

Chapter 9: New Creation

Genesis 8:1–19

As we await the return of Jesus Christ, we are often tempted to lose hope. Two thousand years have passed since he promised to return for this people, and yet we continue to wait. On top of our own impatience, unbelievers scoff at our hope, saying, “Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation” (1 Pet. 3:4). This taunt is painful for a frightening reason: it is true. So much time has passed, but the world continues on—day after day, year after year, century after century, just as things have been since the dawn of time. What, then, should we make of the predictions of God’s prophets and the commandment of our Lord and Savior through his apostles? Should we move on with our lives and make the best of what remains for us? On what rational basis would any Christian persist in hope?

At the beginning of Genesis 8, Noah and his family are in this same boat. John Calvin rightly observes that “it is not to be questioned, that his heart was agitated by various feelings, when he found himself so long held in suspense; for he might infer, that his life had been prolonged, in order that he might be more miserable than any of the rest of mankind.” After 40 days of flood (Gen. 7:17) and 150 days when the waters prevailed over the earth (Gen. 7:24), what hope remains for Noah? Genesis 8:1–19 demonstrates the true *grounds* for our hope: that God remembers his people. Furthermore, this passage also demonstrates the *content* of our hope: that God redeems his people and re-creates the heavens and the earth for his people. What is true for Noah as he awaits the abating of the waters is true for us as we await the appearing of our Lord and Savior Jesus Christ.

God Remembers his People (Gen. 8:1–5)

Genesis 7 came to a bleak end. Every living creature on the face of the dry land of God’s good creation died, and nothing survived: “Everything on the dry land in whose nostrils was the breath of life died” (Gen. 7:22). God blotted out virtually every living thing from the earth: “Only Noah was left, and those who were with him in the ark” (Gen. 7:23). Finally, the text tells us that the waters “prevailed” on the earth for 150 days (Gen. 7:24). This is a hopeless situation; however, God does not abandon Noah, Noah’s family, or the remnant of animals he preserved on the ark: “But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided” (Gen. 8:1). Genesis 8:1 marks a turning point in the history of the world. God *remembers* Noah and the animals on the ark, leading him to cause the flood to recede from the earth. This is the first occurrence of the word “remember,” and this passage will form the pattern for what happens when God *remembers* his people from this point onward.² What, then, does this word mean?

God Remembers

The word *remember* communicates at least three important elements. First, when God *remembers* someone, he does not remember them on the basis of their own righteousness and obedience, but solely on the basis of his mercy toward them.³ This will become obvious when the Scriptures later speak of God’s remembering his covenant promises to his people (e.g., Ex. 2:24; 6:5). Second, saying that God *remembers* someone does not mean that God has *forgotten* that person up until this moment. In fact, the word “remember” can describe the future (e.g., Isa. 47:7; Eccl. 11:8) as well as the past, “which suggests that the word is more equivalent to ‘think about’ than to a concept of recall. However, since its usual reference is to the past, ‘remember’ suits most passages.” Nevertheless, we should learn from the way that Noah perseveres through the horror and trauma of this Flood, even though he may wonder whether God has forgotten him: “Let us therefore learn, by this example, to repose on the providence of God, even while he seems to be most forgetful of us; for at length, by affording us help, he will testify that he has been mindful of us.”⁵ Third, when God *remembers* someone, he does not merely think about them, but he acts with “timely intervention” on their behalf.⁶ Here, God acts by causing the waters of the flood to recede when he remembers Noah after 150 days where the water prevailed over the earth.

God’s Work of Re-Creation

The second half of the first verse records the specific action that God took to intervene on behalf of those aboard the ark: “And God made a wind blow over the earth, and the waters subsided.” The word for “wind” is the word *rúach*, which can mean “breath,” “wind,” or “spirit.” Therefore, we might literally translate the passage like this: “And God caused [his] Spirit to pass over the earth, and the waters subsided.” This is an important point in our translation, since this helps us to see the connection between this passage and God’s original work in creation. As we observed in our study of the previous passage, the Flood is a de-creation. In the Flood, God *empties* the earth that he filled and *brings chaos* to the well-ordered form that he established. By allowing the waters to cross the strict boundaries he established in Genesis 1, God has returned his creation to its status at the very beginning: “The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters” (Gen. 1:2). In the beginning, the Spirit of God hovered over the face of the waters as God began his work of bringing *form* to his creation, and to *fill* its emptiness. The Flood of Genesis 7 described God’s de-creation, and Genesis 8 tells about God’s re-creation.

Therefore, we read that God closes the sources of water that caused the Flood, causing the waters to recede:

[2] The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, [3] and the waters receded from the earth continually. At the end of 150 days the waters had abated, [4] and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. [5] And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen. (Gen. 8:1–5)

The phrases of how the “fountains of the deep and the windows of the heavens *were closed*” and “the rain from the heavens *was restrained*” (Gen. 8:2) match the phrases that marked the beginning of the Flood: “all the fountains of the great deep *burst forth*” and “the windows of the heavens *were opened*” (Gen. 7:11).⁷ The Flood has a definite beginning, and now the Flood has a definite end. By closing the “fountains of the deep” and the “windows of heaven,” God is once again separating the waters both *horizontally* and *vertically* from the dry land, just as he did to give form to his creation in the beginning (Gen. 1:6–10). The waters must *return* to the borders that God has established for them (lit., “and the waters *returned* from upon the earth”; Gen. 8:3). The first evidence of the return of the waters appears when the ark comes to rest on the mountains of Ararat (Gen. 8:4). God has remembered Noah and sent his Spirit over the waters as he begins to re-establish form to the formlessness that the Flood brought over his creation.

God’s Work of Redemption

Importantly, God is not *only* doing a work of re-creation. Additionally, God is accomplishing a work of redemption—that is, he is purchasing back his creation. This becomes clear as we compare the story of the Flood with the story of the Exodus of God’s people from Egypt. John Sailhamer writes this:

The description of God’s rescue of Noah foreshadows God’s deliverance of Israel in the Exodus. Just as God “remembered his covenant” (Ex 2:24) and sent “a strong east wind to dry up the waters before his people” (Ex 14:21) so that they “went through on dry ground” (Ex 14:21–22), so also in the story of the Flood we read that God “remembered” those in the ark (8:1) and sent a “wind” (8:1) over the waters so that his people might come out on “dry ground” (8:13–14).⁸

Earlier, we argued to understand the word *rúach* as “Spirit,” but now we see the reason for translating this word as “wind.” Here and in other places, the word seems to convey both meanings deliberately. Throughout the Bible, we see the effects of the work of the Spirit of God described as wind, for the Hebrew word can mean either “wind” or “s/Spirit.” Elsewhere, we also see God’s wind both bringing and sending away the locust plague in Egypt (Ex. 10:13, 19), and then bringing quail to feed the Israelites in the wilderness (Num. 11:31).⁹ Jesus makes the same kind of wordplay in John 3, since the Greek word *pneuma* can also mean “wind” or “s/Spirit”: “The *wind* [*pneuma*] blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born *of the Spirit* [*tou pneumatos*]” (John 3:8). Unlike Genesis 1:2, the Spirit does not merely hover over the waters. Instead, the Spirit goes across the water, like the wind that drives away locust plagues, protects his people from the Egyptians, and provides quail for food in the wilderness. That is, God’s wind/Spirit acts to *redeem* and *save* his people.

Additionally, when this wind/Spirit causes the waters to “return” (ESV: “recede”; Gen. 8:3), this is not only an act of restoring the original boundaries of the waters for creation. This line also foreshadows the way that the waters of the parted Red Sea will “return” to drown the Egyptian army (Ex. 14:16, 28), as well as how the waters of the Jordan River will “return” (Josh. 4:18) after drying up to allow Israel to cross over into their inheritance.¹⁰ Clearly, God uses the waters of the Flood and the Red Sea to judge his enemies, but God will also judge his enemies at the crossing over of the

Jordan River—there, with a judgment of crippling fear: “As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the LORD had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts melted and there was no longer any spirit in them because of the people of Israel” (Josh. 5:1). In each case, therefore, God conquers his enemies *and* preserves his people through an extraordinary movement (and subsequent return) of waters. Sailhamer continues his earlier quotation, writing, “Henceforth, within the biblical text, ‘the Flood’ is synonymous with eschatological judgment (e.g., Isa 8:7–8), and Noah’s deliverance is an image of the salvation of the faithful (e.g., Mt 24:37–39).”¹¹ The Flood forms a pattern that God’s subsequent mighty works of redemption will follow.

God’s Rest

Finally, we see the result of God’s work of re-creation and redemption in Genesis 8:4: “the ark *came to rest* on the mountains of Ararat.” The verb for “came to rest” is from the same root word behind Noah’s own name: “Thus one might say that the ark ‘noah-ed’ on one of the mountains of Ararat.”¹² *Rest* is the goal both of God’s creation and his redemption. On the seventh day of creation, God *rested* from his works (Gen. 2:2). Later, the author of Hebrews will tell us that the goal of God’s redemptive work is to bring fallen sinners into the Sabbath *rest* that remains for the people of God (Heb. 4:9–10). The Flood is a terrible act of judgment against extraordinary wickedness. Nevertheless, God has not judged the world in order to destroy it forever, and neither did he send the Flood in a momentary fit of uncontrolled rage. Rather, God’s purpose in judgment is the purify the world of wickedness in order to usher his own people into the rest that he has intended for them to enjoy since the beginning of creation.

God Redeems his People (Gen. 8:6–12)

Throughout the entire story of the Flood, the narrative carefully tracks the passage of time, as we see in the first verse of the next section: “[6] At the end of forty days Noah opened the window of the ark that he had made...” (Gen. 8:6). We read here of the passage of forty days after the waters abated, which took place over a period of 150 days (Gen. 8:3). Before that, we saw that the waters prevailed on the earth for another span of 150 days (Gen. 7:24) until “God remembered Noah” (Gen. 8:1). Gordon Wenham demonstrates a chiasmic structure (where the first mirrors the last) to the passage of time through the Flood story:

7 days of waiting for flood (7:4)
 7 days of waiting for flood (7:10)
 40 days of flood (7:17a)
 150 days of water triumphing (7:24)
 150 days of water waning (8:3)
 40 days’ wait (8:6)
 7 days’ wait (8:10)
 7 days’ wait (8:12)¹³

As with the clear *opening* of the floodgates (Gen. 7:11) and the subsequently clear *closing* of the floodgates (Gen. 8:2), we see here that the overall timeline of ramping up the Flood clearly mirrors the timeline of ramping down the Flood. Literarily, these chiasmic structures create literary emphasis on whatever happens at the center of the pattern. Therefore, Wenham observes that the “structure itself helps to draw attention the nature of the flood and the water’s rise and fall, and to pinpoint the real turning point, God’s remembering Noah (8:1).”¹⁴ Just as Noah must endure the rain that falls for forty days on the earth (Gen. 7:17), now he must continue to wait for forty days until the waters recede from the earth (Gen. 8:6).

Searching for Dry Land

After the end of these forty days, Noah sends birds to search out dry land, beginning with a raven:

[6] At the end of forty days Noah opened the window of the ark that he had made [7] and sent forth a raven. It went to and fro until the waters were dried up from the earth. [8] Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. [9] But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. [10] He waited another seven days, and again he sent forth the dove out of the ark. [11] And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. [12] Then he waited another seven days and sent forth the dove, and she did not return to him anymore. (Gen. 8:6–12)

Noah’s actions raise several questions that the text does not directly answer. First, why does Noah send the birds to determine whether there is dry land, rather than waiting to receive revelation from God directly? In fact, “all revelation from God to Noah is halted once Noah is locked inside the ark—until the announcement in 8:15.”¹⁵ The text does not in the least suggest that Noah is acting from some lack of faith. Rather, John Calvin is probably right to suggest that Noah does not seek revelation from God directly “because an example, thus formidable, of the vengeance of God, had affected him with such fear and sorrow combined, that being deprived of all judgment, he silently remained in the chamber of his ark.”¹⁶ Noah suffers through this judgment as he waits for God to break the silence. In the meantime, he sends birds to learn more about the progress of the recession of the waters of the Flood.

Second, why does Noah send a raven and then a dove? Notably, the raven does not entirely return to the ark. Instead, the raven “went to and fro until the waters were dried up from the earth” (Gen. 8:7), since the raven is “the stronger bird and a consumer of carrion, [able to] remain in flight longer, going back and forth while deriving its food from floating carcasses.”¹⁷ Also, the raven is an unclean bird (Lev. 11:15; Deut. 14:14).¹⁸ We do not actually read that Noah intends for the bird to report back on the progress of the Flood’s recession, even though that is the implication. Instead, the departure of the raven may be primarily symbolic: “Its departure from the ark signified that the impurities of the past had been removed and the creation of the new world had a fresh start.”¹⁹

The white dove, on the other hand, is entirely different from the black raven: “It is white, a clean animal often used in sacrifice (e.g., Lev 1:14; 12:6, etc). Like other sacrificial animals, it is sometimes seen as a symbol of Israel (Hos 7:11; 11:11), and therefore within this story it is an ideal representative of Noah himself.”²⁰ As with the “wind” that passes over the waters, we should also remember that the Holy Spirit manifests himself in the New Testament as a dove: “indeed the Holy Spirit, by taking the form of a dove, probably pointed to this episode with its suggestion of that which is sensitive and discriminating, the harbinger of the new creation...and the guide of those who await it.”²¹ While Noah’s ark is able to *come to rest* (root word: *nôach*), the dove is not initially able to find a *resting place* for her foot (ESV: “place to set her foot”; *manôach*). Gordon Wenham brings out this second play on words related to the name of Noah (*nôach*): “She looked for another Noah outside the ark, but finding none, she returned to the Noah she knew.”²² After another seven-day wait, however, Noah sends out the dove out again, and she returns with a freshly plucked olive leaf, by which Noah learns “that the waters had subsided from the earth” (Gen. 8:11). Then, after another seven-day wait, Noah sends out the dove again, and she does not return (Gen. 8:12), signifying that the waters have subsided completely.

The Dove at the Baptismal Waters

Although we noted that the Holy Spirit manifests himself as a dove in the New Testament, we should remind ourselves of the context in which he takes the form of a dove: the baptism of Jesus (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32). As we think of the Flood, we should remember that Peter described God’s bringing his people through the Flood as a type of baptism: “[20] ...when God’s patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. [21] Baptism, which corresponds to this, now saves you...” (1 Pet. 3:20–21). Then, we should also remember that Jesus describes the coming of the Holy Spirit at Pentecost as a “baptism” (Acts 1:5). In these passages, we see a weaving together of the imagery of the Flood narrative. Just as the dove passed over the waters of Noah’s flood, so the dove of the Holy Spirit descended on Jesus in his own baptismal waters. Furthermore, just as Noah and his family were baptized by being brought safely through the Flood in the ark, so also we are baptized when God pours out his Holy Spirit on us to give us new life through faith in Christ.

Pay careful attention to the complex symbolism of baptism. The waters of baptism symbolize *both* God’s judgment *and* God’s salvation. The Holy Spirit comes as a baptismal flood *both* to judge the wicked with fire (Matt. 3:11–12) *and* to save his people out of the midst of that judgment (1 Pet. 3:20–21). The waters of baptism purify us, but not as a gentle cleansing. Rather, the waters of baptism purify us by the violent, traumatic, flood of judgment that God’s Spirit brings. We are saved not by avoiding that judgment altogether, but by passing through God’s judgment in the safety of God’s appointed ark. Derek Kidner puts it this way: “The New Testament sees the flood and the rite of baptism as twin expressions of this reality (1 Pet. 3:18–22): that is, of the provision of a way through death into life.”²³ For us, God has not appointed a boat; rather, *our* ark is the Lord Jesus Christ. Jesus passed through the Flood for us at his *baptisms*: first, his baptism in water, and then his baptism (Mark 10:38, 39) at the cross. Because Jesus passed through the Flood for us, we can pass through the judgment of the Flood safely by taking refuge in him through faith.

God Re-Creates for his People (Gen. 8:13–19)

Finally, the waters of the Flood dry up entirely from the face of the earth:

[13] In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. [14] In the second month, on the twenty-seventh day of the month, the earth had dried out. (Gen. 8:13–14)

When we read that “Noah removed the *covering* of the ark” (Gen. 8:13), the word for “covering” is a unique word that describes the cover for the tabernacle that is made of animal skins (Ex. 26:14; 35:11)—a different word than “door” (Gen. 6:16) or “window” (Gen. 8:6).²⁴ In Hebrew narrative, authors often delay using a key word until the very end. When the important theological word finally appears, the effect is to bring the entire narrative into focus. Here, this new word suddenly reveals that the ark is a type of the tabernacle, in which Noah has communed with God: “Even as God was with Israel in the wilderness sojourn, he was with Noah in the midst of his watery voyage.”²⁵ The ark is more than a boat—it is the dwelling place of God with the creation he is preserving. Like God’s first tabernacle where he dwelt with his creation, the ark is a floating garden of Eden.

A New Creation

Now, however, the earth has dried out, and Noah is able to leave that ark in order to commune with God once again on the earth:

[15] Then God said to Noah, [16] “Go out from the ark, you and your wife, and your sons and your sons’ wives with you. [17] Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—that they may swarm on the earth, and be fruitful and multiply on the earth.” [18] So Noah went out, and his sons and his wife and his sons’ wives with him. [19] Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark. (Gen. 8:15–19)

Noah only leaves the ark when God gives him the command to do so.²⁶ In the original creation, God first *formed* the earth by establishing boundaries for the waters. Then, God *filled* the earth with vegetation, animals, and human beings. Here, in God’s re-creation, God has *re-formed* the earth by returning the waters to their original boundaries. Now, God *re-fills* the earth by sending out from the ark the human beings and the animals that he has preserved as a remnant. Everything that had been preserved in the ark must now disembark back on the earth. God gives this command, and the text confirms that both the human beings (Gen. 8:18) and the animals (Gen. 8:19) all depart from the ark. With that, creation is re-filled and ready to start over.

A New Blessing

Beyond re-filling creation with these living creatures, God once again commands every living

thing to “be fruitful and multiply on the earth” (Gen. 8:17). This is a repetition of the command that God gave during the original creation (Gen. 1:20, 22), but God now gives this command to all animals, instead of only to the fish and the birds.²⁷ Later, God gives the same command to the human beings as he blesses them (Gen. 9:1), just as God blessed Adam and Eve while commanding them to be fruitful and multiply (Gen. 1:28). At this moment, Noah stands as a “second Adam...[as] he steps into a virgin world washed clean by judgment, and the spectacular deliverance in the ark is seen as a mere preliminary to salvation proper, which is a new creation.”²⁸ The Flood narrative began with humanity in a deteriorated, wicked condition. Now, Noah emerges into a pristine world, seemingly to pick up with the original mission that Adam failed to carry out. As we will see, however, Noah will soon fall into sin, just as Adam did before him, but Noah’s fall is not what this text wants to show us. Right now, we need only to see that just as righteous Noah entered the ark by faith to escape judgment, he now also departs the ark by faith to enjoy a renewed creation.²⁹

The reason that we must pause at this moment of renewed hope is that it foreshadows the day when hope will be decisively renewed forever. This story of a new creation washed clean by judgment points forward to the renewing of the heavens and the earth at the return of Jesus. When our Lord returns, all creation will undergo a flood of judgment—not a flood of waters, but the flood of fire:

[5] For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, [6] and that by means of these the world that then existed was deluged with water and perished. [7] But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. (2 Pet. 3:5–7)

The hope of the gospel is that God will preserve his people through this flood of fire just as he preserved us through his flood of waters. Through Christ, we will be brought through this judgment safely in order to come into the new heavens and the new earth. Neither Adam nor Noah could keep their new creations unstained by sin, but Christ promises that in *his* new creation we will never again experience death, mourning, crying, or pain (Rev. 21:4), for nothing unclean will ever enter into his city (Rev. 21:27). The story of Noah’s disembarking from the ark anticipates the joy that we will experience when God makes his perfect dwelling place with us by making all things new forever and ever (Rev. 21:3, 5).

Discussion Questions

1. What does it mean when we read that “God remembers” his people? Why do you think the Scriptures tell us about God’s remembering, rather than moving straight into what God does after he remembers? Where do you feel that God has forgotten about you? How have you seen God remembering you through his provision and protection in your life?
2. How are God’s works of re-creating the world and redeeming his people similar in this chapter? How are they different? Why must God accomplish both re-creation as well as redemption? What greater redemption and re-creation does God promise through his Son Jesus Christ? How should our

faith in God's redemption and re-creation affect our lives today?

3. What does the search of the dove demonstrate to Noah about the judgment waters of the Flood? What does the presence of the dove demonstrate for Jesus at the waters of his baptism? How do the waters of baptism both communicate something of the news of God's judgment *and* of the good news of his salvation? In what sense does baptism save us (1 Pet. 3:21)?

4. What does Noah gain from the re-creation of the world after the Flood? What commission does God give to the animals and to Noah after they emerge from the ark? Will Noah, the second Adam, succeed where the first Adam failed? Why or why not? Why must God's own Son Jesus Christ come as a "last Adam" (1 Cor. 15:45)? What new world do we gain from him?

Notes

1. Calvin, *Genesis*, 276. Available online: <<http://www.ccel.org/ccel/calvin/calcom01.xiv.i.html>>

2. "Similarly, God 'remembered' Abraham after the destruction of Sodom (19:29); he 'remembered' Rachel (30:22), and he 'remembered' his covenant made in 9:15, 16, etc....When God remembers, he acts, e.g., saving Lot, giving Rachel children, bringing Israel out of slavery (Exod 2:24; 6:5). This is the first time God is said to have remembered someone, and this passage is a paradigm of what that means in practice." (Wenham, *Genesis 1–15, Volume 1*, 184.)

3. "The text does not say that God remembered Noah's righteousness and obedience. Had it gone that way, then 8:1 would have scored the point that Noah was spared principally because of his character, a character that merited deliverance. Nor does the text state that God recalled his earlier words to Noah about a forthcoming covenant (6:18). That would reduce the activity of God to simply a psychological flashback. By trimming the description of the divine remembrance as much as possible, the point is made that when all appears helpless God intervenes to prevent tragedy. For God to remember someone means that God extends mercy to someone by saving that person from death (8:1; 19:29) or from barrenness (30:22)." (Hamilton, *The Book of Genesis: Chapters 1–17*, 299.)

4. Wenham, *Genesis 1–15, Volume 1*, 184.

5. Calvin, *Genesis*, 276. Available online: <<http://www.ccel.org/ccel/calvin/calcom01.xiv.i.html>>

6. Kidner, *Genesis*, 98.

7. Hamilton, *The Book of Genesis: Chapters 1–17*, 300.

8. Sailhamer, *The Pentateuch as Narrative*, 127.

9. "Moses witnesses the might of God's 'wind' to induce and chase away a locust plague (Exod 10:13, 19) and deliver his people from Egyptian armies at the sea on 'dry ground' (*hārābā*; Exod 14:21; 15:10). It was with the same 'wind' that the Lord provided quail for the vagabond people of the desert (Num 11:31). The Lord of Israel delivered and sustained his people by his omnipotent 'wind,' enlisting nature's forces to do his bidding in their behalf (e.g., Josh 10:11; Pss 18:7–19; 148:8). He was celebrated as the One who 'rides on the wings of the wind' and makes them 'his messengers' (Ps 104:3–4)." (Mathews, *Genesis 1–11*, 384–85.)

10. Wenham, *Genesis 1–15, Volume 1*, 184.

11. Sailhamer, *The Pentateuch as Narrative*, 127.

12. Hamilton, *The Book of Genesis: Chapters 1–17*, 301.

13. Wenham, *Genesis 1–15, Volume 1*, 157.

14. Wenham, *Genesis 1–15, Volume 1*, 157.

15. Hamilton, *The Book of Genesis: Chapters 1–17*, 303.
16. Calvin, *Genesis*, 279. Available online: <<http://www.ccel.org/ccel/calvin/calcom01.xiv.i.html>>
17. Mathews, *Genesis 1–11*, 387.
18. Wenham, *Genesis 1–15, Volume 1*, 186.
19. “There is no reason stated for the raven’s release, as we find with the dove, but we may assume the raven was commissioned for the same purpose. As the stronger bird and a consumer of carrion, the raven could remain in flight longer, going back and forth while deriving its food from floating carcasses (v. 7). The foremost significance of the raven is its symbolic value as an ‘unclean’ bird, unfit for consumption (Lev 11:15; Deut 14:14). According to rabbinic tradition, the raven was released first as expendable since it was neither good for food nor sacrifice. Also Isaiah, in predicting Edom’s desolation, drew on the symbolic raven and on the creation language of 1:2, *tohu* ‘wasteland’) and *bohu* (‘empty’), to depict its demise (34:11). Its departure from the ark signified that the impurities of the past had been removed and the creation of the new world had a fresh start.” (Mathews, *Genesis 1–11*, 387.)
20. Wenham, *Genesis 1–15, Volume 1*, 186.
21. Kidner, *Genesis*, 99.
22. Wenham, *Genesis 1–15, Volume 1*, 186.
23. Kidner, *Genesis*, 100.
24. Wenham, *Genesis 1–15, Volume 1*, 187.
25. Mathews, *Genesis 1–11*, 389.
26. Sailhamer, *The Pentateuch as Narrative*, 127.
27. Wenham, *Genesis 1–15, Volume 1*, 187.
28. Kidner, *Genesis*, 100.
29. Mathews, *Genesis 1–11*, 390.