

## Noah in the New World

- I. Everything prior to the Flood is described as “...the world that then was...” (2PE 3:6).
  - A. This is set in contrast to “...the heavens and the earth, which are now...” (2PE 3:7), a “new world” in which there are many things different but constructed of the same basic materials and conditions of the “old world,” including unrighteousness.
  - B. There is a “...world to come...” (HEB 2:5) in which all things will be new (REV 21:5) and unrighteousness gone. 2PE 3:13.
  
- II. Consider life after the Flood.
  - A. Eden is no more. The tree of life is removed to the new Jerusalem. REV 22:2.
  - B. Man's life span decreases, then eventually tapers off to an average of about 70-80 years. GEN 11; 25:7; DEU 34:7; PSA 90:10.
  - C. The “dominion mandate” to fill the earth is re-affirmed. GEN 9:1 c/w GEN 1:28.
  - D. The friendly co-existence between man and animal while on the ark is suspended until the new heavens and earth. GEN 9:2 c/w ISA 65:17, 25.
  - E. New laws are enacted which would be binding on Noah and his sons. GEN 9:1-6.
    1. These would be general laws for the inhabitants of the new world.
    2. Some of these things are seen to be re-affirmed under the gospel order.
    3. Those things that are pointedly seen under the gospel order most certainly apply to us, and the rest should be given earnest attention.
      - a. The eating of animals is permitted. 1TI 4:1-4.
      - b. Eating blood is prohibited. ACT 15:20.
      - c. The beast which slays a man is to be slain. c/w EXO 21:28.
      - d. The man who murders is to be put to death. c/w ACT 25:11.
      - e. They were to fruitfully multiply and replenish (fill) the earth. GEN 11:4 ct/w 1CO 7:6-8.
  
- III. Consider the sons of Noah. They are the three branches of mankind. GEN 9:19; 10:32.
  - A. This would not be the case if the Flood was a local event from which many were spared.
    1. Mankind is of *one blood*. ACT 17:26.
    2. This militates against racism and the “two-seed” theory of mankind.
    3. There is a human race comprised of Noah's descendants, with varied strengths and weaknesses, from which the elect were chosen by God. REV 5:9.
  - B. Scripture is not remiss to divulge the failings of even its greatest men.
    1. Noah got drunk and his drunkenness became an occasion to sin for his son, Ham. GEN 9:20-24.
      - a. Noah had once been a sober man among drinkers (MAT 24:38) but now a drunken man among the sober.
      - b. In charity to Noah, it was said that he “...began to be an husbandman...” (GEN 9:20). Perhaps the novelty of everything caught him.
    2. Christ drank wine and was falsely accused of being a *winebibber* (tippler, drunkard). MAT 11:19.
      - a. Use of wine is not sin; it is the overuse and abuse which is sin. EPH 5:18.
      - b. Liberty should not be an occasion to the flesh (GAL 5:13), for drunkenness is a work of the flesh which denies inheritance in the kingdom of God. GAL 5:21.
    3. This account underscores the sorry concomitants of drunkenness.
      - a. Noah passed out.

- (1) He later awoke "...from his wine..." (**GEN 9:24**), not "his sleep."
- (2) Drunkenness dulls rational sense and feeling. c/w **PRO 23:35**.
- b. Noah uncovered himself. Excess alcohol dulls good judgment and breaks down inhibitions/modesty. c/w **LAM 4:21**.
  - (1) Adam had sought concealment over the shame of sin. **GEN 3:7**.
  - (2) But drunkenness cares not about such shame.
- c. Noah, by his own hand, became the passive object of an uncharitable gawker. c/w **HAB 2:15**.
- 4. Ham, at the very least, looked upon his father in his fallen condition and then, rather than covering the indiscretion, publicized it. c/w **2SAM 1:19-20**.
  - a. It was as if he rejoiced in iniquity. c/w **1CO 13:6**.
  - b. This is not the way to deal with someone who is overtaken in a fault. **GAL 6:1**.
- 5. By contrast, Shem and Japheth sought to cover their father's error, the charitable thing to do. **PRO 17:9; MAT 1:19; 1PE 4:8**.
- C. As a result, Noah cursed Ham's son, Canaan. **GEN 9:25-27**.
  - 1. Canaan would be typified as "...a servant of servants..."
  - 2. Canaan would be a servant to Shem (from whom Abraham and Israel would spring, **GEN 11:10-26**), and this meets with a fulfillment in the Israelites' conquest of Canaan. **JOS 9:23; JDG 1:28**.
  - 3. Canaan would also be a servant of Japheth. This meets with at least one fulfillment in that a Canaanite would become an apostle of Jesus Christ, and thus do good service for Japheth (Gentiles) as a foundation stone of the gospel church. **MAT 10:4 c/w EPH 2:20**.
- D. Contrarily Noah blessed Shem and Japheth for their noble act.
  - 1. Shem would be the one through whom God's religion and truth would be maintained (through Abraham and his seed).
  - 2. Shem would also be the one through whose loins Messiah would come. Christ is indeed "...the LORD God OF Shem..." c/w **ROM 9:5**.
  - 3. Japheth would enlarge and become a numerous, prosperous people.
  - 4. Japheth would also "...dwell in the tents of Shem..." a probable foreview of Gentile inclusion into the commonwealth of Israel through Jesus Christ. **ROM 11:17; EPH 2:13-14**.

IV. Noah had lived to see two worlds, then died and went to a better one. **GEN 9:28-29**.

#### *Addendum*

(**HEB 11:7**) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

- A. Some say this verse supports the idea that a person is delivered from death in sins unto eternal life, a son of God, and the righteousness of God through his (the sinner's) belief.
- B. But one cannot truly believe in God unless he already IS in possession of eternal life and a child of God. **JOH 5:24; 8:42-47; 1JO 5:1**.
- C. The sinner's faith is a *fruit* (evidence, result) of the Spirit. **GAL 5:22**.
- D. HEB 11 is showing that faith is the FRUIT or EVIDENCE of eternal salvation and righteousness,

not that which procures them. **HEB 11:1, 4.**

E. Noah was already a *just* (justified) and *righteous* man in God's eyes BEFORE he built the ark. **GEN 6:9; 7:1.**

F. Noah's faith, like Abel's, was a witness that he WAS righteous (already).

G. The sinner's faith is token. It is counted FOR righteousness. **ROM 4:3.**

H. The phrase, "counted for righteousness" cannot be a formula to acquire eternal life.

**PSA 106:30-31.**

1. An invalid without any resources is given a train ticket to go to his father by a gracious benefactor.
2. The ticket is presented by the invalid to the conductor as proof that he has a right to be delivered to the father.
3. It could even be said that the invalid would get to the father BECAUSE of the ticket.
4. The ticket, though, is not the actual payment. It is only a token of the real cause of the invalid's trip: the gracious gift of a benefactor who PAID THE PRICE FOR HIM!
5. The ticket is counted FOR (considered) the money because it represents the money. The effect (the ticket) is put for the cause (the money paid by another).
6. So, too, with Noah's faith (and ours).
7. The actual *cause* of Noah's righteousness was God Himself Who put faith in Noah by grace, and that faith, when exercised, was counted FOR righteousness.
8. Noah did not obtain righteousness through his faith. Rather, he *obtained faith through God's righteousness*. c/w **2PE 1:1.**
9. Noah became heir of *imputed righteousness* by his faith. c/w **ROM 4:11, 23-25.**