

We sometimes think of God's gift of salvation with a single dimension, reducing it down to a lone feature. Perhaps if asked, you might say that the essence of salvation is forgiveness. Certainly the saving work of God has at its heart the forgiveness of our sins. And yet we understate God's work significantly if we condense it down to only think of salvation in terms of forgiveness alone. Salvation is a package containing a number of parts. Each part is of great importance. And we see each part more clearly in the context of the whole. Sanctification is one part of the salvation package. And we grasp it more accurately and with better precision if we see it in the context of the whole. So tonight I want us to look at the "salvation package," locating sanctification in the context of the whole.

1. What are the consequences of Sin?

Perceptive consequences. Sin blinds. Sin causes deafness. Sin deceives.
Jeremiah 17:9; 2 Corinthians 4:4; John 12:39-40; Ephesians 4:17-19

Life consequences. Sin kills.
Genesis 2:16-17; Romans 5:17; 6:23; Ephesians 2:1; Colossians 2:13

Legal consequences. Sin makes guilty. It produces indebtedness.
Matthew 6:12 ; Romans 3:19; 5:16, 18; Colossians 2:14

Relational consequences. Sin breaks a harmonic relationship with God.
Genesis 3:24; Isaiah 59:1-2; Luke 3:38; Ephesians 2:11-12; John 8:41-44

Inward consequences. Sin corrupts and pollutes.
Genesis 6:5; Isaiah 64:6; Matthew 15:17-20; Ephesians 2:1-3; 4:19

Environmental consequences. Sin brings a curse upon the world. It is ruled by the devil.
Genesis 3: 14-19; John 12:31; Ephesians 2:1-3; 6:12; Colossians 1:13

2. What is the Basis of Salvation/Redemption?

Salvation is the redemption of people by God out of the consequences of sin. It corresponds to the Israelites' deliverance out of Egypt. When God brought judgment upon the land in order to bring his people out, there was sacrifice. The Passover lamb

was slaughtered and his blood was applied over the lintel of the door of each Israelite dwelling. When judgment fell upon the land and the firstborn of the Egyptians was slain, the Israelites escaped by the blood of the lamb. And they were redeemed in this way by God and set free. In the same way God's work of personal redemption/salvation depends upon the blood of the spotless lamb who is Christ Jesus. Jesus lived a spotless life. He died sacrificially as a substitute on the cross. And subsequently he rose from the dead. Every part of the work of redemption is dependent upon Christ's sacrificial work.

Without pardon no grace can be shown. The forgiveness of sins must be purchased in order for any of the benefits of salvation to be granted.

Colossians 2:13-14

Romans 5:6-11; 6:23; 8:3-4

1 Corinthians 15:1-4

3. What are the Elements of Salvation/Redemption?

In the package of salvation, God has undone the consequences of sin.

The aspects of God's work of salvation correspond to the consequences of sin. We will look at them in the order of their application.

1. Calling. The biblical doctrine of the calling of God is defined by John Murray in this way:

Calling is the efficacious summons on the part of God the Father, in accordance with and in pursuance of his eternal purpose in Christ Jesus, addressed to sinners dead in trespasses and sins, a call that ushers them into fellowship with Christ and into the possession of the salvation of which he is the embodiment; a call immutable in its character by reason of the purpose from which it proceeds and the bond it effects.

John 6:44

Romans 1:6-7 ;8:28-30; 11:29

1 Corinthians 1:2, 9, 24, 26; 7:18

Galatians 1:15; 2 Thessalonians 2:13-14; Hebrews 3:1; 1 Peter 2:9; 5:10; 2 Peter 1:10

2. Regeneration. Regeneration addresses sin's consequences of impaired perception and death.

When God calls persons unto himself, he gives new life and a new heart. It takes place

inside of us. Through the new birth we received the ability to perceive the kingdom of God and the desire and ability to love and serve God.

Psalm 51:10; Jeremiah 31:31-34; Ezekiel 36:25-26

John 1:12-13; 3:1-8

Romans 2:29; 6:4

2 Corinthians 5:17; Galatians 6:15

Ephesians 2:5, 10

Titus 3:5

1 John 1:29; 3:9; 4:7; 5:1, 4, 18

3. Justification. Justification addresses the legal consequences of our sin. In justification God removes our guilt and sin debt and imputes to us (places in our account) Christ's righteousness.

On the one hand, then, God removes our transgressions/sins.

Psalm 103:2-3; 130:4; Ephesians 1:7; Romans 3:21-26; 4:6-8; 8:1, 33-34

And on the other hand, God constitutes sinners as righteous.

Isaiah 61:10; Romans 3:21-22; 4:3; Romans 5:19; 1 Corinthians 1:30; 2 Corinthians 5:21

4. Adoption. Those who are justified and also adopted into the number of God's children. The Spirit of God is given to them and they are taken under the fatherly care of God and become heirs of God along with Christ. Adoption addresses the relational consequence of sin. Whereas we were without hope and without God, through adoption we become his children and heirs of his promises. Adoption corresponds to being born of God.

John 1:12; Romans 8:14-17; Galatians 3:26; Ephesians 1:5; 1 John 3:1-2

5. Sanctification. John Frame states simply that sanctification is "God's work to make us holy. (*Systematic Theology: An Introduction to Christian Belief*, 983)" Sanctification addresses sin's consequence of making us inwardly corrupt and defiled.

There is a clean break with sin (Romans 6:11; Galatians 2:20; Colossians 3:3) and bondage to its tyranny (Romans 6:14-23). Proceeding out of that break is gradual growth and progress in holiness. It is the way of good works. (Philippians 1:6; 3:12) Sanctification is

the outworking of what happens in regeneration. New birth and new life lead to new living.

6. Glorification. At this moment the elect will be changed into a glorious expression of the image of God. Our bodies will partake of this glory as will our innermost being which will radiate the full and undiminished beauty of God's holiness in human beings in a new heavens and new earth. Glorification addresses the environmental consequences of sin.

Romans 8:11, 18-19, 22-23; 1 Corinthians 15:42-44 2 Corinthians 4:17; Philippians 3:21
Romans 2:10; 5:2; 9:23; 1 Corinthians 2:7; Ephesians 1:18; Colossians 1:27; 2 Timothy 2:10;
Hebrews 2:10; 1 Peter 1:7; 5:10; 1 John 3:2

Conclusion

The point of looking at these elements of salvation is to put sanctification in its context as a part of the whole package of salvation. We should not look at salvation as involving only a single element. It is a multi-faceted and glorious gift. It is not complete without any of these elements. Without the call we would have no reason to come. Without the new birth, we would never see the kingdom of heaven. We would never be of a disposition to love God and to love holiness. Without justification and its ground (the work of Christ) there would be no basis for God to call sinners or cause them to be reborn. Without sinners being justified there would be no forgiveness of sin. The fullness of salvation is not merely the absolution of sin and the granting of righteousness but also the belonging to the one family that matters and receiving from God the fullness of his promises as an inheritance—the riches of the glory of his grace! And the God who gives these blessings in salvation also grants sanctification. It is his work and yet we are called upon in this part of salvation to exert ourselves as well. We can be assured, however, that as the elect pursue holiness, it will increase in them more and more until the day of Christ Jesus. Finally, on the day of his appearing Jesus will perfect us completely in body and soul to enjoy his glory for all ages without end.

The hope and confidence that we have in Christ should stir us up to love and good deeds, to purify ourselves as he is pure. All we know about the package of salvation is a motivation to be zealous and urgent and diligent in grasping and reaching for holiness in life and heart.