

Three Tenses of Salvation, Pt. 1
Romans 1:16, 2016-07-31A, # 33

Introduction: In our study of Romans, we have been examining some of the reasons Paul was not ashamed of the gospel and why we should not be ashamed of the gospel: (1) The gospel is good news to all who are aware of the bad news. (2) The gospel produces spiritual fruits (v. 13). (3) The gospel is of divine origin (vv. 1, 9, 16; cf. Galatians 1:11-12). (4) The gospel is for everyone (vv. 14-16). (5) Everyone needs the gospel (vv. 14-15). (6) The gospel has the power to save everyone who believes (v. 16).

This morning and tonight, the Lord willing, we will examine the word “salvation.”

I. The Meaning of Salvation:

A. “Salvation” translates the Greek noun σωτηρία (*sōtēria*) which means “deliverance, preservation”

B. “Savior” translates the Greek noun σωτήρ (*sōtēr*), which means “deliverer, rescuer, preserver.”

- 1. The name “Jesus” translates the Greek *Iēsous* Ἰησοῦς (Ἰησοῦς) and the Hebrew Yeshua (ישוע) and means “Savior” or “Deliverer” (Matthew 1:21).**
- 2. *Iēsous* is also the Greek form of the Hebrew “Joshua” (יְהוֹשֻׁעַ) or “Jehoshua” (יְהוֹשֻׁעַ).**
- 3. Jesus is our only Savior or Deliver (Luke 2:11; John 4:42; Acts 5:31; 13:23; Philippians 3:20; 1 Timothy 1:1; 4:10; Titus 1:3-4; 2:10, 13; 3:4, 6; 2 Peter 1:1, 11; 2:20; 3:2, 18; 1 John 4:14).**

C. “Save” and “saved” translate the Greek verb *sōzō* (σῶζω), which means “to deliver, to save, to rescue, to preserve.”

D. One has to examine the context to determine that from which one is delivered or rescued:

- 1. *Sōzō* (save) is used to refer to deliverance from death – spiritual and eternal (Matthew 1:21; John 3:14-18; Acts 4:12; Romans 10:1-4, 9-10; Ephesians 2:1, 8; Revelation 20:11-15).**
- 2. *Sōzō* (save) is used to refer to deliverance from drowning or danger (Matthew 8:25; 14:30; 24:13; Acts 27:21, 31).**
- 3. *Sōzō* (save) is used to refer to deliverance from disease or sickness and is translated “whole” (Matthew 9:21, 22; Mark 10:52).**
- 4. *Sōzō* (save) is used to refer to deliverance from darkness or blindness (Luke 18:42).**
- 5. *Sōzō* (save) is used to refer to deliverance from the displeasure of God or deliverance from God’s wrath (Romans 5:9).**
- 6. *Sōzō* (save), as we shall see, is used to refer to deliverance from the penalty of sin, the power of sin, the practice of sin, the pollution of sin, and the presence of sin.**

II. Three Tenses of Salvation:

A. Justification – the deliverance from the penalty of sin – past tense...

B. Sanctification – the deliverance from the power of sin – present tense...

C. Glorification – the deliverance from the presence of sin – future tense...

III. The Meaning of Sanctification:

- A. “Sanctification” translates the Greek noun *hagiasmos* (ἁγιασμός) which means “dedication to God, separation unto God, consecration, dedication to moral purity, holy living” (Romans 6:19, 22; 1 Thessalonians 4:3, 7).
1. *Hagiasmos* occurs ten times in the Greek New Testament.
 2. *Hagiasmos* is translated by the AV five times “sanctification” (1 Corinthians 1:30; 1 Thessalonians 4:3, 4; 2 Thessalonians 2:13; 1 Peter 1:2 and five times “holiness” (Romans 6:19, 22; 1 Thessalonians 4:7; 1 Timothy 2:15; Hebrews 12:14).
- B. “Sanctify” translates the Greek verb *hagiazō* (ἁγιάζω), which means “to set apart for God’s use, to make holy, to consecrate, to make clean, to render pure, to purify.”
- C. “Saint” translates the Greek adjective *hagios* (ἅγιος), which means “holy, holy one, consecrated to God, set apart to God.”
1. *Saint* (*hagios*) is one of the names used for believers in Christ (Acts 20:32; 1 Corinthians 1:2; Jude 1:1).
 2. Paul referred to believers as “saints in Christ” in many of his letters (Romans 1:7; 1 Corinthians 1:2; Ephesians 1:1; Philippians 1:1; Colossians 1:2).
- D. Three aspects of sanctification:
1. Positional sanctification means those in Christ are set apart for God at the moment of salvation and are seated in heavenly places in Christ (Ephesians 1:18-23; 2:4-6).
 - a. The verbs referring to positional sanctification are in the aorist passive tense and in the perfect passive tense and are translated “sanctified.”
 - 1) “Sanctified” in Acts 20:32; 26:18; 1 Corinthians 1:2; Hebrews 10:10; Jude 1:1, translates a Greek verb that is in the perfect tense which means an action completed in the past with continuous results, and the verb is in the passive voice which means the subject is receiving the action.
 - 2) “Sanctified” in 1 Corinthians 6:11, translates the Greek verb in the aorist tense which means a once for all action and in the passive voice.
 - b. Believers are called “saints” because they are in Christ and are robed in the righteousness of Jesus Christ (2 Corinthians 5:21).
 - c. There are no degrees of positional sanctification – all believers are equally sanctify positionally in Christ.
 - d. Positional sanctification is permanent.
 - e. Positional sanctification is the work of God the Father (Isaiah 53:6; 2 Corinthians 5:21).
 2. Progressive sanctification means growing in the likeness of Jesus Christ.
 - a. Progressive sanctification means deliverance from the power and practice of sin (Romans 6:1-14).
 - b. Progressive sanctification involves becoming practically what we are positionally...
 - c. God has predestined that all believers in Christ will one day be like Christ (Romans 8:28-30).

- 1) God is described as a potter in Jeremiah 18:1-6.
 - 2) God is described as a refiner in Malachi 3:2-3.
 - 3) God is described as a stone mason in 1 Peter 2:5.
 - d. God's goal for every believer in Christ is to become like Christ (Romans 8:29-30).
 - e. After over 25 years in the ministry, Paul did not believe that he had arrived at being just like Jesus Christ (Philippians 3:7-14).
 - f. Progressive sanctification is continuous.
 - g. Progressive sanctification involves our work with the help of the means that God has provided (Philippians 2:12-13).
3. Perfect sanctification is similar to glorification – which is deliverance from the very presence of sin (1 Thessalonians 5:23-24).
 - a. One day believers in Christ will have resurrected glorified bodies like the glorified body of Jesus Christ (Philippians 3:20-21; 1 John 3:2).
 - b. One day believers will be free from their three enemies: the world, the flesh, and the devil (cf. 1 Corinthians 15:51-53; Revelation 20:10; 21:1).

IV. The Motives for Sanctification:

A. Sanctification is the will of God for all believers in Christ (1 Thessalonians 4:3-8).

B. Believers in Christ are commanded to contribute to their sanctification:

1. “Work out your salvation...” (Philippians 2:12-13).
2. “Having these promises...” (2 Corinthians 7:1).
3. Paul gives a list of things to put to death, to put off, and to put on in Colossians 3:5-14:
 - a. “Mortify” in verse 5, translates the aorist, active, imperative Greek verb *nekroō* (νεκρόω) and means “to put to death.”
 - b. “Put off” in verse 8, translates the Greek aorist tense, middle, imperative verb *apotithēmi* (ἀποτίθημι) (cf. Romans 13:12; Ephesians 4:22, 25; Hebrews 12:1; James 1:21; 1 Peter 2:1).
 - c. “Put on” in verse 12, translates the Greek aorist tense, middle, imperative verb *ēndύω* (ενδύω), which means “to be clothed, to dress oneself” (cf. Romans 13:12; Ephesians 4:24; 1 Thessalonians 5:8).
4. “Grow in grace and in the knowledge...” (1 Peter 3:18).
5. Peter gives a list of things to add to one's faith (2 Peter 1:3-11).

C. Believers in Christ are:

1. Chosen to be holy (Ephesians 1:4),
2. Called to be holy (1 Thessalonians 4:7),
3. Commanded to be holy (2 Corinthians 7:1; 1 Peter 1:15-16).

D. Sanctification proves your justification (Matthew 7:20)...

E. Sanctification removes doubt about one's salvation (2 Peter 1:3-11; 1 John 3:14).

V. The Means of Sanctification:

A. The grace of God (Genesis 6:8-9; 1 Corinthians 15:10; Hebrews 4:16).

B. The Word of God (John 17:17; 15:3; Ephesians 5:26; cf. Psalm 119:9).

- 1. Meditation (Joshua 1:8; Psalm 1:1-3), Memorization (Psalm 119:11), and Application (Joshua 1:8; Matthew 7:24-27; John 2:5; 13:17; James 1:22).**
- 2. The Word of God convicts, changes, corrects, constrains, cleanses... Psalm 119:9; John 15:3; Ephesians 5:26; 2 Timothy 3:16-17; 1 Peter 2:1-3**

C. The Spirit of God (Romans 8:13; Ephesians 5:18; Galatians 5:16).

- 1. “Through sanctification of the Spirit” (2 Thessalonians 2:13; 1 Peter 1:2).
“Being sanctified by the Holy Spirit” (Romans 15:16).**
- 2. We are commanded to be filled with the Holy Spirit (Ephesians 5:18).**
- 3. We are commanded to walk in the Holy Spirit (Galatians 5:16).**

D. Prayer (1 Thessalonians 5:17):

- 1. Prayer must be a priority in order to develop and maintain a consistent prayer life.**
- 2. Some examples of those who made prayer a priority:**
 - a. Prayer was a priority in the life and ministry of Jesus (Mark 1:35; 6:46; Luke 5:16; 6:12; 11:1; 23:34; John 17:1-26).**
 - b. Prayer was a priority in the ministry of the leaders of the early church (Acts 6:3-4).**
 - c. Prayer was a priority in the early church (Acts 2:42; 4:31).**
 - d. Prayer was a priority in the life of David (Psalm 5:1-3; 55:17; 63:1-8).**
 - e. Prayer was a priority in the life of Daniel (Daniel 6:10).**
 - f. Prayer was a priority in the life of Paul (Acts 16:13, 14, 25; 20:36; Ephesians 1:15-23).**
 - g. Prayer was a priority in the life of Peter (Acts 3:1; 10:9).**
 - h. Prayer was a priority in the life of John Wesley, who rose at 4:00 a.m. each morning and spent two hours every day in prayer.**
 - i. Prayer was a priority in the life of A. W. Tozer, who said, “As a man prays, so is he.”**

E. Fellowship (Acts 2:42; Hebrews 10:24-25).

- 1. Fellowship involves participation, partnership, and the sharing of our beliefs (Acts 4:33), burdens (Acts 4:23; cf. Galatians 6:2), battles (Acts 4:23; cf. 1 Corinthians 10:13; Ephesians 6:12; 1 Peter 5:8-9), and blessings (Acts 2:45-46; 4:34-37).**
- 2. When we are involved in fellowship with other believers, we can practice the one another commands, such as loving one another, forgiving one another, encouraging one another, praying for one another, etc.**

VI. The Manifestations of Sanctification:

A. The fruit of the Holy Spirit (Galatians 5:22-23; cf. Matthew 7:20).

B. Good works (Matthew 5:16; Ephesians 2:8-10).

C. Growth in the likeness of Jesus Christ (Ephesians 4:11-16; 2 Peter 3:18).

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