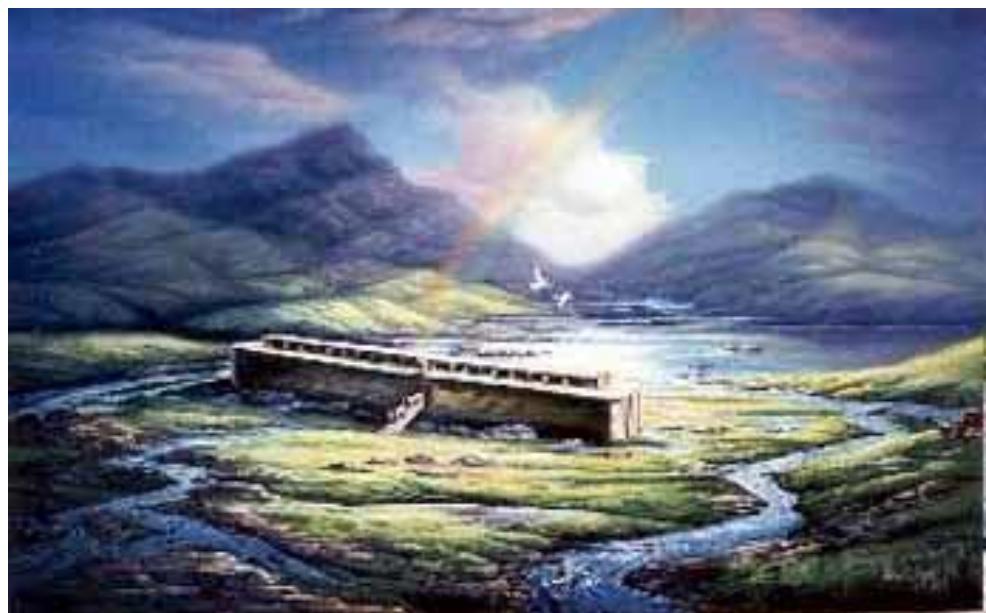


Basic Training Bible Ministries

presents

The Gospel According to Noah



**Uniontown, Pennsylvania
October 28–30, 2016**

The Gospel According to Noah

Introduction

In Rev 14:6, we find the phrase “*the everlasting gospel.*” Here, in the final book of God’s revelation to man, the principle is declared that the essential Gospel message remains the same: Salvation from sin and the entrance into eternal life is always due to the initiation of God’s grace and the response of man’s faith.

To be sure, since “*gospel*” means “good news,” the Bible is full of announcements of “good news” we would not necessarily identify with the Gospel of salvation, such as “*the gospel of the kingdom,*” which Jesus and the disciples preached to Israel (Mat 4:23; Mar 1:14). The coming of the King brought the kingdom promised to Israel near. However, we ought not to make too much distinction between this and what we might call the Gospel of salvation, for it was immediately made clear to Israel that unless they believed in the King, they would not enter the kingdom.

Based on the unchanging message of the Gospel throughout the Bible, basically the offer of salvation “*by grace ... through faith*” (Eph 2:8), we have done several studies to highlight the consistency of this message. We have seen “The Gospel According to Isaiah,” as well as “The Gospel According to David,” and lastly “The Gospel According to Abraham,” which is confirmed in New Testament language (Rom 4:3; Gal 3:8).

We now embark on a study of the same subject, namely “The Gospel According to Noah.” I believe this study will be an eye-opener for many and trust it will also be challenging to each of us as to how we ought to live in these current dark times.

The Fourth Prophet of History

1. Adam—Job 15:7–8 (ESV)

Here, Eliphaz reminds Job rhetorically that Adam was the first man, and that he had heard the council of God.

2. Abel—Luk 11:49–51

Jesus calls him the first martyr/prophet.

Jesus indicts the Pharisees of guilt for the blood of the prophets, from the blood of Abel to that of Zechariah.

3. Enoch—Gen 5:22, Gen 5:24; Jud 1:14–15

Enoch walked with God and prophesied the Second Coming.

4. Noah—Gen 6:9; Heb 11:7; 2Pe 2:4–5.

Noah also walked with God, prophesied the coming flood, and was a “*preacher of righteousness*” for 120 years to an evil and godless generation. Noah’s message proved true in his own generation.

I. The “Good News” of His Name

Noah, the “Rest–Bringer”

Since the fall of Adam and Eve, the souls of men have longed for rest from the soul-burdening effects of the entrance of sin and death. In fact, all of creation groans for this deliverance, Rom 8:22.

A. Methuselah—“his death shall bring” it (*i.e.*, the flood), Gen 5:21

B. Lamech (“despairing”) gives birth to Noah (“rest”), Gen 5:29.

This will have greater significance by the end of the study.

1. As will be seen, “*the days of Noah*” were very dark days. As Jesus said (Mat 24:37), they are predictive of the last days. This statement alone makes this study relevant.
2. The implication in Gen 5:29 is that survival for those before the flood was even more difficult than afterward.
3. The coming flood would bring an end to the Antediluvian civilization and all its evil and violence.
4. As we’ll see in the fifth study, this “*rest*” (NASB) will involve a new beginning for mankind and the earth.

C. The spiritual rest is pictured and proclaimed.

1. Entrance into the land of Canaan was pictured as rest. When Israel turned back at Kadesh-Barnea, God swore an oath that they would “*not enter into [My] rest*,” but die in the wilderness (Num 14:22–23; Psa 95:7–11; Heb 3:7–19).
2. According to Isaiah, the message and ministry of Messiah would focus on bringing “*rest*” to a weary world.
 - a. Isa 11:10, the “Root of Jesse” would be a “*resting place*” for the Gentiles.
 - b. Isa 28:11–12, the sign of tongues was God’s final invitation to Israel to come to rest and refreshment, but they would not listen.
 - c. Isa 30:15, as “*the Holy One of Israel*,” Jesus would offer the rest of salvation, but they were unwilling.

D. True and lasting rest can only be found by faith in Jesus Christ, Mat 11:28–30.

1. The first is the offer of **salvation-rest** as a gift of grace, Mat 11:28. The second is the **Sabbath-rest** of a life of fellowship and discipleship, Mat 11:29. We can refer to this as the faith-rest life, abiding in Christ (refer to 2016 Alaska Conference).
2. We who have believed have entered into that salvation-rest, and should be diligent to enter the second rest, the faith-rest life, Heb 4:3, Heb 4:9–13.
3. The rest Jesus offered was rejected by Israel, resulting in God’s judgment on the nation (70 A.D.), Mat 23:37–39.

E. The Three Great “*Rests*” of God

1. The “*rest*” of salvation, where the soul finds peace with God (Mat 11:28; Rom 5:2; Heb 4:3)
2. The “*rest*” of discipleship: a moment-by-moment Sabbath of the soul (Psa 37:7; Mat 11:29–30; Heb 4:9–11)
3. The eternal “*rest*” of infinite joy and peace in His presence and service (Rev 6:11; Rev 14:13)

Question: Is your Christian life a picture of resting in faith—or restlessness?

II. The “Good News” of His Faith **A Light Shining in a Dark Place**

“Wherever there is a believer who is living by faith, the light of truth is shining in this world. Mankind was created to be an ‘imager’ of God to the world.” Dr. Michael Heiser

“You are the light of the world …” Mat 5:14

A. The Angelic Invasion to Corrupt the Human Race

It is commonly taught that “*the sons of God*” were the “godly line of Seth,” who mixed with ungodly women (Gen 6:2). We need to lay aside the sense or filter by which we view God’s Word. The farce of this is that they were never so designated anywhere in Scripture and, if they did such mixing, they were not so godly!

1. The background to this is the Genesis 3 “infiltration.” There are three great incidents of angelic interference:
 - a. The revolt of Lucifer in the Garden (“*serpent*,” *nachash*, “shining one”)—Genesis 3; Isa 14:12–15; Eze 28:11–19.
 - b. The infiltration plot by “*the sons of God*”—Gen 6:1–4; 1Pe 3:18–22; 2Pe 2:4–5; Jud 1:5–6.
 - c. The revolt of Nimrod and the tower of Babel, Genesis 11. This was an attempt by Nimrod to reconnect with the angelic “gods.”
 - i. “*Sons of God*” in the Old Testament is always used for God’s heavenly council, Job 1:6; Job 2:1; Job 38:7. The only New Testament parallel is in Luk 3:38, “*Adam, the son of God*.” This refers to a direct creation by God—without parents.
Note: Angels have the ability to take on human form and function, as does God (see Gen 18:1–8; Gen 19:1–11). Secondly, Mat 22:30 does not say angels cannot procreate, but there is no angelic marriage.

Angels in Human Form

1. They speak, Gen 19:2–3
2. They walk, Gen 19:1
3. They take hold, Gen 19:10
4. They eat, Gen 18:9; Gen 19:3

Principle: When angels take on human form, they engage in human functions.

- ii. Note that “*daughters of men*” is contrasted with “*sons of God*.” This is the “*enmity*” of Satan against the woman (Gen 3:15). The intent is to corrupt the race to preclude the birth of the promised “*Seed*.” They almost succeeded.

- iii. In 1Pe 3:19–20, they are called “*spirits now in prison*,” who “*were disobedient [unbelieving] ... in the days of Noah.*”
- iv. In 2Pe 2:4–5, “*the angels [who] sinned*,” are once again connected to Noah and the ancient world. They are kept, not in “*hell*” as the English says, but in Tartarus, also known as “*the Abyss*” or “*the bottomless pit*” (Rev 9:1–2, Rev 9:11; Rev 11:7; Rev 17:8; Rev 20:1–2).
- v. In Jud 1:6, they are “*the angels who did not keep their proper domain, but left their own abode.*” In agreement with 1Pe 3:19, he says, “*He has reserved in everlasting chains under darkness for the judgment of the great day.*”

Note: In an excellent book with the title, *I Dare You Not to Bore Me with the Bible*, Dr. Michael Heiser devotes two chapters to this issue. For a fuller study, see his book, *The Unseen Realm*.

B. The unchanging theme: “*By grace ... through faith ... for good works,*” Gen 6:8–9 (Eph 2:8)

Four evidences of God’s grace at work:

1. Grace is only “found” by those who seek in faith (see also Eph 2:8; Heb.11:6). **Note:** Gen 6:8 is the first use of “*grace*” in the Bible.
2. “*By grace ... through faith,*” Noah was a “*just*” (justified) man. The way of salvation never changes.
3. Further, and critical, is that he was “*perfect*” (*tamiym*, “uncontaminated”) in his genealogy/lineage. The Hebrew word means, “whole, complete, unblemished, undefiled.”
4. The final commendation is that he “*walked with God*,” a term of abiding or fellowship throughout the Bible. He followed the example of his grandfather Enoch (Gen 5:22, Gen 5:24; Heb 11:5; 1Jo 1:7).

C. The Historical Stature of Noah, Eze 14:14–20

Here, Noah is listed with Daniel and Job as three of the greatest examples of faith and righteous conduct. This was written while Daniel was still living!

D. The Light We Can Be to Our Generation, Phi 2:12–16

No matter how dark the times, believers ought to “*shine as lights*,” even in “*a crooked and perverse generation*” (1Jo 1:7; 2Pe 1:19–20). God’s Word is the only source of that light. “*The day [that] dawns*” and “*the morning star [that] rises*” refers to conformity to Christ in our lives.

Context—the “how to” in six steps:

1. **By laying hold of the mind of Christ**, Phi 2:5–9
Note the permissive imperative, “*Let ... be in you*” (*phroneo*, pres. pass. imper.), compare with Col 3:15–16. The “*in you*” is plural, “among you” may be a better translation. His “*mind*” is revealed in the Scriptures (see 1Co 2:16, with Rom 12:2).
2. **By faith-obedience to the Word of God**, Phi 2:12a, (*hupakouo* means “to hear and obey,” as Noah (Gen 6:22; Heb 11:7)
3. **By working out what God is working within**, Phi 2:12–13
This is inner spiritual growth resulting in an external lifestyle. This is phase-two salvation (practical sanctification).
4. **By a shining contrast to the world**, Phi 2:14–15
As believers, we should be “light-bearers,” not only in word, but also in deed
Every generation needs this light. They may not read the Word, but they cannot help but observe the diligent believer!
5. **By holding fast to the Word of God**, Phi 2:16
The verb can mean “holding forth,” as in offering it to unsaved souls.
6. **By maintaining spiritual joy in afflictions**, Phi 2:17–18
The very presence of joy is one of our most potent offerings—both to God, as an expression of gratitude, and to men, as infinitely superior to superficial “happiness.” Note in Heb 3:6, where we only prove to be “the household of Christ” if we “*hold fast the confidence and the rejoicing of the hope firm to the end.*” This parallels Mat 5:16.

Illustration

When you fly at night, you look down and see points of light in the midst of the darkness. Sometimes these are very bright as a city, or less so as a small town, or just a single point of light—a home or farm.

This is how God sees the world, enveloped in the darkness of sin and death; yet scattered amid the blackness are spiritual points of light. These are believers, indwelt by the Spirit, obedient to the Word, fending off the spiritual darkness around them.

Don’t let the darkness around you extinguish your light! What gave the early disciples and apostles such boldness? They knew that if the whole world was dark, and all they had was a small candle or lamp, all the great darkness of the world would have to retreat, as they advanced, because no amount of darkness can face the smallest light.

III. The “Good News” for Dark Times

“As the days of Noah were ...”

No matter how dark the days, we will not stumble if we walk in His light.

“I am the light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.” Joh 8:12

A. Parallel Between the Ancient Past and Near Future

“As the days of Noah were, so also will the coming of the Son of Man be,” Mat 24:36ff. Here, Jesus simply refers to their cluelessness of impending judgment. However, in Genesis 6, we see supernatural tampering (occult) producing giants, violence, and evil rampant on the earth.

(Illustration of Hvancabamba, Peru)

B. The Impact of a Family Heritage, Gen 6:9–13

The Kingdom of God, as conceived by the Heavenly Father, is a heavenly and an earthly family, living in harmony together.

“I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named.” Eph 3:14–15

1. In a world sold out to corruption, violence, and evil (Gen 6:11–12), what a contrast is a God-honoring family!
2. In Gen 6:13, we see a world that has passed the point of no return. Remember in Gen 6:3, God said, *“My Spirit shall not strive with man forever.”* (See the poem “The Hidden Line” under Books Online—Poetry.)
3. We see a faithful family testifying to the way of escape, *“Noah ... a preacher of righteousness”* (2Pe 2:5), but only *“eight souls were saved”* (1Pe 3:20).
4. Note the flow of verbs in Heb 11:7, *“By faith Noah, being divinely warned ... moved with godly fear, prepared an ark ... condemned the world ... became heir of the righteousness which is according to faith”* (Heb 11:7, emphasis added).

Principle: We fulfill our ambassadorship both by bringing some to Christ, and also by confirming others in their unbelief, see 2Co 2:15–15.

C. An Ancient Preview of Things to Come, Joh 16:33; 1Jo 3:12

Hatred, violence, and murder are the mark of Cain, who was *“of the wicked one.”* The mark of Cain is emerging in our day. In Bible-speak, *“the way of Cain”* (Jud 1:11) is hatred of everything that makes family precious! If we simply look at the context of Jude, we see a progression of attitudes and events that originated in germ form with Cain:

1. Unbelief, Jud 1:5
2. Satanic rebellion, Jud 1:6

3. Sexual perversion, Jud 1:7
4. Anti-authoritarianism, Jud 1:8
5. Slander, maligning, corruption, Jud 1:10
6. All of this is summarized as “*ungodly*,” or anti-God, in Jud 1:15. Here, Jude is paraphrasing the apocryphal *Book of Enoch*.

Note: *Pseudopigrapha* does not necessarily mean “false writing,” but rather, “pseudonym” or *nom de plume* (pen-name).

The Powerful Witness of a Family

1. The very word “family” originates with the God-head of Father, Son, and Spirit, Eph 3:14–15. The family reflects God’s nature. However, His family includes two parts: heavenly and earthly beings. The “whole” family includes spirits and humans.
2. While biblical marriage is one man and one woman (Gen 2:24; Mat 19:4–6), family requires a father, a mother, and a child.
3. In a loving Christian family, the world has a witness of authority, submission, discipline, order, cooperation, and love. Nowhere else in society can such a picture be formed or imagined.
4. Jesus introduced the idea of God as “heavenly Father,” thus inviting men to enter into the heavenly family by new birth. By presenting God in this way, He also set the standard for what fathers are to be.
5. One of the greatest needs for fathers, and for mothers, is to love the child that God has given them in their own uniqueness. Too often, the love of parents is dimmed and diminished by their own “ideal” or expectations of what the child should be. Every child instinctively senses the disappointment of parents who wish that they (the child) were different in looks, abilities, talents, or interests. The effects of this failure to love as God loves—without preconditions—has devastating effects that often last for life.
6. There is nothing that will build and sustain a marriage, or a family, like unconditional, relentless love, which only the Spirit of God can produce in a growing, yielded, believer. See 1Co 13:4–8 and Gal 5:22–23.

Your divine mission begins with your marriage and family. Be like Noah and build for eternity!

IV. The “Good News” of His Mission

The Building and the Meaning of the Ark

The Gospel message is typologically pictured in the making and mission of the ark. Both Noah’s preaching (2Pe 2:5), and his actions, were proclaiming the same message. How much do our words and deeds warn our generation and point to the soon-return of Jesus Christ?

The definition of the word “ark” has great biblical/historical meaning. The Hebrew *tēba* means a “treasure chest,” a box of safekeeping for precious valuables. There are five “arks” in the Bible:

1. The ark of Noah, Gen 6:14
2. The ark of Moses, Exo 2:3
3. The Ark of the Covenant, Exo 25:10
4. Christ—our Ark, 1Pe 3:18–22
5. Believers, 1Co 3:16; 1Co 6:19—like the Ark of the Covenant, we are now the resting place of the Shekinah Glory.

Seven great truths:

A. The “Covering” of the Ark, Gen 6:14

“Cover” in the Hebrew, *kaphar*, means “atonement, forgiveness.” Only here, the word is translated “pitch.” It is used to speak of being “covered by the blood” of the sacrifice, which was placed on the Mercy Seat of the Ark.

B. The Door, Gen 6:16

Compare this with “*I am the door*,” Joh 10:7–9. There was only one entrance to the ark. At the Ark Encounter display in Kentucky, when the tour guide reaches the door on the second “deck,” the guide uses this as an opportunity to present Christ as the only “door” into eternal life.

C. The Ark’s Purpose, Gen 6:17–21

The ark’s purpose was deliverance of the godly, 2Pe 2:4–9, as well as a promise and a warning, “*the Lord knows how to deliver the godly out of temptation and to reserve the unjust under punishment for the day of judgment.*”

D. The Obedience of Faith, Gen 6:22; Heb 11:6–7

It is interesting that Paul uses the phrase “*obedience to the faith*” as “bookends” to the book of Romans (Rom 1:5; Rom 16:26). Noah’s faith resulted in obedience, and the obedience prepared the ark by which he and his family were saved. Faith, without the works, would be dead! He would still be saved—just not delivered from the flood.

E. The Invitation of Faith, Gen 7:1

“*The LORD said ... Come into the ark, you and all your household ...*” There is a tremendous parallel here with Act 16:31, “*Believe on the Lord Jesus Christ, and you*

will be saved, you and your household." The basis of this salvation is the same in both cases, "*because I have seen that you are righteous before Me [by faith] in this generation,*" Gen 7:1b.

F. "Sealed [unto] Redemption," Gen 7:13–16; 2Co1:20–24; Eph 4:30

Jesus Christ is our Ark, and we are placed in Him by the baptism of the Spirit (1Co 12:13) and sealed to the day of final redemption. This is the point of 1Pe 3:18–22. Water baptism is an outward celebration of the inward baptism of the Spirit into union with Christ (1Co 12:13).

Five salvation works of the Holy Spirit:

1. Baptism, 1Co 12:15
2. Regeneration, Tit 3:4–5
3. Indwelling, Rom 5:9–11
4. Zeal, Eph 1:12–14
5. Gifts, 1Co 12:7

G. The Deliverance, Gen 7:23b

"Only Noah and those who were with him in the ark remained alive." There is no way of deliverance apart from being "in Christ," by faith alone.

How the Ark Illustrates Positional Truth, 1Pe 3:18–22

1. Jesus Christ, through the work of crucifixion and resurrection, is our only hope of eternal deliverance—just as the ark was in the days of Noah.
2. The way of deliverance was preached to Noah's generation, just as it is today. By the same Spirit who resurrected Him, Jesus Christ preached through Noah to his generation, and also to those spirits now in prison, who refused to believe during the time of God's longsuffering while the ark was being prepared—note Gen 6:3 "*one hundred and twenty years.*" During this time, Noah—by the Spirit of Christ—was preaching to his generation (1Pe 1:11), who refused to believe and, therefore, perished (2Pe 2:5).
3. The "antitype" (Greek, *antitupos*) signifies the exact correlation between a stamp and a die. Just as Noah and his family were "sealed" in the ark, and thus delivered, so we are "sealed" into Christ by the baptism of the Spirit (1Co 12:13; Eph 1:13–14; Eph 4:30).

The words "answer" and "conscience" (1Pe 3:21) both speak of the taking of an oath of loyalty. Literally, "*the [oath of loyalty to God], through the resurrection of Jesus Christ.*" As Peter makes clear, it is not the washing of water, but the faith-basis of the act that is in view. The early Church called baptism a "*sacramentum.*" This was the word used for a soldier's oath of loyalty to Caesar and Rome. Often, in the early Church, believers' baptism was accompanied by a denunciation of Satan and all his hosts.

Water baptism declares to the world that, by faith in the death, burial, and resurrection, we are “sealed” in Christ Jesus.

4. When the wrath of God falls on this earth, the Church will be lifted up above the carnage, as were Noah and his family, 1Th 4:13–18.

The Three-Fold Mission of Every Believer, 1Co 5:14–21; Heb 10:19–25

1. The “rule of threes” is applicable both in physical survival (food, water, air) as well as in biblical interpretation.
2. This is a reflection of the nature of God that permeates the message of the Bible. Consider the original three-part nature of man (1Th 5:23), the three major virtues (1Co 13:13; 1Th 1:3), etc.
3. God has given a three-fold ministry to every child of God, including that of the **priesthood** ministry of prayer to God, being an **ambassador** for Christ to the lost, and **ministry** to fellow believers. These three are summarized in the three exhortations (“*Let us ...*”) found in Heb 10:22 (priesthood), Heb 10:23 (ambassadorship) and Heb 10:24 (ministry).

The daily question for each and every believer is this: Am I fulfilling my God-given mission?

Fundamental Principles of Ministry, Acts 1:

1. Jerusalem—always begin at home: marriage, family, community
2. Judea—extended family: sphere of influence
3. Uttermost—world missions

V. The “Good News” of the New Beginning

The Deliverance of and Covenant with Noah

The “rest” Noah brought came as a “new beginning.” When we live “*in newness of life*” (Rom 6:4), the resurrection permeates every aspect of our life—from how we view each day, to how we forgive others, to how we live with hope in a hopeless time!

A. The Importance of the Day, Gen 8:4

“Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.”

Note: The seventh month in the time of Noah was changed to the first month in the time of Moses (Exo 12:2). This symbolized a “new beginning.” The month of “*Abib*” (“*Aviv*,” Exo 13:4) later became known as “*Nisan*” (Est 3:7). Israel has two calendars—one civil, the other religious.

Six Significant Events on the Same Day

1. Israel passed through the Red Sea on the 17th, after celebrating Passover on the 14th, see Exo 12:5–7.
2. Feast of First Fruits (Lev 23:9–14), held on the first Sunday after Passover (remember this!).
3. Israel began eating the fruit of the land on the 17th, after the manna ceased on the 14th (Jos 5:10–12).
4. Esther—learning of Haman’s edict—called for a fast on the 14th, 15th, and 16th; then on the 17th, Haman was destroyed, and Israel was delivered, Est 3:13 (the 12th month of *Adar*, Jewish first month of *Nisan*). Remember that in Exo 12:1–2, God changed the months. Israel, in effect, had two calendar years—one civil, one religious (as noted above).
5. Jesus rose from the dead on the 17th (Sunday), after Passover on the 14th (Thursday). Note that the 14th did not always fall on Thursday, thus the following Sunday would not always be the 17th, but this is what it was when Christ was crucified.

“For indeed Christ, our Passover, was sacrificed for us.” 1Co 5:7

“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.” 1Co 15:20

6. On the 17th of *Aviv*, the ark “rested” on a firm foundation:

“For no other foundation can anyone lay than that which is laid, which is Jesus Christ.” 1Co 3:11

B. The Dove and the Olive Leaf, Gen 8:8–12

These represent Spirit and life and illustrate the idea that “*The Spirit gives life ...*” 2Co 3:6.

C. Noah’s Altar and Offering, Gen 8:20–22

Seven of each clean animal were taken (Gen 7:2–3), not “two by two” only. Note “*The LORD smelled a soothing aroma*” (Gen 8:21). Compare this with 2Co 2:15, “*For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.*” Are you “*a living sacrifice*” (Rom 12:1–2)?

D. The Principle that the Life is in the Blood, Gen 9:1–7

This principle has its full significance in “*the precious blood of Christ*” (1Pe 1:19).

E. The Everlasting Covenant, Gen 9:8–17

This is the antitype of the “*everlasting gospel*” (Rev 14:6).

F. The Offer of Deliverance, the Warning of Judgment, Isa 54:9–10; 2Pe 3:3–9

We stand in the world today just as Noah did in his generation.

The Precious Hope of New Beginnings

1. In Rev 21:5, we have one of the most precious and priceless promises in Scripture, “*Behold, I make all things new.*” Not “some,” but “*all things.*”
2. Never forget that the great power of Abraham’s faith was that he believed in the “*God, who gives life to the dead and calls those things which do not exist as though they did*” (i.e., “calls into being”), Rom 4:17.
3. Every morning is a “new beginning” (Lam 3:21–24)! Let every sunrise be a call to another “new beginning” of resurrection life, and to “*walk in newness of life*” (Rom 6:4) and “*in the newness of the Spirit,*” Rom 7:6.
4. Because of the cross, every sinful thought, word, or deed of all our yesterdays is forgiven. Because of the resurrection, every one of those failures can be transformed into a new insight, a new strength, and a new victory (see also Rom 8:28). How precious are new beginnings!

The daily washing of confession (1Jo 1:9), followed by the application of God’s Word (Eph 5:26), makes it possible for us to “*walk in the Spirit*” (Gal 5:16), resulting “*in newness of life*” (Rom 6:4). The “*newness of the Spirit*” (Rom 7:6) makes possible the “*renewing of [the] mind*” (Rom 12:2). If we live by faith and are growing in grace, every day will be for us a “new beginning.”

VI. The “Good News” of His Progeny

The Three Sons of Noah, Gen 5:32; Gen 6:10; Gen 9:18–27; Gen 10:1, Gen 10:32

Every child is an “arrow” which the parents will fire into a sphere and a future that they will never see. This is true, whether the arrow is straight or crooked, and whether fired in love or hate (Psa 127:3–5).

A. The Emphasis of Repetition (God Never Stutters!)

Shem, Ham, and Japheth are mentioned six times in the context.

1. Connected to the lineage, Gen 5:32
2. Included in the family of faith, Gen 6:10
3. Partakers of divine deliverance, Gen 7:13
4. Joint heirs of a new inheritance, Gen 9:18–19
5. Subjects of prophetic utterance, Gen 9:20–27
6. Founding fathers of the new world, Gen 10:1, Gen 10:32

B. The Prophecy of Noah, Gen 9:18–27

1. Ham told of his father’s nakedness mockingly to his brothers—a shameful thing. Both the incident and the “curse” have often been pushed too far. The curse is on Canaan, Ham’s eldest son—to disavow any connection of the actions of Ham to Noah. In the ancient world, to honor a son, you praised the father, etc. A disgraceful son brought dishonor to the father, since he was seen as failing to raise the son properly (see Jos 7:1; Pro 15:20; Pro 17:25; Pro 19:26; Pro 29:17).
2. The prophecy outlines a divine purpose for each of the sons and their descendants. God predetermined the “*boundaries of their dwellings, so that they should seek the Lord*” (see Deu 32:8–9, with Act 17:26–27). In this, we also see a reflection of the three-fold nature of man (mankind): spiritual, physical, and intellectual (the rule of threes).

Note: In Deu 32:8, it is stated, “*when the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel.*” The ESV rightly says, “*according to the sons of God.*” God now places the nations under His divine council (Deu 32:7–8; Dan 4:13–17) and creates a new nation for His inheritance (Genesis 12).

This refers to the division at Babel, the tower built to reconnect with the “gods.”

C. Connecting the Dots

In Genesis 10, the “Table of the Nations,” there are **70 nations**. In Gen 46:27 and Exo 1:5, there were **70 persons** in the family of Jacob who went down to Egypt. Moses had **70 elders** (Exo 24:9–10). Remember that Israel was called to be a priest nation. Also, at the Feast of Tabernacles—which celebrated the “harvest of the Gentiles” (see

Psalm 82, which was recited, especially verse 8)—**70 bulls** were sacrificed, for the **70 Gentile nations**. We are now—as of this conference (October 28–30, 2016)—just past the Jewish Feast of Tabernacles, which ran from the 17th to the 24th of October. Jesus first chose 12 disciples (to Israel), then later **70 disciples** (to the world, Luk 10:1).

D. The Sons of Noah

1. **Shem** has a special relationship to the Lord. His destiny is in bringing men to God (both by revelation and the incarnation). The “Semites” become the Jewish nation.
2. **Ham** is to be a “servant of servants.” Though often taken to mean, “the lowest of servants,” in every case where this formula is used (*i.e.*, King of kings, Lord of lords) it speaks of the greatest. Historically, the Hamites have been the inventors of basic technology.

(See *Noah’s Three Sons*, by Arthur Custance, and *After the Flood*, by Bill Cooper.)

3. **Japheth** would be “enlarged,” *i.e.*, rule a wide sphere, and—better yet—would, for a time, inhabit “the tents of Shem.”
 - a. This is a prophecy best summarized by Paul in Rom 11:25.
 - b. The Japhethites become the Gentiles declared in Gen 10:2–5. Canaan would be a servant to both, as they would harness the original inventions of Ham so as to realize their destinies. Each would be crucial to the other.
4. So, we have woven together in these three the spheres of human existence: spirit, soul, and body (1Th 5:23).

Note: Article from *Back to Genesis* by Brian Thomas, M.S., science writer at the *Institute for Creation Research*. Research biologist, Dr. Nathaniel Jeanson, plotting mitochondrial DNA shows that all the human family stemmed from three central trunks (see <http://www.icr.org/article/new-dna-study-confirms-noah>).

Five Historical Events Related to Noah’s Three Sons

1. Abraham had three wives—a Shemite, a Hamite, and a Japhethite (according to the Talmud, which records ancient Jewish belief).
2. There were three wise men—tradition has them one of each.
3. At the crucifixion, Jesus is brought by the Shemite (Jewish) authorities to the Japhethite (Roman) authority, and His cross is carried by a Hamite (Simon of Cyrene).
4. The Gospel is preached first to Shemites (Acts 2), then to a Hamite (Act 8:26ff), then to Japhethites (Acts 10; Act 11:19ff).

5. The focus of the Synoptic Gospels are on the Shemite (Matthew), the Hamite (Mark), and the Japhethite (Luke).

Principle:

There is a folk legend that “the beating of a butterfly’s wings on one side of the earth creates a hurricane on the other.” Though fanciful, the idea is that the smallest acts can have devastating effects.

Be very careful how you launch your “arrows” into the world!

VII. The “Good News” in Camouflage The Overlooked Genealogies, Gen 5:1–29

God’s wisdom and power are displayed in Scripture both in what He conceals, and in what He brings to light (Deu 29:29; Psa 78:2; Mat 13:35; Eph 3:2–7).

“It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.” Pro 25:2

A. Review: Seven Major Lessons of the Ark of Noah

1. The good news of his name:

Noah’s name means “rest,” a term both Isaiah and Jesus used for salvation (Isa 11:10; Isa 28:12; Isa 30:15; Mat 11:28–30).

2. The good news of his faith:

The faith of Noah and his family was like a light shining in a dark and dangerous generation (Heb 11:7; Phi 2:15; 2Pe 1:19–20).

3. The good news of his message:

Noah was an example for all who live in dark times (Mat 24:36–44), and he was “*a preacher of righteousness*” (2Pe 2:4–5, 2Pe 2:9).

4. The good news of his mission:

He obeyed God and built an ark for the saving of souls (Gen 6:14–7, Gen 6:16; Heb 11:6–7; 1Pe 3:18–22).

5. The good news of a new beginning:

Noah carries the prophecy of the Savior into a new world (Genesis 8–9; Isa 54:9–10; 2Pe 3:3–9).

6. The good news of his progeny:

The three sons of Noah and their wives populated the entire earth (Gen 5:32; Gen 6:10; Gen 9:18–27; Gen 10:1, Gen 10:32).

7. The good news in mystery:

The mystery of a treasure hidden in a field (Mat 13:44; Gen 5:1–29)

B. The Parable of the Hidden Treasure, Mat 13:44

Mysteries of the Kingdom of Heaven, pg. 71, Frederick W. Grant

By Jesus’ own interpretation, “*the field is the world*” (Mat 13:38). Just as the sower “is the Son of Man,” so is the “man in the field.” What is the “*treasure*” for which He joyfully sold all He had?

“... the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints.” Eph 1:18

“Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.” Heb 12:2

Principle: The story of the Bible is the romance of redemption. It is all summarized in one small, little book—the story of Ruth. A man in a field finds a treasure of surpassing worth. He will not “rest” (key word in Ruth, used four times: Rut 1:9; Rut 2:12; Rut 3:1, Rut 3:18) until the treasure is his own. **God hides what is most precious to Him. Only those who seek will find it (Mat 7:7).**

C. Noah’s Genealogy

“This is the genealogy of Noah. Noah was a just man, perfect in his generations [lineage]. Noah walked with God.” Gen 6:9

1. “Just” means “justified”; this is always “by grace through faith.”
2. “Perfect” in the Hebrew is *tamiym* and means, “pure, undefiled, uncorrupted.” The key here is “*in his generations* [lineage].”
3. Noah exhibited faithful obedience. “Noah walked with God” like his grandfather, Enoch, Gen 5:22, Gen 5:24.

D. The Story Hidden in the Field

- Adam, “mankind” (Gen 5:1–2, Gen 5:5)
- Seth, “appointed” (Gen 5:4, Gen 5:6)
- Enosh, “mortal” (Gen 5:7)
- Cainan, “sorrow” (Gen 5:9)
- Mahalalel, “the blessed God” (Gen 5:12)
- Jared, “shall come down” (Gen 5:15)
- Enoch, “teaching” (Gen 5:18)
- Methuselah, “his death shall bring” (Gen 5:21)
- Lamech, “despairing” (Gen 5:25)
- Noah, “rest” (Gen 5:29)

“Mankind is appointed mortal, full of sorrow. The blessed God shall come down teaching; His death shall bring the despairing rest.”

“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” Joh 5:39

“Then He said to them, ‘These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms, concerning Me.’ And He opened their understanding, that they might comprehend the Scriptures.” Luk 24:44–45

Note: In Mat 16:13–18, Jesus goes to “*Bashan*” (*cf.* Psa 22:12), which was considered “the gates of Hell” (Mount Hermon). In the Old Testament, Enoch says “Sons of God” descended here. Jesus’ transfiguration (Matthew 17) was a further, intentional provocation to the fallen realm to instigate the crucifixion.

Critical Note: Paul tells us, in 1Co 2:6–8, that the Gospel message—specifically the work of Christ—had to be couched in “*hidden*” or “*cryptic*” language, so as not to tip off the “*rulers of this age*. ” This is referring to fallen angelic majesties—not human rulers. Had Satan and the fallen realm understood that the crucifixion was the key to their defeat, they would never have moved the religious leaders, who were sons of Satan (Joh 8:44), to demand His crucifixion. Even elect angels and prophets did not understand what we now clearly know (1Pe 1:10–12).

This message was “ordained before the ages.” Compare with Tit 1:2, “*eternal life which God, who cannot lie, promised before time began.* ”

Conclusion

“*But as the days of Noah were, so also will the coming of the Son of Man be.* ” Mat 24:37

1. The days of Noah were marked by demonic evil, extreme violence, and perversion of all natural affection. So are ours today.
2. The days of Noah saw few people—only eight—living by faith in the midst of a perverse generation. As God honored their faith, so He will ours.
3. The days of Noah saw a worldwide judgment fall on the unbelieving and the deliverance of those who trusted God. So will our generation end.
4. But never forget, that as God surrounded the family of Noah with His presence and protection, so He will for all those who trust and obey Him now!

Jesus asked his disciples the question: “*Nevertheless, when the Son of Man comes, will He really find faith on the earth?* ” Luk 18:8

Each of us must answer this question in our time:

When He comes, will He find **me in the faith?**