

# GENESIS 9

## The Rainbow

<sup>1</sup> Then Elohim blessed Noah and his sons. He said to them, “Be fruitful, multiply, and fill the earth. <sup>2</sup> The fear and terror of you will be on every beast of the earth, on all the birds in the air, on everything that moves on the earth, and on all the fishes of the sea. I give them to you. <sup>3</sup> You can eat every moving thing that lives, as well as the green plants. I give you all these things. <sup>4</sup> But do not eat meat with its life,<sup>i</sup> which is its blood.

<sup>5</sup> “I will surely demand<sup>ii</sup> blood for your lives. I will demand the life of every animal and every human that kills a human. I will demand the life of anyone who takes another person’s life. <sup>6</sup> Whoever sheds human blood, then another human must shed their blood. For God made humans in His own image. <sup>7</sup> As for you, have many children, and increase in number. Spread over the earth.”

<sup>8</sup> Then Elohim spoke to Noah and his sons with him. He said, <sup>9</sup> “Now look. I AM establishing Yeshua’s<sup>iii</sup> covenant<sup>iv</sup> with you,<sup>v</sup> and with your descendants after you. <sup>10</sup> Yeshua’s covenant is with every living creature that is with you. This includes the birds, the cattle, and every beast of the earth with you. Yeshua’s covenant is with all that goes out of the Ark, to every beast of the earth. <sup>11</sup> I will establish Yeshua’s<sup>vi</sup> covenant with you. I will never again cut off all flesh any more by the waters of a flood. A flood will never again destroy the earth.”

<sup>12</sup> And Elohim said, “This covenant sign<sup>vii</sup> is the token<sup>viii</sup> of a holy<sup>ix</sup> covenant. I AM making it between Me, and<sup>x</sup> you, and every living creature that is with you, for all future generations. <sup>13</sup> I have put Yeshua’s<sup>xi</sup> rainbow<sup>xii</sup> in the clouds. It will be a token<sup>xiii</sup> of a covenant between Me and the earth.

<sup>14</sup> “From now on, when I bring clouds over the earth, I will see the rainbow in the clouds. <sup>15</sup> Then I will remember Yeshua’s<sup>xiv</sup> covenant, which is between Me, and you, and every living creature of all flesh. Water will never again become a flood to destroy all flesh. <sup>16</sup> The rainbow will be in the cloud. When I will look on it, I will remember the everlasting covenant between Elohim and every living creature of all flesh that is on the earth.”

<sup>17</sup> And Elohim said to Noah, “This covenant sign<sup>xv</sup> is the token of the covenant. I have established it between Me and all flesh on the earth.”

<sup>18</sup> The sons of Noah, who came out of the Ark, were Shem, Ham, and Japheth. Ham is the father of Canaan.  
<sup>19</sup> They are the three sons of Noah. All the people of the whole earth came from them.

## The Curse on Canaan

<sup>20</sup> Now Noah began to be a man of the soil and planted a vineyard. <sup>21</sup> One day he drank some wine, became drunk, and laid uncovered<sup>xvi</sup> in his tent. <sup>22</sup> Now Ham, the father of Canaan, saw the nakedness of his father. So he told<sup>xvii</sup> his two brothers who were outside. <sup>23</sup> Then Shem and Japheth took a garment and put it on both of their shoulders. As they walked backward, they covered the nakedness of their father while their faces were looking away. They did not see their father’s nakedness.

<sup>24</sup> However, when Noah woke up from his wine, he knew<sup>xviii</sup> what his younger son had done to him.

<sup>25</sup> Then he said, “Cursed be Canaan. He will be a servant of servants to his brothers.”

<sup>26</sup> Then he said, “Blessed be Yahweh, the Elohim of Shem. Canaan will be his servant. <sup>27</sup> Elohim will enlarge Japheth,<sup>xix</sup> and he will live in the tents of Shem. But Canaan will be Japheth’s<sup>xx</sup> servant.”

<sup>28</sup> Noah lived 350 years after the flood. <sup>29</sup> Noah lived 950 years. Then he died.

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- i The Hebrew root נֶפֶשׁ (*nefesh*) has a wide range of meanings. Its #1 definition in the KJV is “soul.” It refers to one’s life force or breath. Sometimes, it refers to a person as a living being. It can refer to a person’s emotions or desires.
- ii The Hebrew root דָּרַשׁ (*dah-rash*) means ask for, follow, seek, or demand. This verb is often used for seeking God (Deut 4:29) or demanding responsibility (Exo 21:30). Here, the emphasis is on divine justice and moral accountability.
- iii The Hebrew is בְּרִית־אֱלֹהִים. The maqqeph joins the **Aleph-Tav** to “covenant.” It clearly points to Jesus. Reasonable options are “Jesus’ covenant” or “the covenant of Yeshua.” The whole sentence could easily be “I, JESUS, am establishing My covenant with you.” See the article “The **Aleph-Tav**.”
- iv The Hebrew word בְּרִית (*b'e-reet*) refers to a solemn, binding agreement, often initiated by God. *B'e-reet*’ recalls the ancient covenant ceremonies where animals were cut as a sign of the seriousness of the commitment. *B'e-reet*’ forms the covenantal foundation of the biblical relationship between God and humanity. “The core of the biblical teaching about the relationship between God and humans and among humans rests on *b'e-reet*’, the covenantal foundation, and *hesed*, the dynamic that makes God’s new covenant work.” To prevent *b'e-reet*’ from becoming a mere legal contract, *hesed* — God’s loyal love — acts as the moral force that sustains and enlivens it.”  
Daniel J. Elazar, “HaBrit V’HaHesed: Foundations of the Jewish System,” Jerusalem Center of Public Affairs; <http://www.jcpa.org/dje/articles2/brityhesed.htm>.
- v The Hebrew is בְּרִית־אֱלֹהִים. While this is a somewhat common four letter version of the **Aleph-Tav**. It would not be underlined except that it is in parallel with “your seed = descendants.”
- vi The Hebrew is בְּרִית־אֱלֹהִים. The maqqeph joins the **Aleph-Tav** to “covenant.” It clearly points to Jesus. Reasonable options are “Jesus’ covenant” or “the covenant of Yeshua.” See the article “The **Aleph-Tav**.”
- vii The Hebrew root is זָנָן (Zayin-Aleph-Tav). Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely translates this 3-letter word in terms of covenant. See the article “The **Aleph-Tav**.” Here it refers to the breaking of the covenant.
- viii The Hebrew is בְּנָה. This is an **Aleph-Vav-Tav**. This word by itself has no red underline because it is not the 2-letter **Aleph-Tav**. The Vav is a symbol of a tent peg. It nails something down. Its basic meaning is a sign of God’s covenant actions with humanity. This translation routinely translates this 3-letter word in terms of a sign of God’s covenant. See the article “The **Aleph-Tav**.”
- ix The Hebrew text includes the definite article with the word covenant (בְּרִית הַבְּרִית, *b'rit ha-b'rit* = “the covenant.” But this is awkward in English, especially since this is the first time the covenant is being introduced. To capture the force and uniqueness implied by the Hebrew article, an adjective was added in translation: a holy covenant. This preserves the sense that this is a covenant of special and enduring significance, while keeping smooth and readable English.
- x The literary technique of Polysyndeton uses multiple “and’s” (or other conjunctions) in a series. It slows the reader and gives emphasis to each item.
- xi The Hebrew is בְּרִית־קָנָה. A maqqeph joins the **Aleph-Tav** to the word for “rainbow.” Reasonable options are “Jesus’ rainbow” or “the rainbow of Yeshua.” See the article “The **Aleph-Tav**.”  
This context deals with covenant. The Bible emphatically teaches that God established all covenants through His Son Jesus. The context literally screams for His name.
- xii This is the first mention of bow (rainbow). It is a sign of peace. The idea of first mention states that all subsequent uses of a given word must involve a similar definition. This is important when one reads Revelation 6:2. The antichrist rises to power through peace — not war.
- xiii The Hebrew is בְּנָה. This is an **Aleph-Vav-Tav**. This word by itself has no red underline because it is not the 2-letter **Aleph-Tav**. The Vav is a symbol of a tent peg. It nails something down. Its basic meaning is a sign of God’s covenant actions with humanity. This translation routinely translates this 3-letter word in terms of a sign of God’s covenant. See the article “The **Aleph-Tav**.”
- xiv The Hebrew is בְּרִית־אֱלֹהִים. The maqqeph joins the **Aleph-Tav** to “covenant.” It clearly points to Jesus. Reasonable options are “Jesus’ covenant” or “the covenant of Yeshua.” See the article “The **Aleph-Tav**.”
- xv This part of the Hebrew sentence is בְּזָנָן זָנָן (“This sign is the token”). Both of these words that define covenant refer to Jesus. First, the Hebrew word for “This sign” is זָנָן. It is a Zayin-Aleph-Tav. The Zayin represents a crown or weapon. As a weapon, it implies a cutting. This translation routinely translates this word in terms of cutting of covenant. It is the sign of the covenant. Second, the Hebrew word for “token” is בְּנָה. It is an **Aleph-Vav-Tav**. The Vav is the symbol of a peg that nails things down. The Vav is between the **Aleph** and the **Tav**. This word points to the order in the stars as signs.

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This translation routinely translates this 3-letter word in terms of a sign of God's covenant. See the article "The **Aleph-Tav**." Third, the Hebrew word for covenant is **בְּרִית**.

- xvi The Hebrew word root **נָגַךְ** means carry away, denude. In the context of conquest it refers to exile. Leviticus 18 & 20 use it in regard to improper sexual behavior.
- xvii The word is **נָגַךְ**, which means tell, announce, report, publish, proclaim, and confess.
- xviii Whatever had happened, it was more than merely seeing him lying there naked.
- xix The word Japheth (**יְפֵתֶת**, *Ye-pheth*) sounds a bit like the word enlarged (**יָפֵת**, *ya-pe-te*). Japheth means "opened." So, both words sound similar and have similar meanings.
- xx The Hebrew is "a slave to him." The context refers to Japheth.