



SERMON SERIES STUDY GUIDE

The Days of Noah, Pt. 2

Pastor John Riggs

Key Scriptures:

- Genesis 6:8–9 — “Noah found grace in the eyes of the Lord” and “Noah was a righteous man, blameless in his generation; Noah walked with God.”
- 2 Peter 2:5 — Peter refers to Noah as a “preacher of righteousness” and affirms the global flood.
- 2 Peter 3:5–6 — Describes the Earth being formed out of water and later destroyed by water, underscoring the flood’s literal nature.
- Hebrews 11:7 — “By faith Noah, being warned by God ... constructed an ark for the saving of his household,” emphasizing faith as righteousness.
- Matthew 24:36–39 — Jesus compares the coming of the Son of Man to “the days of Noah,” showing the parallel between Noah’s time and end-time judgment.
- Romans 1:18–23 — (Paraphrased in the sermon) Used to show that people suppress the truth about God and have no excuse for unbelief.
- Hebrews 11:1 & 6 — Recalled to define faith as “assurance of things hoped for, conviction of things not seen.”
- Romans 6:23 — Alluded to in discussing sin’s penalty (“the wages of sin is death”).
- Revelation 20:11–15 — Referenced when describing the Great White Throne Judgment.
- John 14:6 — Alluded to when declaring “there is only one way to God, through Jesus Christ.”
- Ezekiel 33:11 — Implied when stating that God takes “no pleasure in the destruction of the ungodly.”

These passages anchor the sermon’s main themes:

1. The historical and literal flood,
2. Faith and obedience through Noah’s example,
3. God’s provision of salvation through Christ (the true “Ark”), and
4. Judgment and grace are intertwined in God’s plan for humanity.

Key Points:

- The interpretation of the Genesis flood narrative should be literal, supported by biblical accounts and evidence like oceanic fossils found at high altitudes.
- The gospel message, as exemplified by God's communication with Noah, involves a clear warning of impending judgment due to sin, followed by the provision of salvation.
- Noah's righteousness and his actions were a demonstration of faith in God's warnings and provisions, not based on his own merit or understanding.
- Noah's act of building the ark was a demonstration of absolute faith in God's unseen provision for salvation from impending judgment.
- The biblical accounts of Noah, the Ark, and the flood are to be taken literally, as affirmed by Jesus, Hebrews, and Peter.
- Jesus Himself drew parallels between the days of Noah and the time of His second coming, indicating a similarity in societal conditions and the need for vigilance.
- God's character is marked by patience and grief over human wickedness, not by a desire for destruction.
- Genuine faith is not passive belief but an active response that leads to obedience and action.
- The gospel message, like Noah's preaching, includes both the bad news of sin and judgment, and the good news of God's provision for salvation through Jesus Christ.
- God's patience is a key attribute, demonstrated by His waiting for humanity to repent, even as He warned of coming judgment.
- The Noahic Covenant, symbolized by the rainbow, is a promise from God never to destroy the Earth by flood again, though judgment on the wicked remains a certainty.
- God's desire is for all people to be saved and come to the knowledge of the truth, a desire that extends beyond a select group.
- Living a life of faith involves enduring suffering for righteousness' sake and being prepared to defend one's hope in Christ.
- The current times are characterized by deception and rapid change, requiring Christians to maintain singular devotion to Jesus Christ.
- The prophecy concerning the Third Temple's rebuilding may be nearing fulfillment, evidenced by the presence of red heifers in Israel, which are biblically required for temple purification.
- Jerusalem holds immense significance as the spiritual center for three major Abrahamic religions: Islam (Ishmael), Judaism (Isaac), and Christianity (grafted in through Isaac).

Question and Answer: (answers provided on pages 22-24 of the study)

Q: What is the recommended approach for interpreting biblical texts like the Genesis flood account?

Q: What evidence supports the idea of a global flood as described in Genesis?

Q: How does the biblical account of God's message to Noah differ from typical presentations of the gospel?

Q: What does it mean that Noah was a 'righteous man' and a 'herald of righteousness'?

Q: What was Noah's response to God's command to build an ark?

Q: Is the story of Noah's Ark a literal event or a metaphor?

Q: What are the consequences of rejecting God's provision for salvation?

Q: Does God take pleasure in destroying people?

Q: What is the difference between belief and genuine faith?

Q: Why is it important to understand the 'bad news' of sin before the 'good news' of the gospel?

Q: What is the significance of the rainbow?

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

Q: What is the message of Christ proclaiming to spirits in prison mentioned in 1 Peter 3?

Q: Why does the speaker express reservations about certain interpretations of Calvinism?

Q: What is the significance of the red heifers mentioned in the transcription?

Q: Why is Jerusalem considered such a crucial location in the context of the sermon?

Q: What does the 'Ark of God' symbolize in this message?

Q: How does the Apostle Paul's perspective on worldly possessions relate to Christian faith?

Q: What is the difference between a passive and an active faith, according to the sermon?

Q: Is salvation earned through good deeds or received as a gift?

Q: What is the implication of the 'door of the Ark' closing?

Sermon Transcript:

So all right. I'd like to invite you, if you would please, open your Bibles to Genesis chapter 6. You, yes, you probably knew we'd be here today. We are going to be in Genesis chapter 6. We're going to be actually in a lot of other scriptures as well this morning. We're going to be looking at the Gospel according to Noah. Did you know that we can find actually the gospel message in Genesis chapter 6? Did you know that? Well, we're going to look at some of these details today, especially in relation to the flood and all that's going on here. Um, probably next week, we'll look at a little bit more of the flood and what actually happened. But, um, as we begin this morning, um, I'd like to read just a little section of scripture to you here out of Genesis chapter 6. Let's look at this and let's begin in verse 9. Genesis chapter 6, verse 9. I'm going to read a handful of verses here, um, probably to nearly the end of the chapter. Let's read this. These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. And Noah had three sons: Shem, Ham, and Japheth. Now the Earth was corrupt in God's sight, and the Earth was filled with violence. And God saw the Earth, and behold, it was corrupt, for all flesh had corrupted their way on the Earth. And God said to Noah, "I, I have determined to make an end of all flesh, for the Earth is filled with violence through them. Behold, I will destroy them with the Earth. Make yourself an ark of gopherwood. Make rooms in the ark, and cover it inside and out with pitch. This is how you are to make it: the length of the ark will be 300 cubits, its breadth 50 cubits, and its height 30 cubits. Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with a lower section, a second, and a third. For behold, I will bring a flood of waters upon the Earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the Earth shall die. But I will establish my covenant with you, and you shall come into the ark, you and your sons, your wife, and your sons' wives with you. And every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every sort shall come into the ark with you to keep them alive. Also, take with you every sort of food that is eaten and stored up. I, it shall serve as food for you and for them." Noah did this; he did all that God commanded him. This morning, we're going to take a quick look at one of the greatest cataclysmic events of God's judgment against wickedness in all of history. Now, I mentioned that we're going to look at one because there is another great judgment that's coming upon the world. It's coming in the future. And we come to this passage of scripture. How are we to interpret the flood account in Genesis? That's a question a lot of people have. Some people say, well, it's really just mythology. The first 11 chapters of Genesis are just really used as a mythological teaching to help us understand a spiritual truth. There are others that say, well, we're looking at really God using metaphors or similes, if you will. We're, we're looking at God just using words to explain something that means something else. Well, it's ironic for those that hold that position. They hold a literal interpretation of much of the rest of scripture. This is how we are to read Genesis 1-11 and all of scripture. We are to read it with a literal interpretation like we do the rest of scripture. Now, we do this, guys, unless it is obvious that a metaphor, a simile, or an allegory is being used. And we can tell when that's being used, like when scripture says about Christ, "I am the door." We know that he's not the door, okay? It's kind of like in our culture, we say, "Man, it's raining cats and dogs out there." We're not, we know it's not raining cats and dogs, it's raining hard. Scripture is to be read literally and to use our common sense with language and words and, and understanding of what words mean in order that we are

able to understand what God's intent was in the word of God. In Peter himself took the world flood in Genesis literally. And I say the world, the word, world flood. There are some out there in science that would want to say that, oh, there was definitely a flood, but it was a localized flood. Well, it's ironic because we have all kinds of, um, fossils that can be found on some of the tallest mountains in the world. Now, we know that could have been caused when the Earth was broke open and the deep was wrenched open, and the waters from below the Earth actually came up during the flood. And we have these plate tectonics and all this stuff would have been happening at this time. In fact, the Earth, Earth that Noah and his family were on when they built the ark was not the same looking Earth that was when they got off the ark. It was much different. In fact, just because of what took place and what the flood accomplished, not only with the, the Earth breaking open and the waters of the deep gushing forth and so on and so forth. So Peter took a worldwide flood in Genesis literally. This is the Apostle Peter. Let me read it to you in Second Peter 2:5. You can write that down or you can turn there quickly if you would like to, and we'll look at this together. We are to take a literal approach when we read Genesis and in fact, all of scripture, guys, unless it's very obvious that there is a metaphor or something else being used. For example, parables, when Jesus used parables, he used metaphorical language often times in his parables to teach a spiritual truth, but we understand what Jesus is doing because it's obvious. In 2 Peter 2:5, we read this: "If He," that is 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." Peter himself takes a literal approach to Genesis. In fact, he speaks here of a worldwide flood. He speaks of a literal man by the name of Noah, who was a preacher of righteousness, that God spared when He brought this catastrophic, destructive flood upon the Earth. It's very interesting that if you, um, go to the ancient peoples of the world, they all have a story of a worldwide flood. Did you know that? And you say, well, John, how did that happen? Because when we get a little further in Genesis, we're going to come to the Tower of Babel, where God actually confounded the languages, and the people there were disobeying God's command to multiply, to fill the Earth. They stayed in one place, and they were living in a rebellious way against the commands of God. They were very closely connected generationally to the flood. These stories were known. So when God confounded the languages and He dispersed the people across the Earth, they all left there with the knowledge of the stories of a worldwide flood. That's why you find them in all these ancient people groups. It's all there. Now, in 2 Peter 3:5-6, Peter once again, he, he continues, "For they deliberately," these people he's speaking of, "overlook this fact, that the heavens existed long ago, and the Earth was formed out of water." This is very fascinating. Did you know that modern-day scientists have recently found a sedimentary layer underneath the Earth's crust that actually contains more water within this rock formation than all the water that is above the crust of the Earth? Fascinating. They've recently found this. So the Earth was created and formed out of water and through water by the word of God. Peter continues, "and that by means of these," that is the water, "the world that then existed was deluged." Notice it wasn't a very, um, specific location, one little area was flooded. We have currently have floods all over the world today. This flood that we're reading about here in Genesis chapter 6 literally flooded the entire world, completely encapsulating all of the globe. And Peter says that by means of these, that is the water, "the world that then existed was deluged with water and perished." And perished. Also, the writer of the book of Hebrews took Noah, the building of the ark, and the flood literally. In fact, you can go to Mount Everest, 29,000, 29 feet, and you can find, um, oceanic fossils all the way up on the top of Mount Everest. Um, those are, some people argue, they say, well, probably was because of tectonics and so on and so forth when the mountain ranges were formed. Yes, and they were below the seabed at one time. Either way, the whole entire Earth was flooded. In fact, we're going to know that it was even over the

tops of all the mountains in that time. That's how great the flood was. Now, the Earth is much different than it was before the flood. But nonetheless, the writer of Hebrews, in Hebrews chapter 11, if you would like to turn there, in the book of Hebrews, go left in your Bible from Second Peter, and you'll get there soon. Hebrews 11:7. This is a very interesting passage of scripture, and we're going to use this today, um, to help us understand a little bit more about the gospel. Noah being a preacher of righteousness. Notice what the writer of Hebrews says in relation to Noah. Key word here: "by faith." We looked at this last week. By faith, how significant is faith? It's very significant. In fact, Abraham was considered righteous because of his faith in God. As we're going to see here, as we did last week, Noah was righteous before God because he was a man of faith in God. Wasn't because he had a pure bloodline. No, it's because he walked with God. He had what? Faith in God. And where did this faith come from? And what was the demonstration of his faith? Well, we're going to learn here: "By faith Noah, being warned by God." Here's the key element. God came to Noah, as we read in Genesis 6, and He informed Noah what He was going to do upon the Earth. He told Noah. He came to him and He spoke to Noah and said, "This is what I'm getting ready to do." So He warned Noah concerning events as yet unseen. Notice what the response of Noah was here: "in reverent fear he constructed an ark for the saving of his household." By this he condemned the world and became an heir of the righteousness that comes by faith. Right here, as we read this verse in Hebrews chapter 11, and what we read here previously in Genesis chapter 6, we're learning some very incredible details here about Noah and about what God did and what God still does today. God came to Noah and specifically told Noah, "The world is completely corrupt." In fact, every intention of the hearts of men, according to Genesis chapter 6, had become wicked or evil. And so He comes to Noah and He says, "Listen, Noah, I'm going to destroy this world, and I'm going to kill all life. I need you to build an ark." Noah, why? Not so you can improve your value on your property? Noah, in other words, Noah wanted to know the significance. Here's kind of the thing about the gospel. Have you ever heard that people, when they present the gospel, they tell people they need Jesus, but they don't tell them why they need Jesus? In other words, "Hey, you need Jesus in your life. I mean, you, you, you want to have a blessed life? You want to have a good life? I mean, you want to be right with God, don't you? You need Jesus. Do you have Jesus in your life?" "Well, I don't have Jesus in my life." "What would you like to have Jesus in your life?" "I mean, He'll make your life good. He really will." "Well, that sounds good. I'll take a little Jesus." "Well, say this prayer and you can become one who actually belongs to Jesus." Now, no, see, here's the thing. God did to Noah what we should do every time we share the gospel. The judgment of God is coming upon the wickedness and the sin of man. Left to your own devices, you will perish because of the merited sin that you have earned, which is death. And God's judgment is coming upon the Earth, and there is going to be a day where you will reap what you have sown in your sin, and you will be eternally separated from God, and you will be damned forever in the Lake of Fire. And when you die, you will go straight to hell. He didn't say, you know, "Hey, Noah, I want you to build an ark." "Well, God, why do you want me to build an ark?" "Well, no, if you build this big boat, people are going to ask questions, and you can charge tickets so you can make a little extra money." No. God said, "Noah, I'm going to destroy every single thing that has life in it because the world is wicked, and I'm going to destroy all mankind. I'm going to wipe them from the face of the Earth." Noah, guess what? I've made provision for man. "Roger that, God. What's the provision?" "I really would like to know." "Build an ark." "Build an ark?" "Noah, this ark will be used for you to enter in, and you will be spared in the ark from the coming wrath of God upon all of the wickedness of your day." "When do I get started? And what are the dimensions?" Do you see the difference? The difference is that God revealed what the catastrophic event was coming to do, and He tells Noah, "I've made provision for you, Noah, a

way where you will, what? You will escape the wrath and the judgment of God. You build this ark." He didn't even know what rain was. It had never rained on the Earth. There were no boats around anywhere. But when God said, "I'm going to destroy, I've made provision for you, and here's the provision: you build an ark." What did Noah do? He responded in absolute faith and did what? Started building an ark when he'd never seen rain, and he was trusting in something that was not yet seen, and he believed God, and he acted in real faith and began to build the ark that God said would be the provision for you and your family to, what? To be, to be safe when the judgment of God comes. This is really the beauty of the gospel. And in this ark, you and your family and those that enter in will be saved. This is what Noah's message of righteous preaching was about. It is when he would build this ark, it was a demonstration of his true, genuine faith. When you hear the gospel, the gospel teaches that you are in sin, and left to your own sin, you will pay for that for an eternal separation from God, damnation from, from God. This will be suffering, this will be torment. This is in outer darkness. This is where there will be weeping and gnashing of teeth. And by God and His law, you have broken His laws. You are separated from God and God's judgment and wrath is coming upon all who have rejected His provision of salvation in Jesus Christ. This is what the world needs to know. And we're going to see something so beautiful about our God in this message, this story here in Hebrews chapter 11. The writer of Hebrews obviously believed these were literal things that happened. If Noah, the building of the ark, and the whole worldwide flood is to be taken as a metaphor or mythology, then Peter himself is a liar. The writer of Hebrews is a liar. And even Christ, God in the flesh, is made out to be a liar. Why? For Christ speaks literally of Noah, the ark, the world flood, and destruction of the ungodly. Listen to His words here in Matthew 24:36-39. "But concerning that day and hour no one knows." That is what? That's the coming of the Lord, the day of the Lord. "Not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah," Jesus said, speaking here in Matthew chapter 24 and 25, we're looking at the Great Tribulation. We're looking at the answer of the three questions the apostles asked Christ on the Mount of Olives about the destruction of the temple, the end of the age, and His coming again. And He's answering these questions for these men. And He mentions here, "For as were the days of Noah, so will be the coming of the Son of Man." There's going to be a similarity to the time of Noah as we approach the coming of the Son of Man. Notice it says, "For as in those days," what days? The days of Noah. Not some mythological man, but a literal day, literal time, literal man. This man. "For as in those days before the flood," I think Jesus would know about this flood, would you not think that Him being God incarnate, "they were eating and they were drinking and they were marrying and they were giving in marriage." See, this is what we find fascinating. Noah, God's going to extend not only His grace to Noah because it says in the sixth chapter of Genesis, we read it last week, that Noah found favor, that means Noah received God's grace. But I want to point out something to you too. God, in His own patience, was extending grace to humanity. We're going to learn here in a minute. Did you know that God takes no pleasure in the destruction of the ungodly? God is not some sinister being who actually is just rubbing his hands together and just cannot wait to destroy humanity. He was so grieved in last week's message, you saw that he was grieved to the heart, he was sorrowful to his heart that he had made man. God wasn't licking his lips, enjoying the whole fact that he was going to destroy humanity. That is not the heart of God. It's not the heart of God at all. And now, for the time that Noah began to cut down the first trees and began to build the ark, Noah, what was he doing? He's doing exactly what we do today. When people ask, "How you live? Why you live? Why do you believe in God?" All of these things, we are doing today what Noah did in his day. We are simply reminding people of what God said about this coming judgment upon all who live, and we are sharing with them the message that Noah shared, but God made provision for you. The provision is found in the Lord Jesus Christ.

And if you want to be saved from your sin and the consequences of sin, which is death, eternal damnation, and separation from God, there's only one provision that was made. The rest of the world said, "Well, you know what? Maybe I'll climb on a log when it gets near, and I'll just float through, and I'll survive the wrath of God." You will not do that. God destroyed every living thing on the Earth. There's no other way to God but through the ark. That's the only provision. His name is Jesus Christ. You can't get there any other way. There's only one way. And that's what our message is. The same one He had. If you want to be saved from the coming judgment of God, God made provision for you, and He is waiting patiently for you that you would repent and believe in faith in the Lord Jesus Christ. The very ark of God, the provision of your salvation. Noah was a real person. In Genesis 6:8, I just mentioned Noah found grace in the eyes of the Lord. Hebrews 11:7, we find though that Noah, he exemplified his faith. There's a lot of people who have prayed a prayer. This is why I don't do altar calls. I, a lot of people ask me, "Well, John, I grew up in church, and that's what they did every week. We did altar calls." Now, we give room for people to go pray. If God has really been dealing with you and you need someone to pray with, that lodge is open to everyone who needs prayer. But here's the thing: walking an aisle, raising a hand, does not save you. Faith is what saves you. But here's the thing, belief and faith, although they seem like they're exactly the same, they are not. And here's what we know about faith: faith, genuine faith, has with it a true response. It has a response. If it's living faith, it has a response. Something happens. There's something done. Noah took action in his faith, and in reverent fear, he began to build an ark for something that he had never seen, and something that he was warned by God was coming, and his only provision was in the ark. And our only provision is in Jesus Christ. That's why we read, "Repent and believe the gospel." You say, "Well, John, repentance would be a work." No, repentance is the action of of genuine faith. Repentance is the result of genuine faith. It is turning from the old and pressing toward Christ. Repentance is not a work. Repentance is a natural response of genuine faith. When you say, "I believe," you repent and you take a hold of Jesus. Noah believed in reverent fear. He left the things of the world and he began to build an ark because this world wasn't going to last, and he believed God that it was true, and he trusted and believed in what was not seen. And that's what it says about faith: "Without faith, it is impossible to please God." And what is faith? Faith is to be sure of things that have hoped for and things that are unseen. That's what faith is. And he demonstrated genuine faith. Faith. Noah built an ark. This wasn't an easy project, by the way. This wasn't built by the angels of God, the fallen angels. If you watch the modern-day Noah movie, you got these rock-looking creatures that build the ark. That didn't happen. No. The book of Enoch says that angels built it. No, no. Noah built the ark. He built the ark, and it took him some time to build this ark. And don't you know that when Noah heard what God had said, can you not imagine the joy of the good news that God had given him? He received the bad news first, and when he understood the, the, the reality of the bad news, when the good news came, Noah was like, "Boy, that is good news, man." And the gospel is good news. But don't forget the bad news first. If you just tell people the good news, they won't know why they need Jesus to begin with. It's not good news if you don't know the bad news first. The bad news, though, brought Noah to an understanding that when God says, "I've made provision for you, you build this ark, and it will be that which saves you and your family." Noah is like, "Yes, that is the best news I've ever heard." And in reverent fear, he, what? He went to work building the ark. Absolutely. He didn't kick the can around and go, "You know what? I don't know. How about if I just try and raft? Get by with that? You know, I'll think on this, God, for, oh, I don't know, eight or 10 years, maybe 15 or 20. When I get a little older and I'm done sowing my wild oats, I'll, I'll maybe give it a thought." No, no, no. When Noah knew the bad news, he couldn't wait for the good news. And when God said, "Here's the good news," Noah didn't go, "Nah, I don't think so. I'll reject

that." No, Noah said, "Oh boy, let me have some, some of that. I will get to that right now." What did Noah do, though, for the next hundred or however long it took him to build the ark? As he's building his ark, what is he doing? As people came, "Noah, dude, what are you doing? A boat? Really? How you going to ore this across the sand?" Noah, water, flood, damnation, all that. No. See, men, though, they love their unrighteousness. And Noah was a herald of righteousness. What would Noah say? Noah would say things, more than likely not given to us in scripture, but he would share with them of the impending judgment that God was going to send upon this whole world. And what did they do? "Okay, Noah, I knew you were a little weird, but buddy, you have lost your mind." That happens to us today too. We tell people that Jesus is coming, that if you die outside of the saving ark of Jesus Christ, by faith, you will go straight to hell. You will not be smoking siggies with your buddies and playing a round of of spades. You're not gonna be down there with the crony boys having a cold one talking about the good old days up here on planet Earth. It is complete and total black darkness. There is no light. There is weeping, gnashing of teeth. There is pain. There is suffering. And you are left there with every sense of your human body. You'll have every sense you have, and you are left there in the darkness, in the separation of God, and no more grace, no more mercy, no more light. You're left there with your thoughts in your mind, and you will just be there in that existence. You'll be raised from the dead, though, in the judgment, and you will stand before God in the great white throne judgment, and His books will be opened. It's kind of like the story of the man that was on the roof of his house in a flood. God just kept sending one person by to pick him up off that roof, but it wasn't the ride he wanted. It's kind of that way when the books are opened. No man's going to stand before God and say, "But God, you know what? I didn't know." Read Romans chapter 1. All men are going to be that excuse. Why? Because in God's creation, He reveals a few things about Himself. That what may be known about God is plain to them. What's that? His invisible qualities, being His eternal power and divine nature, have been clearly seen and understood from His own creation. So all men are going to be without excuse. But they suppress the truth in unrighteousness, and instead of glorifying the God that created them, they worship creation and all these other things. They deny the true God and deny Him worship, but they worship His creation. God gives them over and gives them over and gives them over to what they want. Here's some fascinating things, though, as we look through this. I want to just give you one little, little tidbit here. Noah built the ark. Yes, the dimensions are given to us. If you use the old Hebrew Royal Cubit measurement, it would be 5, about 500 feet, 510 feet long, 45 feet deep, and 75 feet wide. Its length is one and a half football fields. God gave these instructions and dimensions because instructions and dimensions are needed to build a vessel like this, not for mere myth. They were specific, very, very specific. We learned here that the reason that God was bringing judgment upon the Earth was because of the wickedness that we read about earlier in Genesis chapter 6. Let me read to you, though, from 5 through 7, which is previously mentioned and written in this passage: "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, He was sorrowful. He was sorrowful, and this sorry that He felt, this sorrowful feeling that He felt grieved Him to His very soul, if you will. He was grieved by it. It says He was sorrowful that, or rue is another word you could use, 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 Earth, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.'" Genesis 6:5. We just read that the Lord saw that the wickedness of man was great upon the Earth. Listen to what Ezekiel 33:11 says: "Say to them, 'As I live, declares the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn back, turn back from your evil ways, for why will you die, O House of Israel?'" God doesn't take joy in the destruction of the

wicked. In Exodus 34:6, we read, "The Lord passed before him, Moses, and proclaimed, 'The Lord, the Lord, a God who is merciful and gracious, he is slow to anger, and he is abounding in steadfast love and faithfulness.'" Did you know our God is abounding in love? He is slow to anger, and He is faithful. That's the God that we know and serve. Psalm 103:8 says, "The Lord is merciful and he is gracious, he is slow to anger, and he's abounding in steadfast love." And we could go through scripture after scripture giving this description of God. In Second Peter 3:3-12, we read this last week, but I wanted to reiterate this once again as we've wrapped these things up, looking at this, you're going to see something here of the patience of God. That's why scripture says, "If you hear His voice today, do not harden your hearts." Don't play around. If God speaks to you, don't mess around with it. Don't say, "Well, I'll get around to it when I've got something else I'm done with this or I'm over that." Or no, don't do that. There's no guarantees, man. This is what the people in Noah's day, can you imagine the scoffing that he received building this ark for that duration of time? Absolutely incredible. There's no telling what he heard and saw and what people did and how they acted. And what was he doing? He was warning them of the impending judgment of God.

And showing his own faith in this impending judgment, he demonstrated by how he lived. Here's the question: If the Christian church today really believes what they say they believe, there will be a way of lifestyle living that demonstrates that true faith in what they say they believe. Noah is an example to us of how we should live. Those men and women of faith in God, if we believe it, we will live accordingly to what we believe.

In 2 Peter 3:3-12, let's read this quickly: "Knowing this first of all, that scoffers will come in the last days. They're all over with scoffing, following their own sinful desires. See, this is what they really love. You can tell this person that Jesus is coming again, that judgment is coming with him. And without the provision of Christ and salvation in Christ by faith, they will be damned forever." And what do they do? "You believe in that old thing?" they will say. "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." For they deliberately overlooked this fact. See, they're overlooking things because their mind is futile. Here's the thing: Did you notice they overlook this fact? There's some facts that we need not to overlook.

The fact is 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. But by the same word, the heavens and the earth that now exist are stored up for fire. See, we can read about this in scripture. The next thing that's going to come that will destroy this Earth completely will be fire. Did you know that God put a sign in the sky, which we're going to get to that in a few weeks? This rainbow. The rainbow was actually a sign given to all who were on the earth after Noah and his family came off the ark. And what was this to tell all humanity who knew the story of the ark of the flood? You see that rainbow up there? That's a reminder to all of us on Earth that God says he won't do what he did back then. He promises he'll never destroy the Earth again with water. Every time you see a rainbow, it's a covenant that God made. It's called the Noahic Covenant, and it's a promise that God did destroy the Earth once, but he promised with water he'd never flood the Earth again to end all life.

It's ironic that one of the most debased-minded groups in this world use that as their symbol to describe their freedom and rights of sexual immorality and impurity. They take the covenant of God, kind of like in Babel. "Na, na, na, na, na, na, we'll build a tower up so high that if he sends

a flood, we'll never get drowned again. We're going to build it up into the heavens." The very thing that God says, "I won't destroy again with flood." It doesn't mean he's not going to destroy the wicked again. They take the very covenant of God and they put that as their flag color, and they wave it high and proud. Did you know God is opposed to the proud? God hates the proud. Do you know that? And the haughty? All of that. Do you notice it's called the Pride flag? Have you ever thought about these things? Yeah, God opposes the proud. We went over that a long time ago in a message we did on on pride. It's very interesting.

So keep continue on in this in this passage, but do not overlook this one fact, beloved, that with the Lord, one day is a thousand years, and a thousand years is as a day. The Lord, listen to this about our God: "The Lord is not slow to fulfill his promise as some count slowness, but what is he? He is patient toward you." He's patient toward you, not wishing that any should perish, but that all should reach what? Here's that word: repentance. "But the day of the Lord will come like a thief." Just as it did in the days of Noah. It wasn't that it wasn't being spoken of about from Noah. It wasn't that he wasn't preaching it and proclaiming it and living his faith out, demonstrating it like we do. It's that when it came, it came right now. And God's patience will come to a close. But God is patient.

In 2 Peter 2:5, we read that earlier: "If God did not spare the ancient world, but preserved Noah, a herald of righteousness, with the seven others when he brought a flood upon the whole world of the of the ungodly." Noah had a very clear message that he was to proclaim. That was the message of righteousness and the coming judgment upon God and of the judgment of God upon the ungodly and the wickedness of their day. And he was building the demonstration of the salvation that they could enter in.

In 1 Peter 3:13-20, I'm going to read this to you now: "Who is there to harm you if you are zealous for what is good? But even if you should suffer for righteousness' sake, I want you to think about what's being said here. Do you know what God is doing right now? He is not slow in keeping his promise, but he is patient." And why is he patient, guys? Because scripture says that he does not wish that any should perish. This one verse alone blows Calvinism out of the water. You say, "What are you talking about, John?" Well, Calvinism, which I have in my own journey through this, this whole thing of growing and learning and and maturing and walking with Christ and studying his word, I came out of a church where grace was not something that we ever knew or understood. It was all, all it was was pounding, "Get to the altar, get up here." It's constant. "You died in your sin. You don't say those prayers before you go to bed. You didn't make that right before God. You die. You're probably going not going to make Heaven." It was a a works-based. You never experienced love of God, never knew the grace of God. And when I began to study scripture and find grace all over the word of God, well, I naturally begin to be drawn to the doctrines of grace because God's grace is so good.

Here's the problem with Calvinism and the doctrines of grace: If you take Calvinism to its, to its likely end, it is, it is determinism. It's fatalism. It's as if God, before the foundation of the world, he already, and who would go to heaven, already did it. And if you were not picked for heaven, no matter what you did or what you tried to do, you're going to hell, baby. That's not what scripture says. That's not the heart of our God. God wishes no man would perish. And when Jesus Christ came and gave his life, he didn't come for only those of the elect. He died for the sins of the whole world, not just the sin of the elect. He didn't. Now, don't misunderstand me. I love the doctrine of grace, and grace is how we are all saved. It's all a gift from God. Don't misunderstand me. But God loves the world, and he showed that by coming and taking upon

flesh in order that this coming judgment that's coming, or you die in your sin, he made provision for you. Why? Because of his love for you. And he's patient with you. Why? He doesn't want people to perish. He wants them to repent and come to the knowledge of the truth. That's what he wants. He does not take joy in the destruction of the wicked. See, those were things that I ran up against when I moved toward Calvinism, studying the doctrines of grace. I could not go there all the way. Why? Because those things are not true. In other words, if you weren't chosen, there's no chance for you.

I heard one famous preacher out there preaching a message. He's one of the most bona fide Calvinists I've ever heard. And recently, in one of these conferences he was at, he started doing this with his hand. Someone shared this with me. And he asked the whole congregation of pastors there, he said, "You know why I'm doing this? Because God sovereignly chose that I would do this." That's how far he has come. How ridiculous is that? It's ridiculous, man. No, God loves people. He loves people. He loved us so much that he came and he went through the most unbelievable persecution, suffering of anyone in all life that will ever go through, in order that he could make provision for us who were once enemies of God, lost in our sin. He made provision through Jesus Christ. This is the good news of the gospel. It's good news, folks. It's good news.

So what we see here as we make our way down here, suffering, but even if you should suffer for righteousness' sake, I don't know anyone who's ever lived a righteous life that didn't experience some sort of suffering. We don't find them anywhere in scripture. If you're trying to escape suffering, you'll never be a man or woman of God. Never will you. You will be blessed. He says, "Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord is holy, always being prepared to make a defense to anyone who asks you for a reason for hope." A reason for hope. This world needs hope, man. We're on the brink of a possible third world war. You've been watching the news? Any? Let me give you a hint: that's not good news. No. Yet do it with gentleness, respect, having a good conscience, so that when you are slandered, and you will be slandered, I guarantee it. Slandered is when somebody speaks something against you that is a lie, a lie, and they know it's a lie, but they do it to bring you suffering and discouragement. And all those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing good, if that should be God's will, than for doing evil. For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and he proclaimed to the spirits in prison because they formerly did not obey when God's patience, listen to this, when God's patience waited in the days of Noah while the ark was being prepared. Patience. God was being patient. He was waiting. He sent them a herald of righteousness. He sent along with it an ark for provision and salvation, in which a few, that is eight persons, were brought safely through the waters.

The NASB 1995 translates this, I believe, more clearly. This was the ESV. It says, "In which also he, that's Christ, went after his crucifixion and his death and made proclamation to the spirits now in prison." They were now in prison in this day, but he's speaking of those who, God waited patiently for in the days of Noah. Now, here's some confusion that we have here. Some people take this to mean that these are the fallen angels. Others, which I think has great support for, are speaking of those who were in Noah's day that God had a herald of righteousness who was proclaiming to them, "The judgment of God is coming. God has brought, has brought a provision for us here. It will be our salvation. It is this ark that God will put us safely in, and we will rise above the judgment of God, and we will be spared. Get into

the ark of God while there is still time." And see, those who would not believe in Noah's day, Christ going and proclaiming to them. Do you know by what spirit Noah would have been proclaiming his righteous message? The spirit of Christ. Spirit of Christ coming and proclaiming to the those who were now imprisoned in Noah's day, "Hey, I came to you in the spirit, my spirit, proclaiming to you, repent and be saved." Then you rejected it. God takes no joy in the death of the wicked, but the wicked would not turn from their way and live.

1 Timothy chapter 2:4 says, Paul writing here says, "that God our Savior desires all people." You know what "all" means in the Greek, don't you? I've said this many times. It's, it's all people to be saved and come to the knowledge of the truth. God waited patiently with the wicked as Noah, a man that by faith believed and walked with God day in, day out, proclaiming righteousness by the spirit of Christ, warning of the coming judgment. See, his reverent fear of God, his belief in what God said was coming and what he needed to do in faith, day after day after day after day after day after day. Noah walked in faith in God. That's what we do. We're warned all over in scripture: Don't dilly-dally. Don't drift. Don't get up and get involved in this world and start living. Don't, don't do that. You better endure. You better be, you better be focused on what's going on. You get into chapter 25, we've got the five and the five foolish virgins and the and the five who were ready when Jesus came. These are warnings. Don't you be messing around now. Live by faith. Faith and live it out. What God is working in you, work it out day in, day out, day in, day out. Don't stop. Don't wander as many are prone to do. They scoffed at Noah and his message. They continued in their unrighteousness, continued in unbelief, not understanding that God was patiently waiting while Noah built the saving ark of God.

This is true in our day, guys. We're really quickly, rapidly approaching some things that we need to be very aware of in this world. The stage is being set. It's already in motion. This is not a time for Christians to shirk their task. It's not a time for Christians in this deceptive time to get in love with the world. It is time for Christians to be solely devoted in their faith and love in Jesus Christ. And here's the thing: Lots of people will continue in their own sin. Can't do that because we know and believe the truth of God's word. Did you know they're becoming very, very, very, very intent on building the Third Temple? Did you know that? Did you know from the great state of Texas, five heifers were sent in 1922? Red heifers were sent to Israel. Did you know that? These five red heifers that were bred here in Texas are heifers believed to possibly be what we read about in the Old Testament necessary for the purification of the temple and the articles of the temple. The ash of the red heifer spoken in the Old Testament is a requirement for for the building of the new temple and the use of it. So these five heifers are safely there in Israel. They've been heavily scrutinized. All they need is one heifer to meet the qualifications for a sacrifice to be made and the ashes to be burnt in order that they now have what they need to purify the temple. And you got Trump speaking about buying the Gaza Strip. I start wondering, well, how would all this stuff happen, Lord? You know that the Dome of the Rock is over where Abraham offered his son Isaac? You know that this is the very place where the temple itself sat in Israel? But you know what's fascinating? The three religions of the world that come out of the patriarchal system of Abraham are the three religions in the world that are zeroed in and focused on that piece of dirt called Jerusalem. The Muslims, they come from Ishmael. The Jews, they come from Isaac. And the Christians are the grafting in of those who are in Isaac in the covenant promises of God. This thing is absolutely incredible. The things that are happening in our day, in our time, are happening right before us.

But don't you be deceived. In our time, it's a hard time to live Christian. It's difficult. It's confusing. It's distracting. It's deceitful. We need to be like Noah. We need to be men and women who, in reverent fear, knowing that God's promised coming is going to happen. What do we do? We safely have been placed in the ark. But there's an abiding of being in Christ over and over and over again. I need to look at a few of these because we're running out of time, and I don't even know if I put, I did put some of those in here. So let's, let's, let's look here real quick. Um, I'll read this real quick. You all ready?

In Genesis chapter 7:11-16: "In the 600th year of Noah's life, in the second month, on the seventh day of the month, on that day all the fountains of the deep were opened, and rain fell upon the earth for 40 days and 40 nights. On that very day Noah and his sons Shem, Ham, and Japheth, and Noah's wife, and the three wives of his sons with him entered the ark. They and every beast according to its kind, and all the livestock according to their kinds, and every creeping thing according to its kind, and every bird according to its kind, every winged creature. They went, went into the ark with Noah, two by two of all flesh in which there was the breath of life. And those who entered, male and female of all flesh, went in as God had commanded them. And the Lord shut him in." No more opportunity.

See, here's the reason that we want our loved ones to know Christ, and we want the people we work with to know Christ, and why we want the world to know Jesus is because there's coming a time when the door of the ark is going to close, and there will be no more opportunity. All those who entered the ark, which typifies Christ, were safe from the judgment of God, separated from the unrighteous wicked, and they were spared from death and they were given new life. Only those in the ark were able to rise to life above the waters of judgment that brought death and buried the old world. The old had gone, and the earth that Noah stepped out onto was not the same earth because all things had become new. Noah read this all by God's grace through faith in God. And Noah demonstrated his faith with action. The only way anyone will be saved from coming judgment and wrath of God that is coming is to be in Christ. The ark is the only way. The only one. The only way anyone will be separated from the unrighteous is to have the imputed righteousness of Christ that we receive by faith in Christ. Notice these key words: they're all through the New Testament. "In Christ," "with Christ." It's all about being in the ark, being in Christ. In Christ, the only way one will be spared from the coming death, the second death of the lake of fire, is by our being in Christ. That being born again of the Spirit, like Noah's family. Our being in Christ is all by grace through faith in Christ. The ark of God.

Galatians 3:26: "And I could have spent the next 30 minutes going over these passages. For in Christ Jesus you are all sons of God, through faith." Through faith.

Philippians 3:8-11: "Indeed, I count everything." Paul says, "a loss." World didn't have anything for Paul, not when you know the surpassing value of Jesus. The world loses its luster. Do you know the surpassing value of Christ? Paul had come to know who Christ was. Listen to what he says: "I count everything as loss because of the surpassing worth or value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish." In order that I may gain Christ and be found in him. Do you hear what Paul says? "I've suffered the loss of all things and count them as rubbish." The word there actually translated is "dung." The things of this world that Paul had experienced, his titles, his position, his education, all the things that he put so much stock in. Did you know what Paul said? "They're all dung to me after I've come to know Jesus." You can't compare the value of Jesus

to the things of this world. Why? Because the world can't save you, man. Only Jesus can. The world can't make you righteous. Can't make you right with God. The world can't make you forgiven. Can't make you at peace with God. The world can't give you everlasting life. Only Jesus can do this. Only Jesus. He says, "In order that I may gain Christ and be found in him." Be found in him. "Not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness that is from God that depends on faith." That I may know him. Is that your desire, Christian? That you would know Christ? Do you want to know Christ? This "know" is a very, very powerful "know." This "know" is intimacy knowing. Do you have that relationship with Jesus that you are knowing him? You want to know him. Your desire is to know Jesus above all things. Christ crucified. "I want to know Jesus above all things in this world. I want to be found in Jesus." It's what he says. This is Paul. "And I want to know the power of his resurrection." He didn't already know it. He says, "I want to know it." And may share. This is incredible. Paul says that I want to share because this knowing Jesus, you can't know Jesus without knowing suffering of Jesus. Paul says, "I want to know Jesus to the point that when I suffer for Jesus, it's knowing him better." We can never know what Christ suffered, but Paul says, "I want to know Jesus Christ this way. I want to know him, man, and I want to share in his sufferings because why? When I share in the sufferings of Christ, I'm learning more about who Jesus Christ is, becoming like him in his death, that by all means possible I may attain the resurrection of the dead." See, Paul never had the Polar Express to Jesus or to Heaven mentality. It's so prevalent in the church today. It's because of the gospel and the way that it's been preached for so long. Raise your hand, say a prayer, punch your ticket, get on board, baby, we're going to heaven. And millions of people have been deceived and are going to hell. Paul had not claimed to even come to that point. He continues steadfastly to chase after Jesus Christ to be found in him. This is not a passive faith. This is an active, living faith. And this is Paul as a mature Christian. This is him as mature. It's incredible.

Ephesians 2:1-13: "I'm almost done, I promise, promise. He reminds the believers in Ephesus: You were dead in your trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that now is at work in the sons of disobedience among whom we all once lived in the passions of our flesh, once lived, past tense, no longer, not there, carrying out the desires of the body and the mind. And we were by nature children of wrath." That was what we have look to look forward to is being in our sin like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ. By grace you have been saved. And raised us up with him and seated us with him in heavenly places. It's with him, in him. This is how we live. We are in Christ so that in the coming ages he might show the immeasurable riches of his grace and kindness toward us in Christ Jesus. For by grace you have been saved through faith. This is not your own doing; it is a gift of God, not a result of works, so that no one may boast. For we are his workmanship, true. We are, and we're created in Christ Jesus for for good works, that is the action of our faith. We're created for this. God works in us, we are to work out Philippians what God works in us with fear and trembling."

Only those who were in the ark in Noah's day were saved. Only those who are in Christ, the ark of God, will be saved. Are you in Christ? If not, the patience of God is still waiting. Repent of your sin, turn from it, and believe by faith in the sacrifice and atoning work of Jesus Christ, who suffered, died for your sin, and was buried and rose again so that by faith in him you may be saved and have new life. Are you in the ark of Jesus? We have a world much like Noah's day. We're living as men and women by faith, a righteous life in Christ. It's not a perfect life in Christ,

Answers to the Study Questions:

Q: What is the recommended approach for interpreting biblical texts like the Genesis flood account?

A: The speaker advocates for a literal interpretation of scripture, including the flood narrative in Genesis, unless it is explicitly clear that a metaphor, simile, or allegory is being used (like in Jesus' parables). This literal approach is supported by biblical figures like Apostle Peter and the writer of Hebrews, who treated the flood and Noah's story as historical events.

Q: What evidence supports the idea of a global flood as described in Genesis?

A: Evidence cited includes the Apostle Peter's reference to a 'world of the ungodly' being flooded in 2 Peter 2:5, the widespread presence of flood stories among ancient cultures (attributed to the dispersion after Babel), and the discovery of oceanic fossils on high mountains like Mount Everest, suggesting these areas were once submerged.

Q: How does the biblical account of God's message to Noah differ from typical presentations of the gospel?

A: Unlike modern gospel presentations that often focus on the personal benefits of having Jesus, God's message to Noah was a direct warning about impending judgment due to the world's wickedness and sin. God then provided a means of salvation (the ark) not for Noah's personal betterment, but as a way to escape His wrath. This highlights the seriousness of sin and the necessity of God's provision for salvation.

Q: What does it mean that Noah was a 'righteous man' and a 'herald of righteousness'?

A: Noah was considered righteous not due to his lineage but because he had faith in God and 'walked with God.' He demonstrated this faith by obeying God's warning and building the ark as instructed, even though it had never rained before and the concept was foreign. This obedience in the face of unseen events, driven by reverent fear, condemned the ungodly world and made him an heir of righteousness.

Q: What was Noah's response to God's command to build an ark?

A: Noah responded with absolute faith and obedience. Despite never having seen rain, he began building the ark as God instructed, trusting in something unseen and believing God's word as the provision for his family's safety.

Q: Is the story of Noah's Ark a literal event or a metaphor?

A: The video argues strongly that the story is literal. It points out that Jesus, the writer of Hebrews, and Peter all referred to Noah, the Ark, and the flood in literal terms. To consider it a metaphor would imply these figures are liars.

Q: What are the consequences of rejecting God's provision for salvation?

A: Rejecting God's provision, which is Jesus Christ, leads to eternal separation from God, described as damnation, suffering, torment, outer darkness, weeping, and gnashing of teeth, as a consequence of sin and broken laws.

Q: Does God take pleasure in destroying people?

A: No, the video emphasizes that God does not take pleasure in the destruction of the wicked. Scripture indicates God is grieved by human wickedness and sorrowful that He made humanity. His desire is for people to turn from their wicked ways and live.

Q: What is the difference between belief and genuine faith?

A: Genuine faith is not just passive belief; it involves a true response and action. While belief is acknowledging something is true, faith is acting upon that belief, as Noah demonstrated by building the ark, which was a tangible response to God's word.

Q: Why is it important to understand the 'bad news' of sin before the 'good news' of the gospel?

A: Understanding the bad news of sin, judgment, and separation from God is essential to appreciate the significance and necessity of the good news of salvation through Jesus Christ. Without knowing the problem, one cannot understand the solution.

Q: What is the significance of the rainbow?

A: The rainbow is a symbol of the Noahic Covenant, a promise from God that He will never again destroy the entire Earth with a flood. It serves as a reminder of God's faithfulness and His promise.

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

A: The Bible repeatedly describes God as merciful, gracious, slow to anger, and abounding in steadfast love and faithfulness. He is patient toward people, not wishing that any should perish, but that all should reach repentance.

Q: What is the message of Christ proclaiming to spirits in prison mentioned in 1 Peter 3?

A: This passage refers to Christ, in His spirit, proclaiming to those who were disobedient in Noah's day (and are now in prison) about the coming judgment and the provision of salvation through the ark. It highlights God's patience during Noah's time.

Q: Why does the speaker express reservations about certain interpretations of Calvinism?

A: The speaker finds that some interpretations of Calvinism, particularly regarding predestination and the elect, can lead to fatalism and determinism, which they believe contradicts God's desire for all people to be saved and His patient nature as described in scripture.

Q: What is the significance of the red heifers mentioned in the transcription?

A: The red heifers are significant because, according to Old Testament prophecy, their ashes are required for the purification ritual necessary for the rebuilding and use of the Third Temple in Jerusalem. The presence of five red heifers bred in Texas and sent to Israel is seen by some as a sign that the prophecy may be nearing fulfillment.

Q: Why is Jerusalem considered such a crucial location in the context of the sermon?

A: Jerusalem is highlighted as the focal point for three major Abrahamic religions: Islam, Judaism, and Christianity. It is the place where Abraham offered Isaac, and where the Jewish Temple stood. This makes it a spiritually charged and historically significant location for these faiths, all stemming from Abraham's lineage.

Q: What does the 'Ark of God' symbolize in this message?

A: The 'Ark of God' is used as a metaphor for salvation and protection from divine judgment. Just as Noah and his family were saved by being inside the Ark during the flood, believers are saved by being 'in Christ.' Being 'in Christ' signifies a state of spiritual safety, separation from sin, and new life through faith.

Q: How does the Apostle Paul's perspective on worldly possessions relate to Christian faith?

A: The Apostle Paul, after coming to know Christ, considered all his previous worldly achievements, status, and possessions as insignificant and comparable to 'dung' (rubbish). This illustrates that the value of knowing Jesus Christ far surpasses any earthly gain, and true righteousness comes from God through faith in Christ, not from worldly accomplishments.

Q: What is the difference between a passive and an active faith, according to the sermon?

A: A passive faith might involve simply believing in heaven without actively pursuing a deeper relationship with Christ or living out one's faith. An active, living faith, as exemplified by Paul, involves steadfastly pursuing Christ, demonstrating faith through actions and good works, and even embracing suffering for Christ's sake as a means of knowing Him better. It's a faith that is constantly growing and engaged.

Q: Is salvation earned through good deeds or received as a gift?

A: The sermon clearly states that salvation is a gift of God's grace received through faith in Jesus Christ. It is not a result of human works or efforts, so that no one can boast. Believers are God's workmanship, created in Christ Jesus for good works, which are the natural expression of saving faith, not the means to earn salvation.

Q: What is the implication of the 'door of the Ark' closing?

A: The closing of the Ark's door signifies a point of no return, representing the end of the period of God's patience and the commencement of final judgment. It underscores the urgency for individuals to accept God's offer of salvation through Christ while the opportunity is still available.

Q: What is the call to action for those who are not 'in Christ'?

A: For those who are not 'in Christ' (i.e., not saved), the call to action is to repent of their sins, turn away from them, and believe by faith in the atoning sacrifice, death, burial, and resurrection of Jesus Christ. This is presented as the only way to receive salvation, new life, and be spared from coming judgment.