literal Translation	And the sons of Noah who are going out of the ark are Shem, and Ham, and Japheth; and Ham is father of Canaan.

The gist of this verse: Noah's sons who exit the ark with him are Shem, Ham and Japheth; and Ham is the father of Canaan.

Genesis 9:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
yâtsâ' (יָצְאוּ) [pronounced <i>yaw-TZAWH</i>]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle	Strong's #3318 BDB #422
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 9:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
têbâh (תֵּבַח) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: *And the sons of Noah are those who went forth out from the ark:...*

At this point, we are going to look in on one particular incident in the lives of Noah and his sons. In some ways, this feels as if someone has picked up this narrative many years later and has added to it.

Genesis 9:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; and is transliterated Shem</i>	masculine singular proper noun	Strong's #8035 BDB #1028
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Hâm (חַם) [pronounced hawm]	<i>hot, sunburnt, brown; the Egyptian word means black; transliterated Ham; originally of a son of Noah and his ancestors; and later applied to Egypt</i>	proper noun, masculine	Strong's #2526 BDB #325
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Yepheth (יָפֶֿתֿ) [pronounced YEH-fehth]	<i>open, spacious; simple foolish, beguiled; and transliterated Japheth</i>	masculine singular proper noun	Strong's #3315 BDB #834

Translation: *...Shem, Ham and Japheth.*

Noah had 3 sons: Shem, the father of the Semites; Japheth, the father of most white gentiles; and Ham, the father of the more darkly complected gentiles.

R. B. Thieme, Jr., who was a brilliant scholar in ancient history, broke down the sons of Noah in this way.

R. B. Thieme, Jr. Breaks Down the Races

Father	Breakdown of Peoples
Shem	Shem was the father of the Guttians, the Akkadians, Chaldeans, Arabs, Lydians, Carriars, Aramains, Syrians, etc.
Ham	Ham was the father of the Phoenicians, Hittites, Amorites, Chinese, Japanese, Egyptians, Canaanites, Lybians, Etruscans, Ethiopians, Samaritans, Dravidians, Watusi, Masi, Somali, Nandi, etc.
Japheth	Japheth is the father of the Medes, Persians, Macedonians, Thracians, Greeks, Romans, Slavs, Teutons, Celts, Hurrians, Cassites, etc.

R. B. Thieme, Jr. Breaks Down the Races

Father

Breakdown of Peoples

Most of us are combinations of these groups. Today there is little 'purity of race'. Most have been intermingled

From http://syndein.com/Genesis_9.html accessed December 31, 2012.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 9:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Hâm (חַם) [pronounced <i>hawm</i>]	<i>hot, sunburnt, brown; the Egyptian word means black; transliterated Ham; originally of a son of Noah and his ancestors; and later applied to Egypt</i>	proper noun, masculine	Strong's #2526 BDB #325
hûw' (הוּ) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
'âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular construct	Strong's #1 BDB #3
K ^e na'an (כְּנַעַן) [pronounced <i>k^eNAH-ghan</i>]	<i>which possibly means merchant and is transliterated Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: Also, Ham [is] the father of Canaan.

From Easton: *The fourth son of Ham (Genesis 10:6). His descendants were under a curse in consequence of the transgression of his father (Genesis 9:22–27). His eldest son, Zidon, was the father of the Sidonians and Phoenicians. He had eleven sons, who were the founders of as many tribes (Genesis 10:15–18).*⁷

Genesis 9:18 And the sons of Noah are those who went forth out from the ark: Shem, Ham and Japheth. Also, Ham [is] the father of Canaan. (Kukis mostly literal translation)

Genesis 9:18 Shem, Ham and Japheth are the three sons of Noah who went forth out of the ark with Noah. Also, Ham is the father of Canaan. (Kukis paraphrase)

⁷ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Canaan.

Three of these [are] sons of Noah and from these was scattered all the earth. Genesis 9:19 **These three [are] the sons of Noah and from them all the earth was populated [lit., broken in pieces, scattered].**

These three are the sons of Noah and from them was populated the entire earth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	These are the three sons of Noah, and from them they were spread abroad to dwell in all the earth.
Latin Vulgate	These three are the sons of Noe: and from these was all mankind spread over the whole earth.
Masoretic Text (Hebrew)	Three of these [are] sons of Noah and from these was scattered all the earth.
Peshitta (Syriac)	These three were the sons of Noah; and from them the people spread throughout the earth.
Septuagint (Greek)	These three are the sons of Noah, of these were men scattered over all the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English Easy-to-Read Version	All people on earth are descendants of Noah's three sons. Those three were Noah's sons. Those sons' *descendants spread all over the earth. Those three men were Noah's sons. And all the people on earth came from those three sons.
Good News Bible (TEV) New Berkeley Version New Living Translation	These three sons of Noah were the ancestors of all the people on earth. ...of these three sons of Noah the whole earth was populated. From these three sons of Noah came all the people who now populate the earth.

Partially literal and partially paraphrased translations:

American English Bible	And it was from these three sons of Noah that men came to be scattered over all the earth.
Beck's American Translation	These were Noah's three sons from whom came the people who spread out all over the earth.
NIRV Revised English Bible	The people who were scattered over the earth came from Noah's three sons. These three were the sons of Noah, and their descendants spread over the whole earth.
Today's NIV	These were the three sons of Noah, and from them came the people who were scattered over the whole earth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Ferar-Fenton Bible	Anyone from these three sons of Noah had the shattered land. These three were the sons of Noah, and from these three the whole earth was peopled.
JPS (Tanakh—1985) New Advent Bible	These three were the sons of Noah, and from these the whole world branched out. These three are the sons of Noe: and from these was all mankind spread over the whole earth.
NET Bible®	These were the sons of Noah, and from them the whole earth was populated [Heb "was scattered." The verb פָּצַח (patsah, "to scatter" [Niphal, "to be scattered"]) figures prominently in story of the dispersion of humankind in chap. 11.].

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	These are the three sons of Noah, and from them the whole earth was overspread <i>and</i> stocked with inhabitants.
Concordant Literal Version Darby Translation	These three are sons of Noah, and from these the entire earth is scattered over. These three are the sons of Noah; and from these was [the population of] the whole earth spread abroad.
English Standard Version	These three were the sons of Noah, and from these the people of the whole earth were dispersed [Or from these the whole earth was populated].
The Geneva Bible	These [are] the three sons of Noah: and of them was the whole earth overspread. This declares what the virtue of Gods blessing was, when he said, increase and bring forth in (Genesis 1:28).
LTHB NASB	These <i>are</i> the three sons of Noah, and the whole earth was overspread from them. These three were the sons of Noah, and from these the whole earth was populated [lit., <i>scattered</i>].
New RSV A Voice in the Wilderness	These three were the sons of Noah; and from these the whole earth was peopled. These three were the sons of Noah, and from these they scattered throughout the whole earth.
World English Bible	Most of us are combinations of these groups. Today there is little 'purity of race'. Most have been intermingled.
Young's Updated LT	These three are sons of Noah, and from these has all the earth been overspread.

The gist of this verse: It is from these 3 sons of Noah that all the earth was populated.

Genesis 9:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sh ^o lôshâh (שלושה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025

Genesis 9:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'èlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective	Strong's #428 BDB #41
The phrase <i>the words the these</i> can either refer to what will immediately follow this phrase (see Genesis 2:4 6:9 11:10), or it refers back to what has come before (see Genesis 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Samuel 17:23).			
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation: *These three [are] the sons of Noah...*

This obviously refers back to Shem, Ham and Japheth. The text seems to indicate that Noah did not father any more sons after the flood.

Genesis 9:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
'èlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective	Strong's #428 BDB #41
nâphats (נָפַת) [pronounced naw-FATS]	<i>to break, to smash into pieces; to scatter, to disperse; to disperse themselves, to be scattered or dispersed</i>	3 rd person feminine singular, Qal perfect	Strong's #5310 BDB #658 & #659

This is the first occurrence of this verb in the Bible.

At first glance, I thought that these definitions were for two different verbs. However, when something is smashed into pieces, the pieces are scattered or dispersed.

kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and from them all the earth was populated [lit., *broken in pieces, scattered*].

All 3 sons appear to have very different physical characteristics, and their progeny would have characteristics very similar to them, which will be the discussion of Genesis 10. However, here, we will look at a particular incident in the lives of this family.

Genesis 9:19 **These three [are] the sons of Noah and from them all the earth was populated** [lit., *broken in pieces, scattered*]. (Kukis mostly literal translation)

Genesis 9:19**These three are the sons of Noah and from them was populated the entire earth.** (Kukis paraphrase)

At v. 18, we essentially begin an entirely new chapter.

Gen 9:18–19 And the sons of Noah that went out of the ark were Shem, Ham, and Japheth. And Ham is the father of Canaan. *These are the three sons of Noah, and from them the whole earth was populated.*

Noah had 3 very different sons, and from them was the entire world populated. This will be an amazing thing, to define all of the nations on the earth as having come from these 3 men. There are so many things in the Bible which we take for granted, because they have been there for centuries. However, the idea of someone taking 3 men and then defining the nations and people which came from these 3 men is quite remarkable.

Early on in the ancient world, the Canaanites were a major factor, and so, they are mentioned here as originating from Ham (and because God will curse Canaan because of Ham).

I suspect that this was written hundreds of years after the flood, all in retrospect by Shem, while he was old. Shem lived for 502 years after the flood (Genesis 11:10–11). With a new generation beginning every 30 years or so (which is more often than we saw in Genesis 5), the earth experienced a population explosion and Canaan and his descendants had become quite famous worldwide during the time that this was committed to writing. From Genesis 10 forward, the Canaanites play a dramatic role in history.

To me, a most fascinating study would be that of racial origin. Whereas, it is quite likely that many Caucasian races proceeded from Japheth, we can only guess as to some of the ancestors of Ham. I would think that the Blacks are descended primarily through Canaan and that the oriental races might have been descended through another son of Ham. Since Noah had the genetic material from which all races came, it is possible that some of that was displayed in his sons. That along with intermarriage would make such designation difficult to ascertain, but a marvelous study nonetheless.

The Bible clearly indicates a common ancestor for us all in Adam and then in Noah. There is no indication that Noah sired any children after the flood. Whether his wife survived much beyond the flood or whether she and Noah ever had relations again, we do not know, as she is never mentioned again. However, the following event seems to indicate that one of those two things occurred.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Noah's Drunkenness Followed by Noah Alternately Cursing and Blessing his Sons

And so begins Noah [to be] a man of the soil. And so he plants a vineyard. Genesis 9:20 **Later [lit., and], Noah began [to be] a man of the soil; and he planted a vineyard.**

Later, Noah began farming and he planted a vineyard.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Noah began to be a man working in the earth.
Jerusalem targum	And Noah began to be a righteous man, and he planted a vineyard.
Latin Vulgate	And Noe a husbandman began to till the ground, and planted a vineyard.
Masoretic Text (Hebrew)	And so begins Noah [to be] a man of the soil. And so he plants a vineyard.
Peshitta (Syriac)	And Noah began to till the ground; and he planted a vineyard.
Septuagint (Greek)	And Noah began to be a farmer, and he planted a vineyard.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Noah, a farmer, made a new start and planted a vineyard.
Contemporary English V.	Noah farmed the land and was the first to plant a vineyard.
Easy English	Noah was a man that worked on the land. He was the first person that made a vineyard (a garden where *grapes grow).
Easy-to-Read Version	Noah became a farmer. He planted a field of grapes.
Good News Bible (TEV)	Noah, who was a farmer, was the first man to plant a vineyard.
New Berkeley Version	Noah began his farming with planting a vineyard, but ²¹ when he drank of his wine, he became intoxicated and lay uncovered inside his tent. V. 21 is included for context.
New Life Bible	Then Noah became a farmer and planted a grape-field.

Partially literal and partially paraphrased translations:

American English Bible	Well, Noah took up farming and he planted grapes.
Beck's American Translation	Noah started as a farmer and planted a vineyard.
Christian Community Bible	Noah, a man of the soil, set about planting a vineyard.
<i>God's Word</i> TM	Noah, a farmer, was the first person to plant a vineyard.
New American Bible	Noah, a man of the soil, was the first to plant a vineyard.
NIRV	Noah was a man who worked the ground. He decided to plant a vineyard.
New Jerusalem Bible	Noah, a tiller of the soil, was the first to plant the vine.
Revised English Bible	Noah, who was the first tiller of the soil, planted a vineyard.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Noah began as a man of the earth and planted a vineyard.
Complete Jewish Bible	Noach, a farmer, was the first to plant a vineyard.
New Advent Bible	And Noe a husbandman began to till the ground, and planted a vineyard.
NET Bible®	Noah, a man of the soil [The epithet a man of the soil indicates that Noah was a farmer.], began to plant a vineyard [Or "Noah, a man of the soil, was the first to plant a vineyard"; Heb "and Noah, a man of the ground, began and he planted a vineyard."].
NIV – UK	Noah, a man of the soil, proceeded [Or soil, was the first] to plant a vineyard.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Noah began to cultivate the ground, and he planted a vineyard.
Concordant Literal Version	And starting is Noah as a man who serves the ground, and planting is he a vineyard.
Context Group Version	And Noah began to be a vinedresser, and planted a vineyard:...
King James 2000 Version	And Noah began to till the soil, and he planted a vineyard:...
LTHB	And Noah, a man of the ground, began and planted a vineyard.
NASB	Then Noah began farming [Lit to be a farmer] and planted a vineyard.
Syndein/Thieme	And Noah began to be an farmer { 'iysh}, and he planted a vineyard {production of grapes - and eventually wine!}.
A Voice in the Wilderness	And Noah began to be a man of the land, and he planted a vineyard.
Webster's Bible Translation	And Noah began [to be] a husbandman, and he planted a vineyard:...
World English Bible	Noah began to be a farmer, and planted a vineyard.
Young's Updated LT	And Noah remains a man of the ground, and plants a vineyard.

The gist of this verse: Noah began his new life as a man of the soil and planted a vineyard.

Genesis 9:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to begin</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2490 BDB #320
This verb is a homonym which also means <i>to pollute, to defile, to profane, to sully, to contaminate; to pierce, to bore through; to begin</i> . Most of these 4 sets of meaning can be determined by context and by the stem of the verb.			
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct	Strong's #376 BDB #35
ʾādâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: Later [lit., and], Noah began [to be] a man of the soil;...

What was Noah before? He and his sons gathered and raised animals; and he built the ark (logically, with his sons). Then he spent a year cooped up on a very large boat with a huge number of animals. For some people, there is no great cure for a love for animals than being cooped up with too many of them for a year. Noah, rather than continue his life as a builder or as a rancher/zoo keeper; he began to farm. This does not mean that Noah was the first farmer; it simply means that he himself began to farm, which was apparently not his forte in life previous to this.

In the ancient world, there were a number of professions which could be taken up (these different professions are laid out in the line of Cain, of all places, in Genesis 4:17–26). See **Genesis 4** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 9:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâṭa' (נָטָא) [pronounced naw-TAHG]	<i>to set upright; to plant; to place; to fix, to fasten [with a nail]; to pitch [a tent], to set up; figuratively to establish</i>	3 rd person masculine singular, Qal imperfect	Strong's #5193 BDB #642
kerem (כֶּרֶם) [pronounced keh-REM]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun; pausal form	Strong's #3754 BDB #501

Translation: ...and he planted a vineyard.

The word for vineyard suggests a cultivated garden; something where the produce is planted in long rows. This suggests that farming had advanced in Noah's time, either by Noah himself or by his observation of others before the flood.

Gen 9:20 And Noah begins *to be* a man of the soil, and so he plants a vineyard.

Genesis 9:20 Later [lit., and], Noah began [to be] a man of the soil; and he planted a vineyard. (Kukis mostly literal translation)

Genesis 9:20 Later, Noah began farming and he planted a vineyard. (Kukis paraphrase)

Noah had spent a great deal of his final few years of the pre-deluvian age building the Ark and, apparently, warning anyone who would listen to him. I suggested that he also kept and collected animals, although the Scripture is not clear on that theory. Now Noah tries his hand at grapes. Noah, like all men, is under the curse of Adam, to work the earth in some way for sustenance.

And so he drinks from the wine and so he has become drunken. And so he is uncovered in his tent.

Genesis
9:21

And so he drunk from the wine and had become drunken. Then he uncovered himself in his tent.

Noah then drank some wine that he had made and got drunk. He fell asleep naked in his tent.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flourished in a day; and its grapes became ripe, and he pressed them out. And he drank of the wine and was drunken; and he made himself naked in the midst of his tent.
Latin Vulgate	And drinking of the wine was made drunk, and was uncovered in his tent.
Masoretic Text (Hebrew)	And so he drinks from the wine and so he has become drunken. And so he is uncovered in his tent.
Peshitta (Syriac)	And he drank of its wine, and became drunken; and he was uncovered within his tent.
Septuagint (Greek)	And he drank of the wine, and was drunk, and was naked in his house.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	He drank some of the wine, became drunk, and took off his clothes in his tent.
Contemporary English V.	One day he got drunk and was lying naked in his tent.
Easy English	Noah drank some *wine and he became *drunk. He lay in his tent and he was naked.
Easy-to-Read Version	Noah made wine and drank it. He became drunk and lay in his tent. Noah was not wearing any clothes.
Good News Bible (TEV)	After he drank some of the wine, he became drunk, took off his clothes, and lay naked in his tent.
New Century Version	When he drank wine made from his grapes, he became drunk and lay naked in his tent.
New Life Bible	And he drank of the wine, and drank too much, and lay without covering himself in his tent.
New Living Translation	One day he drank some wine he had made, and he became drunk and lay naked inside his tent.

Partially literal and partially paraphrased translations:

American English Bible	[Then, one day], Noah was drinking some wine while he was naked in his house, and he got drunk.
Christian Community Bible	He drank the wine, became drunk, and lay uncovered in the middle of his tent.
<i>God's Word</i> TM	He drank some wine, got drunk, and lay naked inside his tent.
New American Bible	He drank some of the wine, became drunk, and lay naked inside his tent. Lam. 4:21; Hb 2:15.
NIRV	He drank some of its wine. It made him drunk. Then he lay down inside his tent without any clothes on.
New Jerusalem Bible	He drank some of the wine, and while he was drunk, he lay uncovered in his tent.
Today's NIV	When he drank some of its wine, he became drunk and lay uncovered inside his tent.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	He drank from the wine, and was-drunken and revealed amidst his tent. And he took of the wine of it and was overcome by drink; and he was uncovered in his tent.
Complete Jewish Bible	He drank so much of the wine that he got drunk and lay uncovered in his tent.
Ferar-Fenton Bible	...and drinking the wine, he became drunk, and was naked in his tent;...
New Advent Bible	And drinking of the wine was made drunk, and was uncovered in his tent.

NET Bible® When he drank some of the wine, he got drunk and uncovered himself [The Hebrew verb גָּלַח (galah) in the Hitpael verbal stem (וַיִּתְגַּלַּח, vayyitggal) means “to uncover oneself” or “to be uncovered.” Noah became overheated because of the wine and uncovered himself in the tent.] inside his tent.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And he drank of the wine and became drunk, and he was uncovered and lay naked in his tent.
Concordant Literal Version	And drinking is he of the wine and is drunk, and is exposing himself in the midst of his tent.
English Standard Version	He drank of the wine and became drunk and lay uncovered in his tent.
The Geneva Bible	And he drank of the wine, and was drunken; and he was uncovered within his tent. This is set before us to show what a horrible thing drunkenness is.
LTHB	And he drank from the wine, and was drunk. And he uncovered himself inside his tent.
NASB	He drank of the wine and became drunk, and uncovered himself inside his tent.
Syndein/Thieme	{Verses 21-22: Drunkenness and a Homosexual Act with Ham} And he drank of the wine, and was intoxicated/drunken {shakar}. And he was uncovered {galah} within his tent {homosexual act with Canaan}. {Note: Drinking is not a sin, but drunkenness is a sin. And 'he was uncovered' is a Hebrew idiom meaning more than just being naked. It is used to indicate sexual activity - see Leviticus 18 for a list of types of sex that are prohibited by the Word.}
Webster's Bible Translation	And he drank the wine, and was drunken, and he was uncovered within his tent.
World English Bible	He drank of the wine, and got drunk. He was uncovered within his tent.
Young's Updated LT	And he drinks of the wine, and is drunken, and uncovers himself in the midst of the tent.

The gist of this verse: Noah got drunk from drinking his wine and uncovered himself in his tent.

Genesis 9:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i>]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #8354 BDB #1059
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
yayin (יַיִן) [pronounced <i>YAH-yin</i>]	<i>wine</i>	masculine singular noun with the definite article	Strong's #3196 BDB #406

This is the first occurrence of the word *wine* and the word *to drink* (above).

Translation: [And so he drunk from the wine...](#)

Although many commentators treat this as an isolated incident—perhaps even as an accident, I don't see it that way. Fermentation possibly became a part of human existence after the flood.

Although I am certainly not an expert on fermentation, I believe that it is related to bacteria activity, and that there was an increase of bacteria after the flood, which both allowed for fermentation and reduced the age of man (although that may have been a result of genetics).

We do not know if alcohol existed before the flood. There is nothing in the Bible to suggest that.

However, in some way, Noah discovered fermentation. Perhaps this was from eating grapes left on the ground for an extended period of time, and that he noticed somewhat of a pleasant kick. Recall that Noah had another 300 years on this earth after the flood, so he had more than enough time to try different things and to experiment.

Genesis 9:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkar (שָׁכַר) [pronounced <i>shaw-KAHR</i>]	<i>to drink to the full, to drink to hilarity, to become drunk [inebriated], to be drunk; to make oneself drunk</i>	3 rd person masculine singular, Qal imperfect	Strong's #7937 BDB #1016

This is the first occurrence of this word in Scripture.

Translation: [...and had become drunken.](#)

Moses drinking the wine was for the purpose of becoming drunk. Who knows? Maybe he had some post-traumatic stress disorder? He certainly had a sin nature. So, when he discovered the pleasant effects of wine, he began to mass produce it.

The imperfect tense is mistakenly thought to be action which is future or extends over a lengthened period of time. However, when wâw consecutives are combined with imperfect verbs, we simply have a narrative with chronological action. So Noah first becomes a man of the soil, then he plants a vineyard, and then he drinks wine, and then he becomes drunken.

Genesis 9:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gâlâh (גָּלָה) [pronounced <i>gaw-LAWH</i>]	<i>to be uncovered; to uncover oneself; to reveal oneself; to carry away, to lead into exile</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #1540 BDB #162
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּבַע) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêt preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תָּבַע.			
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #168 BDB #13

Translation: Then he uncovered himself in his tent.

In our culture of semi-nudity and the culture of Europe where there is even more nudity, we have a difficult time understanding this, but nakedness, even among men, was very rare. Noah got so drunk that he did not give a rip; it was hot, and so he took off his clothing.

The word usually translated *uncovered [himself]* is the Hithpael imperfect third masculine singular of gâlâh (גָּלָה) [pronounced *gaw-LAWH*] and it means *to bare, to denude, to unveil, to go into exile, to emigrate, to evacuate a country*. The Hithpael means that Noah was acting upon himself; *he uncovered himself, he unveiled himself*. Obviously the word is not always used in a sexual sense, but in nearby Leviticus 18:6–19, it is. The context and the Piel stem often will infer sexual activity (the Hithpael is the reflexive form of the Piel). This verse tells us that Noah got drunk, got naked and was a total embarrassment to himself and his family. Then he passed out in his tent. Ham was childish about it.

Gen 9:21 And he drinks of the wine and is drunk. And he is uncovered inside his tent.

Genesis 9:21 And so he drunk from the wine and had become drunken. Then he uncovered himself in his tent. (Kukis mostly literal translation)

Genesis 9:21 Noah then drank some wine that he had made and got drunk. He fell asleep naked in his tent. (Kukis paraphrase)

In order to make alcohol, grape juice must be fermented, and this apparently happened. That requires bacteria. Many have suggested that, after the flood, bacteria became more widespread, and it is possible that this is a result of Noah's family and all of these animals living on the same Ark for about a year. It could be a result of the rotting vegetation and corpses from the flood waters.

Most authors and theologians make an attempt to excuse Noah here, and say that the grape juice fermented on its own, and when Noah drank it, he did not realize what he was drinking. Personally, I've drunk grape juice and I have drunk wine, and I notice quite a difference between the two. I have never confused one for the other. Furthermore, I had to develop a taste for wine, but I liked grape juice from the get go. The first time that Noah ended up with fermented grape juice, it may have been an accident, but there is no reason to suppose that Noah accidentally got drunk or that he did it on purpose. There is no clear indication one way or the other. It is possible that Noah is the first man to get drunk and that this is the first wine which was made. It is also possible that Noah did this on purpose and that this was one of many benders that he went on. Whether this is intentional or not; whether this is the first production of wine or not, is not really the thrust of this narrative. The curse of Canaan is the emphasis of this narrative, which is why we find his name back in v. 18.

No matter what the case, Noah gets so drunk that he is falling down drunk in his tent and naked. In the ancient world, man was generally much more modest than he is today. So, Noah falling asleep naked after a bender, was a big deal. That drunkenness lowered his inhibitions should not be a shock to anyone.

What is *not* occurring here is some incestuous homosexual act. Some people like to mix what they read with their impressions and wild imagination, and so they come up with some far-fetched notions.

Dr. Robert Dean gives the most cogent explanation of the verbs here: *The phrase that Noah uncovered himself indicates what the key issue is in this whole thing. The allegation is that it was some kind of sexual sin, that Ham commits toward Noah, because it says that Noah awoke and knew what his younger son had done to him. But the point is that the verb used in v. 21 is the hithpael stem of the verb which means to uncover or to lay bare. The hithpael stem is a reflexive stem, so this is accurately translated he "uncovered himself." Then in v. 22 Ham, the father of Canaan, saw the nakedness of his father. The phrase "saw the nakedness" expresses Ham's action. The phrase in the Hebrew comprises the verb to see in the perfect tense, indicating past action [he saw], and nakedness is what he saw. In Leviticus chapters 18 and 20 there are numerous statements describing the sexual sins and perversions of the Canaanites. In all of those passages there is a different phrase. In Genesis there is the phrase to look upon or to see and a phrase in Leviticus 18:19 is a parallelism. Some people say that this shows that seeing the nakedness is the same as uncovering the nakedness. No it is not. The key controlling thought in the Leviticus passages is different and has to do with sexual perversion. So it is an extremely weak argument to say that to see the nakedness implies some sort of sexual sin. We have to remember that nakedness in the ancient world represented a loss of human dignity and to look upon someone in such a state of vulnerability was a sign of a lack of respect, a lack of personal dignity, and they had the person in a position where they lacked protection and were vulnerable. It was considered and extreme cultural sin to do that. What Ham did shows a moral flaw, and so this represents the first stage in the process of abandoning the moral code that has been stated in the Noahic covenant. It is already breaking down. Ham's lack of respect for his father represents the first stage in this abandonment. What happens is that Noah in his perceptiveness of what is going on with his sons recognizes that Ham's problem is already evident in the behavior of his son, Canaan, and he prophesies that this will lead to a complete breakdown of sexual morality among the descendants of Canaan.*⁸

⁸ Taken from <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen052.htm> accessed November 10, 2009.

In summation, this is not some weird, deviant sexual sin, but simply a matter of modesty and lack of respect, which, in many ways, will characterize the descendants of Ham. As we go through this narrative—particularly the next few verses—it will be obvious that there is no deviant homosexual, improper familial relationship here, but that this is all about modesty and Ham’s lack of respect for his father.

And so sees Ham (father of Canaan) nakedness of his father; and so he makes [this] known to two of his brother in the outside.

Genesis
9:22

Ham, the father of Canaan, saw his father’s nakedness. He therefore told his two brothers [who were] outside [the tent].

Ham, the father of Canaan, saw his father’s shame and therefore told his two brothers outside of the tent.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Cham, the father of Kanaan, beheld the nakedness of his father, and showed to his brethren without.
Latin Vulgate	Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.
Masoretic Text (Hebrew)	And so sees Ham (father of Canaan) nakedness of his father; and so he makes [this] known to two of his brother in the outside.
Peshitta (Syriac)	And Ham, the father of Canaan, saw the nakedness of his father, and he told his two brothers outside.
Septuagint (Greek)	And Ham the father of Canaan saw the nakedness of his father, and he went out and told his two brothers outside.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Ham entered the tent and saw him naked, then went back outside and told his brothers.
Easy English	Ham saw his naked father Noah. (Ham was Canaan's father.) Ham went outside and he told his two brothers about it.
Easy-to-Read Version	Ham, the father of Canaan, looked at his naked father. Ham told his brothers outside the tent.
Good News Bible (TEV)	When Ham, the father of Canaan, saw that his father was naked, he went out and told his two brothers.
<i>The Message</i>	Ham, the father of Canaan, saw that his father was naked and told his two brothers who were outside the tent.
New Berkeley Version	Then Ham, Canaan’s father, saw his father uncovered and told his two brothers outside; ²³ but Shem and Japheth got a robe,... A portion of v. 23 was included for context
New Century Version	Ham, the father of Canaan, looked at his naked father and told his brothers outside.
New Life Bible	Then Ham, the father of Canaan, saw that his father was without clothes. And he told his two brothers outside.

Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, Ham (CanaAn's father) saw his father's nakedness, and he went outside and told his brothers about it.
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Christian Community Bible	When Ham, Canaan's ancestor, saw his father's nakedness, he told his two brothers outside the tent.
NIRV	Ham saw his father's naked body. Ham was the father of Canaan. Ham went outside and told his two brothers.
Revised English Bible	Ham, father of Canaan, saw his father naked, and went out and told his two brothers.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Ham, the father of Canaan, saw his father unclothed, and gave news of it to his two brothers outside.
Complete Jewish Bible	Ham, the father of Kena'an, saw his father shamefully exposed, went out and told his two brothers.
Ferar-Fenton Bible	...and Ham, the father of Canaan, saw the nakedness of his father, and reported it to his two brothers, outside.
New Advent Bible	Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.
NET Bible®	Ham, the father of Canaan [For the second time (see v. 18) the text informs the reader of the relationship between Ham and Canaan. Genesis 10 will explain that Canaan was the ancestor of the Canaanite tribes living in the promised land.], saw his father's nakedness [Some would translate "had sexual relations with," arguing that Ham committed a homosexual act with his drunken father for which he was cursed. However, the expression "see nakedness" usually refers to observation of another's nakedness, not a sexual act (see Gen 42:9, 12 where "nakedness" is used metaphorically to convey the idea of "weakness" or "vulnerability"; Deut 23:14 where "nakedness" refers to excrement; Isa 47:3; Ezek 16:37; Lam 1:8). The following verse (v. 23) clearly indicates that visual observation, not a homosexual act, is in view here. In Lev 20:17 the expression "see nakedness" does appear to be a euphemism for sexual intercourse, but the context there, unlike that of Gen 9:22, clearly indicates that in that passage sexual contact is in view. The expression "see nakedness" does not in itself suggest a sexual connotation. Some relate Gen 9:22 to Lev 18:6-11, 15-19, where the expression "uncover [another's] nakedness" (the Piel form of gâlâh (גָּלָה) [pronounced <i>gaw-LAWH</i>], galah) refers euphemistically to sexual intercourse. However, Gen 9:22 does not say Ham "uncovered" the nakedness of his father. According to the text, Noah uncovered himself; Ham merely saw his father naked. The point of the text is that Ham had no respect for his father. Rather than covering his father up, he told his brothers. Noah then gave an oracle that Ham's descendants, who would be characterized by the same moral abandonment, would be cursed. Leviticus 18 describes that greater evil of the Canaanites (see vv. 24-28).] [Saw the nakedness. It is hard for modern people to appreciate why seeing another's nakedness was such an abomination, because nakedness is so prevalent today. In the ancient world, especially in a patriarchal society, seeing another's nakedness was a major offense. (See the account in Herodotus, Histories 1.8-13, where a general saw the nakedness of his master's wife, and one of the two had to be put to death.) Besides, Ham was not a little boy wandering into his father's bedroom; he was over a hundred years old by this time. For fuller discussion see A. P. Ross, "The Curse of Canaan," BSac 137 (1980): 223-40.] and told his two brothers who were outside.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And Ham, the father of Canaan, glanced at <i>and</i> saw the nakedness of his father and told his two brothers outside.
Concordant Literal Version	And seeing is Ham (father of Canaan) the nakedness of his father, and faring forth, he is telling his two brothers outside.
The Geneva Bible	And Ham, the father of Canaan [Of whom came the Canaanites that wicked nation, who were also cursed by God.], saw the nakedness of his father, and told [In derision and contempt of his father.] his two brethren without.
Syndein/Thieme	And Ham, the father of Canaan {RBT says Canaan was the other party in the homosexual act with Noah}, saw the nakedness of his father {Idiom for 'sexual relations' - see Leviticus Chapter 18}, and told his two brethren without. {Note: RBT says Ham wanted the double portion inheritance so had Canaan go in and commit a homosexual act with Noah. SideNote: The Canaanite people were one of the most wicked races that this earth has ever seen.}
Third Millennium Bible	And Ham, the father of Canaan, saw the nakedness of his father and told his two brethren outside.
Webster's Bible Translation	And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.
World English Bible	Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.
Young's Updated LT	And Ham, father of Canaan, sees the nakedness of his father, and declares to his two brothers without.

The gist of this verse: Ham went out and told his two brothers that Noah was naked inside of his tent.

Genesis 9:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Nearly every Hebrew phrase begins with a wâw consecutive or a wâw conjunction; we do not have to translate all of these into the English.			

Genesis 9:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Hâm (חַם) [pronounced hawm]	<i>hot, sunburnt, brown; the Egyptian word means black; transliterated Ham; originally of a son of Noah and his ancestors; and later applied to Egypt</i>	proper noun, masculine	Strong's #2526 BDB #325
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular construct	Strong's #1 BDB #3
K ^e na'an (כְּנָעַן) [pronounced k ^e NAH-ğahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'er ^e vâh (עָרְוָה) [pronounced ġer-VAW]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular construct	Strong's #6172 BDB #788
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: Ham, the father of Canaan, saw his father's nakedness.

We do not know how this came about. Was Ham watching his father with some amusement, and later follow him into his tent? This recollection comes off like Ham is a 12 year old immature boy; but recall that he is about 100 years old (and still immature).

Again, we have to assume that, in those times, seeing anyone naked, apart from one's wife, was quite unusual.

Genesis 9:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616

Genesis 9:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שׁנַי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of</i>	dual numeral construct	Strong's #8147 BDB #1040
'âch (אָח) [pronounced awhk]	<i>brother, kinsman or close relative</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chûts (חוּץ) (צוֹרֵחַ) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun with the definite article	Strong's #2351 BDB #299

This is the first use of this word in Scripture.

Translation: He therefore told his two brothers [who were] outside [the tent].

Now, Ham found this to be quite entertaining, so he goes out and get his brothers and tells them.

Genesis 9:22 Ham, the father of Canaan, saw his father's nakedness. He therefore told his two brothers [who were] outside [the tent]. (Kukis mostly literal translation)

Genesis 9:22 Ham, the father of Canaan, saw his father's shame and therefore told his two brothers outside of the tent. (Kukis paraphrase)

The proper thing to do in such a situation is the cover up his father, who is obviously passed out, or semi-coherent because of the wine. An honorable son would not mention this incident to anyone else. Instead, Ham makes fun of what has occurred and points this out to his brothers. His brothers react honorably to protect and hide their father's shame:

And so takes Shem (and Japheth) the garment and so they lay it upon shoulders of two of them. And so they walk backward and so they cover nakedness of their father. And their faces [are] backward and nakedness of their father they have not seen.

Genesis
9:23

So Shem took a garment (with Japheth) and they laid it upon the shoulders of both of them. Then they walked backwards [into the tent] and covered the nakedness of their father. They faces are [turned] backwards, so they do not see the nakedness of their father.

Shem went and retrieved a garment (along with Japheth) and they put it on their shoulders. Then they walked backwards into the tent and covered the nakedness of their father. They kept looking in the other direction so that they would not see the nakedness of their father.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Shem and Japheth took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold.
Latin Vulgate	But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.
Masoretic Text (Hebrew)	And so takes Shem (and Japheth) the garment and so they lay it upon shoulders of two of them. And so they walk backward and so they cover nakedness of their father. And their faces [are] backward and nakedness of their father they have not seen.
Peshitta (Syriac)	And Shem and Japheth took a mantle and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were backward and they did not see their father's nakedness.
Septuagint (Greek)	And Shem and Japheth, having taken a garment, put it on both their backs and went backwards, and covered the nakedness of their father; and their face was backward, and they saw not the nakedness of their father..

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Shem and Japheth took a robe, threw it over their shoulders, walked backward, and covered their naked father without looking at him because they turned away.
Contemporary English V.	Shem and Japheth put a robe over their shoulders and walked backwards into the tent. Without looking at their father, they placed it over his body.
Easy English	Then Shem and Japheth took a *cloak. And they laid it upon the shoulders of them both. They walked *backward and they covered their naked father with the *cloak. They turned their faces away so that they did not see their naked father..
Easy-to-Read Version	Then Shem and Japheth got a coat. They carried the coat on their backs into the tent. They walked backwards into the tent. In this way, they did not see their father without clothes.
Good News Bible (TEV)	Then Shem and Japheth took a robe and held it behind them on their shoulders. They walked backward into the tent and covered their father, keeping their faces turned away so as not to see him naked.
<i>The Message</i>	Shem and Japheth took a cloak, held it between them from their shoulders, walked backwards and covered their father's nakedness, keeping their faces turned away so they did not see their father's exposed body.
New Berkeley Version	...but Shem and Japheth got a robe, laid it on their shoulders and, walking backward, they covered their father's nakedness, keeping their faces turned the other way, so they did not witness their father's shame.
New Life Bible	But Shem and Japheth took a coat and laid it upon their shoulders and walked in with their backs toward their father and covered him. Their faces were turned away, so that they did not see their father without clothes.
New Living Translation	Then Shem and Japheth took a robe, held it over their shoulders, and backed into the tent to cover their father. As they did this, they looked the other way so they would not see him naked.

Partially literal and partially paraphrased translations:

American English Bible	So, Shem and JaPheth grabbed a robe, put it over their backs, and walked backward to cover their father's naked body. And because they were looking away, they didn't see their father's nakedness.
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<i>God's Word</i> TM	Shem and Japheth took a blanket and laid it over their shoulders. Then they walked in backwards and covered their father's naked body. They turned their faces away so that they didn't see their father naked.
New American Bible	Shem and Japheth, however, took a robe, and holding it on their shoulders, they walked backward and covered their father's nakedness; since their faces were turned the other way, they did not see their father's nakedness.
NIRV	But Shem and Japheth took a piece of clothing. They laid it across their shoulders. Then they walked backward into the tent. They covered their father's body. They turned their faces away. They didn't want to see their father's naked body.
Revised English Bible	Shem and Japheth took a cloak, put it on their shoulders, and walking backwards, covered their father's naked body. They kept their faces averted, so that they did not see his nakedness.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Shem and Japheth took a raiment, and set it over their shoulders, and went backward to cover the nakedness of their father with their faces backward. They never saw their father's nakedness.
Bible in Basic English	And Shem and Japheth took a robe, and putting it on their backs went in with their faces turned away, and put it over their father so that they might not see him unclothed.
Complete Jewish Bible	Shem and Yefet took a cloak, put it over both their shoulders, and, walking backward, went in and covered their naked father. Their faces were turned away, so that they did not see their father lying there shamefully exposed.
Ferar-Fenton Bible	Shem and Japheth, however, took a shawl, and spread it out on their shoulders, and going backwards, they covered the nakedness of their father; and their faces were turned away, so they did not see their father's shame.
JPS (Tanakh—1985)	But Shem and Japheth took a cloth, placed it against both their backs and, walking backward, they covered their father's nakedness; their faces were turned the other way, so that they did not see their father's nakedness.
NET Bible [®]	Shem and Japheth took the garment [The word translated "garment" has the Hebrew definite article on it. The article may simply indicate that the garment is definite and vivid in the mind of the narrator, but it could refer instead to Noah's garment. Did Ham bring it out when he told his brothers?] and placed it on their shoulders. Then they walked in backwards and covered up their father's nakedness. Their faces were turned [Heb "their faces [were turned] back."] the other way so they did not see their father's nakedness.
NIV, ©2011	But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would not see their father naked.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

- Kretzmann’s Commentary .
- Lexham English Bible .
- Translation for Translators .
- The Voice .

Literal, almost word-for-word, renderings:

- Concordant Literal Version *And taking are Shem and Japheth a garment, and are placing it on the shoulders of the two, and they are going backward, and covering the nakedness of their father. And their faces were backward, and the nakedness of their father they did not see.*
- Darby Translation *And Shem and Japheth took the upper garment and both laid [it] upon their shoulders, and went backwards, and covered the nakedness of their father. And their faces were turned away, that they saw not their father's nakedness.*
- Third Millennium Bible *And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward and covered the nakedness of their father; and their faces were turned away, and they saw not their father's nakedness.*
- Webster’s Bible Translation *And Shem and Japheth took a garment, and laid [it] upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces [were] backward, and they saw not their father's nakedness.*
- World English Bible *Shem and Japheth took a garment, and laid it on both their shoulders, went in backwards, and covered the nakedness of their father. Their faces were backwards, and they didn't see their father's nakedness.*
- Young’s Updated LT *And Shem takes—Japheth also—the garment, and they place on the shoulder of them both, and go backward, and cover the nakedness of their father; and their faces are backward, and their father’s nakedness they have not seen.*

The gist of this verse: Shem and Japheth took a robe and covered their father with the robe, but kept their eyes averted to other way so as not to see his nakedness.

Genesis 9:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong’s #3947 BDB #542
Shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; and is transliterated Shem</i>	masculine singular proper noun	Strong’s #8035 BDB #1028
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
Yepheth (יֶפֶת) [pronounced <i>YEH-fehth</i>]	<i>open, spacious; simple foolish, beguiled; and transliterated Japheth</i>	masculine singular proper noun	Strong’s #3315 BDB #834

Genesis 9:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sîm ^e lâh (שִׂמְלֵה) [pronounced <i>sim^e-LAW</i>]	[<i>covering, outer</i>] garment, mantle, clothing, cloth	feminine singular noun with the definite article	Strong's #8071 BDB #971

Translation: So Shem took a garment (with Japheth)...

The reason that Shem is named first in the singular is, after hearing what Ham had to say, Shem made the decision to cover their father. This simply indicates that Shem makes the decision of what to do, but they act as a team (the rest of the verbs will be in the masculine plural).

Genesis 9:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
sîym (שִׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine plural, Qal imperfect	Strong's #7760 BDB #962
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
sh ^e kem (שֵׁכֶם) [pronounced <i>shek-EHM</i>]	<i>shoulder; upper part of back below neck; back; [elevated] track of land</i>	masculine singular construct	Strong's #7926 BDB #1014
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of</i>	dual numeral with the 3 rd person masculine plural suffix	Strong's #8147 BDB #1040

Translation: ...and they laid it upon the shoulders of both of them.

This strikes me as odd that they do not take their father's own garment and lay on top of him. That suggests that whatever the father was wearing was not in the tent. So, in order for them to make this decision of what to do, they would have questioned Ham to some degree. "Did you see where his Brooks Brothers' suit was?" "I did not see it in the tent."

Genesis 9:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 9:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʾăchôrannîyth (תִּינַרְחָא) [pronounced uh-khoh-ran-NEETH]	<i>backwards, back part, from the rear</i>	adverb	Strong's #322 BDB #30

Translation: Then they walked backwards [into the tent]...

The difference between Shem and Japheth and their brother Ham is one of respect. Shem and Japheth respect their father and respect that he will wake up and be incredibly embarrassed. Ham thought this was all funny and wanted to share what he has seen. Now, there may have been more to it than their father simply being naked; however, I don't want to be more graphic than that.

So that we can relate, imagine if you saw your father do the most embarrassing thing that you could see—would you spread the news to everyone or would you try to keep it under your hat and this remain a secret? Ham wanted to shout this from the rooftops, it struck him as being so funny.

The other two sons enter the tent walking backwards, so that they do not see their father.

Genesis 9:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כִּסָּה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine plural, Piel imperfect	Strong's #3680 BDB #491
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿer ^e vâh (עֲרוּבָה) [pronounced ger-VAW]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular construct	Strong's #6172 BDB #788
ʾâb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...and covered the nakedness of their father.

They take the garment and place it over their father, still being careful not to look at him. Again, this shows complete respect for their father.

Genesis 9:23e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular) with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815
ʾăchôrannîyth (אָחֹרָנִיִּת) [pronounced <i>uh-khoh-ran-NEETH</i>]	<i>backwards, back part, from the rear</i>	adverb	Strong's #322 BDB #30

Translation: They faces are [turned] backwards,...

So there is no misunderstanding, these two sons kept their heads turned around even when laying the garment on their father.

As a grammatical aside, did you notice how we suddenly went from a narrative where one thing followed the next; but suddenly, we are no longer viewing actions as those actions progress chronologically, but the author sort of stops the action and tells us that the two brothers were careful not to look at their father.

Genesis 9:23f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿer ^e vâh (עֲרוּבָה) [pronounced <i>ger-VAW</i>]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular construct	Strong's #6172 BDB #788
ʾâb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3
lô ³ (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râʾâh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person plural, Qal perfect	Strong's #7200 BDB #906

Translation: ...so they do not see the nakedness of their father.

They keep their heads turned around so that they would not see their father's nakedness—again, a great embarrassment to the father.

Genesis 9:23 So Shem took a garment (with Japheth) and they laid it upon the shoulders of both of them. Then they walked backwards [into the tent] and covered the nakedness of their father. Their faces are [turned] backwards, so they do not see the nakedness of their father. (Kukis mostly literal translation)

Genesis 9:23 Shem went and retrieved a garment (along with Japheth) and they put it on their shoulders. Then they walked backwards into the tent and covered the nakedness of their father. They kept looking in the other direction so that they would not see the nakedness of their father. (Kukis paraphrase)

Each son of Noah had a different reaction to his nakedness.

The Three Reactions

Scripture	Their Reactions to their Father's Nakedness
Ham	Ham, when discovering his father's nakedness, thought it was funny, and it wanted to share it with his brothers. He would have sold admission tickets to see his father Noah. This indicates a complete disregard for Noah's privacy and absolutely no respect for his own father.
Shem	Shem understood what was happening, how embarrassing this was, and he quickly formulated a plan to protect his father's privacy and to respect his own father. He carried out this plan in such a way that would cause his father the least amount of embarrassment.
Japheth	Japheth heard Ham, then discussed things with Shem, and decided to go along with Shem. We do not know if Japheth was torn at all, but he did the right thing eventually.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gen 9:22–23 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. And Shem and Japheth took a garment and laid it upon both their shoulders. And they went backwards and covered the nakedness of their father. And their faces were turned the other way, so that they did not see their father's nakedness.

Apparently, in the ancient world, people were a great deal more proper. Ham should have simply covered up his father and not mentioned it to anyone. He did not, but instead broadcast this news to the entire world (which consisted, essentially, of his two brothers). Bear in mind that these are not kids. We are not talking about 3 teen pranksters here; these are men who are at least 100 years old, with wives and probably children at this point. So we are not observing goofy teen behavior here. What we are observing is an adult son who has disrespected his own father.

It is interesting that Ham is called the father of Canaan here—again—and he will be called the father of Canaan again later; and it is his son who will be cursed.

So, Ham walks in on his father, finds it to be quite amusing that his father is laying down naked in a drunken stupor, so that he runs and tells his 2 brothers. His two brothers, understanding the shame that their father would feel, cover him up without looking. This simply affords us a look into the psyche of ancient man. We are told by anthropologists and historians that man from this era is not far from the cave man era; however, they apparently had a much more profound sense of morality and shame than we can imagine. In fact, their sense of morality is so much more pronounced than our own, so that many make up their own sins and insert them here (which is done often with the Bible).

Robby Dean comments about this: *Noah lived about 350 years after the flood and has only one thing told to us after the flood, and that is the episode where he got drunk and then pronounced the curse. Don't you think that some other interesting things happened in Noah's life over that 350-year period.*

Why is it that the Holy Spirit only picks out this one episode that He is going to put into the Scriptures? We ought to ask the question many times: Why of all the things that happen in history is this included in the Scripture and so many other things not included in the Scripture? God is using that episode with Noah and his sons because that sets up in a microscopic way the pattern of all civilization in human history. It is demonstrated in this event through the behavior of these three sons. Shem is noted because he has a devotion to God, positive volition. Japheth is noted and blessed because he will be enlarged, and that has not only to do with physical expansion but also intellectual expansion. Ham is passed over. He is neither blessed nor cursed but his son Canaan receives a cursing. As has been pointed out, that has special reference if you are a Jew about to go and wipe out the Canaanites. Now you know why the Canaanites are cursed, that they have carried these sinful dispositions of their fore bearer to such a horrible conclusion and God has allowed that evil to ripen to such a degree that now their destruction is necessary for the preservation of the human race. This is structure for understanding the background for Genesis chapter 10, known as the table of nations.⁹

In the same lesson, Dean pointed out that, we need to look at this information as if we are Jews. God is going to have the Jews march into the land of Canaan and to kill perhaps 100,000 or more Canaanites. That requires more of a background than God simply ordering the Jews to kill those Canaanites. To some degree, what follows gives us some of the background of the Canaanites.

And so is awake Noah from his wine and so he knows that had done to him his son the younger.

Genesis
9:24

Eventually [lit., and so], Noah awakened from his wine and he learned what his younger son had done to him.

After Noah woke up from his drinking, he determined what his younger son had done to him.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Noach awoke from his wine, and knew, by the relation of a dream, what had been done to him by Cham his son, who was inferior in worth, on the account that he had not begotten a fourth son.
Latin Vulgate	And Noe awaking from the wine, when he had learned what his younger son had done to him,...
Masoretic Text (Hebrew)	And so is awake Noah from his wine and so he knows that had done to him his son the younger.
Peshitta (Syriac)	When Noah awoke from his wine and knew what his younger son had done to him,...
Septuagint (Greek)	And Noah recovered from the wine, and knew all that his younger son had done to him.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	When Noah woke up and learned what his youngest son had done,...
Easy-to-Read Version	Later Noah woke and he was not *drunk any longer. Then he discovered what his youngest son had done. Later, Noah woke up. (He was sleeping because of the wine.) Then he learned what his young son, Ham, had done to him.

⁹ From Robby Dean's notes <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen055.htm> (lesson 55 of his Genesis series).

<i>The Message</i>	When Noah woke up with his hangover, he learned what his youngest son had done.
New Berkeley Version	When Noah awoke from his wine, knowing how his youngest son had treated him, ²⁵ he exclaimed... A portion of v. 25 is included for context.
New Century Version	Noah was sleeping because of the wine. When he woke up and learned what his youngest son, Ham, had done to him, ²⁵ he said,... A portion of v. 25 is included for context.
New Living Translation	When Noah woke up from his stupor, he learned what Ham, his youngest son, had done.

Partially literal and partially paraphrased translations:

American English Bible	Well, after Noah recovered from the wine, he realized what his [grand]son had done to him.
<i>God's Word</i> TM NIRV	When Noah sobered up, he found out what his youngest son had done to him. Then Noah woke up from his sleep that was caused by the wine. He found out what his youngest son had done to him.
Revised English Bible	When Noah woke from his drunkenness and learnt what his younger son had done to him, ²⁵ he said:... A portion of v. 25 was included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Noah woke from his wine, and knew his smallest son did that to him. And, awaking from his wine, Noah saw what his youngest son had done to him, and he said,...
HCSB	When Noah awoke from his drinking and learned what his youngest son had done to him,...
NET Bible®	When Noah awoke from his drunken stupor [Heb "his wine," used here by metonymy for the drunken stupor it produced.] he learned [Heb "he knew."] what his youngest son had done [The Hebrew verb אָשָׂה ('asah, "to do") carries too general a sense to draw the conclusion that Ham had to have done more than look on his father's nakedness and tell his brothers.] to him.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	When Noah awoke from his wine, and knew the thing which his youngest son had done to him,...
Concordant Literal Version	And waking is Noah from his wine, and he knows what his small son has done to him.
English Standard V. – UK	When Noah awoke from his wine and knew what his youngest son had done to him, ²⁵ he said,... A portion of v. 25 was added for context.
LTHB	And Noah awoke from his wine. And he came to know what his younger son had done to him.
Syndein/Thieme	And Noah awoke from his wine {sobered up and rebounded }, and knew what his younger son had done/manufactured {'asah - something from something}.
A Voice in the Wilderness	And Noah awoke from his wine, and perceived what his younger son had done to him.
World English Bible	Noah awoke from his wine, and knew what his youngest son had done to him.
Young's Updated LT	And Noah awakens from his wine, and knows that which his young son has done to him.

The gist of this verse: When Noah awakens, he determines what exactly happened the night before.

Genesis 9:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâqats (יָקַט) [pronounced <i>yaw-BAHTS</i>]	<i>to become awake, to awaken; to become active</i>	3 rd person masculine singular, Qal imperfect	Strong's #3364 BDB #429
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
yayin (יַיִן) [pronounced <i>YAH-yin</i>]	<i>wine</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3196 BDB #406

Translation: Eventually [lit., and so], Noah awakened from his wine...

My guess would be that Noah was quite drunk from his drinking, and was passed out completely.

Genesis 9:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 9:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâda' (יָדָע) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced ayth]	Indicates next word is the object of the verb; sometimes translated <i>to</i>	untranslated mark of a direct object	Strong's #853 BDB #84
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever.</i>			
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
qâṭân (קָטָן) [pronounced kaw-TAWN]	<i>small, young, unimportant, insignificant</i>	feminine singular adjective; with the definite article	Strong's #6996 BDB #881

Translation: ...and he learned what his younger son had done to him.

There is no reason to think that Noah wakes up, sees the garment thrown over him, and he knows instantly what happened. The verb *to know* can also mean *to learn, to recognize, to have knowledge of something*. So, realizing what he may have done, no doubt that Noah interviewed his sons to find out just what happened. His two older boys showed him respect and his youngest son did not.

Gen 9:24 And Noah awoke from his wine, and came to know what his younger son had done to him.

Noah eventually wakes up from tying one on, and finds out what had happened. Either that, or he was in a semi-conscious stupor when Ham walked in, and then later, when his other two sons walked in. Drunks tend to have fitful sleeps, so Noah may have had some clue as to what transpired that night.

Many translators render the verb *to know* as *came to know* because it is a Qal imperfect verb. The imperfect means continuous, extended or future action. So this is just as much interpretation as it is a translation at this point—but a reasonable interpretation. Noah wakes up, he has some memory of the night before, and he is covered. Now, had he awakened and immediately knew what had taken place, the verb would be a Qal perfect, as we would be speaking of a completed action.

Since Noah did not immediately figure out what had happened to him, he remembers enough to ask. Bear in mind *who* Noah is. He is not just some drunk, but he is the patriarch of the world. He was alive when Seth, Adam's son, was alive. Noah has seen changes in the world that no one else had ever seen; so that he would be the most important man on earth, because he was everyone's father or grandfather (although we are not certain about the wives of his 3 sons).

Genesis 9:24 **Eventually** [lit., *and so*], Noah awakened from his wine and he learned what his younger son had done to him. (Kukis mostly literal translation)

Genesis 9:24 **After Noah woke up from his drinking, he determined what his younger son had done to him.** (Kukis paraphrase)

In any case, Noah gets to the bottom of what happened and then he pronounces a curse.

And so he said, "Cursed is Canaan; a slave of slaves he will be to his brothers." Genesis 9:25 **Therefore, Noah [lit., *he*] said, "Canaan is cursed; he will be a slave of slaves with reference to his brothers."**

Therefore, Noah said, "Canaan is cursed. His descendants will be slaves to the descendants of his brothers."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he said, Accursed is Kanaan who is his fourth son, a serving servant shall he be to his brethren.
Latin Vulgate	He said: Cursed be Chanaan, a servant of servants shall he be unto his brethren.
Masoretic Text (Hebrew)	And so he said, "Cursed is Canaan; a slave of slaves he will be to his brothers."
Peshitta (Syriac)	He said, Cursed be Canaan; a servant of servants shall he be to his brothers.
Septuagint (Greek)	And he said, Cursed be the servant Canaan, a slave shall he be to his brother.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	...he said, "I now put a curse on Canaan! He will be the lowest slave of his brothers.
Easy English	So he said, 'Canaan has a *curse. He will be his brother's slave. He will have a lower position than any other slave.'
Easy-to-Read Version	So Noah said,...
New Living Translation	Then he cursed Canaan, the son of Ham: "May Canaan be cursed! May he be the lowest of servants to his relatives."

Partially literal and partially paraphrased translations:

American English Bible	So he said: 'The servant Canaan is cursed, and he will be a slave to his brothers.'
Beck's American Translation	Then Noah said, "Cursed be Canaan; he will be the lowest slave to his brothers."
New American Bible	...he said: "Cursed be Canaan! The lowest of slaves shall he be to his brothers." Dt 27:16; Wis 12:11.

NIRV	He said, "May a curse be put on Canaan. He will be the lowest of slaves to his brothers."
New Jerusalem Bible	...and said: Accursed be Canaan, he shall be his brothers' meanest slave.
New Simplified Bible	He (Noah) said: »Canaan is cursed! He will be a lowly slave to his brothers.«
Revised English Bible	...he said: 'Cursed be Canaan! Most servile of slaves shall he be to his brothers.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Judaica Press Complete T. NET Bible®	He said, "Reprimand Canaan! He will be a servant of servants to his brothers." And he said, "Cursed be Canaan; he shall be a slave among slaves to his brethren." So he said, "Cursed [For more on the curse, see H. C. Brichto, The Problem of "Curse" in the Hebrew Bible (JBLMS), and J. Scharbert, TDOT 1:405-18.] be Canaan [Cursed be Canaan. The curse is pronounced on Canaan, not Ham. Noah sees a problem in Ham's character, and on the basis of that he delivers a prophecy about the future descendants who will live in slavery to such things and then be controlled by others. (For more on the idea of slavery in general, see E. M. Yamauchi, "Slaves of God," BETS 9 [1966]: 31-49). In a similar way Jacob pronounced oracles about his sons based on their revealed character (see Gen 49).]! The lowest of slaves [Heb "a servant of servants" (עֶדָוֹתָבָע דְּבָע, 'eved 'avadim), an example of the superlative genitive. It means Canaan will become the most abject of slaves.
]	
NIV – UK	he will be to his brothers." ...he said, 'Cursed be Canaan! The lowest of slaves will he be to his brothers.'

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is he, "Cursed be Canaan! A servant of servants shall he become for his brother.
Darby Translation	And he said, Cursed be Canaan; Let him be a bondman of bondmen to his brethren.
The Geneva Bible	And he said, Cursed [be] Canaan [He pronounces as a prophet the curse of God against all those who do not honour their parents: for Ham and his posterity were cursed.]; a servant of servants [That is, a most vile slave.] shall he be unto his brethren...
LTHB NASB	And he said, Cursed <i>be</i> Canaan. He shall be a slave of slaves to his brothers. So he said, "Cursed be Canaan; A servant of servants [I.e. The lowest of servants] He shall be to his brothers."
New RSV	...he said, `Cursed be Canaan; lowest of slaves shall he be to his brothers.'
Syndein/Thieme	{Line of Canaan Degenerate and Cursed to Servitude forever} And he said {'amar}, "Cursed be Canaan. Serving . . . he shall serve {'ebed `ebed - doubling is very strong} his brethren." {Note: Canaan means 'to stoop down' - servitude - and his name is also a picture of a homosexual act. Because of this homosexual act on Noah, the line from Ham through Canaan are under a curse of servitude forever. RBT says the Hittites were part of the Canaanites and following their historical patterns shows this curse is still alive today.} {Note: RBT says that this indicates that the whole line of Ham will either be under the descendents of Japheth or Shem. Every one today comes from Shem, Japheth, or Ham. However the great majority of us are a mixture of two or more of the three.}
Third Millennium Bible	And he said, "Cursed be Canaan! A servant of servants shall he be unto his brethren."
World English Bible Young's Updated LT	He said, "Cursed be Canaan; A servant of servants will he be to his brothers." And he says: "Cursed is Canaan, Servant of servants he is to his brothers."

The gist of this verse: Noah curses Canaan because of this incident.

Genesis 9:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
`âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
`ârar (רָאָר) [pronounced <i>aw-RAHR</i>]	<i>cursed, being [bitterly] cursed, receiving a curse</i>	Qal passive participle	Strong's #779 BDB #76
K ^e na'an (כְּנַעַן) [pronounced <i>k^eNAH-gahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: Therefore, Noah [lit., *he*] said, "Canaan is cursed;...

Of the 3 brothers, Ham had no authority orientation whatsoever. After all of these years (he is a hundred years old at least), and given what he has seen in life, he has no respect for his father. Noah has certainly noticed these traits in Ham and this is but one representative incident of many.

Noah cursing Canaan is a combination of recognition of who Ham, his father, is; and what we say has meaning beyond the life that we lead. That is, you can curse someone aloud, and, even if no one else is around, it may have an actual impact. A believer has a lot of say in this life—much more than we realize—and a mature believer has an even greater impact than we can imagine.

Let's say you are a mature believer and you say aloud, "Cursed is Charley Brown." Quite obviously, you would have a reason for pronouncing this curse and God listens to us. This does not mean that we can put the mojo on anyone, but speaking aloud like this is generally not much different than a prayer and God takes care of His Own.

The New Berkeley translation suggests: *Canaan seems to have first noticed his grandfather and to have told his father Ham with glee; then in the same disrespectful spirit, Ham told his brothers; who reacted with proper decorum.*¹⁰ However, there is nothing in this passage which suggests this, apart from Noah cursing Canaan.

Genesis 9:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
‘ebed (עֶבֶד) [pronounced GE ^B -ved]	slave, servant; underling; subject	masculine singular construct	Strong's #5650 BDB #713
‘ebed (עֶבֶד) [pronounced GE ^B -ved]	slave, servant; underling; subject	masculine plural noun	Strong's #5650 BDB #713
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
’âch (אָח) [pronounced awhk]	brother, kinsman or close relative	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...he will be a slave of slaves with reference to his brothers.”

Because of Ham's impertinence and his lack of authority-orientation, his sons are going to inherit this and then some. The kind of person that we are and what we reveal to our friends and family can be quite impactful on our children. So Noah, partially out of observation and partially to what Ham deserves.

As a result, Ham's descendants through Canaan have been enslaved on many occasions to many people.

Gen 9:25 And he said, “Cursed be Canaan. He will be a servant of servants to his brothers.”

¹⁰ *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 8 (footnote).

Since Noah's youngest son was a shame to him, treating his father without respect, Noah puts a curse upon Ham's youngest son, Canaan. A curse cannot be fulfilled when the person under the curse is honorable and has character. However, by that time, Noah could see that Canaan was most like his father and just as Ham was a shame to Noah, Canaan would be a shame to Ham. This indicates that the ancestors of Canaan, although they had a great deal of potential to begin with, later fell into slavery many times as a race and in many forms of slavery and servitude. It is fascinating that we read about this in the oldest book in existence (although the book of Job was probably written during this time, this chapter of Genesis I am certain precedes the book of Job).

I want you to understand what has happened here, because most people do not get this. There are only 4 men on earth (and, at least Ham had one male child, Canaan) and their wives. Noah is a man of God and what Noah says has impact. As a man of God, Noah can call upon God to bless some and curse others. A mature believer has the ability to pray for the blessing or cursing of another person, and God pays attention to what this mature believer says.

Here, this would be akin to an imprecatory prayer (where you pray against someone who has wronged you). However, instead of being prayed in private, this curse is done publically and it is a curse which is fulfilled.

There is also a new thing here—previous to this, God has cursed the serpent and the ground, but we don't have one man pronouncing a curse upon another. This is the first recorded instance of that occurring in the Bible, and it is significant (far more significant than Noah getting drunk).

Genesis 9:25 **Therefore, Noah [lit., he] said, "Canaan is cursed; he will be a slave of slaves with reference to his brothers."** (Kukis mostly literal translation)

Genesis 9:25 **Therefore, Noah said, "Canaan is cursed. His descendants will be slaves to the descendants of his brothers."** (Kukis paraphrase)

Churches rarely teach anything about imprecatory prayer, because that just seems to be too mean, but you, as a believer, are allowed to pray for God to curse a particular person or that person's family or business. Understand, you are not allowed to hate that person, to be bitter toward them, to feel or exhibit anger toward them; you cannot gossip about them to anyone who will listen, and you cannot take out revenge against them—but you can pray for God to deal with them harshly. There are a number of instances in the Psalms where this occurs.

If you are maltreated, then there are a number of things which you are prohibited from doing, one of which includes revenge, but you may ask God to deal with that person.

The end result is not that each and every descendant of Canaan, Ham's son, is cursed and Noah says that He will be the servant to Shem and Japheth. This does set up a pattern throughout history where the descendants of Shem and Japheth often enslaved the sons of Canaan. We have observed this curse to be fulfilled throughout history.

Quite obviously, there are a lot of people who will object to this, but this is a cursing which was laid upon Canaan, has been fulfilled innumerable times in the history of man. The problem was Ham's attitude; the problem was Ham's lack of respect; the problem was Ham found it great fun to make fun of his father, and Ham is an adult. So Noah curses Ham's son Canaan. Just as Ham is a shame to his father Noah, so will Canaan be a shame to his father Ham.

Just as Ham, as an adult, showed disrespect to his father, he would instill this same attitude in his sons—particularly in Canaan. As a teacher, when dealing with a problem kid, I often became frustrated with the child, until I met the parents, and then his faults became quite clear—he learned these things from his parents. Canaan is cursed, on the one hand, because of Ham's lack of respect and, on the other hand, because this same lack of respect was instilled in Canaan through his upbringing.

Lest I go off on a tangent here, bear in mind, when praying concerning any given person, this is a soul for whom Jesus Christ died. Furthermore, this relationship of animosity which exists between sometimes is a unique relationship which allows for witnessing. In life, you do not simply witness to those whom you like (unsaved members of your family or unsaved friends of yours); but you will have those who become your enemies in time. There are times when the gospel message is well-suited to such a situation.

And so he says, “Blessed is Y^ehowah, Elohim of Shem; and let Canaan be a slave to them.

Genesis
9:26

And so he said, “Blessed is Y^ehowah, the Elohim of Shem; and let Canaan be a slave to them [i.e., to *Shem and Japheth*].

And Noah also said, “Blessed is Jehovah, the God of Shem; and let Canaan become a slave to Shem and Japheth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And he said, Blessed be the Lord, the God of Shem, whose work is righteous; and therefore shall Kenaan be servant unto him.
Latin Vulgate	And he said: Blessed be the Lord God of Sem, be Chanaan his servant.
Masoretic Text (Hebrew)	And so he says, “Blessed is Y ^e howah, Elohim of Shem; and let Canaan be a slave to them.
Peshitta (Syriac)	Then he said, Blessed be the LORD God of Shem; and let Canaan be his servant.
Septuagint (Greek)	And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible Easy English	I ask the LORD my God to bless Shem and make Canaan his slave. Noah also said, `Let people *bless the *Lord, who is Shem's God. Let Canaan be Shem's slave.
Good News Bible (TEV) <i>The Message</i>	Give praise to the LORD, the God of Shem! Canaan will be the slave of Shem. Blessed be GOD, the God of Shem, but Canaan shall be his slave.
New Berkeley Version	He then added, “Blessed by the LORD, the God of Shem [Beginning with Abraham and moving on to Jesus Christ, salvation was brought to earth through Shemites.] and may Canaan be his servant.

Partially literal and partially paraphrased translations:

American English Bible	Then he added, 'May Jehovah, the God of Shem, be praised. But CanaAn will be his houseboy.
NIRV	Noah also said, "May the Lord, the God of Shem, be blessed. May Canaan be the slave of Shem.
Revised English Bible	And he went on: 'Bless, O LORD, the tent of Shem [Probable reading; Hebrew reads <i>Blessed is the LORD the God of Shem.</i>]; may Canaan be his slave.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Complete Jewish Bible Ferar-Fenton Bible	He said, "Bless Shem, Yahweh God: Canaan will be his servant. Then he said, "Blessed be ADONAI, the God of Shem; Kena'an will be their servant. He also exclaimed: "The Living God bless Shem, and Canaan shall be his servant."
Judaica Press Complete T.	And he said, "Blessed be the LORD, The God of Shem; Let Canaan be a slave to them.
New Advent Bible NET Bible®	And he said: <i>Blessed be the Lord God of Sem, be Chanaan his servant.</i> He also said, "Worthy of praise is [Heb "blessed be."] the Lord, the God of Shem! May Canaan be the slave of Shem [Heb "a slave to him"; the referent (Shem) has been specified in the translation for clarity.]!
NIV – UK	He also said, "Praise be to the Lord, the God of Shem! May Canaan be the slave of Shem.

Limited Vocabulary Translations:

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Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version And saying is he, "Blessed be Yahweh, the Elohim of Shem, and Canaan shall become his servant.

Context Group Version And he said, Esteemed be YHWH, the God of Shem; And let Canaan be his slave.

Darby Translation And he said, Blessed be Jehovah, the God of Shem, And let Canaan be his bondman.

NASB He also said,
"Blessed be the Lord,
The God of Shem;
And let Canaan be his [Or their] servant.

Syndein/Thieme {Spiritual Superiority in Line of Shem} (Vv. 26–27):
And he said {amar}, "Blessed . . . {be} Jehovah/God Elohiym/Godhead of Shem {Jesus Christ is the Lord God of Shem}. And Canaan . . . {shall be} his {line of Shem's} servant. {Note: This verse indicates that the line of Shem has the spiritual leadership of the world. The Arabs and the Jews come from Shem. The name

'Shem' means 'name'. One branch of the Semitics would carry the name of God - the Jews. The line of the Messiah is therefore also traced back to Shem. One section of the Semites - the Jewish race - has the responsibility to constantly evangelize the rest of the world - Exodus 3:13-15 and Exodus 29:45. And, the descendents of Canaan will serve the descendents of Shem.}

World English Bible
Young's Updated LT

He said, "Blessed be Yahweh, the God of Shem; Let Canaan be his servant. And he says: "Blessed of Jehovah my God is Shem, And Canaan is servant to him.

The gist of this verse: Noah calls for Shem to be blessed and for Canaan to be his servant.

Genesis 9:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]</i>	Qal passive participle	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; and is transliterated Shem</i>	masculine singular proper noun	Strong's #8035 BDB #1028

Translation: And so he said, "Blessed is Y^ehowah, the Elohim of Shem;...

It is interesting that Noah, at this point, blesses God, rather than blesses Shem and Japheth. He blesses the God of Shem.

Genesis 9:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; jussive	Strong's #1961 BDB #224

Genesis 9:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
K ^e na'an (כְּנַעַן) [pronounced k ^e NAH- gahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488
'ebed (עֶבֶד) [pronounced GE ^b -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...and let Canaan be a slave to them [i.e., to Shem and Japheth].

Again, Noah curses the child of Ham, which would include his descendants.

We are not told exactly who is there. Did Noah call his sons together and pronounce this? I would assume that Ham somehow knew about this curse.

As nearly any normal father will tell you, it is much more difficult for them if their son is cursed as opposed to themselves. "Hurt me; please don't hurt my boy," is a normal parent's response.

Genesis 9:26 **And so he said, "Blessed is Y^ehowah, the Elohim of Shem; and let Canaan be a slave to them [i.e., to Shem and Japheth].** (Kukis mostly literal translation)

Genesis 9:26 **And Noah also said, "Blessed is Jehovah, the God of Shem; and let Canaan become a slave to Shem and Japheth.** (Kukis paraphrase)

And will make spacious Elohim to Japheth and he will reside in tents of Shem. And so will be Canaan a slave to them.

Genesis
9:27

And Elohim will enlarge [or, make spacious] Japheth and he will live in the tents of Shem. Also, Canaan will be a slave to them."

And God will enlarge Japheth and Japheth will live in the tents of Shem. Also, Canaan will be their slave."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

The Lord shall beautify the borders of Japhet, and his sons shall be proselyted and dwell in the schools of Shem, and Kenaan shall be a servant to them.

¹¹ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

¹² *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Latin Vulgate	May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.
Masoretic Text (Hebrew)	And will make spacious Elohim to Japheth and he will reside in tents of Shem. And so will be Canaan a slave to them.
Peshitta (Syriac)	God shall enrich Japheth, and he shall dwell in the tents of Shem: and Canaan shall be their servant.
Septuagint (Greek)	May God make room for Japheth, and let him dwell in the habitations of Shem, and let Canaan be his servant.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	May God give space [Heb sounds like Japheth.] to Japheth; he will live in Shem's tents, and Canaan will be his servant."
Contemporary English V.	I pray that the LORD will give Japheth more and more land and let him take over the territory of Shem. May Canaan be his slave."
Easy English	Let God make Japheth increase. Let Japheth live in Shem's tents. Let Canaan be Japheth's slave.
Easy-to-Read Version	May God give more land to Japheth. May God live in Shem's tents. And may Canaan be their slave."
Good News Bible (TEV)	May God cause Japheth to increase! May his descendants live with the people of Shem! Canaan will be the slave of Japheth."
<i>The Message</i>	God prosper Japheth, living spaciously in the tents of Shem. But Canaan shall be his slave.
New Berkeley Version	May God make Japheth so great that he shall dwell in Shem's tents; and may Canaan be their servant."
New Century Version	May God give more land to Japheth. May Japheth live in Shem's tents, and may Canaan be their slave."
New Life Bible	May God make Japheth great. Let him live in the tents of Shem. And let Canaan be his servants."
New Living Translation	May God expand the territory of Japheth! May Japheth share the prosperity of Shem [Hebrew May he live in the tents of Shem.], and may Canaan be his servant."

Partially literal and partially paraphrased translations:

American English Bible	May God make room for JaPheth and allow him to live in the tents of Shem; and may CanaAn become his.'
Beck's American Translation	May God make room for Japheth, and may he live in the tents of Shem; and let Canaan be his slave."
Christian Community Bible	May God extend (the territory of) Japheth, and may he live in the tents of Shem! And may Canaan be his slave!"
<i>God's Word</i> TM	May God expand the territory of Japheth. May he live in the tents of Shem. Canaan will be his slave."
New Jerusalem Bible	May God make space for Japheth, may he live in the tents of Shem, and let Canaan be his slave!
Revised English Bible	May God extend Japheth's boundaries, let him dwell in the tents of Shem, may Canaan be his slave.'

Today's NIV *May God extend Japheth's [Japheth sounds like the Hebrew for extend.] territory; may Japheth live in the tents of Shem, and may Canaan be the slave of Japheth."*

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear *God will entice Japheth to reside in the tents of Shem and Canaan will be his servant."*

Bible in Basic English *May God make Japheth great, and let his living-place be in the tents of Shem, and let Canaan be his servant.*

Ferar-Fenton Bible *God will extend Japheth;
But he will dwell in the tent of Shem,
And Canaan shall be his servant."*

JPS (Tanakh—1985) *May God enlarge [Hebrew Yacht, play on Hebrew; yepheth "Japheth."] Japheth,
And let him dwell in the tents of Shem;
And let Canaan be a slave to them."*

Judaica Press Complete T. *May God expand Japheth, and may He dwell in the tents of Shem, and may Canaan be a slave to them."*

New Advent Bible *May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.*

NET Bible® *May God enlarge Japheth's territory and numbers [Heb "may God enlarge Japheth." The words "territory and numbers" are supplied in the translation for clarity.] [There is a wordplay (paronomasia) on the name Japheth. The verb יָפַתְ (yaft, "may he enlarge") sounds like the name יֶפֶת (yefet, "Japheth"). The name itself suggested the idea. The blessing for Japheth extends beyond the son to the descendants. Their numbers and their territories will be enlarged, so much so that they will share in Shem's territories. Again, in this oracle, Noah is looking beyond his immediate family to future generations. For a helpful study of this passage and the next chapter, see T. O. Figart, A Biblical Perspective on the Race Problem, 55-58! May he live [In this context the prefixed verbal form is a jussive (note the distinct jussive forms both before and after this in vv. 26 and 27).] in the tents of Shem and may Canaan be his slave!"*

NIV – UK *May God extend Japheth's [Japheth sounds like the Hebrew for extend.] territory; may Japheth live in the tents of Shem, and may Canaan be the slave of Japheth.'*

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice

Literal, almost word-for-word, renderings:

Concordant Literal Version	Entice will the Elohim Japheth, and tabernacle shall he in the tents of Shem. And become shall Canaan his servant.
English Standard Version	May God enlarge [Japheth sounds like the Hebrew for enlarge] Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant."
The Geneva Bible	God shall enlarge [He declares that the Gentiles, who came from Japheth, and were separated from the Church, should be joined to the same by the persuasion of Gods Spirit, and preaching of the gospel.] Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.
NASB	"May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his [Or their] servant."
New RSV	May God make space for [Heb yapht, a play on Japheth] Japheth, and let him live in the tents of Shem; and let Canaan be his slave.'
Syndein/Thieme	{Japheth Line Shall Be Large Conquering People} 'Elohiym/Godhead shall cause to enlarge {pathah} Japheth {this line will be large in size and conquering peoples}, and he shall live {shakan} in the tents of Shem {means the line of Japheth shall find salvation through the line of Shem}. And Canaan . . . {shall be} his {line of Japheth's} servant. {Note: The line of Japheth are said to be 'enlarged' by God. These peoples are large conquering people. The only thing that conquers a conquering people is salvation. Finally, this verse indicates that the line of Canaan shall serve the line of Japheth also.} {SideNote: IF the line of Japheth or Canaan start 'living in the tents of Shem' - being born again - they can share in the spiritual blessings of the line of Shem - by Faith in Christ - same as all of us - because at that point, they are a new species in Christ.}
Third Millennium Bible	God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."
World English Bible	God enlarge Japheth, Let him dwell in the tents of Shem; Let Canaan be his servant."
Young's Updated LT	God gives beauty to Japheth, And he dwells in tents of Shem, And Canaan is servant to him."

The gist of this verse: Noah calls for Japheth to be enlarged and to dwell in the tents of Shem; and Canaan would be their servant.

Genesis 9:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pâthâh (פָּתַח) [pronounced paw-THAW]	to make spacious, to cause to be open	3 rd person masculine singular, Hiphil imperfect; jussive	Strong's #6601 BDB #834

A jussive expresses the speaker's desire, wish or command. We often add into the translation *may* or *let*.¹³ The jussive involves only the imperfect form of a verb and may be used in the 2nd or 3rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.¹⁴

¹³ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

¹⁴ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Genesis 9:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
I think the suffix is a mistake.			
Yepheth (יָפֶֿתֿ) [pronounced <i>YEH-fehth</i>]	<i>open, spacious; simple foolish, beguiled; and transliterated Japheth</i>	masculine singular proper noun	Strong's #3315 BDB #834

Translation: [And Elohim will enlarge](#) [or, *make spacious*] [Japheth...](#)

This is rather difficult to interpret. My understanding would be that the sons of Japheth would spread out throughout the world more than would the sons of Shem or Ham.

The verb used here is a play on words.

Genesis 9:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 rd person masculine singular, Qal imperfect	Strong's #7931 BDB #1014
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾohel (אֹהֶֿל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural construct	Strong's #168 BDB #13
Shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; and is transliterated Shem</i>	masculine singular proper noun	Strong's #8035 BDB #1028

Translation: [...and he will live in the tents of Shem.](#)

Early on, the people of God, the children of Shem, would begin to worship God in a Tabernacle (tent). The sons of Japheth would live in these tents, suggesting that they would believe in the teaching from the sons of Shem; and more specifically, the teaching that occurred in the line of Abraham.

Genesis 9:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; jussive	Strong's #1961 BDB #224
A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . ¹⁵ The jussive involves only the imperfect form of a verb and may be used in the 2 nd or 3 rd persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect. ¹⁶			
K ^e na'an (כְּנָעַן) [pronounced <i>k^eNAH-ğahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: Also, Canaan will be a slave to them.

Again, the sons of Canaan would be slaves to Japheth and to Shem.

Genesis 9:27 **And Elohim will enlarge [or, make spacious] Japheth and he will live in the tents of Shem. Also, Canaan will be a slave to them.**" (Kukis mostly literal translation)

Genesis 9:27 **And God will enlarge Japheth and Japheth will live in the tents of Shem. Also, Canaan will be their slave.**" (Kukis paraphrase)

When Noah said let Canaan be their servant, he was actually being very precise; Canaan would not personally be the servant of Japheth or of Shem, but he progeny would spend many years in various forms of slavery to the progeny of his uncles. *Persuaded* is the Hebrew word pâthâh (פָּתָה) [pronounced *paw-thaw'*] and it is in the Hiphil imperfect, which is causative action. God causes Japheth to be persuaded. In the NASB and the KJV, this word is translated to be *enlarged*, but that meaning does not appear to be in Brown-Driver-Briggs. The word can mean to be used to mean *deceived* or *persuaded*. The latter definition appears to be the most apt here. *The tents of Shem* refers to blessing and prosperity in the spiritual and physical realm. For the next two millenniums, the Jews would be blessed through their association with Yahweh Elohim, the God of the Universe. The Gentiles that would be blessed were those Gentiles who followed the spiritual lead of the born-again Jews. When a Gentile recognized the power and efficacy of the God of Abraham, Isaac and Jacob, then he often chose to become a Jew. In this way, he dwelt in the tents of Shem and was blessed because of that. It was the convincing or persuading ministry of God the Holy Spirit which made him realize his need and his lack.

Gen 9:26–27 **And he said, "Blessed be Jehovah, the God of Shem, and Canaan shall be his servant. God will enlarge Japheth, and he will dwell in the tents of Shem. And Canaan will be their servant."**

¹⁵ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

¹⁶ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Shem is the father of the Jews and all Semitic groups (the word *Semitic* comes from the proper name *Shem*). Japheth appears to be the father of the lighter skinned races and Ham the father of the darker skinned races. Noah says that God will enlarge (*to make spacious, to open up*) the descendants of Japheth, and, much of history seems to be about the descendants of Japheth.

Canaan is said to be their servant. This does not mean that each and every descendant of Canaan will be in servitude to all of the descendants of Shem and Japheth; however, this is going to be a general trend throughout much of history.

Furthermore, when it comes to the concept of *servant*, this does not mean that Hamitic nations would all be forced into slavery. However, quite often, a Japhetic nation would conquer a Hamitic nation, and the people of Ham would pay tribute to the people of Japheth (which was very common when a nation was conquered). That is another form of servitude. Again, these are general historical trends, and this does not mean that there would not be some exceptions.

There is a simple human explanation for this as well: authority orientation. Ham, by his behavior, indicated that he did not really respect his father. This lack of respect would have been taught to his own children, if not directly, then by example.

I can testify to this sort of behavior as a teacher; some of my students immediately showed me respect, and with others, I had to earn it, and only if they gave me a chance to earn it. I had some students that, from day one, had made a choice not to respect me, many of them the descendants of Ham.

Here is how this works when it comes to national interaction: an army where there is a clear chain of command and authority orientation is going to be superior to an army where there is no respect for one's commanding officers. A Japhetic army, where these men have learned authority orientation from a young age, could outmaneuver an Hamitic army which lacked discipline and authority orientation. A Japhetic army can function as a unit; but, in a Hamitic army, they might even frag their own officers if they are mad at them or mad at the way the war is going.

Again, these are generalities; there are individuals who go against the grain of the trends of their fathers.

[Gen 9:26–27](#) And he [Noah] said, “Blessed be Jehovah, the God of Shem, and Canaan shall be his servant. God will enlarge Japheth, and he will dwell in the tents of Shem. And Canaan will be their servant.”

That Japheth will be enlarged refers to the initial movement of his descendants and the large amount of territory he takes; and, most importantly, to the earthly prominence that his descendants will have the Hiphil imperfect of *pâthâh* (פָּתַח) [pronounced *paw-THAW*], which means *to make spacious, to cause to be open*. Strong's #6601 BDB #834. The Hiphil is the causative stem (God will cause this to happen), and the imperfect tense is used for as a future tense and for continuous action. So, for the most part, the sons of Japheth have not simply spread out, but they have founded cities and nations, oft times when the sons of Ham were there already.

Most commentators see a spiritual connotation with Japheth living in the tents of Shem. That is, God's true character will be revealed through the descendants of Shem (all Old Testament saints and Jesus are from the line of Shem), but that the Japhethites will benefit from God's relationship to the Jews. As a Japhethite, I can testify to this.

So, what has happened throughout history? Jesus was descended from Shem. The sons of Japheth are blessed because of their relationship to Jesus. The sons of Japheth make up the greatest nations throughout human history (there are exceptions, of course); and the largest proportion of slaves over time were descendants of Canaan. It does not matter whether you believe the Bible is the Word of God or not; this is a pretty amazing call to make. And subsequent to this, we do not have an exchange of power between Japhetic, Hamitic and Semitic nations; we have is history filled with great Japhetic nations, some of which conquered much of the known world in their time. In their wake are hundreds of conquered and/or absorbed Hamitic nations. Furthermore, we have

contemporary history to tell us what happens when Japhetic people rule over a nation of Hamites and what happens when the children of Ham are then given the freedom to steer the destiny of their own nation (e.g., South Africa and Rhodesia, now Zimbabwe). It is the curse of Noah, of maybe 4–5000 years ago.

What does this tell us about slavery? Men have first enslaved themselves in the soul through lack of authority orientation, and that can result in being enslaved.

The tents of Shem? There is no Jesus and no Christianity except through the Jews. Noah pronounced the words “Blessed be Jehovah, the God of Shem, and Canaan shall be his servant. God will enlarge Japheth, and he will dwell in the tents of Shem. And Canaan will be their servant.” and God brought this to pass throughout human history.

Chapter Outline

Charts, Graphics and Short Doctrines

Noah's Age

And so lives Noah after the flood three hundreds year and fifty a year.

Genesis
9:28

Noah lived 350 years after the deluge.

Noah lived 350 years after the flood.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Noach lived after the deluge three hundred and fifty years.
Latin Vulgate	And Noe lived after the flood three hundred and fifty years.
Masoretic Text (Hebrew)	And so lives Noah after the flood three hundreds year and fifty a year.
Peshitta (Syriac)	And Noah lived after the flood three hundred and fifty years.
Septuagint (Greek)	And Noah lived after the flood three hundred and fifty years.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	Noah lived 350 more years after the flood.
<i>The Message</i>	Noah lived another 350 years following the flood.
New Berkeley Version	After the deluge Noah lived 350 years; ²⁹ so Noah lived in all 950 years. A portion of v. 29 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Well after the Downpour, Noah lived on for another three hundred and fifty years.
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Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Noah lived 350 years after the flood. And Noah went on living three hundred and fifty years after the great flow of waters...
Ferar-Fenton Bible	And Noah lived after the deluge, for three hundred and fifty years.
New Advent Bible	And Noe lived after the flood three hundred and fifty years.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .

Lexham English Bible .

Translation for Translators .

The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version *And living is Noah after the deluge three hundred and fifty years.*

English Standard Version *After the flood Noah lived 350 years.*

New RSV *After the flood Noah lived for three hundred and fifty years.*

World English Bible *Noah lived three hundred fifty years after the flood.*

Young's Updated LT *And Noah lives after the deluge three hundred and fifty years.*

The gist of this verse: Noah lives 350 years after the flood.

Genesis 9:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Although nearly every phrase in the Hebrew begins with a wâw consecutive or a wâw conjunction, it is not necessary to translate them every time.			
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310
It means, ❶ <i>to live, to have life</i> ; ❷ <i>to continue safe and sound</i> (Joshua 6:17 Num. 14:38); ❸ <i>to live again, to revive</i> (I King 17:22 Ezekiel 37:5); ❹ <i>to recover health, to be healed</i> (Genesis 20:7 Joshua 5:8); ❺ <i>to be refreshed</i> when one is weary or sad (Genesis 45:27 Judges 15:19).			
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Genesis 9:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾachar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that</i>	preposition/adverb	Strong's #310 BDB #29
mabbûwl (מַבּוּל) [pronounced mahb- BOOL]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun with the definite article	Strong's #3999 BDB #550
shâlôsh (שָׁלוֹשׁ) [pronounced shaw- LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
mê'ôwth (מֵאוֹת) [pronounced may- OHTH]	<i>hundreds</i>	feminine plural absolute; numeral	Strong's #3967 BDB #547
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chämishîym (חֲמִישִׁים) [pronounced khuh-mih- SHEEM]	<i>fifty</i>	plural numeral	Strong's #2572 BDB #332
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: Noah lived 350 years after the deluge.

As you may recall, Noah was 600 at the beginning of the flood, and 601 years old when exiting from the ark.

Also, as previously discussed, time was calculated, apparently, from the flood.

Genesis 9:28 Noah lived 350 years after the deluge. (Kukis mostly literal translation)

Genesis 9:28 Noah lived 350 years after the flood. (Kukis paraphrase)

And so is all days of Noah nine hundreds and fifty a year. And so he dies. Genesis 9:29 **In [lit., and so] all, the days of Noah were 950 years; and then he died.**

Noah lived for 950 years in total, and then he died.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos
Latin Vulgate
Masoretic Text (Hebrew)

And all the days of Noach were nine hundred and fifty years; and he died.
And all his days were in the whole nine hundred and fifty years: and he died.
And so is all days of Noah nine hundreds and fifty a year. And so he dies.

Peshitta (Syriac)	And all the days of Noah were nine hundred and fifty years, and he died.
Septuagint (Greek)	And all the days of Noah were nine hundred and fifty years, and he died.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	In all, Noah lived 950 years; then he died.
Contemporary English V.	...and died at the age of nine hundred fifty.
Easy English	His whole life lasted for 950 years. Then he died.
Good News Bible (TEV)	...and died at the age of 950.
New Life Bible	So Noah lived 950 years, and he died.

Partially literal and partially paraphrased translations:

Beck's American Translation	And Noah lived to be 950 and then he died.
Christian Community Bible	<i>In all Noah lived for nine hundred and fifty years. Then he died.</i>
New American Bible	The whole lifetime of Noah was nine hundred and fifty years; then he died.
New Jerusalem Bible	In all, Noah's life lasted nine hundred and fifty years; then he died.
Revised English Bible	...he was nine hundred and fifty years old when he died.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	...all the years of his life were nine hundred and fifty: and he came to his end.
Complete Jewish Bible	In all, Noah lived 950 years; then he died.
Ferar-Fenton Bible	So all the lifetime of Noah was nine hundred and fifty years, when he died.
HCSB	So Noah's life lasted 950 years; then he died.
New Advent Bible	And all his days were in the whole nine hundred and fifty years: and he died.
NET Bible®	The entire lifetime of Noah was 950 years, and then he died.
NIV – UK	Noah lived a total of 950 years, and then he died.

Limited Vocabulary Translations:

International Standard V .

Catholic Bibles (those having the Imprimatur):

The Heritage Bible .

Jewish/Hebrew Names Bibles:

Kaplan Translation .

Expanded/Embellished Bibles:

Kretzmann's Commentary .
 Lexham English Bible .
 Translation for Translators .
 The Voice .

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming are all the days of Noah to be nine hundred and fifty years. And he died.
English Standard Version	All the days of Noah were 950 years, and he died.
Green's Literal Translation	And all the days of Noah were nine hundred and fifty years. And he died.
New King James Version	So all the days of Noah were nine hundred and fifty years; and he died.
World English Bible	All the days of Noah were nine hundred fifty years, then he died.
Young's Updated LT	And all the days of Noah are nine hundred and fifty years, and he dies.

The gist of this verse: Noah lived to be 950 before he died.

Genesis 9:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
têsha' (עֶשְׂתַּי) [pronounced <i>TAY-shahg</i>]	<i>nine, ninth</i>	masculine singular noun; ordinal or cardinal numeral	Strong's #8672 BDB #1077
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural absolute; numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châmishîym (חֲמִישִׁים) [pronounced <i>khuh-mih-SHEEM</i>]	<i>fifty</i>	plural numeral	Strong's #2572 BDB #332
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: In [lit., and so] all, the days of Noah were 950 years;...

Noah lived 600 years before the flood and 350 years after the flood, making his life 950 years old.

Genesis 9:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: ...and then he died.

And like all mankind, despite his greatness and despite his mistakes, Noah would die. Dying is a necessary part of our life.

If we follow Noah's post-deluvian life, we see that he lived through to see 10 generations and he saw many of his grand children and great grandchildren die before he did. Noah lived to see his most important descendant up until that time: Abram. And just as inbreeding today causes some serious physical problems and limits life expectancy, we will see that the inbreeding with in Noah's own line caused a rapid decrease in the ages of all of his descendants.

Genesis 9:29 In [lit., *and so*] all, the days of Noah were 950 years; and then he died. (Kukis mostly literal translation)

Genesis 9:29 Noah lived for 950 years in total, and then he died. (Kukis paraphrase)

Gen 9:28–29 And Noah lived three hundred and fifty years after the flood. And all the days of Noah were nine hundred and fifty years. And he died.

God designed our bodies not to wear out. Adam, apart from sin, would have lived forever. In fact, we do not know exactly why we get old, as our cells are replaced every 7 years (if memory serves). However, sin infected Adam's soul and body, as it does ours. So, even though our bodies are in a constant state of regeneration, they wear out anyway.

Since man's body was much healthier in that era, it would be reasonable to assume that man intelligence was much greater then (compared to man today).

Of course, some men scoff at this, but ask yourself, *you eat new food everyday, and your body automatically develops new cells systematically, everywhere—so how is it that you grow old?* The Bible tells us: we have bodies of sin, bodies of corruption, and our bodies are therefore subject to death.

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Definition of Terms	Introduction and Text
Chapter Summary	Addendum	A Complete Translation
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 9:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

Three Sections of Genesis 9

God's initial guidance to the family of Noah

The Noahic Covenant

Noah's drunkenness and the three responses of his three sons

God's initial guidance to the family of Noah

Genesis 9:1 And Elohim blessed Noah and his sons, and said to them, "Be fruitful and increase, and fill the earth.

God blesses Noah and his three sons and tells them to be fruitful, to increase in numbers and to fill the earth.

Genesis 9:2 "And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground, and on all the fish of the sea – into your hand they have been given.

There would be a natural fear of man by the animals which they have saved. In some animals, the reticence is more pronounced than in others.

Genesis 9:3 "Every creeping creature that lives is food for you. I have given you all, as I gave the green plants.

God gives Noah and all his descendants the permission to eat meat. This may or may not have occurred in the previous dispensation. However, Adam and the woman were not created as meat-eaters.

Genesis 9:4 "But do not eat flesh with its life, its blood.

The blood of the animals was not to be eaten. It is the practice of nearly every culture to drain the blood of the animals which they eat.

Although there are health reasons for doing this, the reason given is spiritual. The blood represents the life of these animals; but we consume them after their deaths.

Genesis 9:5 "But only your blood for your lives I require, from the hand of every beast I require it, and from the hand of man. From the hand of every man's brother I require the life of man.

A man or a beast which kills another man, that life of the man or beast will be required by God.

Genesis 9:6 “Whoever sheds man’s blood, by man his blood is shed, for in the image of Elohim has He made man.

Killing another man was forbidden, because man was made in the image of God. It would be legitimate to kill a man who murdered someone else.

Although we do not know of God’s coercion of angelic beings, it would seem logical for killing a person to be forbidden by God.

Genesis 9:7 “As for you, be fruitful and increase, bring forth teeming in the earth and increase in it.”

God calls for these families to be fruitful and to bring forth many children.

The Noachic Covenant

Genesis 9:8–10 And Elohim spoke to Noah and to his sons with him, saying, “And I, see, I establish My covenant with you and with your seed after you, and with every living being that is with you: of the birds, of the cattle, and of every beast of the earth with you, of all that go out of the ark, every beast of the earth.

God now makes a covenant with Noah and his sons; which covenant extends to their descendants and to all life that is with them.

Genesis 9:11 “And I shall establish My covenant with you, and never again is all flesh cut off by the waters of the flood, and never again is there a flood to destroy the earth.”

God promises never to destroy all the inhabitants of the earth with a flood. This is another indication that the Great Deluge was a worldwide flood.

How does God insure that such a thing cannot happen? Obviously, God’s sovereignty insures that this will never take place, but God also, in the Great Deluge, allowed certain physical changes to take place in the earth. The oceans became deeper and mountains and plateaus became higher. At this point, it is a physical impossibility for the entire earth to be flooded.

Genesis 9:12 And Elohim said, “This is the sign of the covenant which I make between Me and you, and every living being that is with you, for all generations to come:

God promises that this will remain true for all the generations of the earth. As long as the mountains remain as high as they are and the seas as deep, the entire earth cannot ever be flooded.

Genesis 9:13 “I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.

Apparently, because of the way the earth was, there were no rainbows. However, from this point forward, there would be rainbows in the skies, and that would be the sign of God’s covenant with Noah and all mankind.

Genesis 9:14–15 “And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, and I shall remember My covenant which is between Me and you and every living being of all flesh, and never again let the waters become a flood to destroy all flesh.

The rainbow is to cause God to remember this covenant. However, this simply means that God will continue to keep this promise throughout all the generations of man. God is not forgetful.

Genesis 9:16 “And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Elohim and every living being of all flesh that is on the earth.”

Every time man sees this rainbow, he is to remember this covenant made by God with man.

Genesis 9:17 And Elohim said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

God repeats that the sign of the rainbow is the sign of this covenant that he is making with Noah.

Noah’s drunkenness and the three responses of his three sons

Genesis 9:18 And the sons of Noah who went out of the ark were Shēm and Ḥam and Yapheth [= Japheth]. And Ḥam was the father of Kena’an [= Canaan].

Noah has three sons with him in the ark: Shem, Ham and Japheth.

Interestingly enough, Ham is said to be the father of Canaan.

Genesis 9:19 These three were the sons of Noah, and all the earth was overspread from them.

All the earth was populated from these three men.

Genesis 9:20 And Noah, a man of the soil, began and planted a vineyard.

For all of these years, Noah had been involved with animals. He decided to become a vineyard owner instead in his later years. After a year on board with all of those animals, who could blame him?

Genesis 9:21 And he drank of the wine and was drunk, and became uncovered in his tent.

Noah probably made wine inadvertently. After drinking it, he got rip-roaring drunk and lay naked in his tent, probably passed out from the alcohol.

Genesis 9:22 And Ḥam, the father of Kena’an, saw the nakedness of his father, and told his two brothers outside.

Ham, again called the father of Canaan, happened to see the nakedness of his father, and he told his brothers about it. It appears that this is something that Ham found to be funny. It does not appear that he went to his brothers to sort out this situation with their father.

Genesis 9:23 So Shēm and Yapheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father, but their faces were turned away, and they did not see their father’s nakedness.

Shem and Japheth entered into the tent with a garment, looking the other way, so as not to see their father naked.

Genesis 9:24–25 And Noah awoke from his wine, and he knew what his younger son had done to him, and he said, “Cursed is Kena’an, let him become a servant of servants to his brothers.”

Noah woke up from his drunkenness. He apparently knew what had taken place, and he cursed Ham’s son Canaan, saying, “Let him become the servant of servants to his brothers.”

Genesis 9:26 And he said, “Blessed be יהוה, the Elohim of Shēm, and let Kena’an become his servant.

Noah blesses the God of Shem and calls for Canaan to become his servant.

Genesis 9:27 "Let Elohim enlarge Yapheth, and let him dwell in the tents of Shēm. And let Kena'an become his servant."

Japheth is to enjoy prosperity. Japheth dwelling in the tents of Shem means that the gentiles of Japheth's line would enjoy the spiritual blessings which would be provided by the line of Shem.

Genesis 9:28–29 *And Noah lived after the flood three hundred and fifty years. So all the days of Noah were nine hundred and fifty years, and he died.*

Noah lived another 350 years and died. His entire life was 950 years.

Addendum

Two passages in this chapter set us up for the better part of two chapters to follow.

Gen 9:18–19 And the sons of Noah that went out of the ark were Shem, Ham, and Japheth. And Ham is the father of Canaan. These *are* the three sons of Noah, and from them the whole earth was populated.

This will lead us to the distribution of all the peoples who have been descended from Shem, Ham and Japheth in Genesis 10.

Gen 9:28–29 And Noah lived three hundred and fifty years after the flood. And all the days of Noah were nine hundred and fifty years. And he died.

This prepares us for the line of Shem in Genesis 11 (which occurs after the Tower of Babel). You will note how Noah's age is broken down according to the flood. The ages of those in Shem's line will be broken down according to their ages when the next in line is born and when they die.

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

THE CONSTITUTION OF THE WORLD AND THE DISPOSITION OF THE ELEMENTS.

8. When Noah had made these supplications, God, who loved the man for his righteousness, granted entire success to his prayers, and said, that it was not he who brought the destruction on a polluted world, but that they underwent that vengeance on account of their own wickedness; and that he had not brought men into the world if he had himself determined to destroy them, it being an instance of greater wisdom not to have granted them life at all, than, after it was granted, to procure their destruction; "But the injuries," said he, "they offered to my holiness and virtue, forced me to bring this punishment upon them. But I will leave off for the time to come to require such punishments, the effects of so great wrath, for their future wicked actions, and especially on account of thy prayers. But if I shall at any time send tempests of rain, in an extraordinary manner, be not affrighted at the largeness of the showers; for the water shall no more overspread the earth. However, I require you to abstain from shedding the blood of men, and to keep yourselves pure from murder; and to punish those that commit any such thing. I permit you to make use of all the other living creatures at your pleasure, and as your appetites lead you; for I have made you lords of them all, both of those that walk on the land, and those that swim in the waters, and of those that fly in the regions of the air on high, excepting their blood, for therein is the life. But I will give you a sign that I have left off my anger by my bow [whereby is meant the rainbow, for they determined that the rainbow was the bow of God]. And when God had said and promised thus, he went away.

Josephus' History of this Time Period

9. Now when Noah had lived three hundred and fifty years after the Flood, and that all that time happily, he died, having lived the number of nine hundred and fifty years. But let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument, that neither did they attain to so long a duration of life, for those ancients were beloved of God, and [lately] made by God himself; and because their food was then fitter for the prolongation of life, might well live so great a number of years: and besides, God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years; for the great year is completed in that interval. Now I have for witnesses to what I have said, all those that have written Antiquities, both among the Greeks and barbarians; for even Manetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean Monuments, and Mochus, and Hestieus, and, besides these, Hieronymus the Egyptian, and those who composed the Phoenician History, agree to what I here say: Hesiod also, and Hecatseus, Hellanicus, and Acusilaus; and, besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years. But as to these matters, let every one look upon them as he thinks fit.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed January 5, 2013. Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This comes under the heading: HISTORY OF THE PATRIARCHS CHAPTER 7
After the Flood - Noah's Sacrifice - Noah's Sin - Noah's Descendants. (GENESIS 8:15-9:28.)

Edersheim Summarizes Genesis 9

RIGHTLY considered, the destruction of "all flesh" by the deluge was necessary for its real preservation. Death was needful for its new life. The old world was buried in the flood, that a new order of things might rise from its grave. For, manifestly, after the mixing up of the Sethite with the Cainite race, an entirely new commencement required to be made if the purpose of God in grace was to be carried to its goal. Hence, also, God once more pronounced upon Noah the blessing of fruitfulness which he had spoken to Adam, and gave him dominion over creation, yet, as we shall see, with such modifications as the judgment that had just passed, and the new state of things which had commenced, implied.

It deserves our notice that, even after the earth was quite dry, Noah awaited the express command of God before leaving the ark. His first act after that was to build "an altar unto Jehovah," and there to offer "burnt offerings" "of every clean beast, and of every fowl." Nor was it merely in gratitude and homage to God, but also in spiritual worship that he thus commenced his life anew, and consecrated earth unto Jehovah. In bringing an animal sacrifice Noah followed the example of Abel; in calling upon the name of Jehovah he once again and solemnly adopted the profession of the Sethites. But there was this difference between his and any preceding sacrifice, that now for the first time we read of building an altar. While Paradise was still on earth, men probably turned towards it as the place whence Jehovah held intercourse with man. But when its site was swept away in the flood, God, as it were, took up His throne in heaven, and from thence revealed Himself unto men and held intercourse with them. (See also Genesis 11:5, 7) And the truth, that our hearts and prayers must rise upwards to Him who is in heaven, was symbolized by the altar on which the sacrifice was laid. Scripture significantly adds, that "Jehovah smelled a sweet savor," or rather "a savor of rest," "of satisfaction," in other words, He accepted the sacrifice. "And Jehovah said in His heart," that is, He resolved, "I will not again curse the ground for man's sake, for (or because) the imagination of man's heart is evil from his youth." Both Luther and Calvin have remarked on the circumstance that men's universal sinfulness, which formerly had been the cause of the judgment of the flood, should now be put forward as the reason for not again cursing the ground. But in fact this only marks another difference between the state of man before and after the flood. If we may so say, God now admitted the fact of universal sinfulness as existing, and made it an element of His future government. He looked upon man as a miserable and wretched sinner, with whom in His compassion and long-suffering He

Edersheim Summarizes Genesis 9

would bear, delaying His second and final judgment till after He should have accomplished all that He had promised to do for the salvation of men. Putting aside Israel, as God's special people, the period between Noah and Christ may be described, in the words of St. Paul, as "the times of this ignorance" which "God winked at," (Acts 17:30) or as those when "through the forbearance of God" sins were passed over. (Romans 3:25, see marginal rendering) Having thus explained the fundamental terms on which the Lord would deal with the nations of the earth during the period between the flood and the coming of the Savior, that is, during the Jewish dispensation, we proceed to notice, in the words which God addressed to Noah, some other points of difference between the former and the new state of things. First of all, the gracious announcement that, while the earth remained, seed-time and harvest, cold and heat, summer and winter, day and night were not to cease, implies not only His purpose to spare our earth, but also that man might henceforth reckon upon a regular succession of seasons, and that he was to make this earth for the present his home, to till it, and to possess it. Hence it was quite another matter when Noah became an "husbandman," from what it had been when Cain chose to be "a tiller of the ground." Next, as already stated, God renewed the blessing of fruitfulness in much the same terms in which He had spoken it originally to Adam, and once more conferred dominion over the lower creation. But in this new grant there was this essential difference - that man's dominion would now be one of force, and not, as formerly, of willing subjection. If God had at the first brought "every beast" and "every fowl" before Adam, as it were, to do homage to him, and to receive from him their names, it was now said to Noah and to his descendants, "The fear of you and the dread of you shall be upon every beast of the earth; . . . into your hand are they delivered." Perhaps we ought also to notice in this connection that, whatever may have been the common practice before, now for the first time the use of animal food was expressly permitted, with the exception of the blood, and that probably for the reason afterwards mentioned in the case of sacrifices, that the blood was the seat of life. (Leviticus 17:11, 14) Another and most important change is marked by the solemn prohibition of murder, with this addition, that "whoso sheddeth man's blood, by man shall his blood be shed." Such crimes were no longer to be avenged directly by God Himself, but He delegated His authority to man. (Romans 8:1, 2) As Luther rightly says, "In these words the civil magistracy is instituted, and the Divine right of bearing the sword." For when it is added, as a reason why murder should be punished with death, that God made man in His own image, it seems to convey that vengeance might not be taken by any one at his own will, but that this belonged to those who on earth represented the authority of God, or were His delegates; whence also they are called in Psalm 82:6, "gods," or rather "Elohim."²³

And, as Luther rightly argues, "If God concedes to man the power over life and death, assuredly this carries with it authority over that which is less than life, such as goods, family, wife, children, servants, and land." Thus the words spoken by the Lord to Noah contain the warrant and authority of those who are appointed rulers and judges over us. In later times the Jews have been wont to speak of what they called the seven Noachic commandments, which, according to them, were binding upon all Gentile proselytes. These were a prohibition (1) of idolatry, (2) of blasphemy, (3) of murder, (4) of incest, (5) of robbery and theft, (6) of eating blood and strangled animals, and (7) an injunction of obedience to magistrates. (Comp. also Acts 15:20)

In confirmation of what God had spoken, He "established" His "covenant" with Noah and his sons, and in "token" thereof "set," or "appointed," His "bow in the cloud." It may have been so, that the rainbow was then seen for the first time, although this does not necessarily follow from the words of Scripture. They only tell us that henceforth the rainbow was to be a "token" or visible symbol to man of God's promise no more to destroy all flesh by a flood, and also that He Himself would "look upon it" as such, so that He might "remember the everlasting covenant between God and every living creature." The symbol of the rainbow was therefore to be both a sign and a seal of God's promise. And we can readily understand how impressive, whenever a storm burst upon the earth, this symbol would have appeared to those who had witnessed the flood. In the poetical language of a German writer, "The rainbow, caused by the influence of the sun upon the dark clouds, would show to man, that what was from heaven would penetrate that which rose from earth; and as it spanned the gulf between heaven and earth, it would seem to proclaim peace between God and man; while even the circumstance that it bounded the horizon would symbolize, how the covenant of mercy extended to earth's utmost bounds."

From this scene of intercourse between Noah and God we have to pass to an event in his history, alas, of a very

Edersheim Summarizes Genesis 9

different character. When Noah - with his three sons, Shem, Ham, and Japheth - left the ark to become an husbandman, he planted a vineyard, as Jewish legend has it, from a slip of the vine that had strayed out of Paradise. But it may boldly be asserted that, except the forbidden fruit itself, none has brought more sin, ruin, and desolation upon our earth. Whether Noah was unacquainted with the intoxicating property of the vine, or neglected proper moderation, the sad spectacle is presented of the aged patriarch, so lately rescued from the flood, not only falling a victim to drunkenness, but exposing himself in that state to the impious and vile conduct of his son Ham. As Luther says, "Ham would not have mocked his father, when overcome with wine, if he had not long before cast from his soul that reverence which, according to God's command, children should cherish towards their parents." It is a relief to find the other sons of Noah, so far from sharing their brother's sin, reverently defending their father from the unnatural vileness of Ham. As we might have expected, the conduct of the brothers received meet reward, - the curse descended on Ham, while a blessing, suited to each, was given to Shem and Japheth. But, in the words of the patriarch, the curse lights specially upon Canaan, the son of Ham, not to the exclusion of his other sons, but probably because as Noah had suffered from his son, so Ham was to experience his punishment in his son; and Canaan may have been specially singled out, either because he fully entered into the spirit of his father, or more probably because of the later connection between Israel and the Canaanites, in whom they would see alike the spirit and the curse of Ham fully realized. In connection with this we mark, that, twice before (Genesis 9:18, 22), when Ham is mentioned, it is added that he was "the father of Canaan."

Shem, Ham, and Japheth, who were to repeople the earth, seem to have impressed their own characteristics on their descendants. Their very names are symbolical and prophetic. Shem means splendor or glory, Ham burning heat, and Japheth enlargement. Bearing this in mind, we listen to the words of the patriarch: "Cursed be Canaan, A servant of servants shall he be to his brethren;" and we know that this has been the fate of the children of Ham, or the races of Africa; while, strangely, the name of Canaan has been interpreted as meaning "he who is subject." Again, "Blessed be Jehovah, the God of Shem, And Canaan shall be their slave:" a prophecy most signally fulfilled when Israel took possession of the land of Canaan; and, lastly, "God (Elohim) shall enlarge Japheth (enlargement); And he shall dwell in the tents of Shem, And Canaan shall be their slave."

This latter prophecy consists of three parts. It promises from God, as the God of power, that enlargement to Japheth which is the characteristic of his descendants, the European nations. And it adds that Japheth (not, as some have read it, God) shall dwell in the tents of Shem, that is, as St. Augustine has said, "in the churches which the apostles, the sons of the prophets, reared;" thus referring to the blessing which was to flow to all nations through the Hebrew race.²⁴ Lastly, Canaan was to be the servant of Japheth, as seen in the subjection to Greece and Rome, of Tyre and Carthage, the ancient centers of wealth and merchandise, and of Egypt, the empire of might and of the oldest civilization.

But the words spoken to Shem, the ancestor of the Hebrew race, deserve special notice. The blessing here begins quite differently from that of Japheth. It opens with a thanksgiving to God, for, as Luther says, "Noah sees it to be such that he cannot express it in words, therefore he turns to thanksgiving." Then, the blessing of Shem is not outward, but spiritual; for Jehovah is to be the God of Shem. To speak in an anticipatory figure, Shem's portion, in the widest sense, is that to be hereafter assigned to Levi, amongst the Jews; and Japheth is to dwell in his tents, - in other words, Israel is to be the tribe of Levi to all nations. More than that, whereas Elohim is to give enlargement to Japheth, Jehovah the covenant-God is to be the God of Shem. Thus the primitive promise to Adam is now both further defined and enlarged. The promised Deliverer is to come through Shem, as the ancestor of the chosen race, in the midst of whom Jehovah is to dwell; and through Shem, Japheth is to share in the coming spiritual blessing. Here, then, is clearly defined the separation of the Jews and the Gentiles, and the mission of each: the one from Jehovah, the other from Elohim; the one in the Church, the other in the world.

From <http://www.lewendwater.org/books/v1bhot.pdf> accessed January 5, 2013.

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 9

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God’s Covenant with the New Civilization: What God Requires

Then Elohim blessed Noah and his sons, saying to them, “Be fruitful and multiply [your numbers] and replenish the earth.

Then God blessed Noah and his sons with the command, “Be fruitful and multiply your population and replenish the earth.

Furthermore, your dread and your fear will be upon all life on the earth and upon every bird of the heavens and upon all that creeps along the ground and all the fishes of the sea—they have [all] been placed under your control [lit., *given into your hand*]. All animals that [are] living are for you [all] for food, as the green herbage [that] I had given to you [all] everything. Only flesh with its life, its blood, you [all] will not eat.

Furthermore, the dread and fear of you will be put upon all beasts of the earth and upon every bird of the heavens and upon all animals which creep along the ground, as well as upon all the fish of the seas. All of these creatures have been placed under your control. All animals are now given to you as food, just as the green herbage I had given to you before. However, you will not eat flesh while it is alive nor its blood.

And surely I will require your blood for your souls. From the hand of every living thing, I will require it; from the hand of the man—from the hand of [this] man’s brother—I will require the soul of [that] man. The one who sheds the blood of man, by man, his blood will be shed; for God [lit., *He*] made man in His [lit., *God’s*] image.

And for a fact, I will require your blood for the souls you take. From the hand of every living thing, I will require this. From the hand of a man—even from the hand of this man’s brother—I will require the soul of that man. When one sheds the blood of another man, by man, his blood will be shed. This is because God made man in His image.

And [to all of] you: be fruitful [or, *have many children*] and multiply [or, *increase your population*]; and swarm [or, *multiply yourselves*] the earth and multiply [or, *increase your population*] in it.

And to all of you: have many children and encourage them to have children as well; and spread out throughout the earth and fill it.

God’s Covenant with the New Civilization: What God Promises

Later [lit., *and so*], Elohim said to Noah and to his sons with him, saying, “And I—even I—am establishing My covenant with you and with your descendants [lit., *seed*] after you and [My covenant is] with every soul of all the living things that [are] with you—with the birds, with the beasts and with all animal life of the earth [who are] with you—from all the [animals] coming out of the ark to every living thing on the earth.

Later, God said to Noah and to his sons who were with him, saying, “Listen to Me! I am establishing My covenant with you and with your descendants after you; and My covenant is also with every living animal that is with you—with the birds, with the beasts, and with the animals of the earth who are with you—from all the animals who have come out of the ark to every living thing on earth.

I have established My covenant with you [all], that all flesh will never again be cut off [or, *destroyed*] on account of the waters of a flood and a flood will never again destroy the earth.”

I have established My covenant with all of you that I will never again destroy all flesh with the waters of a flood and a flood will never again lay waste to the entire earth.”

Elohim also said, “This [is] the sign [or, *token*] of My covenant which I am establishing between Me and you and every living creature that [is] with you, for perpetual generations:...

God also said, “This will be the sign of My covenant that I am establishing between Me, all of you, and every living creature that is with you, for all generations to come:...

A Complete Translation of Genesis 9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
I have given a rainbow in the cloud, and it will be a sign of [this] covenant between Me and the earth. And it has been when I have brought a [rain] cloud over the earth that the rainbow in the cloud is seen. Then I will remember My covenant which [is] between Me, all of you and every living thing that is flesh.”	I have placed the rainbow in the clouds to be a sign of this covenant between the earth and Me. And when I bring a rain cloud over the earth, the rainbow in the cloud will also be seen, as a token of My covenant to you. Then I will remember My covenant which is with all of you and every living thing that is flesh.”
Therefore, He [God] will never again [send] the waters of a deluge to destroy all flesh. When the rainbow is in the cloud then I will see it and [lit., to] recall the everlasting covenant between Elohim and every living thing on earth.	Therefore, God will never again send the waters of deluge upon the earth to destroy all flesh. And the rainbow will be in the cloud, so that God, having seen it, will recall the everlasting covenant between Himself and all life on earth.
Consequently, God said to Noah, “This [is] the sign of the covenant which I have established between Me and all flesh that [is] upon the earth.”	Therefore, God concluded, speaking to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is upon the earth.”
The Progenitors of Mankind	
And the sons of Noah are those who went forth out from the ark: Shem, Ham and Japheth. Also, Ham [is] the father of Canaan. These three [are] the sons of Noah and from them all the earth was populated [lit., broken in pieces, scattered].	Shem, Ham and Japheth are the three sons of Noah who went forth out of the ark with Noah. Also, Ham is the father of Canaan. These three are the sons of Noah and from them was populated the entire earth.
Noah’s Drunkenness/He Curses Canaan and Blesses Shem and Japheth	
Later [lit., and], Noah began [to be] a man of the soil; and he planted a vineyard. And so he drunk from the wine and had become drunken. Then he uncovered himself in his tent.	Later, Noah began farming and he planted a vineyard. Noah then drank some wine that he had made and got drunk. He fell asleep naked in his tent.
Ham, the father of Canaan, saw his father’s nakedness. He therefore told his two brothers [who were] outside [the tent].	Ham, the father of Canaan, saw his father’s shame and therefore told his two brothers outside of the tent.
So Shem took a garment (with Japheth) and they laid it upon the shoulders of both of them. Then they walked backwards [into the tent] and covered the nakedness of their father. They faces are [turned] backwards, so they do not see the nakedness of their father.	Shem went and retrieved a garment (along with Japheth) and they put it on their shoulders. Then they walked backwards into the tent and covered the nakedness of their father. They kept looking in the other direction so that they would not see the nakedness of their father.
Eventually [lit., and so], Noah awakened from his wine and he learned what his younger son had done to him. Therefore, Noah [lit., he] said, “Canaan is cursed; he will be a slave of slaves with reference to his brothers.”	After Noah woke up from his drinking, he determined what his younger son had done to him. Therefore, Noah said, “Canaan is cursed. His descendants will be slaves to the descendants of his brothers.”
And so he said, “Blessed is Y ^h owah, the Elohim of Shem; and let Canaan be a slave to them [i.e., to Shem and Japheth]. And Elohim will enlarge [or, make spacious] Japheth and he will live in the tents of Shem. Also, Canaan will be a slave to them.”	And Noah also said, “Blessed is Jehovah, the God of Shem; and let Canaan become a slave to Shem and Japheth. And God will enlarge Japheth and Japheth will live in the tents of Shem. Also, Canaan will be their slave.”

A Complete Translation of Genesis 9	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The Days of Noah's Life	
Noah lived 350 years after the deluge. In [lit., and] all the days of Noah were 950 years; and then he died.	Noah lived 350 years after the flood. Noah lived for 950 years in total, and then he died.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: **Psalm 29** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Psalm 104** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Doctrinal Teachers* Who Have Taught Genesis 4			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1971 Civilizations (#624)	#1–4	Genesis 9:18–30
	1963 Dispensations (#201)	#16–18	Genesis 3:1–22
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/		Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem		Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124		Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html		Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html		Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

