

# **SALVATION, SANCTIFICATION, SECURITY AND SATISFACTION**

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**PHILIPPIANS 3:7-10 • TV-044B**

A television broadcast sermon delivered

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By

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### **Philippians 3:7-14:**

*“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”*

My friend, I'm not going to try to preach to you today as much as just visit with you a little while and talk to you about a subject that I think is very important.

Now, I have entitled this message: “SALVATION, SANCTIFICATION, SECURITY AND SATISFACTION.”

I believe if you are a believer in Christ, a professed believer in the Son of God; I believe if you are a seeker of salvation and have an interest in Jesus Christ, I believe that you can say that the four things that concern you most are these:

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When I preach to you and prepare a message to deliver to this television congregation, I preach to myself. I want to know the Gospel. I want to know Christ. I don't want to miss salvation and I don't want to miss eternal life.

We're not in this thing to promote ourselves; we're seeking the Lord together, studying God's Word together, trying to come to a saving interest in Jesus Christ, myself, and you. And I believe these four things concern us more than anything else; they did the apostle Paul.

Take your Bible and turn to the book of **Philippians chapter 3**. Will you open your Bible and let's begin reading at **verse 8**. Paul mentions these four things, four most important things, things that concern me and things that concern you; I believe the four most important areas of our entire lives:

First of all: In **verse 8**; will you look at **Philippians 3:8**? Paul said, *"That I may win Christ and be found in Him"*

Paul was concerned about his salvation. He was concerned about a saving interest in Jesus Christ for himself. He didn't say, "O that you may win Christ; that you may be found in Him;" he said; *"That I may win Christ and be found in Him."*

I can't preach repentance to you if I've never experienced repentance. I cannot preach Christ to you if I do not know Him myself. I cannot preach faith to you if I've never believed. This is something that I'm interested in.

This is something that Paul was interested in. What is more important than our interest in Christ? What is more important than our salvation, to be found in Christ? *"That I may win Christ and be found in Him."*

Salvation is not found in the church; it's not hard to be found in the church or in doctrine or in theology or in the catechism class or in the creed. It's not difficult to be found there. Many people are found there. Millions of people are found there, but I want to be found in Christ.

John Newton wrote these words. He's the author of that great hymn "Amazing Grace how sweet the sound that saved a wretch like me." He wrote these words:

**"Tis a point I long to know  
Often it gives me anxious thought  
Do I love the Lord or no?  
Am I His or am I not?"**

Paul was interested in that, are you? I'm going to deal with that in a moment, our salvation, *"To win Christ and be found in Him."*

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Secondly: Look at **verse 9 in Philippians 3**; Paul wrote this: *“That I may win Christ and be found in Him, not having mine own righteousness, (my own holiness and my own sanctification) but the righteousness of Christ”*

He was interested in having a perfect righteousness. You know, our Lord said to the disciples; He was talking about the religious Pharisees. They were the super religious people of His day, the hyper religious people.

They were the fellows that stood on the street corner and prayed long prayers and read the Scriptures on the street corners. They were the fellows that professed to walk with God; they were teachers of the Scripture.

They were super religious, holier-than-thou. They were the fellows that brought Christ the woman found in adultery and cast her at His feet. They were the fellows that threw the man out of the synagogue that professed to know the Saviour.

They were the men that cried for His death. These were the pious, religious, people of that day. And Christ said to His disciples; he said: *“Except your righteousness (your holiness) exceed theirs you won’t enter the kingdom of God.”*

So, Paul was concerned about this righteousness, this holiness, without which no man will see the Lord. He wasn’t concerned about his own because he knew with Isaiah that his righteousness was filthy rags.

He said; *“I know in my flesh dwelleth no good thing.”* He said; *“I know in the flesh no man can please God.”* Paul wanted to know Him, Christ Jesus, be found in Him not having a fig leaf apron of self-righteousness full of holes like filthy rags in God’s sight.

He wanted to be clothed in the spotless holiness and righteousness of Jesus Christ. That’s what he was concerned about, having a holiness, having a righteousness, having a divine character with which God would be pleased.

Thirdly: Look at **verse 10**. Paul was interested in salvation, sanctification, and then in **verse 10** he cried this: *“That I may know Him and the power of His resurrection (resurrected life).”*

It wasn’t just a decision that Paul was interested in. It wasn’t just getting, having an experience, but he wanted the security of being in Christ to continue in Christ. He wanted that security to remain in Christ and to grow more like Christ progressively every day.

He wanted to know the power of His resurrected life. He said; *“I don’t want to preach to others and then myself become a castaway. I’m not interested in that, but I want to know Christ and the power of His resurrected life.”*

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Israel walked 40 years across the wilderness and came to the very gate of Canaan and fell away. And you know Judas walked three years with the Master and then betrayed Him. So, we're not interested in just a profession; we're interested in a progression and a growth in Christ.

God said, *"He that continueth to the end the same shall be saved. If any man draw back, I have no pleasure in him. We are the household of Christ if we continue in the faith, if we hold fast our profession, firm to the end."* If we're able to say with Paul, *"The time of my departure is at hand. I fought a good fight; I've kept the faith."*

Security in Christ is vital, permanence in Christ, not just walking an aisle and shaking a preacher's hand and saying "I believe some doctrine and I'm getting fixed up for heaven." That's not it.

It's being born again. It's being made a new creature in Christ. It's the Holy Spirit dwelling within us. *"If any man hath not the spirit of Christ he's none of His. If any man is in Christ he's a new creature."*

It's receiving a new heart. God said; *"I'll take away that stony heart and give you a heart of flesh. Write my law on your heart. You'll be my sons, my jewels, my brethren, my bride, my people, my sheep."*

Look at **verse 11**. Paul was interested in salvation, *"That I may win Christ and be found in Him."* He was interested in sanctification, having a perfect holiness, a perfect standing in God's presence.

He was interested in security, permanence in Christ, that growth in grace and the knowledge of Christ.

Fourthly: He said in **verse 11**, *"If by any means, (if possible) I might attain unto the resurrection of the dead"*

I'll tell you; Paul doesn't talk like present-day religionists, these people that say, "I made a profession and I accepted Jesus and I joined the church and I was baptized and I'll see you in glory."

Listen to Paul, *"That I may win Christ."* This was the man who wrote 13 books in the New Testament by the leadership of the Holy Spirit. This is the man who personally met Christ on the road to Damascus.

Here was an apostle of Jesus Christ, the chosen vessel to the Gentiles. Here was a man who founded churches; the first missionary after Christ arose. And here he is talking about "O that I may win Christ and be found in Him, that I might have His righteousness and not my own, that I may know Him and the power of His resurrected life."

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“O that I may attain, if possible, if by any means, I might attain to the resurrection of the dead, that I might attain the highest glory, that I might attain the greatest satisfaction, that I might attain resurrection.”

Listen to David; he said in **Psalm 17:15**, *“As for me, I shall behold thy face in righteousness and I shall be satisfied and not until then. I shall be satisfied when I awake with His likeness.”*

Paul said, “I haven’t attained that goal yet,” Look at **verses 12-14, Philippians 3**; *“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”*

“I haven’t attained that goal yet; I’m not perfect. I’ve not completed the journey. I’ve not finished the course. I’ve not, I’ve not gained these things that I want, but I forget the past and I press forward toward the mark of the prize of the high calling of Jesus Christ my Lord, to be saved, that I may win Christ, to be sanctified, having His righteousness, to be secure in His fold, to know Him and the power of His resurrected life, and to be totally satisfied. Oh, that day when I shall see Him and behold His righteousness and be just like Him. That’s when I will be satisfied.”

Now let’s look at these four things, applicable to you and to me. We’ve listened to the apostle Paul. Now let’s see about our salvation.

**First of all:** Salvation, that’s forgiveness of sin, that’s pardon, that’s our names in glory and that’s being redeemed by Christ, and that’s being saved

Salvation is in Christ. That’s where it is; it’s in Christ. Listen to Paul: *“That I may win Christ and be found in Him.”*

Salvation is not in the church; it’s in Christ. Salvation is not in church membership; it’s in Christ. Salvation is not in a feeling or an experience or in an emotion or in a doctrine or in a sacrament or in an ordinance; it’s in Christ. That’s where it is.

And to seek salvation anywhere else is to be thwarted and frustrated. It’s to be deceived; it’s to be condemned, to seek it anywhere else but where it is. It’s in a person. Christ said, *“This is eternal life, to know God and Jesus Christ whom He hath sent. This is the record; God hath given to us eternal life and this life is in His Son.”*

I was visiting a dear lady just a few blocks from where I am right now in this TV studio, just a few blocks down the street who was dying. And I turned to this verse of Scripture, **1 John 5:11**.

She was not a church member to my knowledge. She made no profession of being saved but she wanted to talk to me. And I talked to her and we read this Scripture and I had her read it; *“God has given us eternal life and this life is in His Son.”*

I said, “Where is it?” She said, *“In His Son.”* I said, “It doesn’t say it’s in the church does it?” He doesn’t say it’s in the doctrine or the denomination or in the priesthood or in the minister’s hand or in the baptismal waters or in the bread and wine.

Where is this eternal life? “It’s in His Son,” she said. I said, “That’s where it is; it’s in His Son. He that hath the Son of God hath life.” “To know Christ,” Paul said. *“O that I may win Christ and be found in Him. All spiritual blessings are in Christ.”*

Turn over in your Bible to the book of **Ephesians chapter 1:3**. Look there at **verse 3** of **Ephesians 1**; it says: *“God hath blessed us with all spiritual blessings in Christ.”* That’s where it is; it is, *“in Christ.”*

Look if you will there at **verse 4**; it says, *“Having chosen us in Christ.”* That’s where God chose us. God’s gifts are eternal. God’s gifts are not gifts of emotion or time, but God’s gifts are eternal; they are in Christ.

And then look at **verse 7**; *“In whom we have redemption.”* Where is redemption? It’s in Christ, the same place we have covenant blessings and spiritual blessings and blessings of His choice. We have blessings of redemption in Christ.

**“There’s a fountain filled with blood  
Drawn from Emanuel’s veins  
And sinners plunged beneath that flood  
Lose all their guilty stains.”**

The royal banquet of mercy is served up by one host, the Lord of glory. The justice of God is satisfied by the Lord of glory. The law of God is honored and obeyed by the Lord of glory.

Look at **Ephesians 1 verse 6**; it says: *“We are accepted in Christ, in Christ.”*

**“My sins; oh the bliss of that glorious thought  
My sin, not in part, but the whole  
Were nailed to the cross and I bear them no more  
Praise the Lord; it is well with my soul.”**

My sin, not because I’ve repented, or not because I’ve preached, or not because I’ve served God, or not because I’m doing the best I can; my sins are put away because Christ paid for them. That’s right; *“By His stripes I am healed.”*

So, salvation is in Christ. It’s in the Christ of eternal glory. It’s in the Christ of time and revelation. It’s in the Christ who represented us. It’s in the Christ of the cross. It’s in the Christ

of the tomb. It's in the Christ of the resurrection. It's in the Christ of intercession. And it's in the Christ of coming glory. That's where salvation is, to know Him and to win Him, *"To be found in Him."*

**Secondly:** Sanctification. Now my friend; if you would understand, if you would understand what Christ came to do, if you would understand what Christ is doing you're going to have to become acquainted with the Old Testament; that's right.

Now, if you'll read **1 Corinthians 15:1-3** it says; Paul said, *"The Gospel that I preached to you, by which you're saved, wherein you stand; you keep in mind what I preached unto you unless you believe in vain. How that Christ died for our sins according to the Scriptures."* Now that's talking about the Old Testament Scriptures; He died according to what was written in the Old Testament."

Do you understand what He was doing? Do you understand what He did? *"He died according to the Scriptures, (the Old Testament Scriptures)." And then, "He was buried and rose again according to the Scriptures."*

And then when our Lord opened the understanding of His disciples in **Luke 24**; it says that; *"He opened their understanding and spoke to them concerning himself as it was revealed in Psalms and Moses and the writings of David and Isaiah and others."*

In other words; Jesus Christ the Lord would explain to His disciples the cross, substitution, the sin-offering, God's justice and righteousness and what He came to do.

What did He do? He went back to the writings of Moses. He said, *"Moses wrote of me. Abraham saw my day and was glad."* Christ went back to the writings of Moses and Abraham and David and Isaiah and spoke to them concerning himself.

Now, if you would understand salvation and sanctification and justification and these words, you are going to have to get acquainted with the Old Testament or get acquainted with someone who can teach you the Old Testament.

Now the word sanctified; you're going to have to go back to the Old Testament and get the meaning. We have in the Bible the law of first mentioned, how a subject is dealt with first in the Word of God is generally the translation all the way through the Word of God.

And the word sanctified in the Old Testament is used in three senses; now get this:

First of all: sanctified in the Old Testament meant to set apart. That's right; this is the first mention of the word sanctified. It's to set apart. It's to take something common, something ordinary, and set it apart for God's use and for God's glory, *"As holy unto the Lord."*

I'll give you an example: **Genesis 2:3**; *"God sanctified the Sabbath Day."*

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Now if sanctification meant the eradication of an old nature only. If sanctification meant the removal of an old nature and the implantation of a new nature only, then how would you sanctify a day? How would you eradicate the old nature of a day? God sanctified a day. What would that mean? He set it apart. He said, *“This is my day. This is holy unto the Lord.”*

And then in **Exodus 13:2**; *“He sanctified the firstborn, even the firstborn of the cattle and the sheep and the horses.”* God said; *“The firstborn is mine.”*

All right; in **Exodus 29**; *“God sanctified the tabernacle.”* He said, *“This tent is mine.”* He sanctified the altar. He sanctified the vessels. He sanctified the priesthood; He set them apart, something ordinary, something common, something like everything else. But He said, *“This one’s mine.”*

And then in **John chapter 10:36**; the Lord Jesus said; *“The Father hath sanctified the Son.”* Now Christ didn’t need a second work of grace. Christ didn’t need an old nature eradicated. Christ was perfect, but yet the Father sanctified Him, that is He set Him apart for a purpose, as a sin-offering, as a substitute.

That’s the first meaning of sanctification in the Bible. God set Him aside, something that’s ordinary; something’s that common, setting it apart for His glory, *“holy unto the Lord.”*

Now, in **Jude verse 1**; we have Jude writing to the believers, the apostle said; *“You are sanctified by God the Father.”* God hath taken you from Adam’s race, something common and ordinary, just like everybody else and He said: *“You’re mine, my brethren, my jewels, my chosen, and my sheep. I know my sheep. My sheep hear my voice.”* God has sanctified us and set us apart.

Secondly: All right; the second meaning of sanctification in the Old Testament means this; it’s used when we are talking about regarding something as holy, treating something as holy, and declaring something to be holy.

That’s right! **Isaiah 8:13**; Isaiah said, *“Sanctify the Lord God Himself in your heart.”* How am I going to sanctify God? That means to regard God as holy. *“Holy and reverend is His name.”* I’m to have a reverent fear of God. I’m to declare God to be holy. I’m to look upon God as holy. I’m to treat God as holy because He is holy.

And then in **Numbers 20:12** God said; *“Moses; you didn’t sanctify me in the eyes of the people. You didn’t sanctify me. You didn’t regard me as holy and treat me as holy.”*

And then in **Leviticus 10:3** God says: *“I will be sanctified by all those that come near me. (I will be regarded as holy. I will be looked upon as holy. I will be treated as holy).”*

Now the Scripture tells us down in **1 Corinthians 1:2**, in the New Testament that *“We are sanctified in Christ Jesus.”* We are, not going to be, not should be, not ought to be, but we are.

What does that mean? That means in Christ we are regarded as holy. We're holy in Christ. *"We're holy, unblameable and unreprouvable."* He's going to present us before the Father's throne as completely pure, without spot or blemish. In Christ we're holy.

All right; there's a third meaning of sanctification in the Old Testament and here it is:

Thirdly: To actually make holy, it is to actually purify. In **Exodus Chapter 19** God said; *"Sanctify the people Moses; today and tomorrow, for the third day God will come down in their midst in the sight of the people. Tell them to wash their clothes and wash their hair and wash their bodies and purify themselves; I'm coming down, sanctify themselves."*

All right; in **Leviticus 20:7** it says: *"Sanctify yourselves and be ye holy."* In other words, the work of sanctification is not only God in His sovereign pleasure setting us apart and making us His own.

It's not only God almighty regarding us as holy in Christ but it's the Holy Spirit actually, through a work of grace, making us holy, progressively making us holy. *"Sanctify them through thy Word; thy Word is truth."*

*"Wherewithal shall a young man cleanse his way; by taking heed to the Word of God?"* We are being conformed to the image of Christ. And the fruit of the Holy Spirit is sanctification. *"That fruit is love, joy, peace, long-suffering, and patience."*

And I'm telling you this; a man who is not being sanctified progressively by the Holy Spirit has certainly never been sanctified by God the Father and has never been regarded as holy in Christ Jesus. *"If any man be in Christ he is a new creature."*

Now God's people are honest and they grow in honesty. God's people are truthful and they grow in truth. God's people are holy and they grow in holiness. They become more like Christ, more like Christ.

**Thirdly:** All right, our security. Now my friend, Paul said; *"That I may know Him and the power of His resurrection."* I want security in Christ. And this is a battleground but it ought not to be. Our security, our permanence in the kingdom of God is found in the same place as our salvation, in Christ. It's found in the same place as our sanctification, in Christ.

There's no security in religion. People get religion and lose it every day. There's no security in feeling. Feeling fluctuates. I feel good today and bad tomorrow. I feel holy today and have an experience of feeling unholy tomorrow. I can't trust my feeling.

And there's no security in a moral code because moral codes are changing all the time. People dress today like they never dressed 200 years ago. And I imagine 200 years from now it'll be amazing how people will act and talk and dress and so-forth.

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So, there's no security in a moral code. And moral codes differentiate according to countries even and denominations.

And then there's no security in dreams and visions. Where is there security, in Christ? *"He's the same yesterday, today, and forever."* His Word never changes. His Word is always the same. *"Who can lay anything to the charge of God's elect? Who is he that condemneth? Christ died, Christ died."*

The apostle Paul says: *"Who can condemn me? Christ died. He's risen again. He's ascended. He's at the right hand of God. He's making intercession for me."*

And then last of all: My satisfaction. Now my friend; as Christ the Lord is our salvation, we have forgiveness in Him. As Christ the Lord is our sanctification; we are made holy in Him. Our righteousness is in Him. As Christ the Lord is our security; we are found in Him and we are secure in Him.

And we are secure as long as our Lord lives. He said, *"Because I live you shall live."* But our satisfaction; (this is important to me) but I'm not satisfied with myself. I'm not satisfied with the world in which I live. I'm not satisfied with life in general.

But I'll be satisfied one day. Do you know when that will be? David tells us; he said, *"I shall behold thy face in righteousness and I shall be satisfied when I awake with His likeness."* Every believer is going to be like Christ.

John wrote; *"Behold what manner of love the Father hath bestowed on us that we should be called the Sons of God. It doth not yet appear what we shall be but when He shall appear we shall see Him and be just like Him."*

What satisfaction every believer enjoys in Christ!