

STUDY PACK 24

THE THREE-FOLD ASPECTS OF SALVATION

“We have been saved from the penalty of sin (called justification); we are being saved from the power of sin (called sanctification); we shall be saved from the presence of sin (called glorification).

~~ Harold S. Martin ~~

I. CONSTANT CONFUSION

There is never ending confusion among religious teachers who try to define every reference to salvation, in the Bible, the same way. Every time you see the word saved used in the Bible you should ask several questions:

1. _____ ?
2. _____ ?
3. _____ ?

II. VARIOUS USES OF THE WORD SALVATION THAT DO NOT RELATE TO THE SOUL

- A. _____ – Matthew 8:25.
- B. _____ – Matthew 9:21-22.
- C. _____ – Luke 8:36.
- D. Deliverance from _____ – 1 Peter 3:21.
- E. The deliverance of _____ – Psalm 14:7; Exodus 14:13.
- F. Deliverance from _____ – Jeremiah 15:20.

III. THREE USES OF THE TERM SALVATION IN RESPECT TO THE HUMAN SOUL

- A. Saved from _____ – pardon, forgiveness, reconciliation, justification, redemption, adoption. Romans 5:1; Acts 13:38-39; Romans 8:1; Romans 3:24; Galatians 2:16.
- B. Saved from _____ – sanctification. Ephesians 2:10; Titus 2;14.
- C. Saved from _____ – glorification

IV. SANCTIFICATION: PAST, PRESENT, AND FUTURE

The term sanctification is used in reference to every aspect of salvation.

- A. Justification – 2 Thessalonians 2:13; 1 Corinthians 6:11. This is also called _____.

B. Growing in grace – 2 Peter 3:18a; 2 Corinthians 7:1; Philippians 3:13-14; John 17:17.
This is also called _____.

C. Glorification – 1 John 3:1-2; 1 Thessalonians 5:23; Romans 13:11; 1 Peter 1:5;
Romans 8:16-18; Hebrews 9:28. This is also known as final or _____.

V. THE USE OF THE WORD SAVE OR SAVED CAN HAVE SEVERAL DIFFERENT INTERPRETATIONS AND APPLICATIONS

Compare the following passages:

James 1:21
1 Peter 3:21
Acts 2:37-40
Ephesians 2:8-9
Romans 10:9-10
James 2:14

VI. FAILURE TO DISTINGUISH BETWEEN DIFFERENT BIBLICAL USES OF THE WORD SALVATION LEADS TO _____

“Salvation is by grace through faith (Ephesians 2:8). That is the consistent unambiguous teaching of Scripture. But people with genuine faith do not refuse to acknowledge their sinfulness. They sense that they have offended the holiness of God, and do not reject the lordship of Christ. They do not cling to the things of this world. Real faith lacks none of these attributes. _____.

Jesus takes no one unwilling to come on those terms.”

~~ John MacArthur, *The Gospel According to Jesus*, p. 87 ~~

“It is important to understand the term *antinomianism* in its theological sense. I do not use the word to be derogatory. To say someone is antinomian is not necessarily to say that person spurns holiness or condones ungodliness. Most antinomians vigorously appeal for Christians to walk in a manner worthy of their calling; but at the same time they minimize the relationship between obedience and faith. Antinomians typically believe Christians *should* yield to the lordship of Christ; they just do not believe _____.

_____. Antinomians do not necessarily despise the law of God, they simply believe it is irrelevant to saving faith. They suggest that obedience to the righteous principles of the law might not become a pattern in the Christian’s life (cf. Rom. 8:4; 10:4). In short, Antinomianism is the belief that allows for justification without sanctification.”

~~ John MacArthur, *Faith Works*, p. 95 ~~

VIII. RIGHT PERSPECTIVE

A. Sanctification.

“1. Sanctification is sometimes considered from the judicial standpoint. Just as Romans deals with righteousness from the standpoint of law, so Hebrews is concerned with the sanctuary and deals with defilement, not with guilt. The same work of Christ on the Cross that puts away our sins sanctifies us perfectly and forever, thereby fitting us eternally for God’s presence (Heb. x. 10). Sanctification

in the sense of judicial standing is, of course, absolutely independent of our feelings and actions. The moment we accept Christ for salvation He becomes not only our Righteousness, _____ (Acts xxvi, 18; Heb. x. 14), and it is for this reason that Christians can be described as “sanctified in Christ Jesus,” even though some of them _____

(I Cor. i. 2). It is noteworthy, too, that the Three Persons of the Trinity are all occupied in our sanctification: the Father (Heb. x. 10), the Son (Heb. x. 10), the Spirit (2 Thess. ii. 13). So that the moment we are “begotten again” we are also sanctified judicially, set apart for God by the work of Christ, to be owned and used for Divine glory.

2. Sanctification is also considered from the practical standpoint. Soon after entering into the peace and joy of God’s favour the believer is conscious of the power of sin within him, since Justification still leaves the sinful nature open _____

_____. It is at this point that instruction is needed to show that not only was a work done for us on the Cross centuries ago, but that a work is being done in us now by the Holy Spirit, and at this point comes the life-long progressive Sanctification, or walking in purity and practical holiness, which follows necessarily from our judicial position in Christ.”

~~ W. H. Griffith Thomas, *The Principles of Theology*, p. 208 ~~

B. Justification.

“We are counted righteous before God, only for _____, by faith, and not for our own work or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine and full of comfort.”

~~ W. H. Griffith Thomas, *The Principles of Theology*, p. 184 ~~

“When St. Paul was charged with what is now called *Antinomianism*, he did not tone down his doctrine in the least, but declared it all the more fully as the very heart of the gospel.”

~~ W. H. Griffith Thomas ~~