GENESIS 9

The Rainbow

1 Then Elohim blessed Noah and his sons. He said to them, "Grow in number, prosper,[i] and fill the earth.
2 Every beast of the earth, all the birds in the air, everything that moves on the earth, and on all the fish of the sea will fear you. I give you authority over them. **3** You can eat every moving thing that lives, as well as the green plants. I give you all these things. **4** But you must not eat meat with its life[ii] (which is its blood) in it.

5 "I will surely demand[iii] 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. **6** Whoever sheds human blood, another human must shed that person's blood. For God made humans in His own image. **7** As for you, have many children, and prosper in the earth."

8 Then Elohim spoke to Noah and to his sons with him. He said, **9** "Now see this. I AM establishing Yeshua's[iv] covenant[v] with you,[vi] and with your descendants[vii] after you. **10** 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. **11** I will establish Yeshua's[viii] covenant with you. I will never again destroy all flesh any more by the waters of a flood. A flood will never again destroy the earth."

12 And Elohim said, "This[ix] is the sign[x] of a holy covenant.[xi] I AM making this covenant between Me, and[xii] you, and every living creature that is with you, for all future generations. **13** I have put Yeshua's[xiii] rainbow[xiv] in the clouds. It will be a sign[xv] of a covenant between Me and the earth.

14 "From now on, whenever I bring clouds over the earth, I will see the rainbow in the clouds. **15** Then I will remember Yeshua's[xvi] 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. **16** The rainbow will appear in the cloud. When I look on it, I will remember the everlasting covenant between Elohim[xvii] and every living creature of all flesh that is on the earth."

17 And Elohim said to Noah, "This is the sign[xviii] of the covenant. I have established the covenant between Me and all flesh on the earth."

18 Shem, Ham, and Japheth were Noah's sons. They came out of the Ark with him. Ham is the father of Canaan.[xix] **19** They are the three sons of Noah. All the people of the whole earth came from them.

The Curse on Canaan

20 Now Noah became a man of the soil[xx] and planted a vineyard. **21** One day he drank some wine and became drunk. He was lying uncovered[xxi] in his tent. **22** Now Ham, the father of Canaan, saw the nakedness of his father. So he told[xxii] his two brothers who were outside. **23** Then Shem and Japheth took a garment and put it across 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.

24 However, when Noah woke up from his wine, he knew[xxiii] what his younger son had done to him.

25 Then he said, "Cursed be Canaan. He will be a servant of servants to his brothers."

26 Then he said, "Praise be to Yahveh, the Elohim of Shem. Canaan will be his servant. **27** Elohim will enlarge Japheth,[xxiv] and he will live in the tents of Shem. But Canaan will be Japheth's[xxv] servant."

28 Noah lived 350 years after the flood. **29** Noah lived 950 years. Then he died.

[i] 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.

[ii] The Hebrew נֶפֶשׁ (*neh-fehsh*) 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.

[iii] The Hebrew דָּרַשׁ (*daw-rahsh*) means ask for, demand, enquire, follow, investigate, require, or seek. 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.

[iv] The Hebrew is אֶת־בְּרִיתִי. The maqqeph joins the **Aleph-Tav** to "covenant." It clearly points to Jesus (See footnote to Rev 1:8). 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**."

[v] The Hebrew 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 *cheh-sehd*, the dynamic that makes God's new covenant work." To prevent *b^{e}-reet* from becoming a mere legal contract, *cheh-sehd* — 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/britvhesed.htm).

[vi] The Hebrew is אִתְּכֶם. 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."

[vii] The Hebrew זֶרַע (*zeh-rah*) means "seed." It is singular in form but can refer either to a single descendant or to many offspring, children, or descendants. Here, it carries at least two senses. First, זַרְעֲכֶם literally means "your seed," referring to the many descendants of Noah. At the same time, Scripture sometimes uses "seed" to point to a single descendant, which later finds fulfillment in Yeshua. This is why the prior words "with you" have a red underline. Because a single Hebrew word can carry multiple senses at once, it is difficult to translate this nuance fully into English with just one word.

[viii] The Hebrew is אֶת־בְּרִיתִי. The maqqeph joins the **Aleph-Tav** to "covenant." It clearly points to Jesus (See footnote to Rev 1:8). Reasonable options are "Jesus' covenant" or "the covenant of Yeshua." See the article "The **Aleph-Tav**."

[ix] The Hebrew זֹאת is a Zayin-**Aleph-Tav**. Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely renders this 3-letter word in terms of covenant. See the article "The **Aleph-Tav**." Here it refers to the breaking of the covenant.

[x] The Hebrew אוֹת 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 renders this 3-letter word in terms of a sign of God's covenant. See the article "The **Aleph-Tav**."

[xi] The Hebrew (אוֹת־הַבְּרִית, *ot hah-b^{e}-reet)* means "sign of the covenant." A maqqeph joins "sign" to "covenant" forming a single conceptual unit. The Bible's first use of "covenant" (Genesis 6:18) came in the context of judgment and salvation: the Flood. Now, in the second occurrence, the **Aleph**–**Tav** word אוֹת is deliberately joined to "covenant," creating a literary echo that ties the covenant of rescue to the covenant of remembrance. The Flood revealed God's holiness and justice; the covenant after the Flood reveals His mercy and restraint. By attaching the **Aleph**–**Tav** sign to this covenant, the text marks it as something linked to Jesus. He is the focal point across the whole span of human history. He is the visible reminder from the God who begins and completes His works.

[xii] 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.

[xiii] The Hebrew is אֶת־קַשְׁתִּי. 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.

[xiv] This is the first mention of bow (rainbow). It is a sign of peace. The Principle of First Mention is that words in Hebrew are flexible, layered, and context-dependent. A word's first occurrence introduces its foundational meaning, which

helps illumine later uses. Later uses may develop or expand the meaning depending on context. This is important when one reads Revelation 6:2. The antichrist rises to power through peace — not war.

[xv] The Hebrew אֽוֹת 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 renders this 3-letter word in terms of a sign of God's covenant. See the article "The **Aleph**-**Tav**."

[xvi] The Hebrew אֶת־בְּרִיתִי means "My covenant." The maqqeph joins the **Aleph**-**Tav** to "covenant." It clearly points to Jesus (See footnote to Rev 1:8). Jesus is Yeshua. Since God is speaking, Jesus is Yeshua is God! Reasonable options are "Jesus′ covenant" or "the covenant of Yeshua." See the article "The **Aleph**-**Tav**."

[xvii] In the prior verses (8-11), the covenant was with Yahveh. Yahveh is Elohim!

[xviii] This part of the Hebrew sentence is זֹאת אוֹת (“This sign is the token”). Both of these words that define covenant refer to Jesus. First, the Hebrew for "This sign" is זֹאת. It is a Zayin-**Aleph**-**Tav**. The Zayin represents a crown or weapon. As a weapon, it implies a cutting. This translation routinely renders this word in terms of cutting of covenant. It is the sign of the covenant. Second, the Hebrew word for "token" is אוֹת. 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. This translation routinely renders 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 הַבְּרִית.

[xix] It should be pronounced as *K*^{e}*-nah-ahn*. But Canaan is the common well-known rendition.

[xx] The Hebrew אֲדָמָה (**^{a}*-daw-mawh*) means ground, soil, or land. It refers to cultivated earth rather than the world in general. Here it describes Noah as a person who worked the soil, that is, a farmer, gardener, or cultivator of the land.

[xxi] The Hebrew גָּלָה means carry away, denude. In the context of conquest it refers to exile. Leviticus 18 & 20 use it in regard to improper sexual behavior.

[xxii] The word is נָגַד, which means tell, announce, report, publish, proclaim, and confess.

[xxiii] Whatever had happened, it was more than merely seeing him lying there naked.

[xxiv] The word Japheth (לֶ֫פֶת, *L*^{e}*-yeh-feht*) sounds a bit like the word enlarged (יַפְתְּ, *yah-f*^{e}*t-t*^{e}). Japheth means "opened." So, both words sound similar and have similar meanings.

[xxv] The Hebrew means "a slave to him." The context refers to Japheth.