The Days of Noah (Matthew 24:37–51 / Genesis 6:5–8) 20.9.2026 KRCN

1. Jesus said that it would be like the days of Noah. We do not know when it will be. But He says that this is how the coming of the Son of Man will be. He then gives this comparison: “Until the day Noah entered the ark, people were eating and drinking, marrying and giving in marriage, and they knew nothing about what would happen until the flood came and took them all away.”

2. This is quite different from what we saw with Nineveh last time. They put on sackcloth. Even the king entered into the forty-day fast. But when the Son of Man comes, people will simply have wasted their time, just as they did in the days of Noah. What did they waste it on? Just as in Noah’s day, on eating and drinking, marrying and giving in marriage!

3. Jesus said that this is how the coming of the Son of Man will be. Here, “the Son of Man” refers to Jesus. It is, in particular, the expression Jesus uses when referring to Himself. And when “the Son of Man comes,” it is compared to rain beginning to fall. People fail to notice it because they are preoccupied with their own affairs. That is how judgment begins.

4. There are those who think about the second coming of Jesus. They wait for it as though it were something that would happen for the first time. And so they have tried to use this passage to predict the second coming that lies ahead. When they see certain signs, they say that the end times have come; and when the fig tree begins to bud, they say that the restoration of the nation of Israel is near.

5. Unfortunately, however, in the days of Noah there is no hint that this points to the second coming. There is no evidence for it either. Rather, the same phenomenon seen in the days of Noah is understood as occurring again in the time of Jesus, and it continues to be repeated even now. Therefore, this passage is neither a prediction of future events nor a wise method for escaping the judgment that is to come.

6. As Jesus spoke about the time of the Son of Man, He pointed to the way people lived in the days of Noah: eating and drinking, marrying and giving in marriage! But as you know, these were not phenomena unique to Noah’s time. What we should remember, however, is that they correspond to the very list of things that, as we saw previously, we are told not to worry about.

7. If, today, our greatest concern when getting married is choosing what to wear for the wedding, then that is precisely a case of worrying, “What shall we wear?” In other words, both the people of Noah’s day and we today worry about what we will eat, what we will drink, and what we will wear. Yet because of these concerns, we fail to notice that the rain has begun to fall.

8. In fact, this list of worries encompasses virtually every aspect of human life. There is hardly anything that falls outside these three categories. So if someone points to these things and warns that the second coming is imminent, such a warning lacks objectivity.

9. In terms of time, the days of Noah refer to the six hundred years before the flood. During that period, things had not changed greatly since God created the heavens and the earth. Human lifespans reached nearly a thousand years, and even dragonflies grew as large as storks. They lived in an extraordinarily favourable environment.

10. Yet those who lived in such a natural environment became preoccupied with eating and drinking, marrying and giving in marriage, much as we are today. What does this mean? Those who had no need to worry were wasting their time worrying about food.

11. Some also point out that the people of Noah's day did not know how to share what they had. As a result, food became a cause of anxiety for some. While one person ate until he vomited, another went hungry. Seeing such things, they cried out that the time of judgment was approaching like a thief.

12. Then what if, as we see the same things that happened in Noah's day continuing even today, we learn a lesson from what happened then? What if we put aside our worries about what we will eat, what we will drink, and what we will wear, and instead become more concerned about the issues they overlooked—the distribution of wealth, fairness, and justice? Would we then be able to tell that the rain is falling? Could we delay the second coming of Jesus?

13. Let us return to the words of the Lord. What characterized the coming of the Son of Man was that, because people were eating and drinking, marrying and giving in marriage, they knew nothing about what was happening until the flood came and destroyed them all. The point of the comparison is not the marrying and giving in marriage itself, but that because of these things, they failed to realize something. They had forgotten that there was an assignment to be done.

14. There had been time to prepare in advance. But no one knew that there was an assignment. And so, although there had been time to know beforehand and prepare, they simply went on doing their own things. That is why, when the raindrops finally began to fall on their faces, it is described as coming like a thief. Some say that certain people will be able to know when that time comes because they are keeping watch. But only the Father knows the time of judgment.

15. Jesus then says that two people will be in the field; one will be taken and the other left. In other words, the time of the Son of Man is the time when the destinies of two people are divided. Put another way, it is karat—the time of judgment. There is no particular problem if you choose to call this the second coming.

16. So what the people in Noah's day, who were eating and drinking, marrying and giving in marriage, failed to realize was the very fact that judgment was approaching them. It was knowledge of where their destiny was heading—knowledge of the destiny appointed for human beings. Without knowing this, they bought houses, cultivated fields, and carried on with their lives….

17. Turn to the passage that describes the life of Abraham. Hebrews 11:9–10 says, "By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God."

18. What we see here is that Abraham lived in tents. Why was that? Because he was looking forward to the city of God that would be given to him. He believed that it would come down from heaven. And so he became a nomad. In other words, he did not settle permanently in one place, farming, buying and selling, marrying and giving in marriage.

19. Here, being a nomad refers not only to someone who raises livestock, but also to a characteristic of those who possess the promise that God will give them His city. Why would Abraham go out and sit at the entrance of his tent when the time came? To welcome guests? It was because he was waiting for the God who would come to fulfil that promise.

20. So when we look back once more, the people of Noah's day were not simply people who lived within some particular kind of civilization. Rather, they were people for whom God's promise and their hope in that promise had grown dim. Their true hope had become distorted. They had forgotten what God had promised humanity and lived as though they would remain on this earth forever.

21. Think about the numbers. Adam died at the age of 930. Methuselah lived to 969. So, roughly speaking, for the first thousand years, seeing people grow old and die would have been a rare occurrence. And about 1,300 years had passed by the time Noah was born. In other words, the people of Noah's day had lived through roughly 1,300 years in which it took nearly a thousand years for human beings to grow old and die.

22. About a thousand years had passed since God said to Adam, who had eaten from the tree of the knowledge of good and evil, "You will surely die." And in accordance with that word of judgment, and with that word of promise, Adam grew old and died. Another 1,300 years had passed since human beings had begun growing old and dying. And yet they still worried about what they would eat, drink, and wear—as though they would never die!

23. Scripture says that people are destined to die once. This is both God's promise concerning humanity and His judgment upon humanity. The people of Noah's day had forgotten that this was appointed for them. By the time the rain began to fall, it was already too late. If the earth at that time

had remained as it was when first created, then after two thousand years in which not a single raindrop had ever fallen on their heads, this would indeed have been a strange phenomenon.

24. Here, that "rain" corresponds to the very "one death" that God has appointed for human beings. It is God's promise concerning humanity. The days of Noah were an age that had forgotten that promise. Even as they saw it being fulfilled according to God's word, and even after experiencing such things for 1,300 years, they did not recognize it as God's promise. And if such a thing existed at all, they pushed it aside as something that would happen only sometime in the future.

25. Today, when we look around us—and particularly when we consider what is happening within the church of God—if we see God's promise growing dim among us, and if speaking of that promise, waiting for it, and hoping in it are being neglected, then we cannot help but say that this is indeed the days of Noah, and that the Son of Man is coming.