GENESIS 8

The Flood Ends

1 Then Elohim remembered Noah, and every living thing, and all the cattle that were with him in the Ark. So Elohim made a wind blow over the earth, and the waters went down. **2** The fountains of the deep and the windows of heaven closed. The rain from heaven also stopped.

3 The waters steadily receded from off the earth. By the end of 150 days, the waters had gone way down. **4** The Ark came to rest in the 7th month, on the 17th day of the month.[i] It landed on the mountains of Ararat. **5** The waters continued to decrease until the tenth month. The tops of the mountains appeared in the tenth month, on the first day of the month.

6 It came to pass after another 40 days Noah opened the window of the Ark that he had made. **7** Then he sent out[ii] a raven. It went back and forth until the waters dried up from off the earth.[iii] **8** Then He sent out a dove to see if the waters had dried up from the surface of the ground. **9** But the dove could not find a place to rest because the waters still covered the surface of the earth. So she returned to him in the Ark.[iv] Then he put forth his hand, and took her, and pulled her into the Ark with him.

10 Then he waited seven more days. And again he sent the dove out of the Ark. **11** The dove came back to him in the evening. When he looked, he saw that there was a fresh olive leaf in her mouth. So Noah knew that the waters had dried up from off the earth. **12** Then he waited seven more days and sent the dove out. But this time, it did not come back to him anymore.

13 It came to pass in *Noah's* 601st year, in the first month, on the first day of the month,[v] that the waters dried up from off the earth. So Noah removed the covering of the Ark. He looked and saw that the surface of the ground was dry.

14 By the 27th day of the second month, the earth was dry. **15** Then Elohim spoke to Noah. He said, **16** "Leave the Ark, you, and your wife, and your sons, and your sons' wives with you. **17** Bring out every living thing that is with you. Let all the creatures — birds, cattle, and every creeping thing that creeps on the earth — have many young ones. Grow in number and prosper[vi] upon the earth."

18 Then Noah left the Ark with his sons, his wife, and his sons' wives. **19** Every beast, every creeping thing, every bird, and whatever creeps upon the earth went out of the Ark. Each left with its own kind.

20 Then Noah built an altar to Yahveh. He took some of every clean beast and some of every clean bird and offered them as burnt offerings[vii] on the altar. **21** Yahveh smelled[viii] the pleasant[ix] aroma.

Then Yahveh said in His heart, "I will not curse the ground any more for their sake even though every imagination of their hearts is evil from their youth. I will never again strike everything living, as I have done. **22** While the earth remains, seedtime and harvest, cold and heat, summer and winter, and day and night will never cease."

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[i] Before Exodus 12, Israel only had one calendar. On that calendar, Tishri was the 1st month of the year and Nisan was the 7th month of the year. This means that the Ark set down on the very same day of the Feast of First Fruits, which was always on the Sunday that followed the Passover. That was the same day that Jesus came out of the tomb. The Ark set down on the anniversary of Jesus′ resurrection! The beginning of the new earth is like the beginning of our life in Jesus. Our new life comes after the old life dies. The Bible is incredibly designed.

[ii] The Hebrew שָׁלַח means to send away. Synonyms include bring on the way, cast out, reach out, set, shoot out and escort.

[iii] The raven is an unclean carnivorous bird. It feeds on the floating corpses. It didn't need to return.

[iv] The dove is a clean bird. It doesn't feed on dead bodies.

[v] This is the same day as the Feast of Trumpets. This is the beginning of their civil calendar. God was using Israel's civil calendar even before Israel was a nation.

[vi] The Hebrew רָבָה (*raw-vawh*) usually means "to multiply" or "to increase." In certain contexts, especially covenant blessings or promises, it carries a broader sense of flourishing, prospering, or thriving, encompassing well-being, success, and abundance, not only numerical growth.

[vii] The Hebrew עֹלָה (*o-lawh*) is a **distinct sacrifice category** in which the **entire animal** is consumed on the Altar. It never functions as a descriptive label for only part of a sacrifice. In Leviticus, עֹלָה (*o-lawh*) identifies the whole burnt offering as a complete category of worship, not merely the treatment of specific portions. This sharply contrasts with *isheh* (אִשֶּׁה), a food offering whose **designated portions** are **burned on the Altar**.

[viii] The Hebrew רֵיחַ means scent, smell, or aroma. The burning flesh emits a smell that horrifies human senses, yet it points to Yahveh's own future sacrifice for humanity's sins. What repels us can please Yahveh. This offering prefigures His delight in accomplishing the redemptive plan through the Cross.

[ix] The Hebrew נִיחֹחַ (*nee-ko-kahch*) refers to a state or effect of rest, repose, and settled satisfaction with an acceptable offering or aroma, indicating that what is presented is received, brings calm, and results in relational quietness before Yahveh.