

Stand

Genesis 6:9-10; 8:20-21; 9:1

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A. Upright (Genesis 6:9-10):

1. Noah was a righteous; Just – While living in a crooked and perverse generation, Noah’s character completely displayed a respect for the will of God so that each and every day he honestly lived before God and man.
 - a) His piety and righteous courage became renowned in later times (Ezek 14:14, 20; Isa 54:9–10), and he was commonly associated with the virtue of godliness (Heb 11:7; 1 Pet 3:20), receiving the unique appellation “preacher of righteousness” (2 Pet 2:5). Jewish literature celebrated Noah’s place in history as the paragon of righteousness (e.g., *Sir* 44:17; *Jub.* 5:19; *Wis* 10:4; *1 Enoch* 67:1) and added to his reputation by fanciful stories about his birth (e.g., 1QapGen 2; *1 Enoch* 106).^[1]
2. Blameless, sincerity – Noah’s character was in such conformity to the will of God that he represented perfection, a life that was wholeheartedly committed to God; so, his service to God lacked nothing.
 - a) The root idea is that of wholeness or completeness. Most frequently it describes blemish-free sacrificial animals (e.g., Lev 1:3, 10, etc.). Blamelessness is the prerequisite for a close fellowship with God. Every Israelite was expected to be righteous. Though Deuteronomy encourages the whole people to be blameless, this was achieved by few.^[2]
3. Walked with God – A third characteristic that describes Noah’s life is that Noah was consciously aware of who God was and intended him to be.
 - a) The key is that Noah walked with God (notice, however, he walked with God, not God walked with him).
4. Became; bear – Noah would endlessly keep having children. This would take place through his sons (9:1) but because they will eventually fill the earth the bearing of children is endless.
 - a) Having three sons may be viewed as confirming Noah’s righteousness; cf. Job 1:2; 42:13; Pss 127, 128. It also links him with Adam and Terah (Gen 4:1–2, 25; 11:27), who also

fathered three sons and stand at turning points of history. Noah's sons are presumably considered righteous, as they are mentioned before the general corruption of the rest of the world in vv 11–12.

B. Before God (Genesis 8:20-21):

1. Then Noah build – Noah, after the worldwide flood, took the time to construct (in the sense of manufacturing) an altar to the Lord, as a builder would.
2. An altar – The purpose of Noah building an altar is directly focused on offering a sacrifice to God.
 - a) Without God requesting anything, Noah built an altar to the Lord as soon as he got off the boat. Notice that God did not ask him to do so, and there is no Mosaic Law requiring it.
3. Lord – Noah clearly understood the power and authority of the Lord and His desire to have a relationship with mankind. Noah coming out of the ark, knowing that only he and his family are alive, worships the Lord God.
4. Took every clean animal – Noah, especially after 40 days with these animals on the ark, knew which ones were clean and which ones were unclean. He knew that each animal survived because of the Lord God, so he took every clean animal. This action was continuous, meaning he planned to do this with no desire to ever stop. This was not going to be a one-time action. He came out of the ark to have a completely fresh start on life and he willfully demonstrated a complete dependence on God.
5. Took every clean animal - Noah's actions was not because he was commanded to give offerings to God. He persistently focused to take the initiative to bless God.
6. Offering – Noah went up to a higher elevation, which means he took a journey to a high mountain, to present to the Lord an offering. This helps us to see the dedication and determination to worship the Lord, which exposes the sincerity of his heart, further highlighting the righteous and blameless character of Noah. This was a lot of work to go up and down the mountain, building the altar, and then bringing the animals in an effort to sincerely worship the Lord God.
 - a) Leaving the ark, Noah made a sacrifice to God, which was a pleasing aroma to Him. The people of God are a worshipping people, as Israel would learn, and that worship was to take the

form of giving God some of the best of what was His. The redeemed of the Lord should offer Him the praise of their lips (Heb. 13:15), the best of their possessions (Prov. 3:9), and the willingness and humility of their spirits. Noah received God's grace, walked with God in obedience and righteousness, was preserved from judgment, entered a new age with people's wickedness temporarily removed, and responded with worship and sacrifice.^[3]

7. Burnt offerings – The offering that Noah chose to sacrifice to God was an offering that demonstrated a worshipper's total surrender of the heart to the divine will of God. Under the Levitical Law of Moses, it was offered on the day of atonement as the worshipper placed their hands on the animal signifying the transfer of their sins upon the animal that was completely burned before God in a consuming fire.
 - a) The text calls them "burnt offerings," which served a broad function in the sacrificial system. It may be more important to note what the text does not call this sacrifice. It is not a sin offering, nor specifically designated as a thanksgiving offering. The Burnt offerings are usually associated with petitions or entreaties set before God. (from IVP Bible Background Commentary: Old Testament, Copyright © 2000 by John H. Walton, Victor H. Matthews and Mark W. Chavalas. Published by InterVarsity Press. All rights reserved.)
8. Burnt offerings — Noah could have offered a sin offering or a peace offering but Noah chose the burnt offering. With his home destroyed and having to completely start over the first thing that Noah chose to do was worship the Lord God with complete surrender. After the pandemic what is our attitude towards God?
 - a) Noah's first act is to offer a sacrifice, not of thanksgiving but (as v. 21 shows) of propitiation^[4]
9. An altar – The altar that Noah built is now in use for the sacrifice Noah decided to offer to the Lord. He prepared the altar before the sacrifice. The altar is his place of worship that he constructed for the Lord (put in the time and effort to manufacture this place of worship) and then it became the place of sacrifice and therefore, worship to the Lord.
10. The Lord smelled the soothing aroma – The Lord was well pleased with the effort to build the altar and the sacrifice Noah made.
 - a) God did not just smell Noah's offering but He also responded to Noah's worship with a blessing for his entire family

(Genesis 9:1; Psalm 128:5-6).

11. The Lord said to Himself – After Noah’s sacrifice, the Lord begins to think about how evil men’s hearts are and how He will respond the next time.
12. Intent of man’s heart – ‘God understands every concept or imagination that is formed in the mind of a person.’ These concepts however are deep-seated in the will and the life of man.
13. Evil from his youth – Man’s intent is to have a very negative attitude towards God, and he demonstrates no desire to submit to the standards of God. This takes place from the time of their youth.
14. I will never destroy, smite – God’s covenant with Noah assures us that this virus will not kill us all. The storm “Harvey” did not flood us all out. God’s covenant always gives us a place to run.
15. I have done – God has completely and totally obligated Himself with a deep commitment to exert energy to destroy mankind. However, because of one man’s righteousness and blamelessness who was completely dedicated to walking with Him, God chooses not to exert His energy to completely destroy mankind anymore.

C. For Mankind (Genesis 9:1):

1. God – This verse started out with God, the supreme being, all powerful and sovereign. This word represents God the Father, God the Son, and God the Holy Spirit. The Trinity is now engaged on a new plan to execute God’s agenda throughout the earth because of Noah, a father who chooses to live righteously.
 - a) God decided this on His own initiative, after Noah’s worship, to bless Noah.
2. Blessed Noah – The Godhead decided to extend His favor towards Noah and his family so that they can prosper and experience happiness as they trust the Lord’s will.
3. He said to them – Because of Noah, God spoke to his sons and what He said is going to be endlessly executed towards them and to all mankind.
 - a) Because of a father who choose to live righteously, this family has a new beginning, new purpose, and this dad blesses his family to save mankind on earth.

- b) This is the third time God has blessed mankind (1:28; 5:2), and the third time man has been told to be “fruitful and multiply” (1:28; 8:17). The subsequent chapters will relate its fulfillment.^[5]
4. Fill the earth – God commanded Noah’s sons to focus on filling the earth beyond its capacity so that it is fully extended. We now have nearly seven billion people on the earth and still growing.
5. Fill the earth – A righteous man caused God to bless his sons and then God spoke directly with his sons so that the earth is blessed and protected from total destruction.
- a) They become central to the progression of the book by the genealogical record of chap. 10 (cf. 5:32 with 9:18–19; 10:1, 32), especially Shem, who heads the all-important genealogical table that ends with Terah’s son “Abram” (11:10–26). The imperatives of procreation (“be fruitful, increase, fill”), which must be achieved for the realization of the blessing, are precisely those of 1:28a. But they are also the command of creation’s blessing for the lower orders (1:22a). Hence the effects of sin and the flood had not altogether robbed the new world of the old hope.^[6]
6. Fill the earth – Living righteous in fatherhood is a blessing not just to the father and his family but for generations to come. One man is the pivot from one generation being wiped out, to a generation being established. A righteous man is a true blessing to God and others (Psalm 112; 128).

[1] Mathews, K. A. (1996). *Genesis 1-11:26* (Vol. 1A, p. 356). Nashville: Broadman & Holman Publishers.

[2] Wenham, G. J. (1987). *Genesis 1–15* (Vol. 1, p. 170). Dallas: Word, Incorporated.

[3] Ross, A. P. (1985). [Genesis](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 40). Wheaton, IL: Victor Books.

[4] Skinner, J., 1851-1925. (1910). *A critical and exegetical commentary on Genesis* (p. 157). New York: Scribner.

[5] Wenham, G. J. (1987). *Genesis 1–15* (Vol. 1, p. 192). Dallas: Word, Incorporated.

[6] Mathews, K. A. (1996). *Genesis 1-11:26* (Vol. 1A, p. 400). Nashville: Broadman & Holman Publishers.