“Ordo salutis” is Latin for “the order of salvation,” which refers to the sequence of conceptual steps involved in the salvation of the Christian. The sequence is meant to be logical instead of chronological; some steps occur sequentially while others occur instantaneously. What follows is a classically Reformed understanding of the way in which God saves his people.

Hint: Begin at the bottom.

### Election
Before creation, because of his sovereign good pleasure, God chooses some people to be saved.

### Calling
God summons people to himself through the human proclamation of the gospel so they respond in saving faith.

### Regeneration
God secretly and sovereignly imparts spiritual life to those who have been called.

### Conversion
We willingly respond to the gospel call, repenting of sin and placing faith in Christ for salvation.

### Justification
An instantaneous legal act of God in which he declares that our sins are forgiven and Christ’s righteousness is ours.

### Adoption
An act of God in which he makes us members of his family.

### Sanctification
A progressive, lifelong work of God and man that frees us from sin and makes us more like Christ.

### Perseverance
All those who are justified will be kept by God’s power and persevere as Christians to the end of their lives.

### Glorification
God will finally remove all trace of sin from the Christian and give him a resurrection body.

### Election

### Calling

### Regeneration

### Conversion

### Justification

### Adoption

### Sanctification

### Perseverance

### Glorification

Recommended Resources:
- Redemption Accomplished and Applied by John Murray
- Systematic Theology by Wayne Grudem
- Faith Alone by R.C. Sproul

Design:
- www.soapboxstudios.ca

Please feel free to copy, print, upload or distribute this graphic however you see fit.
“When we think of the application of redemption we must not think of it as one simple and indivisible act. It comprises a series of acts and processes. To mention some, we have calling, regeneration, justification, adoption, sanctification, glorification. These are all distinct, and not one of these can be defined in terms of the other. Each has its own distinct meaning, function, and purpose in the action and grace of God.

God is not the author of confusion and therefore he is the author of order. There are good and conclusive reasons for thinking that the various actions of the application of redemption, some of which have been mentioned, take place in a certain order, and that order has been established by divine appointment, wisdom, and grace. It is quite apparent to everyone that it would be impossible to start off with glorification, for glorification is at the far end of the process as its completion and consummation, and it is scarcely less apparent that regeneration would have to precede sanctification. A man must surely be born again before he can be progressively sanctified. Regeneration is the inception of being made holy and sanctification is the continuance. Hence it requires no more than the most elementary knowledge of these various terms to see that we cannot turn them around and mix them up in any way we please. But we may also look at a few passages of Scripture to show that there is clearly implied an order or arrangement in the various steps of the application of redemption.”


“The ordo salutis describes the process by which the work of salvation, wrought in Christ, is subjectively realized in the hearts and lives of sinners. It aims at describing in their logical order, and also in their interrelations, the various movements of the Holy Spirit in the application of the work of redemption.”

The Ordo Salutis

1. “The Order of [the application of] Salvation”
   a. Term first employed by: Franz Buddeus (*Institutiones Theologiae
      Dogmaticae*, 1724) and Jacob Karpov (*Theologia Revelata
      Dogmatica*, 1739).
   b. Concept is pre-Reformation – medieval Catholicism and the struggle of
      the Reformation and justification was in large part an argument over the
      ordo.
   c. *Heilsaneignung* (German)

2. Soteriology and the Person and Work of Christ:
   a. “We must now examine this question. How do we receive those benefits
      which the Father bestowed on his only-begotten Son — not for Christ’s
      own private use, but that he might enrich poor and needy men? First, we
      must understand that as long as Christ remains outside of us, and we are
      separated from him, all that he has suffered and done for the salvation of
      the human race remains useless and of no value for us. Therefore, to share
      with us what he has received from the Father, he had to become ours and
      to dwell within us. For this reason, he is called “our Head” (Ephesians
      4:15], and “the first-born among many brethren” [Romans 8:29]. We also,
      in turn, are said to be “engrafted into him” [Romans 11:17], and to “put on
      Christ” [Galatians 3:27]; for, as I have said, all that he possesses is nothing
      to us until we grow into one body with him. It is true that we obtain this by
      faith. Yet since we see that not all indiscriminately embrace that
      communion with Christ which is offered through the gospel, reason itself
      teaches us to climb higher and to examine into the secret energy of the
      Spirit, by which we come to enjoy Christ and all his benefits.” (John

3. Is there a biblical order in the application:
   a. *Romans 8:28-30*: “And we know that for those who love God all things
      work together for good, for those who are called according to his purpose.
      29 For those whom he foreknew he also predestined to be conformed to
      the image of his Son, in order that he might be the firstborn among many
      brothers.  30 And those whom he predestined he also called, and those
      whom he called he also justified, and those whom he justified he also
      glorified.”
   b. (Foreknowledge, Predestination) Calling, Justification, Glorification.
i. Chronological, causal or logical order?

ii. William Perkins (1558-1602), *The Golden Chaine* (*A golden chaine, or the description of theologie: containing the order of the causes of saluation and damnation, according to Gods woord. A view of the order wherof, is to be seen in the table annexed [1591]).

4. *Ordo Salutis* or *Historia salutis*

   a. Critics of the *ordo salutis* complain that it ‘psychologizes’ (Barth) or ‘spiritualizes’ (Weber) the New Testament understanding of salvation. Orthodox theologians have issues, too: “There is no such thing as a systematic development of the *ordo salutis*, a detailed doctrine of the anthropological application of salvation.” (Herman Ridderbos, *Paul*, 206. Similar complaints in Geerhardus Vos’ *The Pauline Eschatology*, viz., that the *ordo salutis* entirely misses the eschatological tension between the “now” and “not yet” which governs Paul’s thought. For a more balanced view, see Richard Müller, *Calvin and the Reformed Tradition: On the Work of Christ and the Order of Salvation* (2012); Richard Gaffin, *Resurrection and Redemption* (1987)).

   b. Consider passages like:

   i. “Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. 24 So then, the law was our guardian until Christ came, in order that we might be justified by faith. 25 But now that faith has come, we are no longer under a guardian” (Galatians 3:23-25).

   ii. “But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God…” (Romans 3:21-23),

   1. Additional opposition from New Perspectives on Paul:

   2. A sea-change has taken place in the way the NT is to be viewed. The interest, we are told is not on how an
individual experiences salvation, but something much more objective. A “New Perspective” – W. D. Davies, Krister Stendahl and E P Saunders and then popularized by two British scholars has attracted a great deal of attention: James D. G. Dunn, formerly Lightfoot Professor at the University of Durham (usually attributed with coining the expression “new perspective on Paul”) and N. T. Wright, coincidentally now Bishop of Durham in the Church of England.

Sanders argued that our access to this is by reasoning from the solution to the problem. What was unveiled to Paul on the Damascus Road (i.e. what was the solution?)? It was: Jesus is the Messiah. Saul's problem therefore was not that he was seeking salvation by his own works, nor that he was racked by a guilty conscience; it lay, rather, in his failure to recognize Jesus as Messiah for all, and in the implications (persecution) that resulted from his blindness. In summary, in perhaps Sanders’ best-known sentence: “this is what Paul finds wrong with Judaism: it is not Christianity.”

This being the case Paul's problem with the Judaizers was not that they were smuggling works-righteousness into salvation, but that, by their insistence on the traditional boundary markers, they were excluding those whom the Messiah included in his community. For if salvation required the observance of those markers Gentiles would be excluded from God's people, and therefore Christ would have died in vain.
Ordo Salutis Models:

<table>
<thead>
<tr>
<th>John Murray</th>
<th>Robert Reymond</th>
<th>WCF</th>
<th>Abraham Kuyper</th>
<th>Herman Hoeksema</th>
<th>Roman Catholic</th>
<th>Arminianism</th>
<th>Vos</th>
<th>Shedd/Dabney</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Union with Christ)</td>
<td>(order of chapters)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Calling</td>
<td>Calling</td>
<td>Calling</td>
<td>Justification</td>
<td>Regeneration</td>
<td>Baptism</td>
<td>Repentance</td>
<td>Regeneration</td>
<td>Calling</td>
</tr>
<tr>
<td>Regeneration</td>
<td>Regeneration</td>
<td>Justification</td>
<td>Regeneration</td>
<td>Calling</td>
<td>Confirmation</td>
<td>Faith</td>
<td>Calling</td>
<td>Regeneration</td>
</tr>
<tr>
<td>Faith and Repentance</td>
<td>Repentance</td>
<td>Adoption</td>
<td>Calling</td>
<td>Union</td>
<td>Eucharist</td>
<td>Regeneration</td>
<td>Union</td>
<td>Union</td>
</tr>
<tr>
<td>Justification</td>
<td>Faith</td>
<td>Sanctification</td>
<td>Repentance</td>
<td>Faith</td>
<td>Penance</td>
<td>Union</td>
<td>Repentance</td>
<td>Faith/Repentance</td>
</tr>
<tr>
<td>Adoption</td>
<td>Justification</td>
<td>Faith</td>
<td>Faith</td>
<td>Repentance</td>
<td>Good Works</td>
<td>Justification</td>
<td>Faith</td>
<td>Repentance/Faith</td>
</tr>
<tr>
<td>Sanctification</td>
<td>Definitive Sanctification</td>
<td>Repentance</td>
<td>Adoption</td>
<td>Justification</td>
<td>Extreme Unction</td>
<td>Adoption</td>
<td>Justification</td>
<td>Justification</td>
</tr>
<tr>
<td>Perseverance</td>
<td>Adoption/sealing</td>
<td>Good Works</td>
<td>Adoption</td>
<td>Purgatory</td>
<td>Adoption</td>
<td>Adoption</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Union with Christ</td>
<td>Progressive Sanctification</td>
<td>Perseverance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Glorification</td>
<td>Perseverance</td>
<td>Assurance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Glorification</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Our Missionaries- September 3, 2014

Our Local Missions

A Moment of Hope
Bethany Christian Services
Campus Crusade for Christ
Campus Outreach
Carolina New Song
Child Evangelism Fellowship
Hannah House
The Cooperative Ministry
Daybreak Crisis Pregnancy Center
Harvest Hope Food Bank
International Friendship Ministries
Missionary Resources Connection
Navigators
Oliver Gospel Mission
Prosperity Project
Providence Home
Palmetto Family Council
Reformed University Ministries
The Salvation Army
Young Life
Note: Non-member names in **Bold Italics**.
“Nothing is more central or basic than union and communion with Christ. . . . [U]nion with Christ is in itself a very broad and embracive subject. It is not simply a step in the application of redemption; . . . it underlies every step of the application of redemption. Union with Christ is really the central truth of the whole doctrine of salvation not only in its application but also in its once-for-all accomplishment in the finished work of Christ. Indeed the whole process of salvation has its origin in one phase of union with Christ and salvation has in view the realization of other phases or union with Christ.

“Union with Christ is the central truth of the whole doctrine of salvation. All to which the people of God have been predestined in the eternal election of God, all that has been secured and procured for them in the once-for-all accomplishment of redemption, all of which they become the actual partakers in the application of redemption, and all that by God’s grace they will become in the state of consummated bliss is embraced within the compass of union and communion with Christ.

“There is no truth, therefore, more suited to impart confidence and strength, comfort and joy in the Lord than this one of union with Christ. It also promotes sanctification, not only because all sanctifying grace is derived from Christ as the crucified and exalted Redeemer, but also because the recognition of fellowship with Christ and of the high privilege it entails incites to gratitude, obedience, and devotion.”

Union with Christ

1. The “architectonic principle” of the application of redemption
   a. Every element in the classical ordo salutis is a further perspective on the one reality of the believer’s union with Christ
   b. The analogy of marriage and one-flesh (Eph 5:30-32)
   c. 1 Cor 6:12-20 and the spirit/Spirit
   d. John 14:17, 20: you in me/I in you
   e. Matthew 25:31-46: to act Christ’s brothers= to act against Christ
   f. John 15:1-11: Vine and branches
   g. John 17:26: Christ in us
   h. Paul
      i. His conversion/Stephen (Acts 9:3-8; cf. 22:6-11; 26:12-18)
      ii. Colossians 1:27 “Christ in you the hope of glory”
      iii. Use of various prepositions:
         1. *For* us [εἰς ὑμᾶς] (Romans 5:6,8; 8:32; 2 Corinthians 5:21)
         2. *With* us [ἐν συν] (Philippians 1:23; Galatians 2:19; Romans 6:4, 8)
         3. *In* Christ [ἐν Χριστῷ] (87 times?)
            a. In Adam/Christ (Romans 5:12-21)
               i. “Paul speaks of them as if there had never been any more men in the world, nor was there ever to be for time to come, except these two. And why? but because these two between them had all the rest of the sons of men hanging at their girdle” (Thomas Goodwin, *Works* 12 vols. [James Nichol edition, 1862] 4:31).
2. Three Dimensions of Union with Christ

a. Eternal Union

   i. Chosen “in Christ” (Ephesians 1:4, 11-12)

   ii. John:

      1. 14:20 “In that day you will know that I am in my Father, and you in me, and I in you.”

      2. 15:4 “Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.”

      3. 17:21 “…that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.”

b. Incarnation Union (Carnal Union): two aspects

   i. In order for our union with Christ to profit us, the Son of God took our flesh in order that through his accomplishment in it he might provide the salvation we require: Phil 2:7; Heb 12:2; Rom 8:3-4.

   ii. We are also united to Christ, not only in what he has done for us, but in the status and condition into which he was inaugurated: i.e. as one who was regenerated, justified, adopted, sanctified and glorified. All that is his as Mediator is bestowed upon us.

c. Existential and Mutual union

   i. The Holy Spirit

   ii. “Before” and “After”

      1. “…as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us. Therefore, to share with us what he has received from the Father, he had to become ours and to dwell within us.” Calvin, Institutes 3:1:1
2. The eschatological dimension:
   a. 2 Corinthians 5:17 “new creation”
   b. Ephesians 2:10 “God’s workmanship”

3. Implications

   a. Rely on nothing (no-one) else but Christ for salvation:

      i. We see that our whole salvation and all its parts are comprehended in Christ [Acts 4:12]. We should therefore take care not to derive the least portion of it from anywhere else. If we seek salvation, we are taught by the very name of Jesus that it is “of him” [1 Corinthians 1:30]. If we seek any other gifts of the Spirit, they will be found in his anointing. If we seek strength, it lies in his dominion; if purity, in his conception; if gentleness, it appears in his birth. For by his birth he was made like us in all respects [Hebrews 2:17] that he might learn to feel our pain [cf. Hebrews 5:2]. If we seek redemption, it lies in his passion; if acquittal, in his condemnation; if remission of the curse, in his cross [Galatians 3:13]; if satisfaction, in his sacrifice; if purification, in his blood; if reconciliation, in his descent into hell; if mortification of the flesh, in his tomb; if newness of life, in his resurrection; if immortality, in the same; if inheritance of the Heavenly Kingdom, in his entrance into heaven; if protection, if security, if abundant supply of all blessings, in his Kingdom; if untroubled expectation of judgment, in the power given to him to judge. In short, since rich store of every kind of good abounds in him, let us drink our fill from this fountain, and from no other. [Calvin, Inst. II:16:ixx]

      ii. Our past life is no longer the dominating influence:

         1. In Adam v. in Christ

      iii. Union with Christ and our humanity

         1. “By this union believers are changed into the image of Christ according to his human nature. What Christ effects in his people is in a sense a replica or reproduction of what took place with him. Not only objectively, but in a subjective sense also they bear the cross, are crucified, die and are raised to newness of life with Christ. They share in a measure in the experiences of their Lord.” Berkhof, Systematic Theology 451.

      iv. Union with Christ and final perseverance:
1. “‘This union with Christ underlies every part of the Christian life. It is why a true believer can never fall away permanently from faith. How could someone hanging on Christ’s belt become detached and be lost? It is at the heart of our growth in holiness, for sanctification is based on union with Christ in his death and resurrection. Such is Paul’s argument in Romans 6: ‘You died with Christ, and you have been raised with him. You are no longer in Adam. Live accordingly.’” (Edward Donnelly, Heaven and Hell, [Edinburgh: Banner of Truth, 2001], 87-88).
Bibliography:

Joel Beeke and Maurice Roberts, Union and Communion with Christ (Reformation Heritage, 2008)
J. Todd Billings, Union with Christ: Reframing Theology and Ministry in the Church (Grand Rapids, MI: Baker Academic, 2011)
Constantine Campbell, Paul and Union with Christ: An Exegetical and Theological Study (Zondervan, 2012)
Michael Horton, Union with Christ: A Zondervan Digital Short (Kindle: Zondervan, 2012)
_____, Covenant and Salvation: Union with Christ (Westminster/John Knox, 2007)
Marcus Peter Johnson, One with Christ: An Evangelical Theology of Salvation (Crossway, 2013)
Robert Letham, Union with Christ: In Scripture, History and Theology (Grand Rapids, MI: P & R Publishing, 2011)
Lewis Smedes, Union with Christ A Biblical View of New Life in Jesus Christ (Grand Rapids, MI: Eerdmans, 2009)

Audio:
Sinclair Ferguson, Desiring God Conference (2014),

THE ORDO SALUTIS

*THE APPLICATION OF REDEMPTION*

**EFFECTIVE CALLING**

‘We do not call ourselves, we do not set ourselves apart by sovereign volition any more than we regenerate, justify or adopt ourselves. Calling is an act of God and of God alone. This fact should make us keenly aware of how dependent we are upon the sovereign grace of God in the application of redemption’

John Murray, *Redemption, Accomplished, and Applied*, 89

‘Take away its application and redemption is not redemption’

Herman Bavinck, *Reformed Dogmatics*, vol.3, 524

‘First, we must understand that as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us. Therefore, to share with us what he has received from the Father, he had to become ours and to dwell within us’

Calvin, *Institutes*, III.i.1, p. 537

‘Ministers knock at the door of men’s hearts, the Spirit comes with a key and opens the door’

Thomas Watson, *A Body of Divinity*, 154
Introduction:

Salvation Planned: Ephesians 1:4 – ‘even as he chose us in him before the foundation of the world, that we should be blameless before him

Salvation Accomplished: Ephesians 1:7 – ‘In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace’

Salvation Applied: Ephesians 1:13 – ‘In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit’

1. What Kind of Call?

a. Vocation:

Each one should remain in the condition in which he was called. Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise he who was free when called is a bondservant of Christ. You were bought with a price; do not become bondservants of men. So, brothers, in whatever condition each was called, there let him remain with God (1 Cor. 7:20, 24)

Includes marriage, singleness, each one of our jobs

b. Special Office:

Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God (Rom. 1:1; 1 Cor. 1:1)

c. Gospel:

To you, O men, I call,
and my cry is to the children of man.
O simple ones, learn prudence;
O fools, learn sense (Prov. 8:4-5)

d. Effectual:

A definition:
'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' (John Murray, *Works*, 165)

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified (Romans 8:29-30)

2. **Who Calls?**

   a. **God is the author**

      God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord (1 Cor. 1:9)

   b. **Shorter Catechism Q. 31**

      Q. What is effectual calling?

      A. Effectual Calling is the work of God’s Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel

   c. **Really?**

      i. **God the Father**

      ‘There are many verses in the New Testament which indicate that the source of our invitation to become Christians lies in the Father’ (Ferguson, *The Christian Life*, 34)

      ‘God the Father is specifically the author… This aspect of biblical teaching is too frequently unobserved, and it is strange that students of Scripture should overlook it and neglect it’ (Murray, *Works*, 162)
ii. Biblical Support

Romans 1:6-7, 8:28, 30; 1 Cor. 1:2, 9, 24; Gal. 1:15; Eph. 1:17-18; Heb. 9:15; Jude 1

iii. Why is this so important?

d. Practical Implications

- Suspicious Minds (and hearts!)

Our natural inclination is to be suspicious of our Heavenly Father

3. Called from What?

a. Death (to Life)

Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live (John 5:25)

b. Blindness (to sight)

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light (1Pet. 2:9)

c. ‘Called from what’ answers the question, ‘who does God call?’ – God calls sinners

For I came not to call the righteous, but sinners (Matt. 9:13)

4. How God Calls

a. OT Background

i. The hebrew verb *qara* means both ‘to name’ and ‘to summon’

ii. God speaks and the world is called into existence
God *called* the light Day, and the darkness he *called* Night. And there was evening and there was morning, the first day (Gen 1:5)

And God *called* the expanse Heaven. And there was evening and there was morning, the second day (Gen 1:8)

God *called* the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good (Gen. 1:10)

iii. God speaks and the people of Israel are made

iv. God’s words have a creative power

v. God’s word has a life-giving power

1. Ezek. 37:1-14 & Valley of Dry Bones

b. NT Example

t. John 11:1-44

ii. God’s words have a life-giving power

iii. Dead in Sins

    And you were dead in the trespasses and sins in which you once walked (Eph. 2:1)

1. *Calling does not include Cooperation*

2. *The Paradox of Calling*

3. *Monergism, Not Synergism*

    a. Monergism: literally ‘one work’

    b. Synergism: something like, ‘to work with’

    c. Cooperative grace or operative grace?
Long my imprisoned spirit lay,
Fast bound in sin and nature’s night;
Thine eye diffused a quickening ray—
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.
My chains fell off, my heart was free,
I rose, went forth, and followed Thee

Charles Wesley

d. Reformed Theology’s Emphasis

i. RT takes seriously our spiritual death

ii. RT takes seriously our spiritual birth and freedom

iii. Regeneration precedes Faith

iv. God’s call is all of grace, it is entirely unmerited or achieved naturally

iv. God ‘doesn’t strip the gears’

Resources for Further Study:

John Murray, *Redemption, Accomplished and Applied*
“There is a change that God effects in man, radical and reconstructive in its nature, called new birth, new creation, regeneration, renewal—a change that cannot be accounted for by anything that is in lower terms than the interposition of the almighty power of God....It is the Holy Spirit working directly, efficaciously and irresistibly upon man’s heart and mind, making the man over again, and creating him anew after the image of Christ in holiness and righteousness of the truth. A revolution, a reconstruction takes place at the center of man’s moral and spiritual being: sin and pollution are dethroned in the citadel of man’s being, and righteousness takes its place.”


“the monergistic work of regeneration by the Holy Spirit is an immediate work. It is immediate with respect to time, and it is immediate with respect to the principle of operating without intervening means. The Holy Spirit does not use something apart from His own power to bring a person from spiritual death to spiritual life, and when that work is accomplished, it is accomplished instantaneously. No one is partly regenerate, or almost regenerate. Here we have a classic either/or situation. A person is either born again, or he is not born again. There is no nine-month gestation period with respect to this birth. When the Spirit changes the disposition of the human soul, He does it instantly. A person may not be aware of this internal work accomplished by God for some time after it has actually occurred. But though our awareness of it may be gradual, the action of it is instantaneous.”

R. C. Sproul, “*The New Birth*” (http://www.ligonier.org/learn/articles/new-birth/)
1. **The Ordo Salutis** (Application of Redemption)

(Union with Christ)
Effectual Calling (TULIP – *Irresistible Grace*)

**Regeneration**
- Repentance/Faith
- Justification
- Definitive Sanctification
- Adoption/Sealing
- Progressive Sanctification
- Perseverance
- Glorification

2. **Old Testament background:**

a. I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. [26] And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. [27] And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. Ezekiel 36:25-27 (ESV)

3. **New Testament:**

a. Relative scarcity of the word in New Testament:

   i. \(\piαλ\gammaγ\varepsilonι\acute{a}\), rebirth, new birth; new age, next world: occurs only TWICE!

   1. Matthew 19:28: “Jesus said to them, "Truly, I say to you, in the new world (\(\piαλ\gammaγ\varepsilonι\acute{a}\)), when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."

      a. Cf. Romans 8:19 “For the creation waits with eager longing for the revealing of the sons of God”

   2. Titus 3:5 “washing of rebirth” “he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration (\(\piαλ\gammaγ\varepsilonι\acute{a}\)) and renewal of the Holy Spirit”

      a. Does the washing consist of rebirth?
      b. Is it a symbol of new birth (baptism)?
c. Individual experience or future eschatological event?

3. Being born “again” or “from above”: John 1:12-13
   (ἐγέννησαν); 3:3-8 (γεννηθῆναι, γεγέννηται v. 5, 7); and
   the expression “born of God” (γεγέννηται) in 1 John (2:29;
   3:9; 4:7; 5:1, 4, 18)

4. “He brought us forth” (ἀπεκύρησεν, James 1:18)

5. “caused us to be born again” (ἀναγέννησας, 1 Peter 1:3, 23)

6. “newborn infants” 1 Peter 2:2 (ἀρτιγέννητα)

7. Gal 4:20-31: a mother giving birth to a child (γεγέννηται)

4. Historical Theology/usage:
   a. Justin Martyr, Irenaeus and baptismal regeneration
      
      i. Westminster Confession: “Baptism is a sacrament of the New
         Testament, ordained by Jesus Christ, not only for the solemn
         admission of the party baptized into the visible Church; but also to
         be unto him a sign and seal of the covenant of grace, of his
         ingrafting into Christ, of regeneration, of remission of sins, and of
         his giving up unto God, through Jesus Christ, to walk in the
         newness of life. Which sacrament is, by Christ's own appointment,
         to be continued in His Church until the end of the world.” (28:1)

   b. Calvin
      
      i. Calvin uses “regeneration” to speak of the entire renewal involved
         the course of the Christian life. Be very careful not to
         misunderstand Calvin’s use of this term! Cf heading to Book 3:iii
         of the Institutes: “Our Regeneration by Faith: Repentance.”

   c. Reformed theology generally:
      
      i. The inauguration of new life by the sovereign, secret activity of
         God; “new birth” in this context signifies that new life coming to
         self-consciousness in the experience of the believer.

5. Theological Considerations:
   a. Relationship of regeneration to UNION with Christ:
i. 1 John 5:18: “We know that everyone who has been born of God does not keep on sinning, but he who was born of God (i.e. Jesus) protects him, and the evil one does not touch him”

1. ὁ γεγεννημένος ἐκ τοῦ θεοῦ

   a. Eternal “begetting” of the Son by the Father?

   b. Incarnation: not of “human decision” (John 1:13? Textual Variant)

   c. Resurrection: Cf. 1 Peter 1:3: “he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.”

b. The Emphasis upon Sovereignty:

   i. We are born, not of our own will, but of God’s decision (John 1:12)

   ii. We are born again or “from above” (John 3:3, 5)

   iii. We are born “of God” (1 John 2:29; 3:9; 4:7; 5:1, 4, 18)

   iv. It is God who chose to give us birth through the word of truth (James 1:18)

6. The NECESSITY of REGENERATION

   a. “must” (δεῖ) “you must be born again” (John 3:7)

   b. Man is FLESH

      i. John 3:6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν,

      ii. John AND Paul?

         1. Theological Dictionary of the New Testament: “The nuance of that which is sinful or which entices to sin is quite absent” (E. Schweitzer)

      iii. Flesh v. spirit

      iv. Cannot see the kingdom of God (John 3:3)

         1. Spiritual blindness
v. Inability: Men are powerless to enter the Kingdom

1. John 3:5 – “cannot see/enter”

2. John 6:44: “No one can come to me unless the Father who sent me draws him”

3. Romans 8:7-8: “For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. Those who are in the flesh cannot please God.”

c. Common misconceptions:

   i. A response to faith

   ii. Formulaic techniques

   iii. The morphology of regeneration

7. The CHARACTER of REGENERATION

   a. Regeneration is spiritual and mysterious in nature

   b. Regeneration is total in the extent of its transforming power: mind, will, heart, governing disposition:

8. The EVIDENCES of REGENERATION

   a. A changed relationship to sin

      i. 1 John 2:29: “If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.”

   b. A changed relationship to the church

      i. 1 John 4:7: “Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.”

   c. A changed relationship to the world

      i. Gal 6:14; 1 John 5:4: “For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith.”

   d. A changed relationship to Christ
i. 1 John 5:1: “Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him.”

9. The INSTRUMENT of REGENERATION

   a. 1 Peter 1:23 “since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God”

   b. James 1:18 “Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creation”

   c. John 15:3 “Already you are clean because of the word that I have spoken to you”

      i. Shedd: gospel dispensation”

      ii. Hoeksema “Christ”

   i. Reformed tradition divides a broader and narrower focus:

      1. Warfield: “At the root of all lies an act seen by God alone, and mediated by nothing, a direct creative act of the Spirit, the new birth. This new birth pushes itself into man’s consciousness through the call of the Word, responded to under the persuasive movements of the Spirit; his [man’s] conscious possession of it is thus mediated by the Word” (Biblical Doctrines p. 457.)
THE ORDO SALUTIS
(THE APPLICATION OF REDEMPTION)

FAITH AND REPENTANCE

“When our Lord and Master Jesus Christ said, ‘Repent,’ he meant the whole life of a believer to be a practice of repentance”

Martin Luther, 1st of the 95 Theses

“The words repent and repentance, which we hear often enough in church services, carry no clear meaning to us; in fact, they signify something to which most of us are strangers. Rarely if ever do we hear sermons about repentance (check your own memory for that); rarely if ever do we talk to each other about repentance; like sex in the Victorian era and death in the twentieth century, it has become a Great Unmentionable. The nearest many of us get to it is the sour old proverb that, perhaps, I may say, we half know, “Marry in haste, repent in leisure,” where “repent” means “wish we hadn’t done it” (only a skewed fraction of the word’s Christian meaning, by the way) – and beyond this our thinking about repentance does not go.”

1. **The Ordo Salutis** (Application of Redemption)

   (Union with Christ)
   Effectual Calling (TULIP – *Irresistible Grace*)
   Regeneration
   **Repentance/Faith**
   Justification
   Definitive Sanctification
   Adoption/Sealing
   Progressive Sanctification
   Perseverance
   Glorification

2. Response on our part. “Conversion” (“to turn”) e.g. 1 Thess 1:9

   a. 

3. Arminian ‘ordo salutis’ and its fatal flaw of faculty psychology: will, affections, understanding as distinct quasi-organic entities.

   a. Assumption that man is capable of fulfilling the *sine qua non*: faith

   b. TWO debates

      i. The debate on divine sovereignty and human responsibility

      ii. The priority of faith or repentance?

4. Priority of repentance?

   a. Matthew 3:2: “Repent, for the kingdom of heaven is at hand.”

   b. Acts 2:38: “And Peter said to them, ‘Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.”’

   c. Acts 17:30 “The times of ignorance God overlooked, but now he commands all people everywhere to repent.”

5. Priority of Faith?

   a. John 3:16 ‘For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.’
b. Acts 16:30-31 “Then he brought them out and said, ‘Sirs, what must I do to be saved?’ And they said, "Believe in the Lord Jesus, and you will be saved, you and your household."

   i. Note 17:30 above but the response is described as one of believing: “But some men joined him and believed, among them Dionysius the Areopagite and a woman named Damaris and others with them.” Acts 17:34

6. Faith AND Repentance

   a. Mark 1:15 "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

   i. Synecdoche: the one can be used as substitute (or inclusive of) the other

      1. Faith is always penitent

      2. Repentance is always believing

      3. Reformed debate:

         a. Shedd: “Evangelical faith is the particular act that unites the soul to Christ. For this reason it stands first in the order of the acts that result from regeneration…” (p.789)

         b. Shedd “Though faith and repentance are inseparable and simultaneous, yet in the order of nature, faith precedes repentance.” (p.791)

         c. If repentance were to precede it would be legal in nature.

         d. cf. C. Hodge Systematic Theology III: 41; A. A. Hodge Outlines of Theology, 488

         e. Marrow Controversy and the Auchterarder Creed: “I believe that it is not sound and orthodox doctrine to teach that we forsake sin in order to our coming to Christ.”

         f. Berkhof takes the opposite view! “There is no doubt that, logically, repentance and the knowledge of sin
precede the faith that yields to Christ in trusting love”

Systematic Theology 492

g. John Murray to the rescue: “The question has been discussed: which is prior, faith or repentance? It is an unnecessary question and the insistence that one is prior to the other is futile. There is no priority. The faith that is unto salvation is a penitent faith and the repentance that is unto life is a believing repentance... saving faith is permeated with repentance and repentance is permeated with saving faith.” Redemption: Accomplished and Applied, 113.

h. R. L. Dabney and “twin” graces

7. Problem of the experience of conversion:

   a. WCF 14:2 Faith “acts differently upon that which each particular passage thereof [of Scripture] contains”

      i. Bunyan’s Pilgrim’s Progress

          1. Preparationism:

          2. “And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.” (John 16:8-11)

8. The CENTRALITY of Faith

   a. Romans 1:17 “from faith to faith” (NIV “by faith from first to last”)

      i. Pleonastic? (“the use of more words than is necessary for meaning” or “for emphasis”)

      ii. “for we walk by faith, not by sight” (2 Cor. 5:7)

      iii. “an act of the whole soul, of the understanding, of the heart, and of the will” (Charles Hodge)

      iv. “an act of the whole soul, of the understanding, of the heart, and of the will” (Charles Hodge Systematic Theology, 91).
v. “the mode of existence of the new life” (Ridderbos, Paul, 231)

9. Biblical Concept of Faith
   a. Old Testament
      i. “to believe” derived from Hebrew root ‘AMAN
         1. יָאמָן ("man) to confirm, support, uphold (Qal); to be established, be faithful (Niphal); to be certain, i.e. to believe inHiphil). (ASV, RSV usually the same. One notable exception is Gen 15:6 where RSV has "believed," while ASV has "believed in.").
   b. New Testament
      i. Frequency of “faith” and “believe”: both nominal and verbal forms c. 260 each.
         1. πίστις, εἰς faith, trust, belief; the Christian faith; conviction, good conscience (Ro 14.22, 23); perhaps body of faith, doctrine (Jd 3, 20); assurance, proof (Ac 17.31); promise (1 Tm 5.12)
         2. εἰς Χριστὸν Ἰησοῦν πίστεως (Acts 24:24)
         3. a. pisteuein eis
             b. Bultmann: “this usage is neither Greek nor LXX”
             c. Union with Christ
             d. Calvin “So long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value to us” (Inst. III.1.i.).

10. Reformed Doctrine of Faith
    a. Background of medieval ordo
       i. Fides implicita and fides explicita
       ii. Fides informis and fides formata
    b. Three concurrent elements in saving faith
i. KNOWLEDGE (*cognition*)

1. “But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?” (Romans 10:14)

2. Faith is being sure of what we hope for and being certain of what we do not see. Heb. 11:1  See J. I. Packer, Bible Words, 135.

ii. ASSENT (*assensus*)

1. intellectual assent

2. John 10:3 the sheep recognize the voice of the Shepherd

3. Reformed theologians, following Augustine: *we know what rests on reason; we believe what rests on authority; thus, faith is consent forced on us by the authority of its object.*

   a. “Faith is forced consent. That is to say, when evidence is judged by the mind to be sufficient, the state of mind we call faith is the inevitable precipitate. It is not something we can resist or in respect of which we may suspend judgment. In such a case faith is compelled. It is demanded, it is commanded. For whenever the reasons are apprehended or judged sufficient, will we, nill we, faith or belief is induced. Will to the contrary, desire to the contrary, overwhelming interest to the contrary, cannot make us believe the opposite of our judgment with respect to the evidence.” Murray, Collected Writings, 2:237

   b. “And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.” (1 Thess. 2:13)

iii. TRUST (*fiducia*)

1. The point of difference with Roman *ordo*

2. “a sure and certain knowledge of God’s benevolence towards us” (Calvin).
3. Assurance

11. The CHARACTER of faith

   a. We receive justification without contributing to it: “it is not faith in Christ that saves but Christ that saves through faith” Warfield, Biblical and Theological Studies, 425

   b. Faith is a GIFT

      i. “For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake” (Phil. 1:29)

      ii. “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God” Eph. 2:8):

1. καὶ τὸ τοῦτο

   a. “faith” as immediate antecedent

   b. or “grace”??

      i. Both are feminine whereas “and this” is neuter.

12. Faith is liable to degrees

   a. “Small faith” (Matthew 14:31) “Jesus immediately reached out his hand and took hold of him, saying to him, ‘O you of little faith, why did you doubt?’”

   b. “great faith” (Matthew 15:28) “Then Jesus answered her, ‘O woman, great is your faith! Be it done for you as you desire.’ And her daughter was healed instantly.”

   c. “growing faith” (2 Timothy 1:5) “I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.”

   d. “strong faith” (Romans 4:20) “No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God.”

   e. the least amount of faith is enough (1 John 5:4) “For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—sour faith.”
“The grace of the Holy Spirit has the power to justify us, that is, to cleanse us from our sins and to communicate to us the righteousness of God through faith in Jesus Christ and through baptism.”

Catholic Catechism (1994)

“Official Roman Catholic theology includes sanctification in the definition of justification, which it sees as a process rather than a single decisive event, and affirms that while faith contributes to our acceptance with God, our works of satisfaction and merit contribute too. Rome sees baptism, viewed as a channel of sanctifying grace, as the primary instrumental cause of justification, and the sacrament of penance, whereby congruous merit is achieved through works of satisfaction, as the supplementary restorative cause whenever the grace of God’s initial acceptance is lost through mortal sin. Congruous, as distinct from condign, merit means merit that it is fitting, though not absolutely necessary, for God to reward by a fresh flow of sanctifying grace. On the Roman Catholic view, therefore, believers save themselves with the help of the grace that flows from Christ through the church’s sacramental system, and in this life no sense of confidence in God’s grace can ordinarily be had. Such teaching is a far cry from that of Paul.”

J. I. Packer, Concise Theology
1. **The Ordo Salutis** (Application of Redemption)

   (Union with Christ)
   Effectual Calling (TULIP – *Irresistible Grace*)
   Regeneration
   Repentance/Faith
   **Justification**
   Definitive Sanctification
   Adoption/Sealing
   Progressive Sanctification
   Perseverance
   Glorification

   - Romans 4:25: “delivered up for our trespasses and raised for our justification.”
   - Martin Luther: *Iustificatio est articulus stantis et cadentis ecclesiae*
   - Calvin: *Institutes* III.xi.1 “We must discuss them as to bear in mind that this is the main hinge on which religion turns, so that we devote the greater attention and acre to it.. For unless you first of all grasp what your relationship to God is, and the nature of his judgment concerning you, you have neither a foundation on which to establish your salvation, nor one on which to build piety toward God.”
   - Geerhardus Vos: “the pivotal point around which everything moves”

2. Biblical background

   a. Old Testament

      i. Covenant background: integrity

      ii. יְשַׁעַר be just, righteous

      iii. NOT the creation of a subjective moral condition, but the constituting of a relationship, or a declaration of a status:

      iv. "If there is a dispute between men and they come into court and the judges decide between them, acquitting (justifying) the innocent and condemning the guilty” (Deut. 25:1).

      v. “He who justifies the wicked and he who condemns the righteous are both alike an abomination to the Lord” (Proverbs 17:15).
vi. “Then Elihu the son of Barachel the Buzite, of the family of Ram, burned with anger. He burned with anger at Job because he justified himself rather than God” (Job 32:2).

vii. “Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment” (Psalm 51:4).

b. New Testament

i. δικαίω

ii. [Christ] “who was delivered up for our trespasses and raised for our justification” (Rom. 4:25).

iii. Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit seen by angels, proclaimed among the nations, believed on in the world, taken up in glory” (1 Tim. 3:16).

2. **BASIS** for Justification:

   a. “How can God be just and the justifier of the ungodly?” (Rom 3:26).

b. The justification of the *ungodly*:

c. *Existential and Eschatological* justification (righteousness):

   i. “For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous” (Rom. 5:19).

   ii. “There is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1).

d. *mirifica commutatio* “the great (wonderful) exchange” (Calvin, *Institutes* 4.17.2). Cf. Luther

e. Legal and declarative NOT transformative (Rome)

f. Westminster Confession 11:1 “Those whom God effectually calls, He also freely justifies; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the
obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.”

3. **INSTRUMENT** of Justification

a. Faith: “Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification.” (WCF 11:2)

   i. *through* faith \(\text{διὰ πίστεως}\) Romans 3:22
   
   ii. *by* faith \(\text{διὰ τῆς πίστεως}\) Romans 3:30, 31
   
   iii. *πίστε\(\text{i}\) (dative) Romans 3:28

b. NEVER

   i. *On account of faith* \(\text{διὰ τὴν πίστιν}\)

   ii. Thus, Romans 4:1ff

c. Why faith?

   i. The exclusion of boasting: “not a result of works, so that no one may boast” (Eph. 2:9).

4. **TIME of Justification**

a. “…who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began” (2 Tim. 1:9).

b. Eternal justification? Kuyper; William Twisse; Tobias Crisp; Alexander Comrie. (Eternal, existential and eschatological aspects of justification)

   i. It seems to safeguard three things:

      1. Guards against human merit
      2. Puts an emphasis on GRACE
      3. Guards against “preparationism”
      4. Guards against “subjectivism”

   ii. Arguments **against**

      1. Scripture never actually says this
2. “who was delivered up for our trespasses and raised for our justification” (Romans 4:25)

3. ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἐγέρθη διὰ τὴν δικαιοσύνη ἡμῶν.

   a. was Christ raised “because of our justification” or “with a view to our justification”?

   b. does the dia have the same meaning in both instances?

   c. “The idea here found in this verse has nothing to do with the doctrine of eternal justification. What is referred to is not an eternal, i.e. supra-temporal act, but an act in history. It was simply the ideal side in the mind of God to the visible, temporal occurrence of the suspension of the death of Christ.” Pauline Eschatology, 152. n.8

4. Psychologically, the view has imperiled the need for faith.

   iii. THUS: “God did, from all eternity, decree to justify all the elect; and Christ did, in the fullness of time, die for their sins, and rise again for their justification: nevertheless they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them.” WCF 11:4

   iv. Other ways to express this idea (Bavinck):

      1. in principle: in the decree of God
      2. virtually: in the death and resurrection of Christ
      3. objectively: in the preaching of the gospel
      4. subjectively: in the receiving of it

5. Justification and GOOD WORKS

   a. Judgment according to works (2 Cor 5:10; 1 Cor 3:12-13; Eph 6:8; Col 3:24-25; 1 Peter 1:17). Rewards

   b. James 2:14-26

      i. Luther: “a right epistle of straw”
ii. Various harmonizations:
   1. different use of *dikaioo* (James Buchanan, J. I. Packer)
      
   2. different use of *pistis* and *dikaioo* (professing faith, and vindication of true faith; (thus, John Owen 5:384-400).
      
   3. Machen’s view

iii. The contrast James expounds:
   1. Faith A: Faith without deeds (v.14, 18, 20, 26)
      
      a. Faith in contrast to deeds (v.18)
      
      b. Faith in itself (v.17)
      
      c. Faith alone (v.24)
   
   2. Faith B: shown by what it does (v.18)
      
      a. Accompanied by actions (v.22)
      
      b. Consummated by actions (v.23)
      
   3. Can Faith A save?
      
      a. v.14 μὴ δύναται ἣ πίστις σώσαι αὐτὸν;
      
      b. Answer: NO!

iv. The Conclusion James draws
   
   1. “What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?” (Jam. 2:14).

6. JUSTIFICATION UNDERMINED
   
   a. Semi-Pelagianism (v. Augustinian Justification):
      
      i. Co-operation based on “free-will” (which Reformers said was just another way of justification by works – “nor by imputing faith itself, the act of believing” [WCF 11:1]).
      
   b. New Perspective(s) on Paul:
i. Post-holocaust theology embarrassed by Christianity’s criticism of Judaism

ii. Historical investigation (Davis, Sanders, Stendahl, J. D. G. Dunn, N. T. Wright) of inter-testamental Judaism “reveals” Judaism was a religion based on grace not works. (Duh!) Hence, the following dynamic is misplaced:

1. Judaism (Pharisees) = Medieval Catholicism/Paul = Luther

iii. Galatians 2:11-21 as a key interpretive passage to understand Paul’s issue with Judaism (inherent racism against Gentiles and therefore justification is accepting of them – Jesus is the Messiah of the Gentiles, too). Justification is concerned with IDENTITY rather than SALVATION (inclusion within the covenant family rather than personal relationship with God; ecclesial (sociology, social boundaries) rather than soteriological).

iv. Thus, there are two competing ways of justification (according to NPP):

1. By the “works of the law” (Rom. 3:20, 28; cf. 4:4-5; 9:11; Gal. 2:16; 3:2, 5, 10) meaning, identifying boundary markers such food laws, circumcision, Sabbath laws etc., rather than an attempt to earn merit by keeping them. A question of who was to be included, rather than who had merited favor).

2. Salvation on this view involves joining/identifying with the covenant community (almost like answering the question, “What must I do to be saved” by saying, Join the church!”). Justification is God declaring a person to be a member of the covenant community.

v. NPP and Future justification:

1. Justification is not complete until Judgment Day:

a. “Present justification declares on the basis of faith, what future justification will affirm publicly on the basis of the entire life” (N. T. Wright, What Saint Paul Really said, 260).

b. “[Justification] occurs in the future … on the basis of the entire life a person has led in the power of the Spirit – that is, it occurs on the basis of “works” in
Paul’s redefined sense, … [i.e.] the things that are produced in one’s life as a result of the Spirit’s indwelling and operation.” (N. T. Wright, *What Saint Paul Really said*, 254).

c. The denial of imputation of the obedience of Christ (active work of Christ):

   i. Reformed doctrine of justification requires double-imputation:
      “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor. 5:21).
Old Perspective on Justification


Packer, J. I. “Justification in Protestant Theology” in *Here We Stand* (various authors) (London: Hodder and Stoughton, 1986), Chapter 4 (and available on line here: http://www.ligonier.org/learn/articles/sola-fide-the-reformed-doctrine-of-justification/)


New Perspective(s) on Paul: Annotated Bibliography

Introductory:


Intermediate:


in-depth version of Venema’s *Getting the Gospel Right*, comparing and contrasting the traditional Protestant understanding of Paul with the New Perspectives on Paul.

Waters, Guy Prentiss. *Justification And The New Perspectives On Paul: A Review And Response*. Phillipsburg, NJ: P&R, 2004. In this book, Waters provides an exposition of what the leading proponents of the New Perspective are teaching, showing how the doctrine has developed over time as well as how it deviates from traditional Reformed doctrine.

Advanced:

Carson, D.A., Peter T. O’Brien and Mark A. Seifrid, eds. *Justification and Variegated Nomism*. Vol. 1, *The Complexities of Second Temple Judaism*. (Grand Rapids: Baker, 2001). In this volume, a number of evangelical scholars look carefully at the literature of second temple Judaism in order to evaluate the accuracy of the “covenantal nomism” thesis of E.P. Sanders. The conclusion is that first-century Judaism was far more diverse than Sanders and company allow.


Gathercole, Simon J. *Where Is Boasting? Early Jewish Soteriology and Paul’s Response in Romans 1–5*. (Grand Rapids: Eerdmans, 2002). In this critique of Sanders, Gathercole looks at the language of “boasting” in Paul and in the literature of second temple Judaism, concluding that Paul and the majority of his compatriots differed over whether one is able to obey the law.

Kim, Seyoon. *Paul and the New Perspective: Second Thoughts on the Origin of Paul’s Gospel*. (Grand Rapids: Eerdmans, 2002). Kim’s critique of the New Perspective focuses on the work of J.D.G. Dunn, arguing that Dunn has misconstrued the origin of Paul’s doctrine of justification and the meaning of Paul’s use of the phrase “works of the law.”


Vickers, Brian. *Jesus’ Blood and Righteousness: Paul’s Theology of Imputation*. (Wheaton: Crossway, 2006). Vicker’s work is an exegetical and theological study of the biblical doctrine of imputation, particularly as it is found in the writings of Paul.

"For a correct insight into the specific significance of the idea holy (hagios), which appears in Payl under various denominatives (hagiasmos, hagiotēs, hagiōsynē), it is necessary to recognize that it does not in the first instance have a moral content. It is rather, as is evident in particular against the Old Testament background, a general qualification of the people of God, also employed originally in close connection with the cultus. As chosen by God out of all people and placed on his side, Israel is holy (Exod. 19:5, 6). Paul, too, starts from this holiness (Rom. 11:16), and transfers it to the New Testament church. Its holiness is situated above all in that it has been sanctified in Christ. He has, as a man his wife, appropriated the church to himself, made it his possession (1 Cor. 1:2; 6:11). For this reason it can be said that Christ has become to us wisdom, justification, sanctification, and redemption (1 Cor. 1:30); in this context one must by sanctification understand in the first place being appropriated and dedicated to God."

Herman Ridderbos, 
Paul: An Outline of his Theology (Grand Rapids, MI: Eerdmans, 1975), 261.

“This, then, is the foundation of sanctification in Reformed theology. It is rooted, not in humanity and their achievement of holiness or sanctification, but in what God has done in Christ, and for us in union with him. Rather than view Christians first and foremost in the microcosmic context of their own progress, the Reformed doctrine first of all sets them in the macrocosm of God's activity in redemptive history. It is seeing oneself in this context that enables the individual Christian to grow in true holiness.”

Sinclair B. Ferguson, 
1. **The Ordo Salutis** (Application of Redemption)

(Union with Christ)
Effectual Calling (TULIP – Irresistible Grace)
Regeneration
Repentance/Faith
Justification
**Definitive Sanctification**
Adoption/Sealing
Progressive Sanctification
Perseverance
Glorification

2. The Nature of Sanctification as a Definitive Act:

- New Testament Passages:
  
  i. “And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Cor. 6:11).

  ii. “To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours” (1 Cor. 1:2).

  iii. “Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work” (2 Tim. 2:21).

  iv. “What shall we say then? Are we to continue in sin that grace may abound? 2 By no means! How can we who died to sin still live in it? 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. 5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. 6 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7 For zone who has died has been set free from sin. 8 Now if we have died with Christ, we believe that we will also live with him. 9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. 10 For the death he died he died to
sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.” (Rom. 6:1-14)

Bibliography:


Technical stuff:

“You sum up the whole of the New Testament teaching in a single phrase if you speak of it as a revelation of the fatherhood of the holy Creator. In the same way, you sum up the whole of the New Testament religion if you describe it as the knowledge of God as one’s holy Father. If you want to judge how well a person understands Christianity, find out how much he makes of the thought of being God’s child, and having God as his Father.”


“No short-cut that tries to bypass the patient unfolding of the character of God, and our relationship to him as children, can ever succeed in providing long-term spiritual therapy.”


“Just as reconciliation, the adoption of sons signifies more than a purely forensic description of the salvation given with Christ. The term drawn from Hellenistic legal life (*huiοθεσία*) must not lead us astray here. Undoubtedly the adoption of sons can be put on a level and mentioned in one breath with justification (Gal. 3:23-26), insofar as it, too, is obtained only “through faith,” and is set in an exclusive sense over against that which is sought in the way of works, as appears from the context in which Paul, in the Epistle to the Galatians, places sonship over against bondage under the law. It consists above all in a gift of God, given at the time appointed by him (Gal. 4:2), as a new status that means the end of being-under-the-law (Gal. 4:1-5). But at the same time it denotes the new relationship to God in a more comprehensive sense: it is the fruit, the consequence of the reconciling, redeeming appearance of Christ (Gal. 4:5), it is the reconciliation accomplished by God himself, it is its realization.”

1. **The Ordo Salutis** (Application of Redemption)

   (Union with Christ)
   Effectual Calling (TULIP – *Irresistible Grace*)
   Regeneration
   Repentance/Faith
   Justification
   Definitive Sanctification
   **Adoption/Sealing**
   Progressive Sanctification
   Perseverance
   Glorification

2. Literature:

   a. Sinclair Ferguson *Children of the Living God*
   b. Robert S. Candlish (1864) Cunningham Lectures: *The Fatherhood of God*
   c. J. L. Girardeau *Discussions of Theological Questions*
   d. R. A. Webb *The Reformed Doctrine of Adoption* (*disappointing*)
   e. J. I. Packer *Knowing God*
   f. John Murray *Redemption: Accomplished and Applied*
   g. Herman Ridderbos *Paul: An Outline of his Theology*, chapter 35.
   h. Trevor J. Burke, *Adopted into God’s Family: Exploring a Pauline Metaphor* (Brazos); *The Message of Sonship* (The Bible Speaks Today Series, IVP)

3. Union with Christ/Ordo Salutis and Romans 1:4

   a. “and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord” [τοῦ ὄρισθεντος ὑιὸν θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιωτάτης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν].

   b. “a judicially constitutive declaration of sonship… the resurrection of Jesus is his adoption (as the second Adam)” (Gaffin)

4. Paucity of material:

   a. Calvin: *adoption* as a major theme of the *Institutes*

   b. Some Reformed theologians devoted space to it as a separate locus:

      i. William Ames, John Owen, Thomas Watson

      ii. Westminster Confession, chapter 12:
1. All those that are justified, God vouchsafes, in and for His only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, have His name put upon them, receive the spirit of adoption, have access to the throne of grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by Him as by a Father: yet never cast off, but sealed to the day of redemption; and inherit the promises, as heirs of everlasting salvation.

c. Subsumed under justification (forensic; a valid case can be made for this).

d. Glancing at Biblical Theology books (of some 4-500 pages each) by Schreiner, Marshall and Beale, for example, reveal 3 or 4 passing comments on adoption but no sustained discussion).

5. BACKGROUND TO ADOPTION

a. 

b. Positively

i. Adoption as the focus of creation (Gen. 1:1 – 2:3; 2:4 – 24):
1. lavish provision made (Gen. 1:29-30; 2:8)

2. *imago dei* (Gen. 1:26-27)

3. probation in Eden (2:16-17)

ii. Adoption as the pattern of redemption:

1. Exodus 4:22-3 “and I say to you, ‘Let my son go that he may serve me. If you refuse to let him go, behold, I will kill your firstborn son.’ At a lodging place on the way the Lord met him and sought to put him to death.”

2. Ezekiel 16:3-8 “and say, Thus says the Lord God to Jerusalem: Your origin and your birth are of the land of the Canaanites; your father was an Amorite and your mother a Hittite. [4] And as for your birth, on the day you were born your cord was not cut, nor were you washed with water to cleanse you, nor rubbed with salt, nor wrapped in swaddling cloths. [5] No eye pitied you, to do any of these things to you out of compassion for you, but you were cast out on the open field, for you were abhorred, on the day that you were born. [6] “And when I passed by you and saw you wallowing in your blood, I said to you in your blood, ‘Live!’ I said to you in your blood, ‘Live!’ [7] I made you flourish like a plant of the field. And you grew up and became tall and arrived at full adornment. Your breasts were formed, and your hair had grown; yet you were naked and bare. [8] “When I passed by you again and saw you, behold, you were at the age for love, and I spread the corner of my garment over you and covered your nakedness; I made my vow to you and entered into a covenant with you, declares the Lord God, and you became mine.”

iii. Adoption as the goal of restoration:

1. Romans 8:29 “firstborn among many brothers”

2. 1 John 3:1-3, “See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. 2 Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see
him as he is. 3 And everyone who thus hopes in him purifies himself as he is pure."

c. Summary:

i. Breaking ties with old family (1 John 3:8)

ii. Inauguration into new family (1 John 3:1-3)

1. an expression of the newness and fullness of the new covenant relationship in Christ: (Gal 4:1ff)

2. a sharing in the eschatological character of the present experience of salvation (Rom 8:15, 19, 23)

7. The SPIRIT of ADOPTION

a. “The Spirit of adoption” (Rom 8:15)

b. The witness of the Spirit (Rom 8:16)

c. The Leading of the Spirit (Rom 8:14)

d. The Spirit as “firstfruits”

i. \(\dot{a} \pi \alpha \rho \varsigma \eta\), \(\tilde{\eta}\) (f.) first-portion (Jewish term for anything set apart to God before the remainder could be used); first; equivalent to \(\dot{\iota} \rho \rho \alpha \beta \omega \nu\) (Romans 8.23)

e. Sealing and baptism of the Spirit

8. PRIVILEGES of adoption

a. Status (Eph 5:6; 2:3)

b. Acceptance (Matt 6:25-34)

c. Liberty (Luke 15:29, 31)

d. Discipline (Heb 12:7)

e. Inheritance (Eph 1:14; 1 John 3:1-3; Gal 4:7; Rom 8:17)
THE ORDO SALUTIS
(THE APPLICATION OF REDEMPTION)

PROGRESSIVE SANCTIFICATION

“Sanctification… is in one sense synergistic – it is an ongoing cooperative process in which regenerate persons, alive to God and freed from sin’s dominion (Rom. 6:11, 14-18), are required to exert themselves in sustained obedience. God’s method of sanctification is neither activism (self-reliant activity) nor apathy (God-reliant passivity), but God-dependent effort (2 Cor. 7:1; Phil. 3:10-14; Heb. 12:14). Knowing that without Christ’s enabling we can do nothing, morally speaking, as we should, and that he is ready to strengthen us for all that we have to do (Phil. 4:13), we “stay put” (remain, abide) in Christ, asking for his help constantly - and we receive it (Col. 1:11; 1 Tim. 1:12; 2 Tim. 1:7; 2:1).”


“Sanctification is a thing for which every believer is responsible… I maintain that believers are eminently and peculiarly responsible and under a special obligation to live holy lives… A man who professes to be a true Christian, while he sits still, content with a very low degree of sanctification (if indeed he has any at all), and coolly tells you he ‘can do nothing,’ is a very pitiable sight and a very ignorant man. Against this delusion let us watch and be on our guard. The Word of God always addresses its precepts to believers as accountable and responsible beings. If the Savior of sinners gives us renewing grace and calls us by His Spirit, we may be sure that He expects us to use our grace and not to go to sleep. It is forgetfulness of this which causes many believers to ‘grieve the Holy Spirit’ and makes them very useless and uncomfortable Christians.”


“Sanctification is the work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.”

Shorter Catechism, A. 35.
1. **The Ordo Salutis** (Application of Redemption)

   (Union with Christ)
   Effectual Calling (TULIP – Irresistible Grace)
   Regeneration
   Repentance/Faith
   Justification
   Definitive Sanctification
   Adoption/Sealing

   **Progressive Sanctification**
   Perseverance
   Glorification

2. Literature:

   i  John Calvin, *The Golden Booklet of the Christian Life*

   ii John Bunyan: *The Pilgrim’s Progress, The Fear of God*

   iii John Owen: *Mortification of Sin, Indwelling Sin, Temptation,* (see *Overcoming Sin and Temptation*)

   iv Richard Baxter: *A Call to the Unconverted, A Treatise on Conversion, The Saints Everlasting Rest, The Reformed Pastor*

   v Sinclair Ferguson: *Grow in Grace, Five Views on Sanctification*

   vi James Fraser, *A Treatise on Sanctification*

   vii J. I. Packer, *Rediscovering Holiness*

   viii John Piper, *Sanctification in the Every Day*

   ix Walter Marshal, *The Gospel Mystery of Sanctification*

   x Henry Scougal, *The Life of God in the Soul of Man*

   xi William Gurnall, *The Christian in Complete Armor*

   xii Kevin de Young, *A Hole in Your Holiness*

   xiii Derek Thomas, *How The Gospel Brings You All the Way Home*
3. **The Nature of Sanctification: Progressive Conformity to Christ**

i. **Q. 35. What is sanctification?** A. Sanctification is the work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

ii. Calvin: **Negative**: Mortification, **Positive**: Vivification and Meditation on the Future Life (Institutes, Book 3)

i. Our Identity with Christ in his death:

   1. An exhortation to active engagement in holiness

      a. “So you also must consider yourselves dead to sin and alive to God in Christ Jesus. [12] Let not sin therefore reign in your mortal bodies, to make you obey their passions. [13] Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. [14] For sin will have no dominion over you, since you are not under law but under grace. (Romans 6:11-14).

         i. “For one who has died has been set free (Gr. justified) from sin” (Romans 6:7)


         iii. Sin can influence the believer, but no longer dominate! Sometimes we are inconsistent with our new Master, but he is still our Master. We are no longer under bondage to sin.

      b. “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. [2] Set your minds on things that are above, not on things that are on earth. [3] For you have died, and your life is hidden with Christ in God. [4] When Christ who is your life appears, then you also will appear with him in glory. [5] Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil
desire, and covetousness, which is idolatry. (Col. 3:1-5).

c. “For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live” (Romans 8:13).

d. Sanctification is MORE than: “realize your justification” or “resting in the fact of your union with Christ” (i.e. a passive approach to sanctification)


2. The imperative-indicative axis (“gospel-grammar”):

   a. The imperative is based on the indicative in New Testament ethics.

   b. Prior union with Christ grounds all our activity

   c. “The determining factor of my existence is no longer my past. It is Christ’s past” (Sinclair Ferguson, Christian Spirituality: Five Views, [Zondervan], p.57).

   d. Everywhere the Scriptures provide both the declaration of who we are in Christ (indicative) and the command to respond to that particular declaration in a certain way (imperative). For instance, Paul does not simply issue an imperative like, “Stop living with your boyfriend.” He says, “How should we who have died to sin live any longer in it?” (Ibid.)

   e. Col 3:1-5; Rom 6:1-14

ii. Our identity with Christ in his Resurrection (vivification)

   1. Virtual Identification: “For the death he died he died to sin, once for all, but the life he lives he lives to God” (Romans 6:10). Virtually: at the time it happened to Christ.
2. **Actual identification**: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?” (Romans 6:3)

   a. At physical baptism? *Or* Regeneration/justification? (symbolized in the former, actualized in the latter).

### iii Basic Shape of Sanctification:

i. The context of sanctification is justification

ii. The essence of sanctification is transformation through conforming to Christlikeness (cf. Rom 8:28-30, “conformed to the image of Christ”)

iii. The root of sanctification is co-crucifixion and co-resurrection with Christ (Romans 6-8)

iv. The agent of sanctification is the Holy Spirit

v. The experience of sanctification is conflict (Romans 7:14-25, taking an Augustinian interpretation)

vi. The rule of Sanctification is the LAW (moral)

### iv (Some) Current problems in sanctification

i. Perfectionism; second-blessing; baptism of the Spirit

ii. Playing up the forensic (definitive) aspect to such a degree that sanctification becomes entirely passive (‘realize your justification”)

iii. Shrinking effort on our part: “work out your own salvation…” (Phil. 2:13-14).

iv. Shrinking all motivation to a single idea of gratitude, suggesting that all others are “legalistic” or a return to works-based salvation (see summary below)

v. The kind of “moralistic-therapeutic Deism” that confuses Christianity with decency and civil order.

vi. *Celebratory failure-ism*: We are all sinners so celebrate it by cussing a little or wearing an “edgy” tattoo that shows you’re
forgiven. This is often mere antinomianism dressed in skinny jeans.

vii. The definition of legalism: often being confused with “this isn’t convenient.” Legalism is a problem: we are hard-wired for self-justification. Legalism is:

1. Obedience/demand that results in justification and acceptance

2. Insistence on obedience to laws that are over and above what the Bible asks (e.g. that growing beards is sinful)

3. Obedience from wrong motivations (but see list at the end of this lecture)

viii. Rhetorical obstructionism:

1. In order to get JBF right we should “sin that grace may abound.”

2. Unless we use the phrase “gospel-driven” or “Christ-centered” in every sentence, all exhortation and command is viewed as “works-based righteousness” and therefore a denial of the gospel. Thus, “no one is preaching the gospel” in this church/city.

3. We are “Justified by faith,” and “Sanctified by faith” is a “category mistake in logic”: we are justified “by faith alone, apart from works of the law (Rom. 3:28). Sanctification, however, involves “works” – “a person is justified by works and not by faith alone” (James 2:24). WCF 11:2, that faith “is not alone in the person justified, but is ever accompanied with all other saving graces.”
Motivations for Holiness/Sanctification:

Duty: “The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man” (Ecc. 12:13).

Omniscience of God: “God will bring every deed into judgment, with* every secret thing, whether good or evil” (Ecc. 12:14).

It’s right: “Children, obey your parents in the Lord, for this is right” (Eph. 6:1).

It’s beneficial: “Be careful to obey all these words that I command you, that it may go well with you” (Deut. 12:28).

God’s example: “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you” (Eph. 4:32).

Christ’s example: “And walk in love, as Christ loved us and gave himself up for us” (Eph. 5:2).

Assurance: “Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall” (2 Pet. 1:10).

Being effective as a Christian: “or if these qualities* are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ” (1 Pet. 1:8).

Jesus’ return: “Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn!” (2 Pet 3:11-12).

This world is not our home: “Beloved, I urge you has sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul” (2 Pet. 2:11).

To win over our neighbors: “Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation” (1 Pet. 2:12).

To lift up a nation: “Righteousness exalts a nation, but sin is a reproach to any people” (Prov. 14:34).

For the public good: “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored” (Matt. 5:13a).
For the sake of our prayers: “Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered” (1 Pet 3:7).

The futility of sin: “And which of you by being anxious can add a single hour to his span of life?” (Matt. 6:7).

The folly of sin: “And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it” (Matt. 7:26-27).

The promise of future grace: “But seek first the kingdom of God and his righteousness, and all these things will be added to you” (Matt 6:33).

The promise of future judgment: “Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, ‘Vengeance is mine, I will repay, says the Lord’” (Rom. 12:19).

The fear of future judgment: “For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and ha fury of fire that will consume the adversaries” (Heb. 10:26-27).

The surety of our inheritance: For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one” (Heb. 10:34).

The communion of the saints: “Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us” (Heb. 12:1).

The good example of others: “Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith” (Heb. 13:7).

The bad example of others: “Now these things took place as examples for us, that we might not desire evil as they did” (1 Cor. 10:6).

We were created for good works: “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph. 2:10).

God is the master and we are the servants “So you also, when you have done all that you were commanded, say, ‘We are unworthy servants; we have only done what was our duty’” (Luke 17:10).
The fear of the Lord: “Therefore, knowing the fear of the Lord, we persuade others” (2 Cor. 5:11a).

The love of the Lord: “Beloved, if God so loved us, we also ought to love one another” (1 John 4:11).

To make God manifest: “No one has ever seen God; if we love one another, God abides in us and his love is perfected in us” (1 John 4:12).

In gratitude for grace: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Rom. 12:1).

For the glory of God: “Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body” (1 Cor. 6:19-20).

The character of God: “For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy” (Lev. 11:44a).

The work of God: “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me” (Exod 20:2-3).

To please God: “Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God” (Heb 13:16).

To avoid the devil’s snares: “Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil” (Eph. 4:26-27).

For an eternal reward: “They are to do good, to be rich in good works, to be generous and ready to share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life” (1 Tim 6:18-19).

Because Christ has all authority: “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt. 28:18-20).

Love for Christ: “If you love me, you will keep my commandments” (John 14:15).

Fullness of joy: “If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” (John 15:10-11)
To experience God’s favor: “A good man obtains favor from the LORD, but a man of evil devices he condemns” (Prov. 12:2).

Our union with Christ: “or if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.” (Rom. 6:5-6)
Summary from J. C. Ryle’s Holiness:

True sanctification is not:

1. **Talk about religion.** “People hear so much of Gospel truth that they contract an unholy familiarity with its words and phrases, and sometimes talk so fluently about its doctrines that you might think them true Christians. … [But] the tongue is not the only member that Christ bids us give to his service.”

2. **Temporary religious feelings.** “Reaction, after false religious excitement, is a most deadly disease of soul. When the devil is only temporarily cast out of a man in the heat of a revival, and by and by returns to his house, the last state becomes worse than the first.”

3. **Outward formalism and external devoutness.** “In many cases, this external religiousness is made a substitute for inward holiness; and I am quite certain that it falls utterly short of sanctification of heart!”

4. **Retirement from our place in life or renunciation of social duties.** “It is not the man who hides himself in a cave, but the man who glorifies God as master or servant, parent or child, in the family and in the street, in business and in trade, who is the Scriptural type of a sanctified man.”

5. **Occasional performance of right actions.** “[Sanctification] is not like a pump, which only sends forth water when worked upon from without, but like a perpetual fountain, from which a stream is ever flowing spontaneously and naturally.”

True sanctification is:

1. **Habitual respect to God’s law and habitual effort to live in obedience to it as the rule of life.** “The same Holy Spirit who convinces the believer of sin by the law, and leads him to Christ for justification, will always lead him to a spiritual use of the law, as a friendly guide, in the pursuit of sanctification.”

2. **Habitual endeavour to do Christ’s will and to live by his practical precepts.** “He who supposes [that Christ’s precepts as recorded in the Gospels] were spoken without the intention of promoting holiness, and that a Christian need not attend to them in his daily life, is really little better than a lunatic, and at any rate is a grossly ignorant person.”

3. **Habitual desire to live up to the standard with St. Paul sets before the churches in his writings.** “I defy anyone to read Paul’s writings carefully, without finding in them a large quantity of plain, practical directions about the Christian’s duty in every relation of life, and about our daily habits, temper and behavior to one another.”

4. **Habitual attention to the active graces which our Lord so beautifully exemplified, and especially to the grace of charity (love).** “A sanctified man will try to do good in the world, and to lessen the sorrow and increase the happiness of all around him. He will aim to be like his Master, full of kindness and love to everyone … by deeds and actions and self-denying work, according as he has opportunity.”
5. **Habitual attention to the passive graces of Christianity (those graces which are especially shown in submission to the will of God, and in bearing and forbearing towards one another).** “Of one thing I feel very sure—it is nonsense to pretend to sanctification unless we follow after the meekness, gentleness, patience and forgiveness of which the Bible makes so much. People who are habitually giving way to peevish and cross tempers in daily life, and are constantly sharp with their tongues, and disagreeable to all around them—spiteful people, vindictive people, revengeful people, malicious people—of whom, alas, the world is only too full!—all such know little, as they should know, about sanctification.”
“Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein: whereby they incur God’s displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.”

Westminster Confession of Faith 17:3
1. **The Ordo Salutis** (Application of Redemption)

(Union with Christ)
Effectual Calling (TULIP – *Irresistible Grace*)
Regeneration
Repentance/Faith
Justification
Definitive Sanctification
Adoption/Sealing
Progressive Sanctification
**Perseverance**
Glorification

2. Definitions

   i. Union with Christ: the harmony of an idea in blossom

   ii. “They whom God hath accepted in his Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.” [WCF 17:1]

   iii. Perseverance v Preservation (Security)

   iv. “Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein: whereby they incur God’s displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.” [WCF 17:3]

3. Exegetical Considerations

   i. “I give them eternal life, and they will never perish, and no one will snatch them out of my hand” (John 10:28).

   ii. “And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.
31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 33 Who shall bring any charge against God’s elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”

37 No, in all these things we are more than conquerors through him who loved us. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Romans 8:28-39).

iii “And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ” (Phil. 1:6).

4. Theological Considerations
   i The nature of election
   ii The nature of justification
   iii The continuing mediation of Jesus Christ
   iv The ministry of the Holy Spirit

5. Problem Passages
   i Warnings against Apostasy:
     i. “And Jesus answered them, “See that no one leads you astray. 5 For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray.

10 And then many will fall away and betray one another and hate one another. 11 And many false prophets will arise and lead many astray. 12 And because lawlessness will be increased, the love of many will grow cold. 13 But the one who endures to the end will be saved” (Matt 24:4-5, 10-13).

   ii. “ Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the
ages has come. 12 Therefore let anyone who thinks that he stands take heed lest he fall” (1 Cor. 10:11-12).

iii. “Therefore we must pay much closer attention to what we have heard, lest we drift away from it.

3:12 Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. 13 But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin” (Heb 2:1; 3:12-13).

ii Statements which argue conditionality:

i. “He has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, 23 if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister” (Col. 1:22-23).

ii. “If we endure, we will also reign with him; if we deny him, he also will deny us;” (2 Tim 2:12).

iii. “For we have come to share in Christ, if indeed we hold our original confidence firm to the end” (Heb. 3:14).

iii Actual cases of apostasy

i. “For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, 5 and have tasted the goodness of the word of God and the powers of the age to come, 6 and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt” (Heb. 6:4-6).

ii. Rom.14:15, cf. 20-1, where Paul speaks of the actions of one believer destroying a brother for whom Christ has died.

iii. Demas “has deserted me” and Hymenaeus and Philetus who “destroy the faith of some” (2 Tim.2:18; 4:10).

iv. “By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in a state of grace if left to their own
strength. But God is faithful, who having conferred grace, mercifully confirms and powerfully preserves them therein, even to the end.” (Canons of Dordt, V.iii)

v. “This perseverance in a state of grace is not innate and necessary with the new born nature, but gracious. It does not proceed from anything in the interior state of the regenerate soul but wholly from God’s purpose of mercy towards that soul. Holy angels were capable of apostasy . . . Much more would the Christian in his imperfection, be liable to fall.” (R. L. Dabney, Lectures p.688)

6. The Hermeneutics of Perseverance
   i In general these passages are less problematic than they appear to be
   ii Phenomenological language
   iii Experiences that fall short of conversion: easy-believism

7. Biblical: HEBREWS
   i Guard the heart against sin’s deceitfulness (Heb. 3:13)
   ii Guard the role of fellowship (Heb. 10:24)
   iii Recollection of God’s past activity (Heb. 10:32)
   iv Focus on Christ (Heb. 12:1ff)
   v Receive the ministry of the ‘bishops’ God has set over you (Heb. 13:7)
Centerpoint School of Theology

THE ORDO SALUTIS
(THE APPLICATION OF REDEMPTION)

GLORIFICATION

“Glorification is the final phase of the application of redemption. It is that which brings to completion the process which begins in effectual calling. Indeed it is the completion of the whole process of redemption. For glorification means the attainment of the goal to which the elect of God were predestinated in the eternal purpose of the Father and it involves the consummation of the redemption secured and procured by the vicarious work of Christ”

1. The **Ordo Salutis** (Application of Redemption)

(Union with Christ)
Effectual Calling (TULIP – *Irresistible Grace*)
Regeneration
Repentance/Faith
Justification
Definitive Sanctification
Adoption/Sealing
Progressive Sanctification
Perseverance

**Glorification**

2. Romans 8:30 “And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.”

i It is **NOW**. Unlike calling and justification, glorification belongs to the future. But the verb “glorified” (ἐδόξασεν) is in the past (aorist) tense here (δοξάζω, third singular aorist active indicative) – suggesting something that is already (once-for-all) true of the believer. It is proleptic, intimating the certainty of its accomplishment.

ii It is **FUTURE**. We are in the realm of eschatology – future (rather than realized) eschatology here.

iii It is **CERTAIN**. The step in view, glorification, is complete and certain in the divine counsels. The past tense implies completion in the divine counsel, simultaneously and irrevocably, even though TO US, in a state of time, these separable aspects of the ordo are so many successive steps.

3. The **CERTAINTY of Glorification**:

i It is not the state of the soul immediately subsequent to death – the intermediate state:

1 “to depart and be with Christ” (Phil. 1:23)

2 “away from the body and at home with the Lord” (2 Cor. 5:8)

ii The goal of Christ’s work:

1 “that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish” (Eph. 2:27).
4. The TIME of glorification:

   i  Begins with Christ’s return. “Glorification is glorification with Christ. Remove the latter and we have robbed the glorification of believers of the one thing that enables them to look forward to this event with confidence, with joy unspeakable and full of glory.” (Murray, Redemption: Accomplished and Applied), 178.

   1 “But rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed” (1 Pet. 4:13).

   ii  Associated with the renewal of creation:

   1 “For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies” (Rom. 8:20-23).

5. The MEANING of Glorification

   i  Perfect knowledge of grace through limitless extension of our understanding:

   1 “For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known” (1 Cor. 13:12).

   ii  Perfect enjoyment of and nearness to the Lord Jesus:

   1 “Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory” (John 17:24).

   iii  Perfect worship and service of God from a heart set perfectly free:

   1 “No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him” (Rev. 21:3).

   iv  Deliverance from all that is sinful:
Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is” (1 John 3:2).

v  A sense of fulfillment, wholeness and integration:

“He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away” (Rev. 21:4).

vi  Endless personal growth:

“And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day—and there will be no night there. They will bring into it the glory and the honor of the nations.” (Rev. 21:22-26).