GENESIS

Chapter 8

**But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded. 2 Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky. 3 The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down, 4 and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat. 5 The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible. 6 After forty days Noah opened the window he had made in the ark 7 and sent out a raven, and it kept flying back and forth until the water had dried up from the earth. 8 Then he sent out a dove to see if the water had receded from the surface of the ground. 9 But the dove could find no place to set its feet because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark. 10 He waited seven more days and again sent out the dove from the ark. 11 When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth. 12 He waited seven more days and sent the dove out again, but this time it did not return to him. 13 By the first day of the first month of Noah’s six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry. 14 By the twenty-seventh day of the second month the earth was completely dry. 15 Then God said to Noah, 16 “Come out of the ark, you and your wife and your sons and their wives. 17 Bring out every kind of living creature that is with you—the birds, the animals, and all the creatures that move along the ground—so they can multiply on the earth and be fruitful and increase in number upon it.” 18 So Noah came out, together with his sons and his wife and his sons’ wives. 19 All the animals and all the creatures that move along the ground and all the birds—everything that moves on the earth—came out of the ark, one kind after another. 20 Then Noah built an altar to the Lord and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it. 21 The Lord smelled the pleasing aroma and said in his heart: “Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done. 22“As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease.”**

**8:1** So far the flood narrative has been an account of judgment; from this point on it is a story of redemption. (CSB)

 *God remembered Noah.* Though he had not been mentioned since 7:16 or heard from for 150 days (see 7:24), God had not forgotten Noah and his family. To “remember” in the Bible is not merely to recall to mind; it is to express concern for someone, to act with loving care for him. When God remembers his people, he does so “with favor” (Ne 5:19; 13:31). (CSB)

Describes God’s intention to act kindly. When God remembers His people, He does so “for good” (Ne 5:19; 13:31). (TLSB)

Hbr *zakar*, “to recall” or “keep in mind.” God could not forget His covenant with His people.

When He “remembers” them, He actively works to keep His promise to protect and save them.

(TLSB)

 AND ALL THE ANIMALS – Wild and domestic animals were also remembered. (TLSB)

 *wind.* The Hebrew word translated “Spirit” in 1:2 is here rendered “wind” and introduces a series of parallels between the events of chs. 8–9 and those of ch. 1 in their literary order: Compare 8:2 with 1:7; 8:5 with 1:9; 8:7 with 1:20; 8:17 with 1:25; 9:1 with 1:28a; 9:2 with 1:28b; 9:3 with 1:30. Ch. 1 describes the original beginning, while chs. 8–9 describe a new beginning after the flood. (CSB)

Start of drying process. First of a series of parallels to the creation events of chapter 1 (cf 1:2, “Spirit). (TLSB)

It appears that ocean basins were lowered, bringing about corresponding shifts of huge land masses. This may very well account for the formation of our highest mountains, most of which are fossil-bearing, strong evidence that they were formed by the action of water. (PBC)

**8:2** CLOSED – Cessation of currents from below are necessary for the waters to abate. (TLSB)

**8:3-4** Their mission accomplished, the waters returned to their place above or below earth. The grounding of the ark after 150 days was the first measure of progress. (TLSB)

**8:4** *mountains.* The word is plural and refers to a range of mountains. (CSB)

 *Ararat.* The name is related to Assyrian Urartu, which became an extensive and mountainous kingdom (see Jer 51:27; see also Isa 37:38), including much of the territory north of Mesopotamia and east of modern Turkey. The ark’s landfall was probably in southern Urartu. (CSB)

Exact location uncertain; probably the mountainous region north of Mesopotamia and east of modern Turkey. (TLSB)

We can see the Creator’s marvelous provision here, too. For a vessel as big as the ark to come to rest on an even keel in mountainous country is nothing short of a miracle. And the site God selected – near where three continents come together – could hardly have been a more strategic spot for Noah’s descendants to disperse to the east and west, to the north and south. (PBC)

**8:5** MOUNNTAIN BECAME VISIBLE – Although the tops of mountains were visible, Noah was not eager to leave the ark. (TLSB)

**8:6** *window.* See note on 6:16. (CSB)

**8:7** RAVEN – Noah used birds to secure information. The failure of the scavenger bird to return tells Noah that there is more than blank waste of water outside of the ark. (TLSB)

 BACK AND FORTH – Perhaps from carcass to carcass. (TLSB)

 UNTIL WATERS WERE DRIED UP – The ravens stayed in the area of the ark until conditions improved. (TLSB)

**8:8** DOVE –More particular than a raven about a place to land. (TLSB)

**8:9** NO PLACE TO SET ITS FEET – Wet and muddy ground would not be a good place for a dove to land, nor would high altitudes. (TLSB)

**8:10** SEVEN MORE DAYS –Same length of time allotted for entering the ark (7:4, 10). (TLSB)

**8:11** *the dove returned … in its beak was a freshly plucked olive leaf.* Olives do not grow at high elevations, and the fresh leaf was a sign to Noah that the water had receded from the earth. The modern symbol of peace represented by a dove carrying an olive branch in its beak has its origin in this event. (CSB)

 IN THE EVENING – Delayed return indicated dry ground on which the dove could land. (TLSB)

 FRESHLY PLUCKED OLIVE LEAF – The dove brought a new leaf from a species that prefers lower altitudes. (Olive seeds would have had a few months to sprout after the waters began to recede.) This was God’s sign that the land could welcome and sustain Noah and the animals. (TLSB)

**8:12** SEVEN MORE – Remarkable patience! (TLSB)

 DID NOT RETURN – Testimony that the waters had for the most part subsided. (TLSB)

**8:13** *first day of the first month of Noah’s six hundred and first year.* The date formula signals mankind’s new beginning after the flood. (CSB)

Based on Noah’s life. Emphasis on “first” signals a new beginning for humankind. (TLSB)

 REMOVED THE COVERING – We must marvel at Noah’s patience of faith. Although he and his family had been confined in the ark 285 days, he waited still another month before removing a portion of the ark’s covering. (PBC)

Noah, though cautious as ever, concluded that the ark’s roof could be removed. (TLSB)

**8:14** *twenty-seventh day of the second month.* More than a year after the flood began (see 7:11). (CSB)

 COMPLETELY DRY – After one year and 11 days, the earth was dry enough for occupation. (TLSB)

**8:15** THEN GOD SAID – Just as he entered the ark when instructed, Noah waited for word to leave it. (TLSB)

**8:16** *Come out of the ark.* See note on 7:1. (CSB)

The ark was intended to be a shelter, not a home. (TLSB)

**8:17** *multiply … be fruitful … increase in number.* See 1:22 and note. The animals and birds could now repopulate their former habitats. (CSB)

ESV has “swarm” before multiply and fruitful. Swarm means to “breed abundantly,” a word ordinarily used of insects. God’s words of 1:22 are repeated for a new day on earth. (TLSB)

**8:19** The exiting from the ark was as orderly as the entering. (TLSB)

The detailed listing of all the animals and birds that left the ark once again shows the detailed concern the Creator has for all his creatures. It is also serves to reassure us that despite less than ideal living conditions aboard the ark no species was lost. (PBC)

**8:1–19** Noah demonstrates extraordinary patience and willingness to listen and obey God while confined in the ark for more than a year. People of faith do not always demonstrate such patience and often act on their own, even under less trying circumstances than those of Noah. But God is patient when His people are not; in Christ, He provides forgiveness and deliverance when His people do not have the patience of Noah. • Thank You, gracious Lord, for Your patience and forgiveness when we do not trust as we should and when we act on our own without patience. Amen. (TLSB)

**8:20** *burnt offerings.* See Lev 1:4. (CSB)

Only offerings that used entire animal, indicating joyful thanks and complete dedication. (TLSB)

**8:21** *smelled the pleasing aroma.* A figurative way of saying that the Lord takes delight in his children’s worship of him (see Eph 5:2; Php 4:18). (CSB)

Pleasant because it was offered in faith and sincerity. Melanchthon: “He was pleased with the sacrifice of Noah, his prayer, his thanksgiving, his praise, and his teaching” (Chem, LTh 2:569). (TLSB)

 *curse the ground.* Although the Hebrew here has a different word for “curse,” the reference appears to be to the curse of 3:17. (CSB)

Never again will there be a worldwide catastrophe through flood. (TLSB)

 *even though every inclination of his heart is evil.* For almost identical phraseology see 6:5. Because of man’s extreme wickedness, God had destroyed him (6:7) by means of a flood (6:17). Although righteous Noah and his family had been saved, he and his offspring were descendants of Adam and carried in their hearts the inheritance of sin. God graciously promises never again to deal with sin by sending such a devastating deluge (see 9:11, 15). Human history is held open for God’s dealing with sin in a redemptive way—the way that begins to unfold with the call of Abram (12:1). (CSB)

“There is a distinction between man’s nature and original sin. This applied not only when he was originally created by God pure and holy and without sin (Genesis 1:31), but it also applies to the way we have that nature now after the fall” (FC Eph. 1:2). Chemnitz: “There were not in the world at that time any other humans than righteous Noah and his family, and yet even of them he says (this word about evil)…He is speaking not only of the thoughts, but of the make-up or imagination of the human heart” (LTh 1:288). (TLSB)

 *from childhood.* The phrase replaces “all the time” in 6:5 and emphasizes the truth that sin infects a person’s life from his conception and birth (Ps 51:5; 58:3). (CSB)

**8:22** Times and seasons, created by God in the beginning (see 1:14), will never cease till the end of history. (CSB)

Positive side of God’s promise (v. 21). Normal succession of times and season will continue until the Day of Judgment. (TLSB)