



SERMON SERIES STUDY GUIDE

The Days of Noah, Pt. 1

Pastor John Riggs

Key Scriptures:

- Genesis 1:28; 4:25-28; 5:24; 6:1-9; 6:5
- Deuteronomy 29:29; 3:11
- Luke 3
- Matthew 24
- Mark 13
- 1 John 3:12
- Numbers 13:33
- 1 Samuel 17:4
- 2 Samuel 21:20

Key Points:

- Theological Interpretation of 'Sons of God'
- God's Judgment and Lifespan Reduction
- The Nephilim and Their Significance
- The term 'Nephilim' is of Hebrew origin, derived from a root meaning 'to fall,' and is often translated as giants, bullies, or tyrants.
- Interpretations of the Nephilim's origin vary, with some suggesting they were pre-existing giants and others believing they were the offspring of 'sons of God' and 'daughters of women.'
- The Nephilim were present on Earth both before and after the period described in Genesis 6, and the flood did not eradicate them.

- When studying complex biblical passages like the Nephilim, it is crucial to rely solely on scripture and avoid external speculation or unverified sources.
- Biblical figures like Goliath and Og, the king of Bashan, are presented as examples of giants mentioned in scripture, illustrating their immense size.
- Noah's righteousness and his finding of favor (grace) in God's eyes were due to his faith, not a pure or untainted bloodline.
- Faith, when genuine, is demonstrated through action, as exemplified by Noah's construction of the ark and Abraham's obedience.
- God's grief over the wickedness of humanity before the flood highlights His active involvement and emotional response to sin.
- The concept of righteousness in both the Old and New Testaments is primarily achieved through faith, not by adherence to the law or works.
- Noah's role as a 'preacher of righteousness' involved not only his actions but also his testimony to a wicked generation about impending divine judgment.
- Scoffers in the last days will mirror those in Noah's time, questioning divine judgment and promises.
- God's judgment is a recurring theme, evidenced by the flood and the destruction of Sodom and Gomorrah, and will culminate in a future judgment by fire.
- Believers are called to live lives of holiness and godliness, acting as 'heralds of righteousness' in anticipation of Christ's return.
- God's patience is a demonstration of His grace, offering time for repentance before the inevitable day of judgment.
- Genuine faith is demonstrated through action, exemplified by Noah's obedience in building the ark.
- False teachers and greed are significant dangers in the current era, leading many astray and blaspheming the way of truth.
- The application for believers is to live like Noah, demonstrating faith through actions and holiness in preparation for Christ's return.

NOTES:

Question and Answer: (answers provided on pages 21-25 of the study)

Q: What is the main topic of the sermon?

Q: What are the different interpretations of 'sons of God' in Genesis 6?

Q: What does Genesis 6:3 mean when it says 'my spirit shall not abide in man forever' and their days will be 120 years?

Q: Who were the Nephilim mentioned in Genesis 6?

Q: Why is Genesis chapter 6 considered a difficult passage?

Q: Who were the Nephilim according to the Bible?

Q: What are the main interpretations of the 'sons of God' in Genesis 6?

Q: Did the flood eradicate the Nephilim?

Q: How is the word 'Nephilim' defined in Hebrew?

Q: Where else in the Bible are giants mentioned besides Genesis?

Q: Why is it important to stick strictly to scripture when studying topics like the Nephilim?

Q: What was the state of humanity before the flood, according to Genesis 6?

Q: Why was Noah considered righteous and spared from the flood?

Q: How is righteousness achieved according to the Bible?

Q: What is the significance of Noah building the ark?

Q: Who are the scoffers mentioned in the sermon, and what will they say?

Q: How long did it take Noah to build the ark?

Q: What is the message of the sermon regarding God's judgment?

Q: Why should Christians live for Christ and testify to their faith?

Q: What does the sermon say about God's patience?

Q: How will the day of the Lord come?

Sermon Transcript:

I do want to invite you, if you have your Bibles, please open them to Genesis chapter 6. Genesis chapter 6. Now, Genesis chapter 6, as you're going to see, is a difficult passage of scripture. In fact, if you've done any reading in the Book of Genesis, uh, many of you have come to this passage of scripture and probably may have even had some questions in your mind as to who is being referred to in the first part of Genesis chapter 6. And so, um, there has been a lot, a lot of discussion, and there are different opinions about what is being taught here in Genesis chapter 6. So let's go ahead and read, if you will, the first, uh, eight verses here in the sixth chapter.

When man began to multiply on the face of the land or earth, and daughters were born to them, that would be, um, the daughters of men. The sons of God saw that the daughters of man were attractive, and they took as their wives any they chose. Then the Lord said, My spirit shall not abide in man forever, for he is flesh. His days shall be 120 years. The Nephilim were on the earth in those days, and also afterward, when the sons of God came into the daughters of man, and they bore children to them. These were the mighty men who were of old, the men of renown. The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. And the Lord regretted that he had made man on the earth, and it grieved him to his heart. So the Lord said, I will blot out man whom I have created from the face of the land, and man and animals and creeping things and birds of the heavens, for I am sorry that I have made them. But Noah found favor in the eyes of the Lord.

Once again this morning, we come to a very difficult passage of scripture. As I mentioned to you earlier, and with all of scripture, especially in scriptures that are more difficult for us to understand, guys, we must walk in humility before God and before one another. Why do I say that? Because these difficult passages have been used to bring division among the body of Christ. They've been used to bring division. So let me say, as we begin this, that there's going to be, probably, some differences in opinion about what is being taught here in the sixth chapter of the Book of Genesis. Now, Genesis, we know, is the beginnings of all things, and we've spent some time going through some different areas here in the first, uh, six chapters of Genesis. I want to remind you what Deuteronomy 29:29 says, and I bring this up for good reason. Deuteronomy 29:29 says the following: "The secret things belong to the Lord our God, but the things that are revealed belong to us and our children forever, that we may do all the words of this law." This is now the, uh, nation of Israel. And what we have to understand is, there are some things that you're going to read in scripture that you are not going to come to a full understanding of. It's just the way that it is. If you could understand everything about God, then he's not the God of all creation. When we need to be reminded this morning that there are some things that are secret things that are for the Lord God himself to know. For example, when Christ comes again in the second coming, no man knows the day or the hour. Only the Father knows, right? The Father has set by his own authority certain things. Now, we have clues into when that time will be, and we find that in the book of, uh, Matthew chapter 24, in Luke, and also in, in Mark. We learn that there are some things that we have been given to, what, help us understand by revelation about these things. But some things are still kept for God himself and not for us to know. The difficulty of this comes, though, because we are human, and we often times don't settle for not knowing what the answer is. We want to know. Nothing wrong with wanting to know, as long as you can gain your theology from scripture and scripture alone.

Now, one of the things that I think is important as we look at this section of scripture, you can study a plethora of scholars, theological scholars throughout the history of the church age. You can go and listen to teachers that you highly respect and regard as godly men who are by God's grace doing their best to rightly divide the word of truth. But what you're going to learn is this: there are numerous ways in which men go about teaching what this passage means. So I think we need to be very cautious and very careful, especially in the areas where God seems to be obscure in revealing truth to us. We learned here in the beginning that when man began to multiply on the face of the land, that is a great increase in the population. Now, we know that this is in fulfillment of God's command to Adam and Eve in Genesis chapter 1:28. We learned that, and God blessed them, and God said to them, "Be fruitful." In other words, have a lot of children, multiply, fill the Earth and subdue it. This is what they were to do and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the the earth.

Now, our last time in our study here in Genesis, we looked at the first two children of Adam and Eve that have been recorded for us in scripture. We learned about these two brothers, one by the name of Cain and the other, his younger brother, Abel. We also learned that Cain killed his brother Abel. In fact, in 1 John 3:12, we're told we should not be like. We're learning, we learned more about the heart of Cain. Who was Cain? What was going on here? Who was Abel? Why would God receive the sacrifice or the offering of Abel and reject that of Cain's? And we learned about the heart attitude of worship and just the whole aspect of who these men were in their heart. In 1 John 3:12, we're told, we're told here that we should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil, and his brother's were righteous. So we see in this first brother relationship, one killing the other out of jealousy, also because his sacrifice was received by God and Cain's was rejected by God. And he was even told by God that, "You will also be accepted, Cain, if you do well, if you do right." But Cain, we see the real heart and nature of Cain, and Cain kills his brother Abel, and he is cursed, and he is banished away from the presence of God.

In Genesis 4:25-28, we read, "And Adam knew his wife again, and she bore a son and called his name Seth. Now, we don't know if there were other children during this time that were born to them. More than likely, that very well could have been the case. But we know that scripture is recording for us these names of these individuals for a reason. And it says here that she bore another son and called his name Seth, for she said, 'God has appointed for me another Offspring instead of Abel, for Cain killed him.' To Seth also a son was born, and he called his name Enosh. Notice something: at that time, people began to call upon the name of the Lord." In fact, when you look at the genealogy of Jesus Christ in Luke chapter 3, you're going to find in the genealogy mentioned here in Genesis, that of Adam, and we make our way down through the sons and grandsons and great-grandsons and great-great-grandsons as we move down through the genealogy of Adam as we make our way to Noah, where it stops. Every one of these names are mentioned in the genealogy of Jesus Christ, and they go back to Adam. But here's something noteworthy: there is no mention of Seth in the genealogy of Adam or in the genealogy of Jesus Christ. He has been banished from that. His name has been stricken from that, and he's not mentioned there. We see here that men begin to call out to, to, to the Lord God. In 5:24, we are introduced to the, to a descendant of Seth by the name of Enoch. And in chapter 5, verse 24, we learn something about Enoch. This Enoch walked with God. He was a godly man, a God-fearing man, and he walked with God. In Genesis 6:9,

"These are the generations of Noah." And we read this: "Noah was a righteous man, he was blameless in his generation. Noah walked with God." So we see here in the line of Seth, there are those that we see scattered throughout these names that were God-fearing, godly people. We do see that, and it's important that that is there because it gives credence to why some people interpret this section of scripture in Genesis 6 the way in which they interpret this section of scripture.

Now, there were a total of 1656 years from the creation of Adam to the flood. 1,656 years. And you can total up the numbers, just simply by going through scripture, and you will get this number: 1656 years. Now, we have no way of knowing how many people were on the Earth when the flood came, but there were no doubt multitudes of people that were born during those 1,656 years. When you consider the fact that after the flood, only eight people survived, that would be Noah and his family. We now, in 2025, have over 8 billion people on planet Earth. That would be 1 billion people per one person who walked off of the Ark. We are told in Genesis 6:1 and 2, that when men began to multiply on the face of the Earth, the sons of God. Now, this phrase, "the sons of God," it's actually broke up into two words. The sons of God here, they saw that the daughters of men were attractive. Now, here is where we come to one of our theological intersections. This is really where we have some who read this passage of scripture who want to go straight through the intersection. We have others who have turned on their left blinker at this intersection, and they are going to go left. We have others who have turned on their right blinker theologically, and they're going to go right at this intersection. And then we still have others who just pull over and park the car. That's what they do. They pull over and park the car, and they look for a bus that will take them back the direction in which they came. And that may be you here this morning.

In verse two, "the sons of God" is the Hebrew phrase term used, and it is the Hebrew words *ben* or *ben ha Elohim*. *Benah Elohim*. From the Strong's Lexicon, this is what we read: "The Hebrew word *ben* primarily means son, as is used extensively throughout the Old Testament to denote a male offspring. It can also refer to descendants more generally, including grandsons and further generations. Additionally, *ben* or *bene* is used metaphorically to describe members of groups or class, such as the sons of the prophets or the sons of God, indicating a relationship or association beyond biological lineage. *Elohim* is used 2598 times, and the definition of *Elohim* is God, God's divine beings is another word that's used, judges, great, mighty, and rulers." So as we look at these two words, we have now this intersection where men all go different directions. And I want to give you three primary ways, as I've already mentioned, straightforward, to the left, or to the right. You could use that in your mind's eye. There are three primary views of Bible scholars as to who the sons of God are referring to.

Number one, we know that it appears, if you just read it, um, the sons of God and the daughters of men, it seems to be that there's a differentiation being made here. It seems to be that, just reading the text. So the first one is, the sons of God are referring to nobles, kings, men of high rank. There are those within the scholarly world of theology who believe, according to how they interpret *benet* as being these type of men, referring to nobles or kings or men of high rank. So when they read Genesis chapter 6, they believe the sons of God are referring to those type of men, real men, but men of high ranking value, such as kings or magistrates. These were men of powerful position. That is the way in which the first group interprets the sons of God.

The second one is that the sons of God are referring to the righteous sons of the line of Seth. And one of the reasons for that is because, as they just simply read through Genesis, the first five chapters into chapter 6, we have just left off where God outlines for us not only the lineage of Cain and his progeny, but also Seth being born of Adam, being the one in which his line would go down through. We see his genealogy being the righteous side of the genealogies. And so there are those within scholarly circles, guys, that hold to the fact, they believe the sons of God are referring to the righteous sons of Seth, and the daughters of men would have been an unrighteous joining together. Now, that's the second view.

Number three, here's the third main view: that the sons of God are actually not referring to men, but are referring to angelic beings. That the sons of God are referring to angels. And you could interpret that to say, according to this, this, um, understanding is that when men began to multiply on the face of the Earth, number one, it would have been powerful men, magistrates, kings, rulers. Or number two, it would have been the sons of Seth. Or number three, you would say that angels saw the daughters of men were attractive. That's a way in which these three ways would have interpreted this particular passage of scripture. So can you see where we actually have some issues here? There's quite the spectrum here in how this is interpreted.

Whoever the sons of God are, scripture tells us that these individuals saw the daughters of men, that that they were attractive, and they took as their wives as many as they chose. In Genesis 6:3, "Then the Lord said, 'My spirit shall not abide in man forever, for he is flesh. His days shall be 120 years.'" Now, we have men that are living over 900 years up to this point. Even Noah lived over 900 years, as did Methuselah. And as you look at the genealogies, it gives you their ages when they died. But because of what took place here in Genesis chapter 6, it, as it is, as if God says that something is fixing to change, that men are no longer going to live to be 900 years of age, but the length of their days shall actually be 120 and no more. That God set parameters around the human race as far as the length of time they would live.

Now, the word here, "abide," or "strive," depending on what translation of the New Testament you are using, or the Bible you're using, it actually means to judge, to contend with, to plead. It means a straight course or a direct cell, a cell direct, to direct, to go into a certain direction. The, the usage of this word primarily means to judge or to govern. It encompasses the act of executing judgment, making decisions, and contending in a legal or moral sense. It's often used in contexts where justice is administered and, and, and disputes are solved. The term can also imply the act of pleading a case or arguing a point, reflecting on judicial or authoritative role. So the NIV actually has a better transliteration than the ESV here. They actually do. The NIV says this: "My spirit will not contend with men or humans forever, for they are mortal. Their days will be 120 years." Now, you can also use the New Living Translation. I know that's not a very literal word-for-word translation, but this is what it says. It's ironic. We can use different ones for different things, but this is what it says: "Then the Lord said, 'My spirit will not put up with humans for such a long time. Why? For they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years.'" So we have something going on here with the event that took place in Genesis chapter 6, that God says, "I've made a decision. Mankind will only live now to be 120 years of age." That would be the, the far peak end of how men will live, because God says, "I'm not going to put up with these immortal individuals for that long anymore, because there's some things happening here that God is addressing, and he's making a judgment here with the people."

In verse four, as we make our way down through here, we're going to be introduced to another term that has many people scratching their heads when they read this: the Nephilim. Notice, "were on the earth in those days, and afterwards." And afterwards, "The Nephilim were on the earth in those days and afterwards, when the sons of God came into the daughters of man, and they bore children to them." There is copulation going on with the sons of God and the daughters of women. That's what this phrase is talking about. And they bore children to them. These were the mighty men who were of old. Now, there is a great amount of mystery about who these Nephilim are. It's very fascinating that there are those that when they read this passage of scripture, they realize that it's in between two things. It's still within the confines of the sons of God and the daughters of men. And then after it, it mentions that the sons of God went into the daughters of men, and they bore children to them, and that these were what? The men of renown, these great men of old. Now, some interpret this word Nephilim, as we're going to look at the definition of what it means in the Hebrew, is actually, if you read about it, it appears as if the Nephilim were already on the earth during this time, and not only during this time, but whatever the Nephilim are, the flood did not eradicate the Nephilim, why? Because they were also on the earth afterwards. And then there are others that would believe that these Nephilim, as we're going to learn here, what, what the scripture says about their name, what it means, that they are actually the result of the copulation of the sons of God and the daughters of men. And those that hold this position, especially with the angelic interpretation, would interpret this to be that these angels had what relations with the daughters of men, and in the result of that were these Nephilim, who were the men of renown, the men of old. But here's the thing, as you study all this, you're going to see there are both, um, things that we see that are, are in, are what we could say, are plausible, but then we see that there's also objections to every one of these three. Every one of them has plausibility, and every one of them has objections to it. It's just the reality as we look at this.

Now, the Nephilim. The Hebrew word here is *nephil*. That's the Hebrew word, and it actually is translated as giants. It's translated as giants. It means also bully or tyrant, and it comes from the root word *nephil*, meaning to fall. The root word of this word Nephilim is to fall. It means to fall. The word is only used three times. It's used once here, and twice in Numbers chapter 13. In Numbers chapter 13:33, we know the story of this if you've studied your word and you understand that the nation of Israel, under the leadership of Moses, has sent in, according to God's plan, one man from each of the 12 tribes into the promised land, and they are scouting out the promised land before they cross over and enter in. And they come back, and 10 of the 12 bring back a bad report. And part of what the report was that was brought back to them was the fact that they said, "The Nephilim are, are in the land. They're in the land." And so this is what it says. Let me pick up here. Numbers 13:33: "And there we saw the Nephilim, the sons of Anak, who come from the Nephilim; and we seemed ourselves like grasshoppers." So we seemed to them. And so what we look at and see here in this passage of scripture, as this word Nephilim is giants, translated fallen, if you will, individuals. These are giants. These are tyrants. And we see that they're also in the, the, um, 13th chapter of the Book of Numbers. This is far after the flood. Far after the flood. Now, we don't know inherently that they're not using the stories in order to use this word as the scribes come and do the interpretation of this word, um, just like the word we might call, we could use different words that we use to describe something, and it may not be that's actually what it is, but we describe it by using that terminology.

There were giants throughout the Old Testament, and we read about them. Let's look, for example, in 1 Samuel 17:4. If you want to, I know we have them up on the screen, or you want

to write these down for your further study. Listen, we will probably go through this in much more detail in the tough questions on Wednesday night. This has been a question, uh, that has been brought up. I've received this question on more than one occasion, in fact, many occasions, and you probably have the question of this as well. Here's the problem: what we do not want to do is do a quick Google search of who the Nephilim are. Have you done that? We all have. What do you find? An endless number of opinions, and then you can get into some real weird stuff out there, trust me. It's all over the internet. So this is why, as men and women of the word, what do we do? We stick true to scripture. You must stick with scripture. If you can deduce wholly through scripture the theology that you come to, then fantastic. But if you have to leave the bounds of scripture, to go outside of scripture to anything to come up with a puzzle piece to fit your theology, you need to leave it where it is, because it's dangerous. Because then we begin to put upon scripture what we want for it to say, instead of pulling out of scripture what God intended for him to reveal to us through his word. This will help you a lot, guys, in these days. Why do I say that? Just because there's a lot of deception, and this question is very, very prevalent. A lot of people are fascinated with the Nephilim. They're fascinated with the sons of God, and rightfully so. This is an obscure passage. They're trying to figure out what this means.

So in 1 Samuel chapter 17:4, "And there came out of the camp of the Philistines a champion named Goliath of Gath, whose was six cubits and a span." Now, most believe that this measurement would be that Goliath would have been over 9 feet tall. He was a very, very big individual. As we read of Og, the king of Bashan or Bashan, in Deuteronomy 3:11. Here's some interesting things. There's actually four giants mentioned in this passage of scripture that were killed. But this specific one is the king of Bashan, whose name is Og. "For only Og the king of Bashan was left of the remnant of the Rephaim. Behold, his bed was a bed of iron. Is it not in Rabbah of the Ammonites?" Here we're going to get the size of him: "Nine cubits its length and four cubits its width." Looking at the size of his bed, how many of you like a king-sized bed? I do. I like a king-sized bed. This guy had a king, king, king-sized bed. That's what he had. In fact, using the measurements that we see in scripture, we do not know his exact height, but this particular king slept in a bed that was 13 feet 6 inches long and 6 feet wide. Using that, we would come to the assumption, which assumptions are just that, assumptions, that he's a pretty big fella.

In 2 Samuel 21:20, "And there was again war at Gath, keep coming back to Gath here, where there was a man of great stature, who had six fingers on each hand and six toes on each foot, 24 in number." He could do math better than most, that's what that means, right? And he also was a descendant from the, what, the giants? Kind of odd. He's got some sort of a birth defect, if you will. Six fingers and six toes on each hand and foot. It's a little bit odd, but nonetheless, that's what he had. In this particular one, "Jonathan son of Shimeah or Shammah, David's brother, struck him down." So this would have been the nephew of David who struck down this giant.

When it comes to the identification of the sons of, um, God listed in 6:2, each of these three views, guys, has plausibility and also objections as well. But here's the thing, I keep stressing, when you do your own personal study of this, please hear what I'm telling you: stay within the bounds of scripture. If God wanted for us to know emphatically who the Nephilim were and who the sons of God were, don't you think God could have simply just put, "And the Nephilim were the sons of the fallen angels of God"? He could have made it so clear for us to understand. But he did not. If scripture says what it says is true, all scripture is given by

inspiration of God, then what we have before us is God's written inspiration through Moses, and God revealed to us what he wants for us to know. And those things that are somewhat obscure, we need to understand that if we can't come to an understanding through the whole work of God's word, then we need to simply admit the fact that it just needs to remain in obscurity, and it's okay that it does. It's okay. See, that was the problem with Adam and Eve. You remember Adam and Eve's problem was that Satan said, "God knows that when you eat of the fruit, you'll be like him. You're going to know a whole lot of stuff. God's holding out on you. He doesn't want you to know all that he knows. Not protecting you from what's coming, but he's trying to hold out on you." And so Eve looks at the fruit, pleasing to the eye, desirable for knowledge. Woo, I want to have some of that, right? And in the end, it killed her. It brought death and sin to humanity through Adam. And so here's the thing, we need to really, really think about. Stay within the binding of scripture. Stay there. Trust me, you can go a lot of places and fill in puzzle, puzzle pieces, but your puzzle may not be the right puzzle when it's done. The picture may be very skewed, and your theology that you have developed could be very inaccurate. So this is why I try to stress, we got to leave the things that are obscure in obscurity, and the things that God reveals clearly, we need to, what, know that they are for us, for our benefit, to use. It's important, okay?

So each of these positions does have plausibility, as I said, but there's also some issues with every single one of them. There's some objections, we should say. And here's the thing, we know the lack of unity within Christian scholarship should not deter us from our own personal study, but at least remind us to use discretion and discernment in our study of the scriptures, understanding that our belief to, to be only established within the bounds of scripture, and that we understand that there are some things that are simply known in their entirety to God and to God alone, and we are, what, to take those things that God has revealed. So here we go. Now, there's much that we could say, guys, in regards to this. We haven't even gotten into the uses of the sons of God, which there's about five in scripture. Um, we, we didn't get into all that. We can do that on a Wednesday night. But for the sake of time, getting through here, I want to bring up some other things. Do your study, be diligent, use discretion, and pray and lead. Let the spirit of God lead and direct you as you study these things.

In Genesis 6:5, "The Lord saw." Here's what we do know for sure, okay? You can write this down, underline it in your Bible, exclamation point, put it in highlighted color. Here it is. This is what we know in this passage of scripture: "The Lord saw the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually." This is where mankind was as we come to Genesis chapter 6. And what took place in Genesis chapter 6. I know people say, "Well, why didn't you go to Second Peter? Why didn't you go to Jude?" Well, because there are people who use those passages of scripture to support one of these views, but there's other people who use those passages of scripture to discredit that view. So here's the reason why we don't do that, because what we're getting to is the things that we do know here: that there was wickedness great upon the earth. In fact, the state of mankind was wicked and evil. So evil had humanity become that every intention of the thoughts of his heart was only evil continually. That is an evil, evil society. We're getting there. We are getting there, as we're going to learn, "as it was in the days of Noah, so shall it be at the coming of the Son of God." There's some reality checks here for us as we go through here.

Verse six says, "This is incredible that the Lord regretted that he had made man on the earth, and it grieved him to his heart." See, this is very interesting because there are those that have a Gnostic worldview that say, "Well, here's the thing, you know, that God simply winds a clock,

steps back, and just lets it all happen." No, that's not true. God is very actively involved in his creation to the point that what was going on on the earth is not winding the clock and just letting it happen. God was dealing, interacting with these people, as we read just through the first few chapters of Genesis. And even here, we see the heart of God. It grieved the heart of God. The word "regretted" here is the Hebrew word *nacham*. It means what? To be sorry or to rue. It can also mean to repent. But a better use here would be to be sorry or to rue the day, if you will. He was grieved. The Hebrew word here is *atzab*. It means to grieve, to hurt, to pain. The usage of this word primarily conveys the idea of causing pain or grief, grief either physically or emotionally. It can refer to the act of grieving or being in distress, as well as causing sorrow or vexation to others. The term is often used in contexts where emotional or spiritual pain is evident, highlighting the depth of human suffering and the impact of sin and disobedience. God was grieved in his heart, and the wickedness grieves the heart of God today. Did you know that? Do you know what grieves the Holy Spirit in your life and in my life? Sin. God is still grieved. We still grieve God when we sin.

Genesis 6:8-9, we continue on through this section. "But Noah, he found favor in the eyes of the Lord." Then we move on. "These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God." This section of scripture that we just read is the first time that the word "grace" is used in scripture. Definitely wasn't the first time that grace was exhibited or offered by God, but it's the first time that it's recorded and written down for us. The word here is "grace" to find favor. It is the Hebrew word *chen*. Primarily denotes God's grace and favor. It is often used to describe unmerited favor or kindness. Notice the key word: unmerited kindness and favor. That's what grace is. This is important when we get to the life of Noah. Very important that you understand this. This kindness and favor that one receives from another, particularly from God. In the Old Testament, *chen* is frequently associated with God's graciousness towards humanity, as well as the favor that individuals find in the eyes of others. So this is unmerited favor by God. And notice that Noah found grace in the eyes of the Lord. This is important. Number one, Noah received grace or favor from God. Number two, we read through this section that Noah was a righteous man. Number

Three Noah was blameless in his generation and number four Noah walked with God. This is a description of you and me. Did you know that as Christians, as those of genuine faith in Christ, the word "righteous man"? We're going to look at this because there are some false pretenses that have come out of this in teaching because we're going. Let me, let me get ahead of myself. Hebrews 11:4-8. Listen to this. We're going to learn about this. How was Noah considered to be a righteous man? We know that he received the favor of God. Did you know that you are saved by grace? Did you all understand that? In other words, it's not of your own doing. The whole aspect of God's grace, whether it's Old Testament or New Testament, the same way in which men in the New Testament are merited as righteous according to the New Testament, Old Testament individuals were merited as righteous the same way. By what? Faith. By faith. This is so important that you get this. This will keep you on the right path. Here, listen to what he says in Hebrews 11:4-8, and we're going to learn about Noah.

There are those that teach something that I think is important that we need to guard against, and that the reason that Noah was somehow spared is because his bloodline was not tainted. It wasn't tainted. In other words, he had a pure bloodline. What we're going to learn, though, is that is an error. The reason that Noah was spared and why he was receiving the favor of God, we're going to learn, is going to tell us here in Hebrews chapter 11. And that the whole thing of the flood was all about preserving a bloodline. It's all about bloodlines. No, no, no. We're going

to learn why he was considered this and why God did this. I can tell you where some of those things come from. They come from extra-biblical sources. Why do I have the extra-biblical sources? And I have studied them. Why? So I can give a defense for why I do not believe those sources. I have them. I could have brought them up and read them to you to show you where this puzzle has been taken from an outside source that's not canon and simply brought into and shoved into the pages of scripture to somehow flesh out what is really being taught here. But we can't do that, Christian. We have to stay in scripture. We have to. And so we don't have an option here. If you go to some of these extra-biblical texts, they say that Noah, when he was born, he had fair skin, he had blue eyes, he had hair as white as wool, and the moment he was born, he prophesied righteousness. The moment that he was born that he was somehow so incredibly different and set apart from all the other humans on the earth that they were so concerned that his lineage may not have been a pure lineage. But Methuselah contacts Enoch, and Enoch has already been taken to heaven, and what does he do? He channels Enoch, and Enoch brings back word and says, "Hey, the child's good. No worries." So what we do is we grab pieces of stuff that's not biblical. They're not to be used this way, and we superimpose them over here in areas we don't understand. We go, "Oh, now I get it," and we superimpose something else upon the word of God instead of the word of God being used to superimpose everything else. Now, I know I'm trying to help you understand this for a reason, so that you can stay the course, man. So listen.

Hebrews 11:4-8. By faith. I have been pounding about faith for a long time. By faith, Abel offered to God a more acceptable sacrifice than Cain. We learned about that two weeks ago, through which he was commended as what? Righteous. How was he commended as righteous? By faith. Faith. By faith, he was commended as righteous. That's the way you and I are commended as righteous. By faith in Christ, we have been made the same way. Now, listen. He goes on. God commending him by accepting his gifts, and through his faith. Through his faith, though he died, he still speaks. By faith, Enoch. This is about faith, man. By faith, Enoch was taken up so that he should not see death. Enoch was a man of faith in God. He was a man of faith. So was Abel. He was a man of faith. Then it goes on and says, "And he was not found because God had taken him." Now, before he was taken, he was commended as having pleased God. How did he please God? By faith. And without faith, it is impossible to please him. Who? God. For whoever would draw near to God must believe that he exists and that he rewards those who seek him. Listen to this. Here we go. By faith, Noah, being warned by God concerning events yet unseen. God comes to Noah. He issues favor to Noah, just like he does to you and I in our salvation. He offers grace, and he has poured out his grace immensely. The gospel is the message of God's grace. And we have Noah. Now, God comes to Noah, and what we read here is that God warned Noah of the impending judgment. God warned Noah of the impending judgment that was coming upon the wickedness of mankind. Look at this. Noah, being warned by God concerning events yet unseen, in reverent fear. In reverent fear, what did Noah do? He constructed an ark for the saving of his household. So we not only have a demonstration of his faith. His faith was real, and he demonstrated that in reverent fear. There is no fear of God today. Did you know that? And there was no fear of God in the days of Noah. Where man were fearful of God or his judgment? Same today. People aren't fearful of the coming judgment of God. It is coming, as sure as the first one came. It's coming again. But it makes it very clear here that Noah, he builds an ark for the saving of his family. Well, who gave him the dimensions and how to build the ark? God did. So what we have here for Noah, it's not the preservation of a bloodline. It's the fact that he was righteous, not because of that, but because he was a man who believed God and put faith in action. He put it in action, man. He displayed genuine faith in God by doing what God had laid out for him to do. And that is what

James is getting at. Faith without works, can that kind of faith even save you? We see the demonstration here done by these men in scripture. Before the cross of Calvary, before this, we are seeing they're saved the same way. We see that God also issues grace, as he always has and he always will during this time. But look what happens. By this, what his faith, he condemned the world and became an heir of the righteousness that comes by faith. By faith. By faith. Abraham obeyed. We're moving down through this chapter 11 in Hebrews. By faith. It's all by faith, guys. By faith, Abraham, when he was called to go out to a place. Abraham was raised by a pagan father who was a priest of a pagan religion, man. God comes to Abraham and tells Abraham to take what he has, to leave his home, and to go to a land that I will lead you to. God came to Abraham. Abraham came from a pagan background, man. This is God's coming forth in his favor, and he's coming to Abraham, and it's recorded in scripture. And what did Abraham do? He obeyed God, showing the demonstration of his faith. He gathers up his household and he heads off to a land that God didn't even tell him where it was. He demonstrated what? Faith. Faith. And he went out not knowing where he was going. He just simply knew God said go. He picked up his stuff and did what God said and he went.

So, in fact, we know that this is the reality. All you have to do is go to Romans. Let's go there really quick. Oh, yeah. I've got another two hours yet. We're good. Just thought it was going to take a long time. Go with me to Romans chapter 5. In fact, let's just go to four. Romans chapter 4. Let's look at verse one. I just want you to see this with your own eyes, okay? We could talk about this stuff for a long time. I love to hear your Bible pages turning. What then shall we say was gained by Abraham our forefather according to the flesh? Now, he's talking about the law, the works of the flesh, and so on and so forth. For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? Abraham believed God, and it was counted to him as righteousness. What do we know about Abraham's faith? He wasn't saved by works. But let me tell you this, his genuine faith was demonstrated through the act of his works. That's what we see here in Hebrews chapter 12. That's really what James is getting at in James, as we studied that in the past. We went through the whole book of James. We studied about this. What is it? Paul even confirms this in Ephesians chapter 2. We are saved by grace through faith alone in Christ alone. Yes, not by works. But God has prepared for us in advance works that we would walk in as a result of being men and women of faith. In other words, faith has action if it's genuine faith. And James says, faith without any work, what I mean by that is living these things out, the fruits that come by being in Christ. He says it's dead. No life in it. Just like a body without a spirit is faith without works dead. So, as we come here to this man, Noah, we're not preserving a bloodline. This is my opinion here. This is just from scripture. But what we see is he was not considered to be blameless because of his bloodline. He was considered to be righteous because of his faith in God. His faith. This word "blameless" simply means in context of people, that refers to moral integrity and uprightness. In other words, it's how he lived his life believing in God, having reverent fear of God, knowing that by faith, he believed. Never rained, by the way. Not in his day. It hadn't rained. God says, "I'm coming to bring an impending judgment upon the wickedness of mankind. Build an ark. Noah, preserve yourself and your family." What did Noah do? That's a wild one. I don't know if I can believe that, man. That's kind of an old wives' tale. No, God spoke to him, and he believed, and he acted in faith. God warned him, and he displayed his faith in action by building the ark. This has to do with how Noah lived his life before God and before man, man. You're going to see the goodness of God here, even for this wicked generation. Scripture tells us that Noah, which we're going to get to that, I'm probably ahead of myself, that he was a preacher of righteousness in his day. The world is going to be judged by God. God has already informed Noah that it's coming. Noah sets out in faith and he

begins to build this ark. You imagine the neighbors coming up, "Dude, Noah, what, what are you living like this for?" Noah, that's a little bit extreme. That's a little extreme, man. You're going to build a boat to get on because God's going to send a flood? That's a little extreme, man. Don't go extreme on us, man. That's weirdo stuff, man. Why are you building a boat? There's, there's, there's coming the judgment of God is coming. The judgment of God is coming, and he's bringing judgment upon this wicked generation. God has told me that judgment is coming, and he's commanded me to build a boat to preserve myself and my family. He was a preacher of righteousness, man. Think of the goodness of God putting up with these people in their wicked, vile ways, and he has a man that he has demonstrated grace to, and he has by faith believed in God, and he now goes about living for God in this wicked generation, and he is a testimony to all who encounter Noah to see his work, to see what he is building, what his life is really about. And he's testifying to these people, not always by what he says, but by the action of what he does. And he's telling them, "I know the judgment is coming, and I'm going to live a righteous life because I believe God to be true." God is so patient. He's so patient.

Turn with me real quick, if you wouldn't mind, to uh, Second Peter 3. We're going to read 12 verses here, okay? This is a little lengthy, but I want for you to see this with your eyes. I think it'll help you maybe have a little better understanding here. There's some application that we're going to put in here, okay? Knowledge is great, but wisdom comes from taking knowledge and applying truth to our life. Second Peter. Gonna go to the right in your Bible back there. It's pretty small, you can miss it pretty easy. Second Peter chapter 3. Give you just a few more moments to find it. If you don't have it, write it down. 2 Peter 3:1-12. This is now the second letter that I am writing to you, Peter says, beloved, in both of them I am stirring up your sincere mind by way of reminder, that you should remember the predictions of the Holy prophets and the Commandments of the Lord and Savior through your apostles, knowing this first of all, that scoffers will come in the last days with scoffing. Wonder how many people scoffed at Noah? Multitudes. He was the talk of the town, dude. Can you imagine that? What's old Noah up to? I don't know, he's building some big raft. He's lost his ever-loving mind. He's quit living for this world and he's living for this God thing. I don't know what's happened to Noah, but he's not invited to our parties anymore because all he wants to talk about is the impending judgment of God. All he wants us to do is repent and turn to God. We're sick of hearing this rubbish, man. He spoils our parties. He's no fun to be around anymore. He doesn't want to hang out and get bombed like he used to, or probably never did, but I'm using this as an analogy. And get bombed. Can't talk about the things we like to talk about. He's no longer fun to be with. He's not worldly like the rest of us. Listen to this. Scoffing will come. I guarantee you. Noah received a lot of scoffs. We don't know exactly how long it took Noah to build the ark. Some deduce from 120 years that it took him 120 years. But if you look at the numbers in scripture, couldn't have taken any longer than probably a hundred years. But still, we don't know. Could it take? Who knows? That's just an arbitrary number. But it took him a while to build the boat. He and his family took some time. I mean, it takes me a while just to build a small raft. Can you imagine what it would take to build that? So scoffers are going to come in the last days. What are they going to scoff about to you, Christian? The same thing they scoffed to Noah about. Listen to this. In the last days, they will come scoffing, following their own sinful desires. They will say, "Where is the promise of this coming?" Can you imagine how many times Noah must have heard, "Hey, Noah, get the umbrella out, buddy. Looks like it's going to rain today." "Oh, there's not a cloud in the sky." Sorry. Can you imagine? Oh, Noah took plenty of ridicule, but he believed God. They will say, "Where is the promise of his coming?" What coming? The second coming and the judgment of God. "Where is this? For ever since the fathers fell asleep,

all things are continuing as they were from the beginning of creation." How arrogant and how uneducated. Listen to this. 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, and that by means of these the world that then existed was deluged with water and perished. What is he talking about? The days of Noah. But by the same word, Peter says, the heavens and the earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly. What is our message? Repent and believe, for the judgment of God is coming. Why do you live for Christ? Because your life is a testimony to a world that you believe in the gospel, and you believe that Jesus is coming again, and you believe that judgment is coming upon this world. That's why you live for Jesus, and you love Christ, and your lifestyle matches what you say you believe about Christ, because you're a herald of righteousness. That's what you are. And yet, we are still in a season of grace, and we simply say to people, "Please repent. Believe the gospel, for the judgment of God is coming upon this world." Don't be surprised if you're ridiculed and scoffed at. They did it in Noah's day. They did it in Christ's day, and they're going to do it in this day. But it breaks our heart. I wonder how many of those people Noah knew. It's not like you can take Noah and act like he didn't exist. Didn't have any relationships with people? Didn't have any dealings with business? No interaction? You kidding me? He wasn't isolated in some bubble somewhere. No. People you love dearly. What do you do? Repent and believe the gospel. The judgment of God is coming upon all the unrighteous of this world. That's what we say, and that's how we live. We live like we believe Jesus is coming, and he's bringing his wrath upon this earth for all the unrighteous. This is it. Do not overlook this one fact, beloved, that with the Lord, Peter says, one day is a thousand years, and a thousand years is one day. Here's, here's the grace of God, once again, just as in Noah's day. God is so gracious. For you, if you're here and you've been hearing the gospel preached for years and you're still rejecting the gospel, there's still time for you. Get in the ark of Jesus before it's too late. The Lord is not slow to fulfill his promise, Peter says, as some count slowness, but is patient. Listen to this. He is patient toward you, not wishing that any should perish. Isn't that the goodness of God? He doesn't want anyone to perish. He came and provided a way for all mankind to be saved, and that's what we continue to do, preach the gospel. But he's patient towards you, not wishing that any of you should perish, but that all should reach repentance. But the day of the Lord, guys, Peter says, will come. And how's it going to come? Just the way it came in Noah's day. It's going to come like a thief. It's going to come like a thief. And then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done in it will be exposed. Peter goes on, since all these things are thus to be dissolved, he tells his readers and us today, what sort of people ought you to be in lives of holiness and godliness, waiting for the hastening of the coming of the day of the Lord, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn. What kind of people should we be? Like Noah, a man of faith in his generation. Like Abraham, a man of faith in his generation. Like Abel, a man of faith in his generation. We are to be men and women of faith in this generation. And how do we live? We ought to be living lives of holiness, living lives that please God by the way we live, our talk, our actions, attitudes, all of that. We should strive to be holy as he is holy. We're never going to be perfect, but we strive to live a life that honors and glorifies our King Jesus. Not only that, godliness is a whole way in which we think and how we act and how we do everything in life. We, we're thinking God firstness here. The reality is, Christian, Jesus is coming. He's coming. Genuine faith is faith in action, man.

Second Peter 2:5. If God did not spare the ancient world, but preserved Noah, a herald of righteousness with seven others, when he brought a flood upon the world of the ungodly, what

makes you think he's going to preserve the unrighteous? He won't. In fact, let's just go to that passage so you can get the full meaning of it. Go to Second Peter 2:5, if you don't mind. We're looking in. He's writing about false teachers here in this section, false prophets and false teachers. But let me read this to you. Is it okay? You out of time? I promise you, we're just nearly done. In fact, I'll probably just go and call it after this one. We got more to read, but let's just, let's just read this to you in Second Peter one, or excuse me, two, starting verse one. I want to read this to you. But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies. This is a reality in our day, and I'm telling you right now, with the internet, there's no, sometimes I ask God, "Lord, how do we keep doing this?" By staying in the word, that's how we keep doing it. Even denying the master who brought, who bought them, bringing upon themselves swift destruction. And many will follow their sensuality, and because of them the way of truth will be blasphemed. Speaking of these false teachers, and in their greed. Greed's a big one. Money and power corrupt. Well, money is one of those things. I wouldn't wish for, guys, don't wish for a bunch of money. That's why scripture talks so much about money. The people I know with money, they carry a heavy burden. And if you're not careful, money can become something that you didn't want it to become in your life. It's a real thing, man. It's no joke. If you don't have money, it can't buy the good things anyway. People that I know with money, they're just exhausted with all the responsibilities and all the care of it and all of those things. It's an exhausting thing. But our world tells you that's what your worth is. It's all about how much money you have. Nothing can be further from the truth. These individuals will be greedy. They will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. It's coming. Peter says, "For if God did not spare the angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until judgment, if he did not spare the ancient world, but he preserved Noah, a herald of righteousness with seven others, when he brought a flood upon the world of the ungodly, if by turning the cities of Sodom and Gomorrah to ashes, he condemned them to extinction, making them an example of what is going to happen to the ungodly, and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked." Do you feel that way in this world sometimes? Notice about Lot. For as that righteous man lived among them day after day, he was in torment. His righteous soul over their lawless deeds, and he saw and he heard. Do you not look at the things in this world sometimes and it torments you with all the wicked, vile, evil things that are happening? It's what Lot experienced. Then the Lord knows how to rescue the godly from trials and to keep the unrighteous under punishment until the day of judgment. And especially those who indulge in the lust of defiling passions and despise authority. This judgment is coming, as sure as the first judgment came. What is the application? The application is, we need to be like Noah in his generation, men and women of faith. Just as God told Noah that he was going to destroy the Earth and that he needed to be what? Build an ark to protect and save he and his family. God has also told us in his word that he is coming a second time to receive us and to bring judgment upon the wicked and the unbelieving world. Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for the hastening of the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn. We should be men and women of faith, of faith in action, like Noah, a man of righteousness. That's the application, folks. We need to live like we believe God at his word. Jesus Christ is coming again, Christian. And for the unbelieving world, or those that may be listening, watching, or even here this morning, Jesus Christ is coming, and his judgment is as sure as the judgment was in the deluge of the Earth in the flood in Noah's day. And he will bring judgment upon the wickedness of this world. But here's the good news of God's grace.

Answers to the Study Questions:

Q: What is the main topic of the sermon?

A: The sermon focuses on a study of Genesis chapter 6, a challenging passage in scripture. It addresses the context of humanity's multiplication, the controversial 'sons of God' and 'daughters of men' passage, the resulting 'Nephilim,' and God's judgment leading to a reduced lifespan for humanity.

Q: What are the different interpretations of 'sons of God' in Genesis 6?

A: There are three main interpretations discussed: 1) They refer to nobles, kings, or men of high rank. 2) They refer to the righteous sons from the lineage of Seth. 3) They refer to angelic beings. The speaker emphasizes that these differing views highlight the complexity of the passage.

Q: What does Genesis 6:3 mean when it says 'my spirit shall not abide in man forever' and their days will be 120 years?

A: This verse signifies a divine judgment. The word 'abide' can mean to contend, judge, or govern. God declares that His Spirit will no longer contend with humanity indefinitely due to their wickedness. The 120 years is presented as a new, limited lifespan set by God for humankind, a significant reduction from the much longer lifespans previously recorded.

Q: Who were the Nephilim mentioned in Genesis 6?

A: The Nephilim are described in Genesis 6:4 as being on the earth in those days and afterward. They are characterized as 'mighty men who were of old, the men of renown.' Their exact nature is part of the interpretive challenges of this passage.

Q: Why is Genesis chapter 6 considered a difficult passage?

A: Genesis chapter 6 is considered difficult due to its complex narratives, particularly the identity of the 'sons of God' and their interaction with the 'daughters of men,' leading to various theological interpretations and potential for division among believers. The passage also describes extreme wickedness and God's subsequent judgment.

Q: Who were the Nephilim according to the Bible?

A: The Nephilim are mentioned in Genesis 6:4 as existing on the earth 'in those days and afterwards.' They are described as being born from the union of 'sons of God' and 'daughters of women.' The term 'Nephilim' is of Hebrew origin, derived from a root meaning 'to fall,' and is often translated as giants, bullies, or tyrants. Their exact nature and origin are subjects of much theological debate, with interpretations ranging from pre-existing giants to offspring of divine or angelic beings with humans.

Q: What are the main interpretations of the 'sons of God' in Genesis 6?

A: The phrase 'sons of God' in Genesis 6 has several interpretations. Some scholars believe it refers to angelic beings who intermingled with human women. Others suggest it refers to the godly line of Seth, who married into the ungodly line of Cain. A third view posits that 'sons of God' refers to divine rulers or powerful men who took multiple wives. The speaker emphasizes that scripture itself does not definitively clarify this, urging adherence to biblical text.

Q: Did the flood eradicate the Nephilim?

A: According to the scripture, the Nephilim were on the earth 'in those days and afterwards.' This implies that the flood did not completely eliminate them, as they are mentioned again in Numbers 13:33, which occurs long after the flood narrative.

Q: How is the word 'Nephilim' defined in Hebrew?

A: The Hebrew word 'Nephilim' is believed to come from the root word 'Neal,' which means 'to fall.' Therefore, the term is often translated as 'giants,' but can also imply 'bullies' or 'tyrants.'

Q: Where else in the Bible are giants mentioned besides Genesis?

A: Giants are mentioned in other parts of the Old Testament. For example, Goliath of Gath, described in 1 Samuel 17:4, was a giant warrior. Og, the king of Bashan, mentioned in Deuteronomy 3:11, is also described as a giant, with his large iron bed serving as evidence of his immense size. Additionally, 2 Samuel 21:20 mentions a man of great stature with extra fingers and toes, who was a descendant of giants.

Q: Why is it important to stick strictly to scripture when studying topics like the Nephilim?

A: It is crucial to stick to scripture because external sources, quick internet searches, or unverified traditions can lead to speculation, dangerous theological conclusions, and misinterpretations. The speaker warns that if one has to leave the bounds of scripture to support a theological viewpoint, it is likely flawed and can distort the intended meaning of God's word.

Q: What was the state of humanity before the flood, according to Genesis 6?

A: Genesis 6:5 states that 'the Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.' This indicates a pervasive and extreme level of evil and wickedness throughout humanity.

Q: Why was Noah considered righteous and spared from the flood?

A: Noah was considered righteous and found favor in God's eyes not because of a pure bloodline, as some extra-biblical texts suggest, but because of his faith in God. Hebrews 11:7 states that Noah, 'being warned by God concerning events yet unseen, in reverent fear constructed an ark for the saving of his household.' His righteousness was demonstrated through his obedience and active faith.

Q: How is righteousness achieved according to the Bible?

A: Righteousness, in both the Old and New Testaments, is primarily achieved through faith. As stated in Romans 4:3, 'Abraham believed God, and it was counted to him as righteousness.' This means that belief and trust in God, rather than adherence to the law or good works, is the foundation for being considered righteous before God. Works are seen as a demonstration of genuine faith.

Q: What is the significance of Noah building the ark?

A: Noah building the ark was a tangible demonstration of his faith and obedience to God's command. It served as a public testimony to his generation about the impending judgment and God's provision for salvation. It was an act of 'reverent fear' in response to God's warning, showing that his faith was not passive but active.

Q: Who are the scoffers mentioned in the sermon, and what will they say?

A: The scoffers are individuals who will emerge in the last days, similar to those who mocked Noah. They will follow their own sinful desires and deliberately ignore God's warnings. They will question the promise of Christ's coming and God's judgment, saying things like, 'Where is the promise of this coming?' and 'all things are continuing as they were from the beginning of creation.'

Q: How long did it take Noah to build the ark?

A: The exact duration is not definitively stated, but the sermon suggests that while some deduce 120 years from scripture, it might have taken closer to a hundred years. Regardless, it took a significant amount of time for Noah and his family to complete the construction.

Q: What is the message of the sermon regarding God's judgment?

A: The sermon's core message is that the Judgment of God is coming. It emphasizes that this judgment is certain, just as the flood in Noah's day and the destruction of Sodom and Gomorrah were certain. It warns the ungodly and calls for repentance and belief in the gospel.

Q: Why should Christians live for Christ and testify to their faith?

A: Christians live for Christ as a testimony to the world that they believe in the gospel, believe in Jesus's second coming, and believe that judgment is coming upon the world. Their lifestyle should align with their beliefs, making them 'heralds of righteousness.'

Q: What does the sermon say about God's patience?

A: The sermon highlights God's patience as a demonstration of His grace. He is not slow to fulfill His promises but is patient towards people, not wishing for anyone to perish, but for all to reach repentance. This patience offers a window for salvation before judgment.

Q: How will the day of the Lord come?

A: According to the sermon, the day of the Lord will come suddenly and unexpectedly, 'like a thief.' The heavens will pass away with a roar, and the elements will be burned up and dissolved.

Q: What kind of people should believers strive to be?

A: Believers should strive to be people of faith in action, like Noah, Abraham, and Abel. This means living lives of holiness and godliness, pleasing God in their thoughts, actions, attitudes, and overall way of life, honoring and glorifying Jesus Christ.

Q: What are the dangers associated with greed and false teachers?

A: The sermon warns that false teachers will secretly introduce destructive heresies and, driven by greed, will exploit people with false words. Greed is identified as a corrupting influence that can lead to exhaustion and spiritual downfall. Their condemnation is certain.

Q: What is the application or takeaway message for believers today?

A: The application is to live like Noah, as men and women of faith who put their faith into action. Believers are called to live lives of holiness and godliness, preparing for Christ's second coming and judgment, and to be a light to the world, even if it means facing ridicule or losing friendships.

Q: Is there still hope for salvation for those who have rejected the gospel?

A: Yes, the sermon emphasizes that God's grace and patience mean the 'door is still open.' It urges those who have been hearing the gospel to repent and believe in Jesus Christ for salvation before it's too late, likening Jesus to the 'ark of Noah.'