

Officer Training

“Ordo Salutis ... Order My Salad?”

Lesson 6

Introduction:

In the section on Christ as _____ for sinners we focused on the work of the God-man redeemer (The Son who became Savior) in behalf of those included in the Covenant of Grace by the electing work of the Father.

Now we will look at the work of God, the Holy Spirit in _____ to sinners that actually effects their salvation.¹
WCF X

The Trinity working cooperatively and sovereignly in our salvation is emphasized in the little poem ... “The Father _____ it ... the Son _____ it and the Holy Spirit _____ it.

The “*Ordo Salutis*,” the Order of Salvation

- General Call (Gospel shared)
- Effectual Calling (Regeneration)
- Conversion (Repentance and Faith)
- Justification
- Adoption
- Sanctification
- Glorification

As far as an actual order of some kind being directly taught in Scripture this passage comes closest ... **Romans 8:30** “And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.”

_____ ...

1. The Holy Spirit restrains sin, maintains a semblance of social & civil order.
2. The Holy Spirit imparts to all men the general provisions for life and happiness in this life.

_____ ...

1. Effects a change in the heart, not just control or influence choices.
2. Is irresistible whereas common grace can be resisted and always is to one degree or another.

I. Calling and Regeneration

Calling = invitation ... “Ya’ll come.”

¹ The Father continues to have a prominent place in a couple of these features ... especially Justification and Adoption. He is also seen to be prominent in our glorification as it relates to the final judgment.

WCF X.1 Of Effectual Calling

All those whom God has predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, ⁽¹⁾ by his Word and Spirit, ⁽²⁾ out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; ⁽³⁾ enlightening their minds spiritually and savingly to understand the things of God; ⁽⁴⁾ taking away their heart of stone, and giving to them a heart of flesh; ⁽⁵⁾ renewing their wills, and by his almighty power determining them to that which is good, ⁽⁶⁾ and effectually drawing them to Jesus Christ; ⁽⁷⁾ yet so as they come most freely, being made willing by his grace. ⁽⁸⁾

WCF X.2

This effectual call is of God's free and special grace alone, not from anything at all foreseen in man; ⁽⁹⁾ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, ⁽¹⁰⁾ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. ⁽¹¹⁾

A. _____ Calling

Isaiah 55:1-3

Matthew 11:28-30

This external call ...

1. Reinforces man's obligation to repent and believe the Gospel.
2. Is the means of gathering the elect. Romans 10:14-17
3. Magnifies the justice of God in condemning sinners if they add to their other sins the despising of God's gracious offer of salvation.

Why outward call of the Gospel not enough: Fallen man is totally depraved:

- 1) He doesn't seek God - Rom.3:11
- 2) He is deaf to spiritual truth - John 8:42, 43
- 3) He is uninstrutable - I Cor.2:14
- 4) He is unable to please God / subject himself to the law of God - Rom.8:6-8
- 5) He is dead in sin - Eph.2:1

B. _____ Calling

The Scriptures distinguish between the two calls. Of the subjects of the one it is said, "Many are called, but few are chosen." (Matthew 22:14). Of the subjects of the other it is said, "Whom he called, them he also justified." (Compare Proverbs 1:24, and John 6:45 .)

Acts 13:48 " ... all who were appointed for eternal life believed ... "

Romans 11:29 " ... for God's gifts and his call are irrevocable."

See 1 Corinthians 1:9, 23ff.

John 6:44-45

2 Thessalonians 2:13-14

The Spirit of God applies the work of redemption::

- enlightening our minds
- changing our hearts
- renewing our wills

So that we come to embrace Christ willingly, whereas before we wanted nothing to do with Him.

A.A. HODGE (SUMMARY OF VIEWS ON INTERNAL CALL):

“A and B are alike sinners, A believes and B remains a reprobate. The Pelagian says, it is because A willed to believe and B willed to reject. The Semi-Pelagian says, it is because A commenced to strive and was helped, and B made no effort. The Arminian says, it is because A cooperated with common grace, and B did not. The Lutheran says, both were utterly unable to cooperate, but B persistently resisted grace, and A ultimately yielded. The Calvinist says, it is because A was regenerated by the new creative power of God’s Spirit and B was not.”

Notice the normal instrumentality of this call ... _____ ...

1 Corinthians 1:21b “God was pleased through the foolishness of what was preached to save those who believe.”

Ordinarily ... but what about infants ... and the profoundly disabled?

WCF X.3

Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, ⁽¹²⁾ who works when, and where, and how he pleases. ⁽¹³⁾ So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word. ⁽¹⁴⁾

This view (Reformed) of HOW God saves is the only view that can
consistently support an idea of infant salvation ...
bypassing the hearing of the Gospel ...

Regeneration = Born “again” or “from above” ...

Ezekiel 36:25-27

John 3:1-15

The _____ of the new birth ...v. 3, 5 ... “unless” ... v. 7 “you must” ...

This is spoken to a man who had every advantage of outward exposure to revealed religion ... he had a lot of the external call ...

Why?? **1 Corinthians 2:12,14-16**

The _____ of new birth ... Greek for “again” = another ... “from above” ...
born “of the Spirit” (v.6) ... _____ of this “birth” ...

A new nature is imparted ... a “spirit” nature rather than a “flesh” nature.

_____ (Roman Catholics, some Anglicans, some Lutherans)
is another idea of the new birth with a man-originating motif ... only in this
case it is what man does in administering and receiving a sacrament.

Thought Question: How does this stack up with the analogy of God
knocking at the heart’s door pleading entrance, but the only door knob is on
the inside?

II. Conversion

Examples of true conversion: Naaman (2 Kings 5:15), Manasseh (2
Chronicles 33:12, 13), Zaccheus (Luke 19:8,9), the man born blind (John
9:38), the Samaritan woman (John 4:29, 39), the Ethiopian eunuch (Acts
8:30ff), Cornelius (Acts 10:44ff), Paul (Acts 9:5ff), Lydia (Acts 16:14).

Conversion is the _____ but not the _____ of the new birth.

Just as a new born child breaths air as an expression of its life ...
so a new born spiritual child repents / believes as expression of its life.

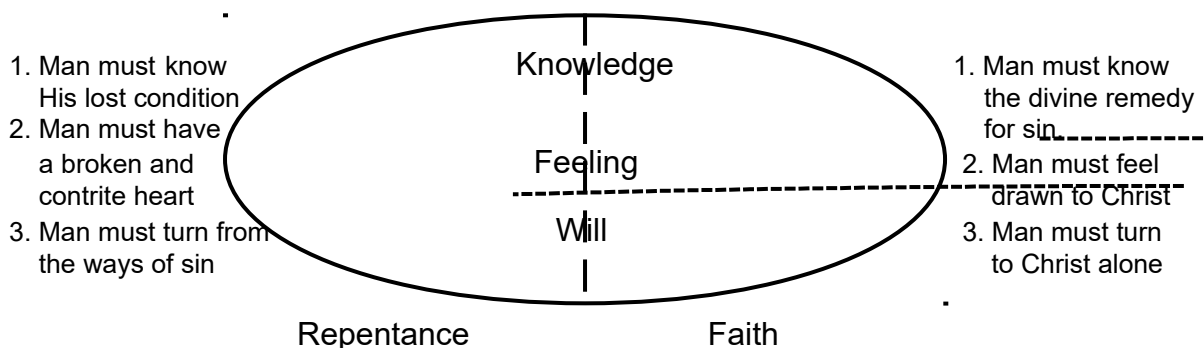
Shorter Catechism:

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon
him alone for salvation, as he is offered to us in the gospel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true
sense of his sin, and apprehension of the mercy of God in Christ, doth, with
grief and hatred of his sin, turn from it unto God, with full purpose of, and
endeavor after, new obedience.



How are repentance and faith joined?

I will not turn from my sin if I do not believe that Christ will forgive and that his love outclasses anything I believe I am getting from the sin.

Romans 2:4b “ ... God’s kindness leads you toward repentance?

If unbelief is at the heart of all sin ... repentance would necessarily involve turning **from** false belief and turning **toward** true belief.

In saving faith ... for what am I trusting God ... to be saved from the sin that has produced my guilt and defilement.

I stop believing X,Y,Z will bring me life and I start believing Christ and obedience to him will bring me life.

Faith involves Knowledge (mind) Assent (emotion) and Trust (will) ...

III. Justification

The New Testament word for “justification” in its various forms means ...
“ _____ ” ...

What is wrong with the Roman Catholic view that the sinner is justified on the basis of his own inherent righteousness, which is infused into his heart in regeneration (which is imparted at baptism)?

Evidence for the FORENSIC concept of Justification:

1. In many instances it can bear no other sense (Romans 3:20-28; 4:5-7; 5:1; Galatians 2:16; 3:11; 5:4).
2. It is placed in opposition to condemnation (Romans 8:33, 34).
3. Other terms which are used instead of it also convey a legal idea (John 3:18; 5:24; Romans 4:6, 7; 2 Corinthians 5:19).

Q. 33. *What is justification?*

A. Justification is an act of God’s free grace,^t wherein he pardons all our sins,^u and accepts us as righteous in his sight,^w only for the righteousness of Christ imputed to us,^x and received by faith alone.^y

^t. Rom. 3:24.

^u. Rom. 4:6–8. 2 Cor. 5:19.

^w. 2 Cor. 5:21.

^x. Rom. 5:19.

^y. Gal. 2:16. Phil. 3:9.

SUMMARY OF THE DIFFERENCES BETWEEN JUSTIFICATION AND SANCTIFICATION:²

1. Justification removes the guilt of sin and restores the sinner to all the rights of a child of God, including an eternal inheritance. Sanctification removes the pollution of sin and renews the sinner in conformity with the image of God.
2. Justification takes place outside of the sinner in the tribunal of God, though it is appropriated by faith. Sanctification takes place in the inner life of man and gradually affects his whole being.
3. Justification takes place once for all: it is not repeated, nor is it a process; it is complete at once and for all time. Sanctification, on the other hand, is a continuous process which is not completed in the present life.
4. While both are the fruits of the merits of Christ, the work of justification is ascribed more particularly to the Father, and that of Sanctification to the Holy Spirit.

THOUGHT QUESTION: If with justification all sins past, present and future are forgiven why do we need to ask for forgiveness of sins now?

THOUGHT QUESTION: How is a sinner justified while still being a sinner?

1. When we speak of a sinner being justified THROUGH faith (not technically BY faith) it does not mean ... “God accepts our faith in lieu of our lack of righteousness in every other respect.”³ The righteousness by which we are justified is not our own ... it is an “_____” ... namely Christ’s righteousness which he lived perfectly in his approximately 33 years on this earth. As the 2nd Adam (Romans 5) he passed the probationary test which the 1st Adam failed to do.
2. This righteousness becomes ours by means of a legal transfer described in scripture with the use of an accounting term, “_____” ... which means to transfer funds from one account to another. The way Paul describes it in Romans 5 is that a _____ occurs.

Our unrighteousness is imputed to Christ’ account so that he could judicially pay the price for our sins and thereby satisfy the demands of God’s holiness and his law against our sin and his righteousness is imputed to our account so that we can be treated “just-as-if” (justification) we had not only never sinned (all our sin put to his account) but also “just-as-if” we had lived the perfect life of Christ. In this sense, we still get into heaven by being perfect ... his perfection! The standard is never lowered!

IMPUTATION IMPLIES THE FOLLOWING:

- We are justified by works ... Christ’s works.

² Louis Berkhof, Manual of Christian Doctrine, 2nd Edition, Arlington Heights, ILL: Christian Liberty Press, 1933, p. 103-104.

³ Justification is not a business transaction in which God contracts to supply forgiveness if we agree to pay in our faith. “Have faith in God” = “Hold onto the faithfulness of God”.

- We are righteous by the law ... Christ's law keeping.
- We are saved by the justice of God ...
It is RIGHT for God to accept us as if we are Christ.

3. This is all received through the instrumentality of (not the merit of) FAITH.

Thought Question: If this is so, why do we need to try to live moral lives?
Won't this lead to taking God and his Law for granted?

Working _____ acceptance promotes drudgery, and resentment ... working
_____ acceptance will be motivated by gratitude and love.

Working to be loved does not grow out of love, but working because you're loved is but love in a rebound mode.

Morton Smith: "The faith that justifies is nothing else than trusting in Christ for salvation from sin. This faith therefore is a sin hating, condemning and renouncing principle. How could such faith be an incentive to sin, when it is itself a turning from sin to Christ for salvation?"

IV. Adoption

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace,^z whereby we are received into the number, and have a right to all the privileges, of the sons of God.^a

^z. **1 John 3:1.**

^a. **John 1:12. Rom. 8:17.**

What is THE heresy of the 20th century? _____ ...
The fatherhood of God / brotherhood of all men ... All are saved!

Universalism is a religion of paternalism and radical egalitarianism⁴ ...
people want a paternalistic government & a paternalistic religion.

Romans 9:8 "In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring."

Status before the law of God ... Justification ... **RIGHTEOUS**
Status before the family of God ... Adoption ... **REGAL**

Regeneration ... born into the family ... change of character ... disposition
Adoption ... transferred into the family ... change of claim ... position

V. Sanctification

⁴ Maintaining, relating to, or based on a belief that all people are, in principle, equal and should enjoy equal social, political, and economic rights and opportunities

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's free grace,^b whereby we are renewed in the whole man after the image of God,^c and are enabled more and more to die unto sin, and live unto righteousness.^d

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love,^e peace of conscience,^f joy in the Holy Ghost,^g increase of grace,^h and perseverance therein to the end.ⁱ

b. **Ezek. 36:27. 2 Thess. 2:13.**

c. **2 Cor. 5:17. Eph. 4:23–24. 1 Thess. 5:23.**

d. **Ezek. 36:25–27. Rom. 6:4, 6, 12–14. 2 Cor. 7:1. 1 Pet. 2:24.**

e. **Rom. 5:5.**

f. **Rom. 5:1.**

g. **Rom. 14:17.**

h. **2 Pet. 3:18.**

i. **Phil. 1:6. 1 Pet. 1:5.**

HOW THEY DIFFER:

<u>Justification</u>	<u>Sanctification (Progressive)</u>
Judicial act	Physical/moral work
Change in status	Change in state
Righteousness imputed	Righteousness imparted
Declared righteous	Becoming righteous
Deals w/ guilt - Pardon	Deals w/ defilement - Purification
Penalty of sin - cancelled	Power of sin – conquered
Complete, equal in all	Incomplete, unequal in all
Title to heaven	Training for heaven

_____ is to spiritual birth what _____ is to physical birth.

This is God's original creative purpose for man being recovered:
"Let us make man in our image" ...

Charles Hodge: "The death of Christ secures the destruction of sin wherever it secures its pardon. Instead of holiness being in order to pardon, pardon is in order to holiness. [My note: it is impossible to have right affections toward him until by faith we enjoy his favor] This is the mystery of evangelical morals. The only effectual method of gaining the victory over our sins is to live in communion with Jesus Christ; to regard his death as securing the pardon of sin, as restoring us to Divine favor, and as procuring for us the influences of the Holy Spirit. It is those who thus look to Christ not only for pardon, but for holiness, that are successful in subduing sin; while the legalist remains its slave."

This means as Larry Crabb says a number of times in his works ... **"the key to sanctification is to more fully enjoy our justification."**

FOLLOW THIS THOUGHT CHAIN:

- ◆ Holiness is obedience to God
- ◆ Obedience to God is summarized in the law of love
- ◆ 1 John 4:19 "We love because he first loved us."
- ◆ We will love / obey God only to degree ... enjoying his love for us.
- ◆ Therefore ... we enjoy our way to change.

Thought Question: What is going on in me when I am enjoying God's love?

_____ to the point of it regulating my inner reality that Jesus died for me because he and the Father have loved me with an everlasting love and that he is delighted in me.

John Donne: the last part of Holy Sonnets XIV,
Take me to you, imprison me, for I,
Except you enthrall me, never shall be free,
Nor ever chaste, except you ravish me.⁵

Therefore there is a cooperative use of means toward sanctification on our part (2 Corinthians 7:1; Colossians 3:5-14; 1 Peter 1:22) this cooperation will not occur without this Gospel-driven dynamic of enjoyment of God's love.

Otherwise, we either will not be able to keep up the disciplines or they will serve only to make us proudly self-righteous.

VI. _____ of the Saints WCF XVII

Old London Confession of Faith on this doctrine:

Those who have this precious faith wrought in them by the Spirit never finally nor totally fall away, and though many

⁵ Donne, John. Poems of John Donne, vol I. E. K. Chambers, ed. London: Lawrence & Bullen, 1896. 165.

storms and floods do arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon, but shall be kept by the power of God to salvation where they shall enjoy their purchased possession, they being formally engraven upon the palms of God's hands."

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?

"Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake.

Ephesians 1:13,14 "And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, 14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory."

New Geneva Study Bible note on Romans 8:

"In declaring the eternal security of God's people it is perhaps clearer to speak of their preservation than, as is usually done, of their perseverance. Perseverance means continued adherence to a belief despite discouragement and opposition. The reason that believers persevere in faith and obedience, however, is not the strength

of their own commitment, but that Jesus Christ through the Holy Spirit preserves them.

John tells us that Jesus Christ is under promise to the His Father (John 6:37-40) and to His people directly (John 10:28, 29) to keep them so that they never perish. In His prayer for the disciples at the close of the Last Supper, Jesus asked that those whom the Father had given Him (John 17:2, 6, 9, 24) would be preserved to glory. Christ continues to intercede for His people (Romans 8:34; Hebrews 7:25), and it is inconceivable that His prayer for them will go unanswered.

Paul celebrates the present and future security of the saints in the almighty love of God (Romans 8:31-39). He rejoices in the certainty that God will complete the good work that He began in the lives of believers (Philippians 1:6; Cf. 1 Corinthians 1:8, 9; 1 Thessalonians 5:23, 24; 2 Thessalonians 3:3; 2 Timothy 1:12; 4:18).

Colossians 3:4 “When Christ, who is your life, appears, then you also will appear with him in glory.”

Philippians 3:20-21 “But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, 21 who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.”

1 John 3:1-3 “How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. 2 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. 3 Everyone who has this hope in him purifies himself, just as he is pure.”