

Salvation and Re-Creation pt 1 - The Plan of Salvation

Introduction

A. Last week we considered the flood as a magnificent type of the wrath of God against sin and considered three truths about sin and four truths about God's reaction to sin.

1. The reality of sin: Sin is sinful beyond measure
 - a. Sin infects everyone
 - b. Mankind is permeated by sin
 - c. Sin is a great grief to God
2. God's reaction to sin: righteous, terrible judgment
 - a. God sees every sinner
 - b. God is justified to utterly destroy every sinner
 - c. God has chosen to utterly destroy every sinner
 - d. God's judgment will utterly destroy every sinner
3. Applications
 - a. We must understand our sin and God's justice personally
 - b. We must understand our desperate need of Christ
 - c. We must acknowledge, expose and repent of sin
 - d. We must understand our desperate need of the Holy Spirit's power in our lives
 - e. We must proclaim the coming judgment of God

B. This week we are going to focus on my second application from last week

1. Our desperate need for Christ has been provided for by God
2. So this week we are going to look at Noah and the Ark as a magnificent type of God's salvation in Christ

C. Read Genesis 6:8-7:17, 7:23-8:6

D. 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 enter Christ as Noah entered the Ark.
2. Outline:
 - a. Two week outline
 - i. The plan of salvation is revealed in the flood
 - ii. The purpose of salvation is revealed in the flood
 - b. This week - the plan of salvation is revealed in the flood
 - i. Salvation is only by grace
 - ii. Salvation is only in Christ
 - iii. Salvation is only by the power of God
 - iv. Applications

I. Salvation is only by grace (6:8)

- *But Noah found favor in the eyes of the LORD.*

- A. Noah's introduction in this passage emphasizes one thing - that Noah found favor with God
 - 1. The word favor here is translated grace in the KJV - the word means something like "a gift given from a superior to an inferior that he could not earn" - which is the hallmark of grace - unearned favor with God
 - 2. Noah is introduced as someone who is shown grace by God
- B. This is not emphasized strongly across the rest of the flood account, because the focus is on Noah's obedience
 - 1. So, it's important to note this here at the beginning - although the flood account hinges heavily on Noah's obedience, and we'll get to that in a minute, it opens with a declaration of grace
 - 2. If Noah and the ark are pictures of salvation in Christ, then salvation is only by God's grace - Noah found favor in the eyes of the Lord
 - 3. This concept of favor and grace grows throughout the Old Testament and then is fulfilled in Christ in the New Testament
- C. Important people in the Old Testament found favor with God
 - 1. Abraham is shown favor by God in Genesis 18:1-5 - *And the LORD appeared to him by the oaks of Mamre, as he sat at the door of his tent in the heat of the day. He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the ground and said, "O Lord, if I have found favor in your sight, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree, while I bring a morsel of bread, that you may refresh yourselves, and after that you may pass on---since you have come to your servant." So they said, "Do as you have said."*
 - 2. Moses and Israel are shown favor by God in Exodus 33:12-17 - *Moses said to the LORD, "See, you say to me, 'Bring up this people,' but you have not let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.' Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people." And he said, "My presence will go with you, and I will give you rest." And he said to him, "If your presence will not go with me, do not bring us up from here. For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?" And the LORD said to Moses, "This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name."*
 - 3. David is shown favor by God in II Samuel 15:25-26 and 18:31 - *Then the king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of the LORD, he will bring me back and let me see both it and his dwelling place. But if he says, 'I have no pleasure in you,' behold, here I am, let him do to me what seems good to him." ... And behold, the Cushite came, and the Cushite said, "Good news for my lord the king! For the LORD has delivered you this day from the hand of all who rose up against you."*
- D. God is described as full of grace in Exodus and this description permeates the Bible
 - 1. Exodus 34:6 - *The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness,*
 - 2. The word translated steadfast love here in Exodus is a very close cognate of the word favor in Genesis
 - 3. God is described as full of grace (and truth...)
 - 4. Psalm 57:10 - *For your steadfast love is great to the heavens, your faithfulness to the clouds.*
- E. A promise of greater grace was made in the Old Testament as well
 - 1. Zechariah 4:6-7 - *Then he said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts. Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of 'Grace, grace to it!'"*
 - 2. Zechariah 12:10 - *"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn."*
- F. In Christ this pattern and promise is fulfilled so that salvation is only by Grace
 - 1. John 1:14, 16 - *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth... And from his fullness we have all received, grace upon grace.*
 - 2. Ephesians 2:8-9 - *For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.*
 - 3. Romans 3:23-24 - *For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus,*
- G. We couldn't earn any right to salvation before God, we couldn't do anything good enough to earn God's pleasure
 - 1. But, like Noah, God gives us a gift that we can not earn - God shows favor to us - Salvation is only by grace

II. Salvation is only in Christ

A. The Ark is the only place of salvation (7:23)

- He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark.

1. One thing that stands out in our text this morning is that there is only one way of salvation from the flood
 - a. Everyone who was not on the Ark perished
 - b. The Ark was the only way to escape the judgment of God - there weren't any other options
2. As we parallel the flood and our salvation, I see this representing the fact that salvation is only found in Christ - there are no other options
 - a. Acts 4:11-12 - *This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.*"
3. The Ark is a type of Christ who saves us from the flood - I want to consider four ways it represents Christ

B. The Ark is the only place of salvation because it was the place of obedience (6:9, 22, 7:5, 7-9, 15-16)

- *These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. - Noah did this; he did all that God commanded him. - And Noah did all that the LORD had commanded him.*

- *And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood. Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah.*

- *They went into the ark with Noah, two and two of all flesh in which there was the breath of life. And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.*

1. Another thing that is extremely clear from this passage is that Noah obeyed what God told him to do
 - a. This is stated at least five times clearly in the passage and it is an important contrast to what has gone before in Genesis
 - b. Adam disobeyed, Cain disobeyed, Cain's line fell completely into sin, even Seth's line was full of sin
 - c. But Noah provides a new beginning - in some really obvious ways he is a second Adam - we are all descendants of Noah just as much as we are all descendents of Adam
 - d. And Noah's new beginning comes through Noah's obedience - Noah did as God commanded Him
2. This tells us something about why salvation is only found in Christ
 - a. Romans 5:12-21 - *Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned--- for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*
 - b. Hebrews 5:8-10 - *Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.*
3. Noah's obedience is a clear type of Christ's obedience
 - a. Just as Noah was a second Adam, so Christ is THE second Adam
 - b. Just as Noah obeyed and provided salvation for his family, so Christ has obeyed and provided salvation for His family - that is all of us of whom Christ is not ashamed to call brothers
 - c. So, salvation is only in Christ because Christ obeyed and provided salvation for His people

C. The Ark is the only place of salvation because it contained everything necessary for salvation (6:19-21, 7:2-3, 7-9)

- *And of 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 in to you to keep them alive. Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them."*
- *Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth.*
- *And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood. Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah.*

1. There are three sets of details given in the Flood account and I have tried to meditate on why these details appear - especially what they teach us about Christ
 - a. We see details about what is supposed to be put on the Ark - animals and food
 - b. We see details about the dimensions of the ark
 - c. We see details about the days associated with the flood
2. So, considering the listing of the animals and food on the Ark, one of the things this shows us is that God provided everything that is necessary for salvation on the Ark
 - a. The animals would be necessary to repopulate the earth after the flood
 - b. And after the flood we see that they specifically become provision for Noah and his family as well
 - c. And God provided the animals that were necessary for sacrifice too - we're going to consider sacrifice next week under covenant, but this was something that was necessary for salvation as well
 - d. And not only were the animals placed on the Ark but provision for the animals was placed on the Ark as well
 - e. The Ark contained everything it needed to go through the flood and to start over again afterward
3. Again, just as the Ark contained everything that was necessary, so in Christ we have everything we need
 - a. John 4:13-14 - *Jesus said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."*
 - b. John 6:35 - *Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.*
 - c. Philippians 4:19 - *And my God will supply every need of yours according to his riches in glory in Christ Jesus.*
 - d. Christ says that He is the living water and the bread of life because in Him we have everything we would ever need, after eating and drinking of Him we will never hunger or thirst again
 - e. Salvation is only in Christ because everything we need is in Christ

D. The Ark is the only place of salvation because it passed safely through the flood (6:14-16)

- *Make yourself an ark of gopher wood. 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 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 lower, second, and third decks.*

1. Another set of details we see in the passage deals with the dimensions of the Ark
 - a. Why would God see the need to record for us what the dimensions of the Ark were?
 - b. A lot of people have spent a lot of time trying to determine if the Ark would be big enough for all the animals and food that would need to be on it - I'm just going to assume it was because that's how God told Noah to make it
 - c. But I think the dimensions are given because these dimensions are the perfect dimensions for a watercraft that needed to pass safely through a rather violent flood
 - d. It's the maximum size that a wooden boat can be safely built and it's dimensions make it a good lifeboat if you're only trying to pass through a flood - it maximizes comfort, stability and strength
2. So, the Ark is the place of salvation because it is designed to pass through the flood
 - a. If, as we discussed last week, the flood is an eminent type of God's wrath, then the Ark is perfectly designed to pass through the wrath of God and emerged unharmed
 - b. And it is well designed to bring any passengers on board safely through the flood and deliver them on the other side in the land

3. Christ, like the Ark has passed through the flood of God's wrath and brought us safely through
 - a. Jesus passed through death into life
 - Acts 2:22-24 - *"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know--- this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.*
 - b. Jesus passed through death into life on our behalf
 - Romans 4:25 - *But the words "it was counted to him" were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification.*
 - c. Thus, Jesus brings us safely through the wrath of God by passing through death
 - 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.*
 - d. So, evoking flood imagery, Peter says that Christ passing through death to resurrection saves us
 - I Peter 3:18-22 - *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 proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.*
 - Peter proclaims that baptism is a symbol that we were in Christ when He passed through the wrath of God so we have been brought safely through the flood of God's wrath
 - e. Salvation is only in Christ because only Christ is able to pass through the flood of God's wrath unharmed and bring all that are in Him safely through

E. The Ark is the only place of salvation because it passed completely through the flood (7:4,12,17,24, 8:2-3,6)

- *For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground." - And rain fell upon the earth forty days and forty nights.*
- *The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth. - And the waters prevailed on the earth 150 days.*
- *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*
- *At the end of forty days Noah opened the window of the ark that he had made*
 1. The third detail we see is the days of the flood - the flood is divided into two halves of 150 days each
 - a. The waters prevailed on the earth for 150 days and the waters receded from the earth for 150 days
 - b. But, in each half of 150 days there are 40 days that are emphasized
 - c. It rained for 40 days and nights at the beginning of the flood
 - d. Noah waited 40 days before he sent out birds to check the ground
 2. The number 40 in Hebrew represented completeness - the full allotment of something
 - a. So the first 40 days, the days of the flood, declare the completeness of the wrath of God - the wrath of God was exhausted
 - b. And the second 40 days, the days of receding, declare the completeness of the deliverance of God - God's salvation is complete
 - c. So, the Ark not only passed safely through this flood, but there were no more floods to pass through afterward - it had passed through the flood safely and completely
 3. Again, this points us to Christ who has passed through death once for all and can save us completely
 - a. Hebrews 7:23-28 - *The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.*

III. Salvation is only by the power of God (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. The last thing that I want to observe this morning from our text is that God Himself shut the door of the Ark
 1. I like Calvin's analysis of this statement - *This is not added in vain, nor ought it to be lightly passed over. That door must have been large, which could admit an elephant. And truly, no pitch would be sufficiently firm and tenacious, and no joining sufficiently solid, to prevent the immense force of the water from penetrating through its many seams, especially in an irruption so violent, and in a shock so severe. Therefore, Moses, to cut off occasion for the vain speculations which our own curiosity would suggest, declares in one word, that the ark was made secure from the deluge, not by human artifice, but by divine miracle. It is, indeed, not to be doubted that Noah had been endued with new ability and sagacity, that nothing might be defective in the structure of the ark. But lest even this favor should be without success, it was necessary for something greater to be added. Wherefore, that we might not measure the mode of preserving the ark by the capacity of our own judgment, Moses teaches us that the waters were not restrained from breaking in upon the ark, by pitch or bitumen only, but rather by the secret power of God, and by the interposition of his hand.*
 2. Henry also observes - *Those that by faith come into Christ, the ark, shall by the power of God be shut in, and kept as in a strong-hold by the power of God,*
 3. Noah may have built the Ark, but God shutting the door shows that it is ultimately the power of God that preserves His people

- B. Once again, we see that in the New Testament, salvation is only by the power of God as well
 1. Romans 1:16 - *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*
 2. I Corinthians 1:18, 23-24 - *For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God... but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.*
 3. I Corinthians 2:3-5 - *And I was with you in weakness and in fear and much trembling, and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men but in the power of God.*

- C. We see in the New Testament that the power of God initially saves us, it preserves us in salvation and it empowers us for the life of salvation - in other words all of salvation is only by God's power
 1. For initial salvation - Romans 1:16 - *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*
 2. For continuing salvation - I Peter 1:3-5 - *Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.*
 3. For living salvation - I Corinthians 12:4-6 - *Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone.*

- D. That salvation would come only by God's power is clear from the time of Noah, and throughout the Old Testament there are clear proclamations that God would save by His power
 1. Isaiah 63:1, 5 - *Who is this who comes from Edom, in crimsoned garments from Bozrah, he who is splendid in his apparel, marching in the greatness of his strength? "It is I, speaking in righteousness, mighty to save." ... I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me.*

IV. Applications

A. If salvation is only by grace then we must magnify the grace of God

1. The purpose of grace is to glorify God
 - a. II Corinthians 4:15 - *For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.*
 - b. The reason grace is extended to us by God is to prompt us to thanksgiving for His glory!
 - c. God's ultimate goal in salvation is to glorify Himself and thus, the purpose of grace is to magnify His glory - to show that salvation comes only from Him and only by His undeserved gift
2. So, our response to grace ought to be to magnify the grace of God, but how do we magnify God's grace?
 - a. Humble ourselves
 - i. This is the first response to grace - a clear recognition that we cannot earn anything before God
 - ii. Instead, we humble ourselves and come to God for grace - undeserved favor
 - A. James 4:6 - *But he gives more grace. Therefore it says, "God opposes the proud, but gives grace to the humble."*
 - B. I Peter 5:5-6 - *Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you,*
 - iii. Humility is the only response to grace because grace, by definition, destroys any reason we would be proud
 - A. Ephesians 2:8-9 - *For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast.*
 - B. I Corinthians 1:26-29 - *For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.*
 - b. Praise God
 - i. This is the companion to humbling ourselves - we humble ourselves so that we can praise God
 - ii. This is the implication of the first verse we looked at
 - A. II Corinthians 4:15 - *For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.*
 - iii. When we receive grace, we react with thanksgiving to God - we thank Him and praise Him for the work that He has done
 - iv. So, Scripture tells us that if we have received grace we ought always to be praising God
 - A. Hebrews 13:15 - *Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.*
 - c. Point to God
 - i. When I say point to God, I'm not actually adding any new activity, but moving the previous two activities into the public realm
 - ii. We can humble ourselves before God and praise God all from the privacy of our own hearts
 - iii. But, if we have received grace, our humility and praise ought not to be kept inside ourselves
 - iv. Instead we ought to be continually proclaiming God's glorious grace to others
 - A. I Corinthians 1:30-31 - *And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, "Let the one who boasts, boast in the Lord."*
3. So, let us be like the tax collector and not the Pharisee of Christ's parable and magnify God's grace and not ourselves
 - a. Luke 18:9-14 - *He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."*

B. If salvation is only in Christ then we must run to Christ and abandon all else

1. As we consider that salvation was found only in the Ark, there is a clear application that must be made
 - a. If salvation is in the Ark, then we must go into the Ark
 - b. But, I think there are two parts to this application - or rather two sides to it
 - i. First, to be saved, one must go into the Ark
 - ii. Second, to be saved, one must abandon everything that is not on the Ark
 - c. These two parts necessarily go together
 - i. One cannot get on the Ark without abandoning everything else
 - ii. Think of the people of the day, they could choose to have their houses and their families and their friends and their possessions, or they could give them all up for gone and get on the Ark
 - iii. There was no way to bring all of those things on the Ark with them, they had to make a choice
 - iv. So, to run to the Ark for salvation necessarily implies abandoning all else
2. Run to Christ
 - a. Hebrews characterizes the Christian as one who has fled to Christ for refuge
 - i. Hebrews 6:17-20 - *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. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.*
 - b. Paul characterized this running to Christ throughout his life
 - i. Paul's goal in Philippians 3:9-11 was to *gain Christ and 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 from God that depends on faith--- that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.*
 - c. This is an excellent verse showing what it means to run to Christ
 - i. Paul's only goal in this world was to gain Christ and be found in Him
 - ii. He doesn't want his own righteousness, he wants Christ's righteousness
 - iii. And not only does he want Christ's righteousness, but he wants to be identified with all of Christ: His sufferings, His death and eventually His resurrection
 - d. We are exhorted repeatedly in the Bible to take refuge in Christ in this way
 - i. Christ Himself invited us in Matthew 11:28-30 - *Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."*
 - ii. Even the Old Testament was preparing us to flee to Christ for refuge, for example Psalm 2:12 tells us - *Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.*
 - e. So, like Noah entered the Ark for refuge, we should flee to Christ for refuge, desiring to be found in Him when God's wrath comes
3. Abandon all else
 - a. Paul's goal of gaining Christ in Philippians 3 was preceded by a complete and utter renouncement of everything in the world
 - i. Philippians 3:7-9 - *But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth 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,*
 - ii. Paul says that to gain Christ he has suffered the loss of all things - he has renounced everything in this world in order to run to Christ for refuge
 - b. The necessity for those who seek refuge in Christ to renounce the things of the world pervades Scripture
 - i. Matthew 10:37-39 - *Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it.*
 - ii. John 12:25-26 - *Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.*

- iii. 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.*
- c. The reason we can and the reason we must renounce everything in this world is because we know that this world is passing away
 - i. Noah could abandon his house and his land and his friends and whatever else he may have had in the world and get on the Ark because he knew that everything there was going to be destroyed shortly
 - ii. And Noah had to abandon all these things unless he wanted to be destroyed with them
 - iii. In the same way, we who have run to Christ must realize that the world is passing away along with its desires
 - iv. So, not only must we abandon all these things, but we should be able to joyfully abandon these things because we know they are perishing
- d. I am convinced that in today's world, we almost need to emphasize this second half more
 - i. Both sides are absolutely true - we must run to Christ and we must abandon the world
 - ii. It is easy to claim that you want to be found in Christ, but my experience is many that claim Christ refuse to renounce their claims in the world
 - iii. But, as we see in the flood and throughout the Bible, seeking refuge in the Ark or in Christ is the same thing as abandoning this world
 - iv. If you do not abandon the world with its desires, you will perish with the world
- 4. So, run to Christ for refuge from the impending judgment of God and as you do so, renounce the things of this world - run to Christ and abandon all else
 - a. I like the words in the song "Come Ye Sinners," in the fourth verse it says: *Lo! th'incarnate God ascended, pleads the merit of His blood: Venture on Him, venture wholly, let no other trust intrude.*
 - b. If Christ is our Ark of salvation, we must venture wholly on Him and abandon everything else

C. If salvation is only by the power of God then we must stand unashamed of the gospel

1. I'm basing this application off of three passages in the New Testament that highlight the power of God for salvation
 - a. Romans 1:16 - *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*
 - b. I Corinthians 1:17-24, *For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.*
 - c. II Timothy 1:8 - *Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,*
2. Three times in the New Testament as the power of God is proclaimed the idea of not being ashamed of the gospel is brought up
 - a. So we see several things in this - the power of God is worked through the gospel, the message of Jesus Christ
 - b. And, if salvation is only by God's power then we must not be ashamed of the gospel
 - c. Instead, we ought to love the gospel and stand firm in the gospel and proclaim the gospel to all around us
 - d. The gospel of Jesus Christ is our only hope, it is the power of God to salvation - stand boldly in it
3. So, as we see that salvation is only by the power of God, we must love and exalt the power of God in our lives
 - a. Be students of the gospel, be lovers of the gospel, eat and drink and breathe the gospel in all of your life
 - b. The gospel is the power of God to salvation - never be ashamed of that