

Gen 8:15-9:17 Notes

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Introduction

Notes I took before going to Sabbath at Living Messiah Ministries on 2015-11-21.

Reference document: * The-First-Covenant, article #[457](#)

Gen 8:15-22

¹⁵ And God spake unto Noah, saying, ¹⁶ Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. ¹⁷ Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. ¹⁸ And Noah went forth, and his sons, and his wife, and his sons' wives with him: ¹⁹ Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

²⁰ And Noah builded an altar unto YHVH; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Is Noah allowed to eat those clean animals like how later on in the Torah, the Levite priest allowed to? Does this verse help by giving context to Gen 9:3 “Every moving thing that liveth shall be meat for you...”?

²¹ And YHWH smelled a sweet savour; and YHWH said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

This is interesting, because before I thought this was an inducement for Noah to get out of the ark, but here is clearly after they got out of the ark.

The ground is no more cursed, a reversal of Gen 3:17 and the prophecy of Gen 5:29 is fulfilled.

There are two thoughts in this verse that seem convoluted or more like it's a non sequitur.

“I will not again curse the ground any more for man's sake;”

and

“for the imagination of man's heart is evil from his youth”

What if we were to reverse the thoughts, is YHWH giving up on the idea of cursing the ground because it has no effect on changing the hearts of men?

²² While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

“While the earth remaineth,...” The implication is that there is a expiration date for earth in this conditions see [Mat 5:17-19](#) specifically [Mat 5:18](#), here it could be construed that Yeshua was asking rhetorically if he was going to change the heavens and earth ... i.e. (possibly meaning) change it back to pre Noah/Adamic conditions.

“...seedtime and harvest...” Maybe the key to understand this is to put it into context of the previous verse ([Gen 8:21](#)) where the curse of the ground has been removed, so *adam* is expected to go back to farming and working the land.

“...cold and heat, and summer and winter...” Maybe this means from this time on there would be regular seasons

Gen 9:1-17

¹ And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

² 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 moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

³ Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Food to eat is defined in the bible and this verse should not be interpreted to redefine that term. If Noah were to eat the unclean and there is only two of them, wouldn't that wipe out a whole species? The context of this verse is four verses back, Gen 8:20 where the clean animals were sacrificed on YHWH's altar (and I assume were eaten).

I further refinement later on in the Torah ^{Lev 11} of what is biblically defined as food to eat is given. This Mt. Sinai covenant is what I, an Israelite, wish to honor so therefore I'm bound to follow those commandments regardless of what it says here. Consider the wisdom of “pick your battles”, arguing with someone that it's ok for them to eat things not allowed in Leviticus because of this verse is a foolish battle to fight. If you're

not going to honor the T's & C's given at Mt. Sinai given to Israel by YHVH, then how can you claim to be under is covering?

⁴ But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

⁵ And surely your blood of your lives¹ will I **require**; at the hand of every beast² will I **require** it, and at the hand of man; at the hand of every man's brother^{3 or 4?} will I **require** the life of man.

This is the first place the word DeRaSh ^{H1875} require) is found and it's used three times. See "PaRDeS-Table-Cheat-Sheet" Article #297

⁶ Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

... in our image, *bTselem* ^{H6754} after our likeness: ^{H1823} ... CommercialRedemption_Word-Study-of-Damim_Blood-Money

before we are born again from above, we are born of Shem, but after we have the image of Elohim in us therefore giving us Creator given Unalienable rights. Does this undo Gen 5:3?^a Maybe it doesn't undo Gen 5:3 per say, but rather we now have the capacity to be as if we were created in the image of Elohim. But just because you have the capacity, doesn't mean your going to do this. Article #297

⁷ And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. ⁸ And God spake unto Noah, and to his sons with him, saying, ⁹ And I, behold, I establish my covenant with you, and with your seed after you;^b ¹⁰ And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

In addition to the covenant with Noah (see previous verse Gen 9:9), It seems to be saying that YHVH will also have a covenant with the animals which seems quite strange. I think what's being said is that the animals will be an integral part of the covenant i.e. animal sacrifices. This makes sense if put in context with Gen 9:2, in that man now has authority over them one of which for sure is the animal sacrifices.

This concept is repeated three times again see Gen 9:12, Gen 9:15 and Gen 9:17.

¹¹ And I will establish my covenant with you; neither shall all flesh (*ba·Sar* בָּשָׂר) be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

it· te· Chem, for' אֶתְכֶם be· ri· Ti my covenant בְּרִיתִי -et' אֶת- va· ha· ki· mo· Ti And I will establish וְהִקְמֹתִי
ba· Sar with you neither shall all flesh בָּשָׂר kol- and all כָּל- yik· ka· Ret be cut off יִכָּרֵת ve· lo- shall never וְלֹא-
ve· lo- neither וְלֹא ham· mab· Bul; of a flood הַמָּבּוּל mi· Mei any more by the waters מִמֶּי od again עוֹד
mab· Bul neither shall there any more be a flood מָבּוּל od again עוֹד yih· Yeh shall there יְהִי
ha· 'A· retz. the earth הָאָרֶץ : le· sha· Chet to destroy לְשַׁחֵת

^a Gen 5:3 "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

^b For more on the Noah covenants see Gen 6:13-22 (specifically Gen 6:18) & Gen 7:1.

¹² And God said, This ^{H2063 Zain + Aleph + Tav} *is* the token ^{H226 Aleph + Vav + Tav} *c* of the covenant which I make between me and you and every living creature (*nefesh chaiyah*) that *is* with you, for perpetual generations:

ot- This [is] the token' אֹת־ zot likewise זאת E lo Him, And God אֱלֹהִים vai Yo mer said וַיֹּאמֶר
no Ten, make נָתַן a Ni which I אֲנִי a Sher- which אֲשֶׁר- hab be Rit of the covenant הַבְּרִית
kol- and every כָּל- u Vein between וּבֵין u Vei nei Chem, between וּבֵינֵיכֶם bei Ni between בֵּינֵי
a Sher which' אֲשֶׁר chai Yah between me and you and every living חַיָּה Ne fesh creature נֶפֶשׁ
o Lam. that [is] with you for perpetual : עוֹלָם le do Rot generations לְדֹרֹת it te Chem; for' אֲתֶכֶם

A covenant with every living creature? What does this mean? Clearly YHVH has a covenant with Noah and the generations in perpetuity the history of which goes back to Gen 6:13, but is it also a covenant with “every living creature”. This seems quite counter intuitive because it violates a fundamental maxim of mine that all covenants must retain all the elements of a contract, one of which is “meeting of the minds”. Meeting of the minds implies that both minds have to have capacity to contract, so how does, e.g., a cow have this capacity?

I get that man has dominion over the animals, a power delegated to man by YHVH himself ^{Gen 1:26, 28} and has been given authority and responsibility over them as stewards (husbandry), but a direct contract/covenant between YHVH and the *nefesh* what does that mean? What makes sense is that YHVH has given Noah and his descendants the ability to use as a sacrifice living creatures (their *quid*) on YHVH's altar to continue the covenant with YHVH so that they would receive blessings from YHVH (YHVH's *quo*).

¹³ I do set ^{H5414 (H853)} my bow *QeSheTh* ^{H7198}, in the cloud ^{H6051} and it shall be for a token ^{H226} of a covenant between me and the earth.

Bow represents power, and YHVH/Yeshua, sets down my bow. Token is Aleph=YHVH, Vav=Nail, Tav means cross. Our sign (token) was Yeshua who was on the Cross. The sign that was placed above Y'shua was the acronym YHVH. At the trial of Y'shua, he could have called on legions of angels to save him, but he set down is power (bow).

H226 Token: אֹת 'ôth see also Mat 24:30

See Word-Study-H7198-qeshet-bow Article #[419](#)

Is the earth a third party to the this Noachite covenant. In Gen 9:16, he extends this to a forth party the animals.

¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

¹⁵ And I will remember my covenant, 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. ¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh

^c It's the Aleph Tav with a *z*ion, the *z*ion literally meaning sword and symbolically meaning cut, to cut off. The Aleph Tav grammatically speaking is a definitive direct object, which is much like the English word “this”.

that *is* upon the earth. ¹⁷ And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

Gen 9:13 HSB

H6051 be 'a ·Nan; in the בָּעֵן H5414 na ·Tat ·ti I do set נָתַתִּי H7198 kash ·Ti my bow קִשְׁתִּי -H853 'et אֶת-
 H1285 בְּרִית H226 le 'ot and it shall be for a token לְאוֹת H1961 ve ·ha ·ye ·Tah shall be for וְהָיְתָה cloud
 H776 ha 'A retz. between הָאָרֶץ: H996 u ·Vein between וּבֵין H996 bei ·Ni between בֵּינִי be ·Rit, of a covenant
 me and the earth

ToDo

- Noach and his ark made it through the portal of going from ver. 1 to ver 2 of the Bizzaro world, and he and his ark “rested” on Mount Ararat.
- Search YHVH going to war with his creation, and compare it to Israel entering into a covenant of peace with YHVH.

* Word-Study-H3772-karath-cut-made-covenant-confederate-league-loose-freed #117

...word *karath* which can be used when describing the actual initiation of it by saying e.g. “**cutting** a contract”.

- To cut a contract, and to get cut out of a contract, go together
- To offset the join of the contract in Gen 15, there had to be a cutting of the animals.
- To balance or offset the Joining^d of a covenant, something has to be cut.
- There is an interesting juxtaposition between cut off, like being cut off from the people of Israel, and cutting/making a covenant with the people of Israel.
- Here is another interesting twist, see for example, in Gen 17:10 it speaks of the necessity of circumcision which is the cutting of the flesh, and a few verses latter in Gen 17:14, it says if you’re not circumcised you will be cutoff.
- **ToDo:** do some analysis verses where *karath* is close to *brit*.

Gen 9:11-13 - Flood waters “cut off” (*karath*) the people

¹¹ And I will establish my covenant with you; 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. ¹² 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: ¹³ I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Comments: During the time of Noah, YHVH used flooding water to “cut off” all the people except Noah, and this is tied directly to YHVH’s covenant with Noah, in that YHVH promises not to do that in the future.

Gen 15:17-18 - YHVH made (*karath*) a *brit* with Abrahm

¹⁷ And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. ¹⁸ In the same day YHVH **made** a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:10 – Compare to the Hebrew word *bather* (H1334 & H1335)

H428 'El leh, these אֵלֶּה H3605 kol- all כָּל- H853 'et אֶת- H0 lo לוֹ H3947 vai yik kach- And he took וַיִּקַּח
H8432 bat Ta vech, them in the בְּתוֹךְ H853 'o Tam אִתָּם H1334 vay vat Ter unto him all these and divided וַיַּבְתֵּר
H7125 lik Rat לִקְרַאת H1335 bit Ro piece בְּתֵרוֹ H376 'ish- each אִישׁ- H5414 vai yit Ten and laid וַיִּתֵּן
H3808 לֹא H6833 ha tzip Por but the birds הַצִּפּוֹרִים H853 ve Et וְאֶת- H7453 re E hu; another רַעְהוּ one against
H1334 va Tar. divided בָּתָר: lo did not

Comments: This says “And he took unto him all these, and divided *vayvattero* (H1334) then in the midst and laid each piece *bitRo* (H1335) one against another but the birds he did not divide *vatar* (H1334)”. This two words, which have the same root, are only found here (Jer 34:18-19 quotes this verse). Therefore this word is closed to being a *hapax legomenon* which might raises the question of its meaning. See “[Word Study of Hebrew](#)”

^d See “Word Study lavah H3867 Joined, H3881, H3878, H3880 Levi” <http://MyHebrewBible.com/Article/107>

[roots – bet + tav + resh](#)”. I’m pointing this out, because it’s not the word *karath* nor, for that matter, *nathan*. I don’t really have any insights, I just find it interesting, and which occurs at a crucial point in scripture.

NOTE, there is more to this favorite article...

Word-Study-H6965-and-H6966-Koom-rise-up-establish-stand

- many times in scripture a covenant (*brit* in Hebrew) is mentioned with this word *koom*.
- H6965 koom rise-up, establish, stand
- H6966 koom Chaldee set, arise, st(ood)(and), establish(eth)

Gen 4:8 – Cain rose up against Abel

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Gen 6:18 – First use of covenant (*brit*)

But with thee will I establish (*koom* my covenant (*brit*); and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Gen 9:11 – No more will flood waters “cut off” (*karath* the people

And I will establish (*koom* my covenant (*brit* with you; neither shall all flesh (*basar* ^{H1320} be cut off (*karath* any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

Word-Study-brit-H1285-covenant-comes-from-bara-H1254-created #101

Introduction

I just realized (Sept. 30th 2015) that the Hebrew word for this most important word *brit* (H1285) covenant, is, according to Strong's, a word that comes from another most important word *bara* (H1254) created. *Bara* is the second word in what I would say is the most import verse of the bible namely the first one (Gen 1:1). This is so because it is there that Elohim is making the claim of being the creator of the universe.

Question: So we have Elohim, the creator *bara* (Gen 1:1) entered into a covenant *brit* with, for example, Noah (Gen 6:18). What, if anything, should be made of the fact that the root of covenant is created/creation? A maxim of law states that "The one who is the creator has absolute control over his creation. He can tax it, regulate it, delegate it to someone else and even ultimately destroy it." **ToDo:** finish this thought

H1285 *brit* covenant

ברית

From [H1262](#) (in the sense of *cutting* (like [H1254](#))); a *compact* (because made by passing between *pieces* of flesh): - confederacy, [con-]feder[-ate], covenant, league.

LXX: [G1242](#) *diatheke*, [G1785](#) *entole*

Total KJV Occurrences: KJC 285

...

Used three times in the Torah except for the creation story

[Num 16:30 KJV](#) But if YHVH make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked YHVH.

[Exo 34:10 KJV](#) And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of YHVH: for it *is* a terrible thing that I will do with thee.

[Deu 4:32 KJV](#) For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

Also

Covenant, H1285 - Brit, is mention seven times in this chapter.