



“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,”
Romans 5:10.

Salvation and Sanctification

Lesson Aim: To study Articles 10 and 11 of our Doctrinal Statement.

L317. Date: October 1969. **Text:** Romans 5:1-11; I Peter 1:14-19.

Topic: Doctrine: Studies In; Salvation; Sanctification.

INTRODUCTION—You can be saved and know it! You can be sure right now that you are saved! This blessed assurance is not reserved for eternity alone, but can console and assure your heart today.

This is what today's study is about. We deal with two points of doctrine: “Justification before God by faith without any admixture of works; Separation of God's children from the world.” These two doctrines both deal with salvation. The first is concerned with salvation of the soul; the second deals with salvation of the life. The first deals with instantaneous salvation; the second deals with continuing salvation. The first deals with the initiation of the Christian life; the second deals with the continuation of that life.

Suppose someone suddenly asked you, “If you died right now, do you know that you would go to heaven?” What would you answer? You can answer with a positive, “Yes,” if you are trusting Jesus and know what the Bible says on the subject. Salvation is a present experience. A man can be saved and know it. Look at such scripture passages as John 3:36, for instance, **“He that believeth on the Son hath everlasting life. . .”** Or, John 5:24, **“Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life. . .”**

A key word in these Scriptures is “hath,” This is the old English form of the verb we pronounce, “has.” It is the third person, singular, present tense of the verb “have” and means “to hold in possession or participate in at the present time.” So Jesus is saying that whoever believes in (trusts) Him

participates in eternal life right now, Yes, you can be saved and know it.

If you are living the life of eternity right now, it should make your manner of life different from unregenerated people about you, This is called “sanctification.” For sanctification is the practical application of redemption to daily life. This is what today's study is all about: salvation and sanctification.

EXPOSITION

I. SALVATION—Instantaneous Rescue

1. What it means to be saved.—The word “salvation” is a form of the term “save.” To be saved literally, means “to rescue or deliver from danger; to reclaim; to redeem; to make safe; to make free from injury, harm or loss.”

This term is commonly used in daily conversation. When firemen climb the ladder, and rescue a person from a burning building it is said, “They saved him.” That is, they made him safe from the danger of perishing in the flames. If a boat capsizes and one who cannot swim is cast into the water, rescuers go to his aid. They bring him safely to land and the report goes out, “The victim was saved.” It means he was made safe from the danger of perishing in the water.

This exact meaning is followed when we say a person has been “saved” in the religious usage of the term. It means Jesus has made him safe from perishing as a consequence of his sins. He who perishes is not saved; he who is saved does not perish.

Salvation, therefore, means “the state of one who has been saved—made safe—by the Lord Jesus Christ who alone is Saviour.” Are you assuredly saved?

2. Why we need to be saved.—Each person is in dread danger. He is exposed to the risk of being destroyed by a grave peril which hangs over him. He needs to be made safe (saved) from such a fate. The danger is the judgment which falls upon sin. God has warned, **“The soul that sinneth, it shall die,”** Ezekiel 18:4. And again, **“For the wages of sin is death. . .”** Romans 6:23. And under such a threat all the human race stands!

Listen to what God says about the universal guilt of sin:
“. . . There is none righteous . . . There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good. . .” Romans 3:10-12. The result is that “all the world (is) guilty before God,” Romans 3:19, **“For all have sinned, and come short of the glory of God,”** Romans

3:23. And this includes you!

This is why you (and every person you know), need to be saved.

A solemn day of judgment is ahead. God has appointed a day in which He will judge the world in righteousness by Jesus Christ, Acts 17:31. In that day all men will account to God in view of the record He has kept of each one. Anyone whose name is not written in the Book of life will be cast into the lake of fire, Revelation 20:15. This punishment, which is eternal, is called “the second death,” Revelation 21:8. You need to be made safe (saved) from such a fate.

3. How we can be saved.—**“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ,”** Romans 5:1.

(1) We are made safe from eternal death when we are justified; Justification is the act of God by which the sinner is restored to divine favor because of his union with Jesus Christ through faith. It is a changing from guilt to acquittal, from condemnation to acceptance. The justified man no longer stands before God as a guilty sinner but as an accepted child.

Justification is related to regeneration. Regeneration is the impartation of a new and divine life: a new creation in Christ Jesus by being born of the Holy Spirit. It makes a person righteous in Christ. Justification is the impartation of a new standing before God as a result of his new life in Christ. It permits the kind of relationship with God that one is “Just-as-if-I’d” never sinned at all.

Justification is God's act, not man's accomplishment. It is based upon God's mercy, not man's merit. It is eternally effective. The believer is made safe (saved) from eternal death because he stands before God as His own dear child not as a guilty and condemned sinner. Only one so justified is made safe!

(2) We are made safe from eternal death in response to our faith. But what is faith? Faith is an attitude of mind in which one understands the gospel truth, assents that Christ's death does suffice for sin, and being convinced of the saving efficacy of Christ, surrenders to Him in absolute confidence that He is trustworthy.

“Faith is the consent of the will to the assent of the understanding. Faith always has in it the idea of action—movement toward its object. It is the soul leaping forth to embrace and appropriate the Christ in whom it believes.”—Wm. Evans.

Faith is trusting, not doing. It is an attitude, not an act. To be saved by faith, therefore, is the opposite of being saved by works. See the illustration of this truth in John 3:14-18. When a sinner trusts in none other but Jesus and commits himself to Him without reservation, his faith is counted unto

him for righteousness, Romans 4.

(3) We are made safe from eternal death by the Lord Jesus Christ. Faith must be placed in Jesus as one's own personal Saviour. It is not believing truth about Jesus which saves; it is trusting Him. Faith does not save; Jesus saves in response to faith. Saving faith is confident reliance that Jesus is now my own Saviour. He is not just a Saviour; He is my Saviour. Such a personal relationship and commitment is essential to real salvation and to true religion.

To trust Jesus means; “(1) I believe Jesus can forgive sin: (2) I believe Jesus can forgive my sin; (3) I believe Jesus is willing and able to forgive my sins at this moment; (4) I believe that I now receive forgiveness of sins because I now ask Him to forgive me and be my Saviour.” Such a confident trust brings assurance because the Lord Jesus becomes real to one who so prays.

4. What practical benefits accompany salvation?—Men are “ungodly sinners” (Romans 5:6, 8) while God is holy, just and good, A state of war (enmity) exists in the heart of each man in his attitude toward God so that he is the “enemy” of God, Romans. 5:7, 10. But “when we were enemies, we were reconciled to God by the death of his Son,” Romans 5:10. So through Christ Jesus the state of war has been ended, man is justified before God because regenerated in his heart, and he who was afar off is brought near to God, Ephesians 2:12-18. The forgiven sinner enjoys a peace like Jesus enjoys in His relationship to God, John 14:27. Peace is a benefit of being made safe from sin.

Salvation also opens an access into God's presence for the believer With all holy boldness and confidence a Christian comes into God's presence in prayer, Hebrews 10:19-22. He knows that through Jesus he enjoys a right standing (justification) before God. Hence in every moment of worship and in each occasion of need we come to His throne and find it to be a throne of grace, Hebrews 4:14-16. Access to God is a benefit of being saved and is possible only to him who trusts Jesus as Saviour.

Joy also accompanies salvation. It can be said of every place where the Gospel is preached and Jesus is trusted, **“And there was great joy in that city,”** Acts 8:8. The believer knows a “joy unspeakable and full of glory,” I Peter 1:8. Being saved and having one's name written in heaven is a greater cause for joy than being able to perform miracles, Luke 10:20. In all circumstances, even in trials, the believer can rejoice in the Lord because he knows Jesus. Read Romans 5:2-4. **“... We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement,”** Romans 5:11.

Salvation also creates confidence. It keeps one from being ashamed, Romans 5. The believer has confidence in the reality of his relationship to Jesus for the Holy Spirit bears witness to it, Romans 8:14-16. To know by experience the power of God in the gospel will also deliver one from shame in its proclamation, Romans 1:16. If you know that you know Jesus, you have no occasion for embarrassment about it.

The capacity to love with holy affection comes when one is saved. The Holy Spirit of God broadcasts the love of God in the heart of the believer, Romans 5:5. The capacity to love God and to love people with selfless devotion is given by the Holy Spirit. To live in fellowship with God through Jesus Christ is to experience His love more and more. And thus it is fulfilled that we are able to love because He loves us and shares His love with us.

Salvation also makes possible the continual residence of the Holy Spirit in the believer. This is a surprisingly blessed truth: The Holy Spirit actually lives within each person who trusts Jesus. The physical body of the believer thus becomes “the temple of the Holy Spirit, which is in you, which you have of God,” I Corinthians 6:19. To be saved is to have Him living within; absence of the Spirit is a proof that one is not saved, Romans 8:9. The Holy Spirit lives within as the guarantee that one is saved now and that God will keep him safe unto eternity, Ephesians 1:13-14. This adds to the believer's assurance and joy.

II. SANCTIFICATION—Continuing Salvation

1. Meaning.—Sanctification is the work of God whereby the holy disposition imparted in regeneration is maintained and strengthened with the result that the believer is separated from the reign of sin unto God for His service.

Regeneration has to do with character; sanctification has to do with conduct. As the former speaks of our being washed from sin, the latter speaks of our being adorned by purity. Regeneration is what God has already done for us; sanctification is what He is now doing in us. By regeneration we were justified by being put right with God: sanctification exhibits the fruit of that relationship.

Sanctification is not mere self-discipline, moral excellence, religious practice, or eradication of sin by self-effort. It is the work of God by which the salvation implanted within is expressed through attitude, ambition and deed.

2. Phases. —Sanctification is in three phases. (1) Instantaneous sanctification occurs the moment one is saved. The terms “ye are washed, ye

are sanctified, ye are justified” in I Corinthians 6:11 are of a grammatical form which indicates “you have been once for all time washed, sanctified and justified.” Each believer is a sanctified man. That is why believers are called “saints” in the Bible, I Corinthians 1:2: Romans 1:7: etc. By regeneration and justification believers are set apart as God's own. Thus they are sanctified unto Him.

(2) Progressive sanctification is a continuing process by which believers are matured until they **“grow up into him (Christ) in all things . . . unto a perfect (mature) man, unto the measure of the stature of the fulness of Christ,”** Ephesians 4:11-16. A believer is no more born spiritually mature and full-grown than an infant is born physically mature and full-grown. He must “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,” II Peter 3:18. It is a tragic truth, but a truth nonetheless, that we yield to God by installments. As we yield we are “changed into the same image (of Christ) from glory to glory,” II Corinthians 3:18. This change is progressive sanctification and thereby we are “perfecting holiness in the fear of God,” II Corinthians 7:1.

(3) Final sanctification will come when the Lord Jesus returns! Until then the process will continue to progress. **“. . . He which hath begun a good work in you will perform it until the day of Jesus Christ,”** Philippians 1:6. Sanctification will be final and complete when Jesus comes. Then we will be established “unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints,” I Thessalonians 3:13. His purpose is “to present you faultless before the presence of his glory with exceeding joy,” Jude 24. In that blessed day “we shall be like him; for we shall see him as he is,” I John 3:2. This final act of sanctification will be related to the miracle of resurrection when we receive our fitted-for-heaven bodies which bear the image of our Saviour. It is final sanctification.

3. Necessity.—Why should we be concerned about sanctification? Because being saved does not eradicate the old carnal tendencies which find their home in our nature of flesh. Evil inclinations still remain unsubdued in the best of men.

The Holy Spirit seeks to sanctify; the fleshly spirit seeks to defile. **“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other. . .”** Galatians 5:17. And so a continual warfare rages. The believer is to place his will on the side of the Holy Spirit refusing to let sin reign in his mortal body that he should obey its lusts, Romans 6:12.

God demands holiness. But with the promptings of the flesh so strong,

how can the believer attain unto holiness? The Holy Spirit enables him to appropriate Christ! When one can say, **“Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God. . .”** Galatians 2:20, he realizes the possibility of the sanctified life. **“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death . . . That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit,”** Romans 8:2, 4.

Have you read Romans chapters 7 and 8 noting the difference between the spirit and attitude expressed in each one? The difference is the Lord Jesus Christ and His sanctifying influence made applicable to the believer by the Holy Spirit.

4. Means.—Sanctification is God's work. You try it alone and you will be defeated and in despair. Paul prayed, **“And the very God of peace sanctify you wholly;”** then he added, **“Faithful is he that calleth you, who also will do it,”** I Thessalonians 5:24.

Of course, God uses means in this work of sanctification. He is said to use “the washing of water by the word” to sanctify and cleanse the church in Ephesians 5:26. First Peter 1:2 adds that sanctification is possible through the “sprinkling of the blood of Jesus Christ.” John 17:17 records this prayer of Jesus, “Sanctify them through thy truth; thy word is truth.”

Of course, God expects the believer to cooperate with His work of progressive sanctification. Prayer, faith, personal discipline, Christian fellowship are all conducive to aiding this blessed work. But even so, sanctification is God's deed, not our own. It is a “sanctification of the Spirit” (II Thessalonians 2:13); that is, a work of sanctification which the Holy Spirit performs in which Jesus Christ, **“. . . is made unto us wisdom, and righteousness, and sanctification, and redemption,”** I Corinthians 1:30.

5. Signs.—How can you recognize a sanctified person? In an excellent book entitled **All the Doctrines of the Bible**, Dr. Herbert Lockyer lists these “signs of sanctification:” separation from all known sin and enmity to God; determination to trust God; constant effort to guard our hearts against all that is unbecoming in a sanctified life; decorum in dress; growing resemblance to Christ; breastplate of holiness; spiritual performance of all God requires; a well-ordered life; a steadfast resolution to follow Christ all the way; the manifestation of the Spirit's fruit and favor.

“For this is the will of God, even your sanctification . . . That everyone of you should know how to possess his vessel in sanctification on honour . . . For God hath not called us unto uncleanness, but unto holiness,” I Thessalonians 4:3, 4, 7.

