

AFTER THE FLOOD

PART I

GOD'S DEALINGS WITH ISRAEL AND THE NATIONS
IN HISTORY AND PROPHECY (TYPE & ANTITYPE)

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Following the Flood, Noah planted a vineyard, and he later made wine from the grapes in the vineyard. The wine which Noah made caused him to become drunk, which resulted in a sequence of events taking up most of the remainder of the chapter.

But, there is something about this wine and Noah's drunkenness which are not often considered. Noah planting a vineyard and making and drinking wine was the first thing mentioned which Noah did following his departure from the ark. And, within the typology involved, the picture has to do with Israel following the Tribulation, when "the new wine," *now withheld from the nation, will await the nation* (Joel 1:5, 10; 2:19; 3:18).

Thus, *wine should be the first thing mentioned following the Flood in the type*, exactly as seen in Genesis chapter nine. But that which resulted from Noah drinking this wine — drunkenness — was evidently something which Noah did not expect at all. In fact, it was evidently something which he had never experienced before and knew nothing about.

All of this can perhaps best be explained by going to and beginning with the first sign in John's gospel (John 2:1-11), the first of eight signs directed to and having to do with *the Jewish people, for the purpose seen in John 20:30, 31*, verses which are millennial in their scope of fulfillment.

The miraculous work pertaining to the first sign in John's gospel had to do not only with changing water to wine but with producing a

particular type wine — undoubtedly the type wine seen in connection with God in Ps. 104:15, a "wine that maketh glad the heart of man." The steward of the feast referred to the wine which Christ had brought forth as "the good wine," kept "until now" (a reference to this being *the best wine at the feast, kept until last* [v. 10]).

And the imagery used — *six waterpots of stone, filled to the brim, at a wedding festival in Cana of Galilee, on the seventh day* (John 1:29, 35, 43; 2:1) — forms a complete and perfect picture of events about to occur pertaining to God, His Son, and Israel.

The six waterpots of stone and their being filled to the brim point to things pertaining to Israel's coming restoration, with a view to that which follows. "Six" is *man's number*, and "stone" points to *the condition of the people's hearts prior to the work of restoration, shown by the six waterpots being filled with water which was changed to wine*. And being filled to the brim shows *the completeness, the totality, of this work*.

Note how Ezekiel stated the matter six centuries before events in John chapter two and over two and one-half millenniums before that which the sign foreshadows is brought to pass:

"For I will take you from among the heathen [the Gentiles], and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. 36:24-28; cf. Jer. 31:31-33; Ezek. 16:8ff).

Then, carrying matters on into the wedding festivities, note a sequence of events alluded to at Christ's first coming.

While partaking of the Passover meal with His disciples only hours before His crucifixion, Christ took the cup (containing wine), gave thanks, and then gave it to His disciples, saying,

"Drink ye all of it [*lit.*, 'All of you drink out of it' (*ref.* NASB)];

For this is my blood of the new testament ['new covenant'], which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:27b-29).

The miraculous sign in John chapter two had to do with changing water to wine. Aside from showing Israel's coming restoration, why was this done?

One central answer is obvious. This was done to foreshadow the beginning of the fulfillment of Christ's later statement in Matt. 26:29, associated with Israel's coming restoration.

Exactly as Christ and His disciples had been called to a wedding festival *on the seventh day* in the sign, they will be called to a wedding festival *on the seventh day* yet future. And Christ, along with His disciples, *will again drink* of the fruit of the vine together. But *this time* it will be in the Father's kingdom — *exactly as the Son promised* — at the marriage festivities surrounding the Father's restored wife.

And, exactly as seen in John chapter two, the wine which Christ and His disciples *will again drink together* will not be just any wine. As described by the steward of the feast in Cana, it will be "the good wine," which will have been kept "until now" (*cf.* Isa. 25:6).

The wine which Christ made at the wedding festival in Cana was a type wine which man could not have produced at that time; nor can man

produce this type wine today.

A wine of this nature or a similar nature though evidently existed in the antediluvian world. That is the clear implication from Noah, following the Flood, planting a vineyard, making wine, and becoming drunk (Gen. 9:20, 21).

Atmospheric conditions preceding the Flood were entirely different than they were following the Flood. As previously shown, at the time of the Flood, the waters which God had placed above the atmosphere when he restored the earth (Gen. 1:6-8) were released and fell through “the windows [contextually, ‘flood gates’] of heaven” upon the earth, forming part of the waters which flooded the earth (Gen. 7:11ff).

This allowed the sun’s rays to shine directly through the atmosphere, resulting in accompanying changes, particularly meteorological changes. And, with the loss of the waters above the atmosphere, atmospheric pressure changes were probably involved as well.

And all of these changes apparently resulted in something new and unknown to Noah when he made wine following the Flood — a wine which, rather than making “glad the heart of man,” instead, resulted in *drunkenness*.

The only type wine which Christ would have produced in John 2:7ff — described in Ps. 104:15 — was evidently a type wine which Noah thought that he was making following the Flood but could no longer produce. And drunkenness, associated with wine following the Flood, would, of necessity, have had to be something alien to the type wine which Christ made at the marriage festivities in Cana (or the type wine which Noah had thought that he was making).

And this foreshadows a condition which will exist during the Messianic Era when pre-Flood atmospheric conditions have been restored (*cf.* Acts 3:21). Not only will Christ bring forth this type wine to drink with His disciples, but man, in that

day, will apparently be able to plant a vineyard and produce a wine of this nature as well (*cf.* Isa. 5:1ff; 65:21; Jer. 31:12; Joel 2:19; Zech. 9:17).

Shem, Ham, Japheth

Genesis chapter nine then adds to a developing Old Testament word picture. Among Noah’s three sons following the Flood, *only one — Shem — was both blessed and said to have a God* (vv. 1, 26). And from Shem descended Abraham, Isaac, Jacob, his twelve sons, and the nation of Israel.

Since Shem is the only one stated to have been both blessed and possess a God, in order for the other two sons to have received spiritual blessings, they would have had to go to Shem — something stated in the text in relation to Japheth through his having to dwell in the tents of Shem (v. 27).

This is *the same position* which Shem’s descendant, Abraham, held in relation to the nations; and this is *the same position* which the descendants of Abraham through Isaac and Jacob have held, continue to hold today, and will always hold relative to the nations. If the nations are to be blessed, *it must be accomplished through the means which God has decreed — through Abraham and his seed, through Isaac and Jacob* (Gen. 12:1-3).

That’s the importance seen in the Noachian Flood and that which occurred following the Flood. And that’s the importance seen in the vast amount of space which God has provided in His Word pertaining to that which the Flood foreshadows.

Israel *must* be brought to the place of repentance. *Only then* can that foreshadowed in Gen. 8:4; 9:20-27 be realized, *with blessings flowing from a restored people, in a restored city and land, out to the nations of the earth*.

(In the type, because of the time in which this occurred in history [following the Flood, during Man’s Day], *drunkenness* and a *curse* are seen [Noah’s drunkenness, a curse upon Ham’s son, Canaan (*ref.* the author’s two pamphlets, “The Sons of Noah”)].

But that which is foreshadowed has to do with a future day when “the new wine” will no longer be withheld from Israel and the curse upon Ham’s lineage will be lifted [Joel 2:19, 32; 3:18; Zech. 8:13, 20-23; 14:21], with blessings flowing out through Shem’s lineage.)

God’s Future Dealings with Israel & the Nations

God’s future dealings with the Gentile nations are seen in Genesis chapters ten and eleven.

This though is not the same as that seen at the end of the Olivet Discourse, in Matt. 25:31-46. That seen at the end of the Olivet Discourse has to do with God’s dealings with *the saved from among the nations at the end of the Tribulation* (those saved during and surviving the Tribulation [saved mainly as a result of the ministry of the 144,000 Jewish evangelists during the last half of the Tribulation]).

That seen in Genesis chapter ten and the first part of chapter eleven has to do with God’s future dealings with *the unsaved among the nations at the end of the Tribulation* (those having survived the Tribulation) at the end of that typified by the Flood during Noah’s day.

And God’s dealings with the nations in that day will occur *exactly as in the type* — following His dealings with Israel. Actually, God’s dealings with the nations in that day will occur following Israel’s national conversion and restoration to the land, foretold in a foundational type in Genesis chapters eight and nine.

And God’s subsequent dealings with the nations is then foretold in a continuation of the overall foundational type in chapter ten and the first part of chapter eleven.