

Charles Ryrie, in his *Basic Theology*, says this:

“The inclusive sweep of salvation is underscored by observing the **three tenses of salvation**. (1) The moment one believed he was saved from the condemnation of sin (Eph. 2:8; Titus 3:5). (2) That believer is also being saved from the dominion of sin and is being sanctified and preserved (Heb. 7:25). (3) And he will be saved from the very presence of sin in heaven forever (Rom. 5:9–10).”¹

This paragraph and these texts form the basis for our Communion service today.

I’ve given the message the title, “**The Scope of Salvation**.”

We tend to focus most of our discussion of salvation on the first tense, the moment of salvation.

This seems a natural concern, especially if you want to have an evangelistic outreach. You are concerned to help people know how to be saved and be sure they are saved.

After that we start working on sanctification, but sanctification is an aspect of salvation also.

Ultimately salvation only comes to completion when we stand perfected in the presence of our God.

Proposition: Every aspect of our lives are saved, the moment we believed, throughout the daily walk, into eternal glory.

I. Saved: the beginning of salvation

^{Ep 2.8} For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God;

^{Tit 3.5} He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

A. Salvation is through faith, not through any righteousness of our own

B. Salvation is the work of God

¹ Charles Caldwell Ryrie, *Basic Theology* (Chicago, Ill.: Moody Press, 1999), 318–19.

1. According to His mercy
2. By the washing of regeneration
3. By the renewing of the Holy Spirit

II. Being Saved: the progress of salvation

Heb 7.25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

A. The drawing near is a process

B. The constant intercession comes about because, though saved, we are not perfected

¹ Jn 1.9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

¹ Jn 2.1-2 ¶ My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;² and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world*.

III. Will Be Saved: the perfection of salvation

Rm 5.9-10 Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him.¹⁰ For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

² Tim 2.11-12 It is a trustworthy statement: For if we died with Him, we will also live with Him;¹² If we endure, we will also reign with Him; If we deny Him, He also will deny us;

A. Salvation means we will be saved from The Wrath of God (*i.e.* the Tribulation and God's judgements on sin)

B. Salvation means we are saved by His life

1. We will live with him
2. We will reign with him

Conclusion:

Proposition: Every aspect of our lives are saved, the moment we believed, throughout the daily walk, into eternal glory.