

Salvation and Re-creation 2 - The Purpose of Salvation

Passages to read

- A. Genesis 1
- B. Jeremiah 51:1-58

Introduction

- A. This morning we are continuing our mini-series on Genesis 6-9 considering the truths of the flood and how they point us to Christ - we are going to cover four main topics as we go through the story of the flood**
1. Sin and judgment
 2. Salvation and re-creation
 3. Covenant and promise
 4. Continuing necessity
- B. We started the flood two weeks ago looking at the truths of sin and judgment portrayed in the flood**
1. About sin
 - i. Sin has infected everyone
 - ii. Mankind is permeated by sin
 - iii. Sin is a great grief to God
 2. About judgment
 - i. God sees every sinner
 - ii. God is justified to utterly destroy every sinner
 - iii. God has chosen to utterly destroy every sinner
 - iv. God's judgment will utterly destroy every sinner
 3. Applications
 - i. We must understand ourselves as sinners in these terms
 - ii. We must see our desperate need of Christ to save us from the judgment of God
 - iii. We must see our desperate need of the Spirit's power to conquer the power of sin in our lives
- C. We continued last week looking at the first part of salvation and re-creation considering how the flood teaches us about the plan of salvation**
1. Salvation is only by the grace of God
 2. Salvation is only in Christ
 - i. Because Christ is the place of obedience
 - ii. Because Christ is everything that is necessary for salvation
 - iii. Because Christ passed safely through the flood of God's wrath
 - iv. Because Christ passed completely through the flood of God's wrath
 3. Salvation is only by the power of God
 4. Applications
 - i. If salvation is only by grace we must magnify the grace of God and humble ourselves
 - ii. If salvation is only in Christ we must run to Christ and abandon everything else
 - iii. If salvation is only by the power of God we must stand unashamed in the gospel
- D. This week we are going to continue the theme of salvation and re-creation and turn to consider not only the plan of salvation revealed in the flood but also the purpose of salvation revealed in the flood**
1. We saw last week that God revealed the plan of salvation in the flood - How is God going to save a people for His glory?
 2. But this week we want to see that God revealed the purpose of salvation in the flood also - Why is God saving a people for His glory?
 3. There is going to be some substantial overlap from last week because the plan of salvation is perfectly designed to bring about the purpose of salvation and sometimes the plan and the purpose are so perfectly matched that they are synonymous, but I think it is useful to think through both of these things
- E. Read Genesis 8:1-19 and Genesis 9:1-7**
- F. Proposition and Outline**
1. Proposition - If the flood is a type par excellence of the judgment of sin, then Noah and the Ark are a type par excellence of salvation in Christ. Therefore we must seek to live out the purposes of salvation.
 2. Outline
 - i. Salvation is for demonstrating the faithfulness of God
 - ii. Salvation is for delivering us from God's wrath
 - iii. Salvation is for making a distinction between the wicked and the righteous
 - iv. Salvation is for re-creation
 - v. Applications

I. Salvation is for demonstrating the faithfulness of God (8:1)

But God remembered Noah and all the beasts and all the livestock that were with him in the ark.

A. The flood account is arranged as a very large chiasm (explain chiasm) and the center of the chiasm is the beginning of Genesis 8:1 - God remembered Noah

1. Chiastic structure
 - A God resolves to destroy the corrupt race (6:11-13).
 - B Noah builds an ark according to God's instructions (6:14-22).
 - C The Lord commands the remnant to enter the ark (7:1-9).
 - D The flood begins (7:10-16).
 - E The flood prevails 150 days, and the mountains are covered (7:17-24).
 - F God remembers Noah (8:1a)
 - E 1 The flood recedes 150 days, and the mountains are visible (8:1b-5).
 - D 1 The earth dries (8:6-14).
 - C 1 God commands the remnant to leave the ark (8:15-19).
 - B 1 Noah builds an altar (8:20).
 - A 1 The Lord resolves not to destroy humankind (8:21-22).
2. God remembering Noah is the turning point of the flood - when God remembers Noah, the account switches from the destruction of the wicked to the salvation of Noah

B. The phrase 'God remembered' is used to indicate God's faithfulness to His promises

1. It does not have the connotation that God had forgotten what He had promised, but rather that God had never forgotten and now He is going to prove it
2. Thus the phrase is often used to describe something as according to a previous promise of God
 - i. God made a promise to Noah and God promises that He would remember or that He would be faithful to it - Genesis 9:16 - *When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth."*
 - ii. Because of God's friendship toward Abraham God remembered and was faithful to Log - Genesis 19:29 - *So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.*
 - iii. God made a promise to Abraham, Isaac and Jacob and God remembered His promise and fulfilled it - Exodus 2:24 - *And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.*
 - iv. God promises to remember or to be faithful to the covenant He has made with Israel even when they are not faithful - Leviticus 26:45 - *But I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD."*
 - v. God promised Hannah a child and God remembered or was faithful to His promise - I Samuel 1:19-20 - *They rose early in the morning and worshiped before the LORD; then they went back to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her. And in due time Hannah conceived and bore a son, and she called his name Samuel, for she said, "I have asked for him from the LORD."*
3. So, the purpose of this phrase is to show us that the reason God made the flood abate was to fulfill what He had promised to Noah

C. Faithfulness is a common theme of the New Testament as well

1. I Cor. 1:9 - *God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.*
2. I Thessalonians 5:24 - *He who calls you is faithful; he will surely do it.*
3. Hebrews 6:13-28 - *For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently waited, obtained the promise. For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.*
4. Heb. 10:23 - *Let us hold fast the confession of our hope without wavering, for he who promised is faithful.*
5. Throughout the Old Testament God had promised to bring a deliverer and He fulfilled that promise in Christ
6. So, the apostles see God's faithfulness to His promises as a cornerstone of salvation and call us to see God's faithfulness in salvation

D. So, salvation is both according to God's faithfulness (I could have discussed it last week) and for demonstrating God's faithfulness

1. God wants us to see His faithfulness through salvation - God arranged the flood and the account of the flood in order to highlight His faithfulness

II. Salvation is for delivering from God's wrath (6:17-19)

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, your sons, your wife, and your sons' wives with you. And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you.

A. Again, there is some substantial overlap and continuation between the last two weeks and this point

1. We saw two weeks ago that the wrath of God blazes against sin
2. And we saw last week that Christ brings us safely and completely through God's wrath

B. So, a clear conclusion is that a purpose of salvation is to deliver us from God's wrath

1. This purpose is made clear in the flood account
2. God commanded Noah to build the Ark so that some of every living thing of all flesh could enter the Ark and be kept alive
3. The purpose of the Ark was to deliver Noah and the animals from God's wrath

C. This purpose of salvation is clearly heralded across the New Testament

1. John 3:16-18 - *"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.*
2. Romans 5:9 - *Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.*
3. Romans 8:1 - *There is therefore now no condemnation for those who are in Christ Jesus.*
4. I Thessalonians 1:9-10 - *For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.*
5. I Thessalonians 5:9-10 - *For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him.*

D. But, why is this point important?

1. It may seem that I am repeating myself here or at least I feel that I am almost repeating what I have said over the last two weeks
2. But, I want to emphasize that this is the purpose of salvation - the purpose of salvation is to deliver us from God's wrath
3. The word I want to emphasize is God's in that statement - the purpose of salvation is to deliver us from God's wrath against sin
4. When we talk about salvation, there are many different so-called theories of the atonement and many of them try to minimize or outright deny the fact that salvation is about saving us from God's wrath
 - i. They claim that salvation is saving us from Satan's power - which is partially true
 - ii. They claim that salvation is saving us from our own destructive tendencies - which is again partially true
 - iii. They claim that salvation is saving us from the evil influence of society - which is, once again, partially true
 - iv. But they claim all these things to deny that salvation is primarily about saving us from God's wrath
5. So, against these faulty theologies, we can see clearly in the flood that the purpose of salvation was to deliver Noah and his family from the wrath of God on sin that culminated in the flood
 - i. It was from God's wrath that Noah was being saved
 - ii. It is from God's wrath that we are being saved

III. Salvation is for making a distinction (7:16)

And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.

- A. As I said earlier, we are going to have some overlap between this week and last week because the plan of salvation is perfectly matched to the purpose of salvation**
1. So, we are going to go back and consider one of the verses we considered last week and let it tell us not only about the plan of salvation but also the purpose of salvation
 2. Last week we considered that God shutting Noah in the Ark demonstrated that salvation was only according to the power of God
- B. But now I want to consider what God shutting Noah in the Ark effectively did at that moment in time**
1. When Noah, his family and the animals entered the Ark, theoretically anyone else could have entered as well and anyone on the Ark could get back off - there was no clear distinction between on and off the Ark
 2. But when God closed the door He made a clear line of separation between those who were on the Ark and those who were not - the door acted as a mark of distinction between Noah and the world outside
- C. Several commentators have put this well**
1. Matthew Henry - *As Noah continued his obedience to God, so God continued his care of Noah: and here it appeared to be a very distinguishing care; for the shutting of this door set up a partition wall between him and all the world besides. God shut the door, 1. To secure him, and keep him safe in the ark. The door must be shut very close, lest the waters should break in and sink the ark, and very fast, lest any without should break it down. Thus God made up Noah, as he makes up his jewels. 2. To exclude all others, and keep them for ever out. Hitherto the door of the ark stood open, and if any, even during the last seven days, had repented and believed, for aught I know they might have been welcomed into the ark; but now the door was shut, and they were cut off from all hopes of admittance: for God shutteth, and none can open.*
 2. Jamieson, Fausset and Brown - *and the Lord shut him in--literally, "covered him round about." The "shutting him in" intimated that Noah had become the special object of divine care and protection, and that to those without the season of grace was over*
 3. When God closed the door He made a distinction between righteous Noah, who was unchangeably on the Ark, and the unrighteous world, who were unchangeably separated from the Ark
- D. So, another purpose of salvation is to make a distinction or a separation - God's purpose in salvation was to separate Noah from the world - this theme of salvation is seen clearly across the whole Bible**
1. God continued to make a distinction in the type of salvation in the exodus from Egypt - Exodus 9:4 - *But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing of all that belongs to the people of Israel shall die.*
 2. God promised a greater distinction would be made when His final salvation is revealed - Malachi 3:16-18 - *Then those who feared the LORD spoke with one another. The LORD paid attention and heard them, and a book of remembrance was written before him of those who feared the LORD and esteemed his name. "They shall be mine, says the LORD of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.*
 3. Christ told several parables that emphasized the distinction that would be made between the righteous and the unrighteous, the saved and the condemned - Matthew 13:47-50 - *"Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. So it will be at the close of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.*
 4. So Peter concludes that God has always made a distinction and will make a final distinction at the last day - II Peter 2:4-10 - *For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; if he 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; if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority.*
- E. Scripture could not be more clear - salvation is for the purpose of making a distinction - there will be a distinction between the righteous and the unrighteous**

IV. Salvation is for re-creation (8:1-19, 9:1-7)

But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided. The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, and the waters receded from the earth continually. At the end of 150 days the waters had abated, and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

At the end of forty days Noah opened the window of the ark that he had made and sent forth a raven. It went to and fro until the waters were dried up from the earth. Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground. But the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took her and brought her into the ark with him. He waited another seven days, and again he sent forth the dove out of the ark. And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth. Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. In the second month, on the twenty-seventh day of the month, the earth had dried out. Then God said to Noah, "Go out from the ark, you and your wife, and your sons and your sons' wives with you. Bring out with you every living thing that is with you of all flesh---birds and animals and every creeping thing that creeps on the earth---that they may swarm on the earth, and be fruitful and multiply on the earth." So Noah went out, and his sons and his wife and his sons' wives with him. Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by families from the ark.

And God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. But you shall not eat flesh with its life, that is, its blood. And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image. And you, be fruitful and multiply, teem on the earth and multiply in it."

A. In our last point this morning we are looking at a large chunk of text all at one and the reason is that I want to compare it to Genesis 1 - The second half of the flood account, the salvation half, perfectly mirrors the creation account

1. Initial Creation
 - i. In Genesis 8:1 God takes action by remembering Noah and in Genesis 1:1 God takes action by creating the heavens and the earth
 - ii. In Genesis 8:1 God makes a wind to blow over the water and in Genesis 1:2 God's Spirit (same word as wind in the Hebrew) hovers over the water
2. Day 1- In Genesis 8:2 the windows of heaven were closed (or perhaps the clouds went away) and in Genesis 1:3 God said, "Let there be light."
3. Day 2 - In Genesis 8:3-5 the waters recede continually and in Genesis 1:6-8 God separated the waters
4. Day 3
 - i. In Genesis 8:5 the mountains (or the dry ground) is seen and in Genesis 1:9 God made dry land appear
 - ii. In Genesis 8:10 the dove brings back an olive leaf (a plant) and in Genesis 1:11 God created plants
5. Day 4 - In Genesis 8:13 Noah removes the cover of the Ark (so they could see the heavens) and in Genesis 1:14 God created the lights in the heavens
6. Day 5 - In Genesis 8:12 the dove does not return to the Ark (escapes to live in the earth) and in Genesis 1:20 God created the flying creatures
7. Day 6
 - i. In Genesis 8:18-19 Noah and the animals leave the Ark and in Genesis 1:24-26 God created animals and man
 - ii. In Genesis 9:1 God blesses Noah and tells him to fill the earth and in Genesis 1:28 God blesses Adam and tells him to fill the earth
 - iii. In Genesis 9:2-4 God gives the plants and the animals to Noah for food and in Genesis 1:29 God gave the plants to Adam for food
 - iv. In Genesis 9:5-6 God emphasizes His image in man and in Genesis 1:26-27 God emphasizes His image in man
 - v. In Genesis 9:6 the image of God is referenced in a poetic statement and in Genesis 1:27 the image of God is referenced in a poetic statement

B. All of these parallels are not an accident in the story of the flood, they exist to teach us something about the purpose of salvation

1. Although the first creation was subjected to futility through sin and sentenced to destruction, God saved Noah so that there would be a re-creation, a new creation that would continue God's ultimate purposes
2. So, a major purpose for salvation is to bring about a new creation
3. The old creation was destroyed in judgment and a new creation is made in salvation

C. Although this re-creation takes some careful study to see here in the flood, as we come to the New Testament the re-creation theme becomes plain and obvious

1. Romans 12:2 - *Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*
2. II Corinthians 5:17 - *Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*
3. Galatians 6:15 - *For neither circumcision counts for anything, nor uncircumcision, but a new creation.*
4. Ephesians 2:15 - *His purpose was to create in himself one new man out of the two, thus making peace*
5. Ephesians 4:20-23 - *You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.*
6. Colossians 3:9-10 - *Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.*
7. Titus 3:4-5 - *But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit*
8. II Peter 3:13 - *Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.*
9. Revelation 21:1 - *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.*

D. So as the purpose of the flood was to bring about a re-creation so the purpose of salvation in Christ is to bring about a re-creation

1. As we consider this, in some ways we are waiting for this re-creation - Christ has accomplished what is necessary to bring it about but it waits the revealing from God still
 - i. Romans 8:18-25 - *For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.*
 - ii. This is the import of II Peter 3:13 and Revelation 21:1 - the world will be re-created after the final judgment just like it was recreated after the flood so we are waiting for this recreation earnestly
2. But, until the final re-creation we are also told that we are being recreated through the Spirit of God changing our heart's desires and attitudes to be conformed to Christ
 - i. Romans 12:2 - *Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*
 - ii. Ephesians 4:20-23 - *You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.*
 - iii. Colossians 3:9-10 - *Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.*
 - iv. Titus 3:4-5 - *But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit*

E. So, salvation is for the purpose of a re-creation

V. Applications

A. If salvation is to display the faithfulness of God then we should have great faith in the promises of God

1. As I prepare my conclusions I try to ask, "what does God want us to do in response to this truth?" - so what does God want us to do as we see His faithfulness? - Fortunately, Scripture is very clear on this point
 - a. Heb. 10:23 - *Let us hold fast the confession of our hope without wavering, for he who promised is faithful.*
 - b. Hebrews 11:11 - *By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised.*
 - c. Romans 4:19-21 - *He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised.*
 - d. The correct response to God's faithfulness is faith, or in other words, when we see that God always does what He says we ought to believe what God has said
2. So, what does it mean to have faith?
 - a. First, it means exactly what I exhorted us to last week - to run to Christ for salvation and to abandon all else
 - b. But I think we can define faith somewhat more specifically especially as it relates to God's faithfulness
 - c. I think faith entails at least three things - knowing the promises of God, believing the promises of God, and acting on the promises of God
3. Know the promises of God
 - a. If God is faithful and we see His faithfulness this should be a strong inducement to know the promises of God - these are the things that God has said He will do and by His faithfulness we know He will do
 - b. Psalm 119:147-148 - *I rise before dawn and cry for help; I hope in your words. My eyes are awake before the watches of the night, that I may meditate on your promise.*
 - c. Psalm 77:6-9 - *I said, "Let me remember my song in the night; let me meditate in my heart." Then my spirit made a diligent search: "Will the Lord spurn forever, and never again be favorable? Has his steadfast love forever ceased? Are his promises at an end for all time? Has God forgotten to be gracious? Has he in anger shut up his compassion?" Selah*
 - d. The psalmists meditated on the promises of God even in the midst of trouble because they knew these were the things God would do on their behalf
 - e. So, if you have seen the faithfulness of God, be diligent to know the promises of God - be in Scripture, meditate on Scripture, pray through Scripture so that you might know and understand the promises of God
4. Believe the promises of God
 - a. If God is faithful and we see His faithfulness this should also be a strong inducement to believe the promises of God - really this is just a personalization of the truth that God is faithful
 - b. Abraham is the great example given in Scripture of believing the promises of God - Romans 4:19-21 - *He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised.*
 - c. When we see that God is faithful, we must be fully convinced that God is able to do what He has promised
 - d. And, thus we should not weaken in faith or waver concerning the promise of God
 - e. We believe God's promise because we know that He is faithful, He will do it
5. Act on the promises of God
 - a. Listen to the following references
 - i. Hebrews 11:4, 7-9, 17, 27-29 - *By faith Abel offered to God a more acceptable sacrifice than Cain... By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household... By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise... By faith Abraham, when he was tested, offered up Isaac... By faith [Moses] left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them... By faith the people crossed the Red Sea as on dry land*
 - b. Hebrews 11 - the great chapter on faith in the Bible emphasizes one thing across the various accounts - when people believe the promises of God they act on the promises of God
 - c. So, we don't merely believe the promises of God in some abstract sense, we act on the promises of God
6. So, don't merely know and mentally assent to the promises of God, live as though they were true in all of live
 - a. How are you living as though the promises of God were true?

B. If salvation is deliverance from God's wrath then we must understand God's wrath to magnify His grace

1. If salvation is for delivering us from God's wrath then, again, how does God want us to respond to that truth?
 - a. As I meditated on this, I want to call us back to two weeks ago as we looked at the truths about sin and judgment together
 - b. If salvation is for delivering us from God's wrath then studying the truths about sin and judgment is not useless or unnecessary but, instead, fuel the greatness of God's salvation
 - c. The more we understand God's wrath against sin, the greater God's salvation appears to us - that is, the more of God's glory we see
2. Since I already did a whole sermon on this topic, I won't belabor the point
 - a. But don't blow off sermons on sin and judgment or passages in the Bible about sin and judgment
 - b. Assuredly we have been delivered from sin and judgment by the salvation of God, but they are still useful topics of study because as we understand sin and judgment we magnify God
3. So, go back and meditate on the truths we went through two weeks ago and see how they magnify the salvation of God - especially how they magnify the salvation of God in your life
 - a. I'll end this application with a text I quoted two weeks ago to this end
 - b. Luke 7:41-50 - *"A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debt of both. Now which of them will love him more?" Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And he said to him, "You have judged rightly." Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven---for she loved much. But he who is forgiven little, loves little." And he said to her, "Your sins are forgiven." Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace."*
 - c. Knowing and understanding our sin and God's judgment is good because the greater we see our forgiveness the greater we will love Christ

C. If salvation is for making a distinction then we must live out that distinction now in anticipation

1. As I attempted to defend earlier, salvation is for the purpose of making a distinction between the righteous and the unrighteous and this distinction will be consummated or will be fulfilled at the last judgment
 - a. If salvation is for this purpose, how does this affect our lives before the final judgment?
 - b. To answer this, I think we must realize that the distinction will be consummated at the last judgment, but the distinction exists now too
2. To put it in terms of Noah, the Ark and the door, a final distinction was not made until God closed the door
 - a. But, Noah and his family still lived as though there were a distinction before the door was closed
 - b. Noah and his family got on the Ark while the rest of the world did not
 - c. Even though the distinction was not yet final, Noah and his family lived as though it was
 - d. And, because they lived as though there were a distinction, when the final distinction was made they were inside the Ark
3. Scripture calls us to live out a distinction in our lives as well
 - a. Isaiah 52:11 - *Depart, depart, go out from there; touch no unclean thing; go out from the midst of her; purify yourselves, you who bear the vessels of the LORD.*
 - b. Jeremiah 50:8-10, 28, 51:6 - *"Flee from the midst of Babylon, and go out of the land of the Chaldeans, and be as male goats before the flock. For behold, I am stirring up and bringing against Babylon a gathering of great nations, from the north country. And they shall array themselves against her. From there she shall be taken. Their arrows are like a skilled warrior who does not return empty-handed. Chaldea shall be plundered; all who plunder her shall be sated, declares the LORD... "A voice! They flee and escape from the land of Babylon, to declare in Zion the vengeance of the LORD our God, vengeance for his temple... "Flee from the midst of Babylon; let every one save his life! Be not cut off in her punishment, for this is the time of the LORD's vengeance, the repayment he is rendering her.*
 - c. II Corinthians 6:14-18 - *Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."*
 - d. Revelation 18:1-5 - *After this I saw another angel coming down from heaven, having great authority, and the earth was made bright with his glory. And he called out with a mighty voice, "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living." Then I heard another voice from heaven saying, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues; for her sins are heaped high as heaven, and God has remembered her iniquities.*
4. So, we must absolutely live as though there is a distinction between God's people and the world
 - a. If we live like the world we will be destroyed with the world
 - b. If we live like the unrighteous we will be destroyed with the unrighteous
 - c. This is the clear implication of I John 2:15-17 - *Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world---the desires of the flesh and the desires of the eyes and pride in possessions---is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.*
 - d. Paul tells us clearly in Ephesians 4:17 - *So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking.*
5. As you look at your life, can you clearly see a distinction between yourself and the world?
 - a. Can you say that it is clear through your attitudes and actions that you are on the Ark and not outside?
 - b. Can others, when they look at you, clearly see that you are different than the world?
 - c. Or, are there many areas of your life where there is no difference, where you act just like any other worldly person would act?
 - d. Are you living out the distinction now?
 - e. When the final judgment comes, will you be found inside the Ark already?

D. If salvation is for re-creation then we must seek God's Spirit earnestly in our lives to give us new hearts and new minds that love and obey Christ

1. As we consider that salvation is for re-creation we must acknowledge two truths from the outset
 - a. We are commanded to be re-created
 - i. Romans 12:2 - *Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*
 - ii. Ephesians 4:22-23 - *You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.*
 - b. We cannot do anything to be re-created
 - i. John 1:12-13 - *But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.*
 - ii. John 3:4-8 - *Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."*
2. In light of these two truths, how does God want us to respond to the fact that salvation is for re-creation?
 - a. I want to contend this morning that this calls us to earnestly seek the power of the Spirit of God in our lives
 - b. Romans 8:1-17 - *There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God.*
You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.
So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs---heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.
 - c. Romans 8 teaches us that though it is impossible to be recreated on our own power, by the Spirit's power it is more than possible but assured that we will be recreated
3. So, we ought to earnestly seek the Spirit's power in our lives
 - a. Paul prays for the Spirit of God to be with the Ephesians in power in Ephesians 3:16-17 - *I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith.*
 - b. This is the same prayer we all ought to pray for ourselves and for each other every morning
 - i. That the Spirit would come in power so that Christ would dwell in our hearts through faith
 - ii. That the Spirit would come in power to convict us of sin
 - iii. That the Spirit would come in power to renew our minds - to cast down our wrong thoughts and cause us to think the thoughts of Christ
 - iv. That the Spirit would come in power to conform our attitudes to be pleasing to Christ
 - v. That the Spirit would come in power to empower actions that are in obedience to Christ

- c. Re-creation is impossible, but nothing is impossible for God
 - i. So seek Him earnestly, seek His power in your life
 - ii. And then, going back to our first application, live out the promises of God
 - iii. God has promised that He will give the Spirit to those who ask - so live as though you were re-created
 - iv. Luke 11:5-13 - *And he said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him'; and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything'? I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs. And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"*

Conclusion

A. As we have gone through the flood account we have seen

- a. Great types of our sin and God's judgment
- b. Great types of Christ and salvation
- c. And great types of the purpose of salvation

B. We've looked at four purposes of salvation this week

- a. Salvation is for demonstrating the faithfulness of God
- b. Salvation is for delivering us from God's wrath
- c. Salvation is for making a distinction between the righteous and unrighteous
- d. Salvation is for re-creation

C. I have one more purpose that I want to consider, but we are going to put it off until next week

- a. So, next week will really be a continuation of this message
- b. But there is a purpose of salvation that kind of exists as a capstone to all of these other purposes
- c. So, next week we will consider that salvation is for obedience and look at how Noah's obedience not only is a type of Christ's obedience but is an example for us to follow