

# Noah No-no

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*The movie about Noah isn't anything like the book.*

If I wanted to make a block-buster action/adventure movie, I could make yet another movie about Hercules. I don't believe in Greek mythology, but the Greek myth would provide me with a main character and story line, saving me the trouble of having to come up with an original story.

In the Greek myth, Hercules performed 12 great labors. That's two many for a movie, so I'd probably cut it down to six, and save the other six labors for a sequel. Maybe I'd only do four, leaving eight labors for two more sequels. I'd pick the labors that lent themselves best to thrilling special effects. If I had to change the events, and add characters to make the movie better, I'd do it in a heartbeat. After all, I'm just using the myth as a jumping off place for a plot.

Darren Aronofsky released a controversial movie titled, *Noah*, starring Russell Crowe, in April of 2014. He did with Noah what I would have done with Hercules. He made no attempt to stay true to the Biblical narrative. He changed whatever he wanted just to make a more exciting movie. So, instead of portraying Noah as a righteous preacher who spent 120 years building the ark, begging people to repent and come into the ark with him, he had Noah build a boat in 8 years designed to keep other people out when the flood came.

I could go through the movie frame by frame pointing out all differences between the movie and the Bible—but I won't. Other people have done that. It isn't my intention to condemn Aronofsky or his movie. I'll just say that there is hardly any similarity between the movie and the Bible and leave it at that.

Defenders of the movie say that there just isn't enough material in the Bible for a 2-hour movie, and more material had to be added. That's true. The story of Noah and the Flood is told briefly in chapters 5, 6, and 7 of Genesis. Perhaps it would have been better suited to a 1-hour TV special. But even so, there is a right and wrong way to expand the story. Aronofsky did it by adding fictional characters, fictional events, and changing real characters and events. That's not the right way to do it. There is a better way.

Ellen White wrote a five volume commentary on the Bible. Volume 1, Patriarchs and Prophets, deals with the first half of the Old Testament. In it, she expanded the story of Noah the right way.

Ellen White not only tells what the Bible said happened, using the words of the King James translation, she also tells why it happened, and why it is important to us. She brings the story to life, and makes it compelling and relevant. She uses the words of the Bible as bricks, and adds a layer of mortar to make the bricks stick together. She doesn't change the story—she just makes it easier to understand.

We don't have time to read all of what she wrote about Noah; but here an abridgment of Chapter 7 of Patriarchs and Prophets. As you listen, please notice that she didn't change the story—she explained the story. Please also notice that she went to great lengths to explain why the story is still relevant today. She brought the story to life as well as it was possible to do in the 19<sup>th</sup> century, without computer animation or other special effect. Here's the real story of Noah, as told by Ellen White.

[Just] a few generations had passed since Adam had access to the tree which was to prolong life; and man's existence was still measured by centuries. Had that long-lived people, with their rare powers to plan and execute, devoted themselves to the service of God, they would have

made their Creator's name a praise in the earth, and would have [fulfilled] the purpose for which He gave them life. But they failed to do this. There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful works; but their guilt in giving loose rein to [sin] was [equal] to their skill and mental ability.

...

Men put God out of their knowledge and worshiped the creatures of their own imagination; and as the result, they became more and more debased. The psalmist describes the effect produced upon the worshiper by the adoration of idols. He says, "They that make them are like unto them; so is every one that trusteth in them." Psalm 115:8. It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. They were defiled in consequence. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.... The earth also was corrupt before God; and the earth was filled with violence." God had given men His commandments as a rule of life, but His law was transgressed, and every conceivable sin was the result. The wickedness of men was open and daring, justice was trampled in the dust, and the cries of the oppressed reached unto heaven.

... [A]fter the Fall, men chose to follow their own sinful desires; and as the result, crime and wretchedness rapidly increased. Neither the marriage relation nor the rights of property were respected. Whoever coveted the wives or the possessions of his neighbor, took them by force, and men exulted in their deeds of violence. They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty, until they came to regard human life with astonishing indifference.

The world was in its infancy; yet [sin] had become so deep and widespread that God could no longer bear with it; and He said, "I will destroy man whom I have created from the face of the earth." He declared that His Spirit should not always strive with the guilty race. If they did not cease to pollute with their sins the world and its rich treasures, He would blot them from His creation, and would destroy the things with which He had delighted to bless them; He would sweep away the beasts of the field, and the vegetation which furnished such an abundant supply of food, and would transform the fair earth into one vast scene of desolation and ruin.

Amid the prevailing corruption, Methuselah, Noah, and many others labored to keep alive the knowledge of the true God and to stay the tide of moral evil. A hundred and twenty years before the Flood, the Lord by a holy angel declared to Noah His purpose, and directed him to build an ark. While building the ark he was to preach that God would bring a flood of water upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved. Enoch had repeated to his children what God had shown him in regard to the Flood, and Methuselah and his sons, who lived to hear the preaching of Noah, assisted in building the ark.

God gave Noah the exact dimensions of the ark and explicit directions in regard to its construction in every particular. Human wisdom could not have devised a structure of so great strength and durability. God was the designer, and Noah the master builder. It was constructed

like the hull of a ship, that it might float upon the water, but in some respects it more nearly resembled a house. It was three stories high, with but one door, which was in the side. The light was admitted at the top, and the different apartments were so arranged that all were lighted. The material employed in the construction of the ark was the cypress, or gopher wood, which would be untouched by decay for hundreds of years. The building of this immense structure was a slow and laborious process. On account of the great size of the trees and the nature of the wood, much more labor was required than now to prepare timber, even with the greater strength which men then possessed. All that man could do was done to render the work perfect, yet the ark could not of itself have withstood the storm which was to come upon the earth. God alone could preserve His servants upon the tempestuous waters.

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” Hebrews 11:7. While Noah was giving his warning message to the world, his works testified of his sincerity. It was thus that his faith was perfected and made evident. He gave the world an example of believing just what God says. All that he possessed, he invested in the ark. As he began to construct that immense boat on dry ground, multitudes came from every direction to see the strange sight and to hear the earnest, fervent words of the singular preacher. Every blow struck upon the ark was a witness to the people.

Many at first appeared to receive the warning; yet they did not turn to God with true repentance. They were unwilling to renounce their sins. During the time that elapsed before the coming of the Flood, their faith was tested, and they failed to endure the trial. Overcome by the prevailing unbelief, they finally joined their former associates in rejecting the solemn message. Some were deeply convicted, and would have heeded the words of warning; but there were so many to jest and ridicule, that they partook of the same spirit, resisted the invitations of mercy, and were soon among the boldest and most defiant scoffers; for none are so reckless and go to such lengths in sin as do those who have once had light, but have resisted the convicting Spirit of God.

The men of that generation were not all, in the fullest acceptance of the term, idolaters. Many professed to be worshipers of God. They claimed that their idols were representations of the Deity, and that through them the people could obtain a clearer conception of the divine Being. This class were foremost in rejecting the preaching of Noah. As they endeavored to represent God by material objects, their minds were blinded to His majesty and power; they ceased to realize the holiness of His character, or the sacred, unchanging nature of His requirements. As sin became general, it appeared less and less sinful, and they finally declared that the divine law was no longer in force; that it was contrary to the character of God to punish transgression; and they denied that His judgments were to be visited upon the earth. Had the men of that generation obeyed the divine law, they would have recognized the voice of God in the warning of His servant; but their minds had become so blinded by rejection of light that they really believed Noah’s message to be a delusion.

It was not multitudes or majorities that were on the side of right. The world was arrayed against God’s justice and His laws, and Noah was regarded as a fanatic. Satan, when tempting Eve to disobey God, said to her, “Ye shall not surely die.” Genesis 3:4. Great men, worldly, honored, and wise men, repeated the same. “The threatenings of God,” they said, “are for the purpose of intimidating, and will never be verified. You need not be alarmed. Such an event as the destruction of the world by the God who made it, and the punishment of the beings He has created, will never take place. Be at peace; fear not. Noah is a wild fanatic.” The world made

merry at the folly of the deluded old man. Instead of humbling the heart before God, they continued their disobedience and wickedness, the same as though God had not spoken to them through His servant.

But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness. A power attended his words, for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn voice fell upon the ears of that generation in regard to events, which, so far as human wisdom could judge, were impossible.

The world before the Flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. Heretofore rain had never fallen; the earth had been watered by a mist or dew. The rivers had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. But these reasoners did not recognize the hand of Him who had stayed the waters, saying, "Hitherto shalt thou come, but no further." Job 38:11.

As time passed on, with no apparent change in nature, men whose hearts had at times trembled with fear, began to be reassured. ... They manifested their contempt for the warning of God by doing just as they had done before the warning was given. They continued their festivities and their gluttonous feasts; they ate and drank, planted and builded, laying their plans in reference to advantages they hoped to gain in the future; and they went to greater lengths in wickedness, and in defiant disregard of God's requirements, to testify that they had no fear of the Infinite One. They asserted that if there were any truth in what Noah had said, the men of renown—the wise, the prudent, the great men—would understand the matter.

Had the antediluvians believed the warning, and repented of their evil deeds, the Lord would have turned aside His wrath, as he afterward did from Nineveh. But by their obstinate resistance to the reproofs of conscience and the warnings of God's prophet, that generation filled up the measure of their iniquity, and became ripe for destruction.

The period of their probation was about to expire. Noah had faithfully followed the instructions which he had received from God. The ark was finished in every part as the Lord had directed, and was stored with food for man and beast. And now the servant of God made his last solemn appeal to the people. With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found. Again they rejected his words, and raised their voices in jest and scoffing. Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient. Guided by holy angels, they "went in two and two unto Noah into the ark," and the clean beasts by sevens. The world looked on in wonder, some in fear. Philosophers were called upon to account for the singular occurrence, but in vain. It was a mystery which they could not fathom. But men had become so hardened by their persistent rejection of light that even this scene produced but a momentary impression. As the doomed race beheld the sun shining in its glory, and the earth clad in almost Eden beauty, they banished their rising fears by boisterous merriment, and by their deeds of violence they seemed to invite upon themselves the visitation of the already awakened wrath of God.

God commanded Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." Noah's warnings had been rejected by the world, but his influence and example resulted in blessings to his family. As a reward for his faithfulness and integrity, God saved all the members of his family with him. What encouragement to parental fidelity!

Mercy had ceased its pleadings for the guilty race. The beasts of the field and the birds of the air had entered the place of refuge. Noah and his household were within the ark, "and the Lord shut him in." A flash of dazzling light was seen, and a cloud of glory more vivid than the lightning descended from heaven and hovered before the entrance of the ark. The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands. Noah was shut in, and the rejecters of God's mercy were shut out. The seal of Heaven was on that door; God had shut it, and God alone could open it. So when Christ shall cease His intercession for guilty men, before His coming in the clouds of heaven, the door of mercy will be shut. Then divine grace will no longer restrain the wicked, and Satan will have full control of those who have rejected mercy. They will endeavor to destroy God's people; but as Noah was shut into the ark, so the righteous will be shielded by divine power.

For seven days after Noah and his family entered the ark, there appeared no sign of the coming storm. During this period their faith was tested. It was a time of triumph to the world without. The apparent delay confirmed them in the belief that Noah's message was a delusion, and that the Flood would never come. Notwithstanding the solemn scenes which they had witnessed—the beasts and birds entering the ark, and the angel of God closing the door—they still continued their sport and revelry, even making a jest of these signal manifestations of God's power. They gathered in crowds about the ark, deriding its inmates with a daring violence which they had never ventured upon before.

But upon the eighth day dark clouds overspread the heavens. There followed the muttering of thunder and the flash of lightning. Soon large drops of rain began to fall. The world had never witnessed anything like this, and the hearts of men were struck with fear. All were secretly inquiring, "Can it be that Noah was in the right, and that the world is doomed to destruction?" Darker and darker grew the heavens, and faster came the falling rain. The beasts were roaming about in the wildest terror, and their discordant cries seemed to moan out their own destiny and the fate of man. Then "the fountains of the great deep" were "broken up, and the windows of heaven were opened." Water appeared to come from the clouds in mighty cataracts. Rivers broke away from their boundaries, and overflowed the valleys. Jets of water burst from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling, buried themselves deep in the ground.

The people first beheld the destruction of the works of their own hands. Their splendid buildings, and the beautiful gardens and groves where they had placed their idols, were destroyed by lightning from heaven, and the ruins were scattered far and wide. The altars on which human sacrifices had been offered were torn down, and the worshipers were made to tremble at the power of the living God, and to know that it was their corruption and idolatry which had called down their destruction.

As the violence of the storm increased, trees, buildings, rocks, and earth were hurled in every direction. The terror of man and beast was beyond description. Above the roar of the tempest was heard the wailing of a people that had despised the authority of God. Satan himself, who was compelled to remain in the midst of the warring elements, feared for his own existence. He

had delighted to control so powerful a race, and desired them to live to practice their abominations and continue their rebellion against the Ruler of heaven. He now uttered [curses] against God, charging Him with injustice and cruelty. Many of the people, like Satan, blasphemed God, and had they been able, they would have torn Him from the throne of power. Others were frantic with fear, stretching their hands toward the ark and pleading for admittance. But their entreaties were in vain. Conscience was at last aroused to know that there is a God who ruleth in the heavens. They called upon Him earnestly, but His ear was not open to their cry. In that terrible hour they saw that the transgression of God's law had caused their ruin. Yet while, through fear of punishment, they acknowledged their sin, they felt no true contrition, no abhorrence of evil. They would have returned to their defiance of Heaven, had the judgment been removed. So when God's judgments shall fall upon the earth before its deluge by fire, the impenitent will know just where and what their sin is—the despising of His holy law. Yet they will have no more true repentance than did the old-world sinners.

Some in their desperation endeavored to break into the ark, but the firm-made structure withstood their efforts. Some clung to the ark until they were borne away by the surging waters, or their hold was broken by collision with rocks and trees. The massive ark trembled in every fiber as it was beaten by the merciless winds and flung from billow to billow. The cries of the beasts within expressed their fear and pain. But amid the warring elements it continued to ride safely. Angels that excel in strength were commissioned to preserve it.

The beasts, exposed to the tempest, rushed toward man, as though expecting help from him. Some of the people bound their children and themselves upon powerful animals, knowing that these were tenacious of life, and would climb to the highest points to escape the rising waters. Some fastened themselves to lofty trees on the summit of hills or mountains; but the trees were uprooted, and with their burden of living beings were hurled into the seething billows. One spot after another that promised safety was abandoned. As the waters rose higher and higher, the people fled for refuge to the loftiest mountains. Often man and beast would struggle together for a foothold, until both were swept away.

From the highest peaks men looked abroad upon a shoreless ocean. The solemn warnings of God's servant no longer seemed a subject for ridicule and scorning. How those doomed sinners longed for the opportunities which they had slighted! How they pleaded for one hour's probation, one more privilege of mercy, one call from the lips of Noah! But the sweet voice of mercy was no more to be heard by them. Love, no less than justice, demanded that God's judgments should put a check on sin. The avenging waters swept over the last retreat, and the despisers of God perished in the black depths.

“By the word of God ... the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:5-7. Another storm is coming. The earth will again be swept by the desolating wrath of God, and sin and sinners will be destroyed.

The sins that called for vengeance upon the antediluvian world exist today. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living. Said Christ, “As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be.” Matthew 24:38,

39. God did not condemn the antediluvians for eating and drinking; He had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which He established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted and made to minister to passion.

A similar condition of things exists now. That which is lawful in itself is carried to excess. Appetite is indulged without restraint. Professed followers of Christ are today eating and drinking with the drunken, while their names stand in honored church records. Intemperance benumbs the moral and spiritual powers and prepares the way for indulgence of the lower passions. Multitudes feel under no moral obligation to curb their sensual desires, and they become the slaves of lust. Men are living for the pleasures of sense; for this world and this life alone. Extravagance pervades all circles of society. Integrity is sacrificed for luxury and display. They that make haste to be rich pervert justice and oppress the poor, and "slaves and souls of men" are still bought and sold. Fraud and bribery and theft stalk unrebuked in high places and in low. The [newspapers] teem with records of murder—crimes so cold-blooded and [senseless] that it seems as though every instinct of humanity were blotted out. And these atrocities have become of so common occurrence that they hardly elicit a comment or awaken surprise. The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. The picture which Inspiration has given of the antediluvian world represents too truly the condition to which modern society is fast hastening. Even now, in the present century, and in professedly Christian lands, there are crimes daily perpetrated as black and terrible as those for which the old-world sinners were destroyed.

Before the Flood God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction. As the time of Christ's second appearing draws near, the Lord sends His servants with a warning to the world to prepare for that great event. Multitudes have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ are offered pardon. But many feel that it requires too great a sacrifice to put away sin. Because their life does not harmonize with the pure principles of God's moral government, they reject His warnings and deny the authority of His law.

Of the vast population of the earth before the Flood, only eight souls believed and obeyed God's word through Noah. For a hundred and twenty years the preacher of righteousness warned the world of the coming destruction, but his message was rejected and despised. So it will be now. Before the Lawgiver shall come to punish the disobedient, transgressors are warned to repent, and return to their allegiance; but with the majority these warnings will be in vain. Says the apostle Peter, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning." 2 Peter 3:3, 4. Do we not hear these very words repeated, not merely by the openly ungodly, but by many who occupy the pulpits of our land? "There is no cause for alarm," they cry. "Before Christ shall come, all the world is to be converted, and righteousness is to reign for a thousand years. Peace, peace! all things continue as they were from the beginning. Let none be disturbed by the exciting message of these alarmists." But this doctrine of the millennium does not harmonize with the teachings of Christ and His apostles.

Jesus asked the significant question, “When the Son of man cometh, shall He find faith on the earth?” Luke 18:8. And, as we have seen, He declares that the state of the world will be as in the days of Noah. Paul warns us that we may look for wickedness to increase as the end draws near: “The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Timothy 4:1. The apostle says that “in the last days perilous times shall come.” 2 Timothy 3:1. And he gives a startling list of sins that will be found among those who have a form of godliness.

As the time of their probation was closing, the antediluvians gave themselves up to exciting amusements and festivities. Those who possessed influence and power were bent on keeping the minds of the people engrossed with mirth and pleasure, lest any should be impressed by the last solemn warning. Do we not see the same repeated in our day? While God’s servants are giving the message that the end of all things is at hand, the world is absorbed in amusements and pleasure seeking. There is a constant round of excitement that causes indifference to God and prevents the people from being impressed by the truths which alone can save them from the coming destruction.

With all their boasted philosophy, men found too late that their wisdom was foolishness, that the Lawgiver is greater than the laws of nature, and that Omnipotence is at no loss for means to accomplish His purposes. “As it was in the days of Noah,” “even thus shall it be in the days when the Son of man is revealed.” Luke 17:26, 30. “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” 2 Peter 3:10. When the reasoning of philosophy has banished the fear of God’s judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merrymaking, rejecting God’s warnings and mocking His messengers—then it is that sudden destruction cometh upon them, and they shall not escape. 1 Thessalonians 5:3. <sup>1</sup>

Here are the three most important things you need to know about the story of Noah.

- 1) You would not have wanted to live in Noah’s world. Society had become so sinful and violent that you would have been in a constant state of fear. God’s destruction of that sinful society was actually a blessing.
- 2) The Flood proves that the sin problem can’t be solved simply by killing off all the sinful people. God tried that, and it didn’t work. Sin arose again. That’s why God has to recreate us.
- 3) Jesus warned that when society becomes as sinful as it did in the days of Noah, God would again mercifully put an end to it; but this time He will recreate the world, and resurrect His followers with sinless, perfect bodies to live in it.

Of course, there are other important lessons, too.

- 4) God is more patient than we are. He put up with sin for a long time before He sent His judgment on the world. He is still patient, and has put up with a world that has become ever more sinful. But just as His longsuffering finally ended in Noah’s day, there will come a time when He will delay no longer and

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<sup>1</sup> Ellen White, Patriarchs and Prophets, Chapter 7, “The Flood”, <http://www.whiteestate.org/books/pp/pp7.html>

return on the great and terrible Day of the Lord, whether we are ready or not. It is important that we be ready, and accept the salvation that God has offered for so long.

5) There is a difference between clean and unclean. The unclean animals entered the ark by twos; but the clean animals entered by sevens. The distinction between clean and unclean existed long before the flood. It wasn't something Moses made up to keep the Jews from enjoying bacon. It is clear from Acts chapter 10 that Peter did not eat unclean meats decades after Jesus was resurrected. Jesus did not abolish the prohibition against unclean meats. If He had abolished any of God's laws, the Jewish leaders would not have needed false witnesses to testify against Him. They would have had a legitimate reason to crucify Him. Just as Satan used the serpent to tell Eve that God didn't mean it when He said, "Don't eat that!", Satan used anti-Semitism to tell Christians that God didn't mean we should not eat that—He just meant Jews should not eat that.

6) God will protect people who love Him today, just as He protected the people who loved Him in Noah's day. How does God know who loves Him?

**Whoever has my commands and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I too will love them and show myself to them.” [John 14:21, NIV]**

7) The last thing that the story of Noah teaches us is that it is possible, although difficult, to be righteous in a sinful world. Noah managed to remain faithful to God, and you can, too, no matter how corrupt society becomes.