

*Redemption  
Accomplished  
and Applied*

*by John Murray*

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Ninth Lecture

Presented by Dr. Richard Spencer

# *Review*

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- We have covered Redemption Accomplished:
  - The necessity of the atonement
  - The nature of the atonement
  - The perfection of the atonement
  - The extent of the atonement
- We are now ready to begin Redemption Applied

# *God Provides for all our Needs*

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- Murray begins by noting that God has generously provided for all of the needs of all his creatures

*He makes grass grow for the cattle, and plants for man to cultivate— bringing forth food from the earth: wine that gladdens the heart of man, oil to make his face shine, and bread that sustains his heart. The trees of the LORD are well watered, the cedars of Lebanon that he planted. Psalm 104:14-16*

# Man's Greatest Need

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- But, because we are all by nature objects of God's wrath, our greatest need is to be reconciled to God, and he has provided for this need in a way that *exhibits the overflowing abundance of God's goodness, wisdom, grace, and love. The superabundance appears in the eternal counsel of God respecting salvation; it appears in the historic accomplishment of redemption by the work of Christ once for all; and it appears in the application of redemption continuously and progressively till it reaches its consummation in the liberty of the glory of the children of God.*

# The Application of Redemption

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*where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.* Rom 5:20-21

- We will first examine the sequence of events through which God applies the redemption accomplished by Christ to his chosen children
- This is called the order of application, or the *ordo salutis* (order of salvation)
- Let's examine what the Westminster Shorter Catechism (WSC) says

# *The Westminster Shorter Catechism*

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Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. How does the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

# *The Westminster Shorter Catechism*

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Q. 31. 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 does persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

# Murray's Order

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- Murray correctly points out:

*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.*

RA&A, pp 79-80

- Murray uses the following order:

1. Effectual calling
2. Regeneration
3. Faith and Repentance
4. Justification
5. Adoption
6. Sanctification
7. Perseverance
8. Union with Christ
9. Glorification



# What Does the Bible Say?

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*And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.*

Romans 8:30

- This presents calling, justification, and glorification in that order – did Paul intend the order to be significant?

Effectual calling  
Regeneration  
Faith & Repentance  
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# The Order of Romans 8:30

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- The complete passage reads,  
*And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.* Romans 8:28-30
- We note that God's call is "according to his purpose", which clearly comes first and hints at order in the following sequence

# *The Order of Romans 8:30*

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- Foreknowledge clearly precedes predestination, so order is indicated

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- Predestination occurs in eternity past and *must* be prior to calling, justification and glorification, which all occur in this world – so order is again indicated

# *The Order of Romans 8:30*

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*we have a chain of events which find their spring in foreknowledge and their terminus in glorification.*

*We cannot possibly reverse these two. RA&A, pg 83*

# *The Order of Romans 8:30*

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- Returning to just verse 30,  
*And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.*  
Romans 8:30
- Glorification cannot possible precede calling and justification, so order is again indicated
- That only leaves calling and justification, so it would be very strange indeed if only those two were out of order
- Therefore, calling precedes justification

# What Does the Bible Say?

*no one can see the kingdom of God unless he is born again. ... I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.*

John 3:3,5

- This establishes that new birth, or regeneration, certainly precedes entering the kingdom of God; we are born into the kingdom of the air, under Satan's power and dominion, and we are born again into the kingdom of God

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# What Does the Scripture Say?

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*As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.*

Ephesians 2:1-5



# What Does the Scripture Say?

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[The Father] *has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.*

Colossians 1:13-14

*The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.*

Revelation 11:15

- To be made alive in Christ is to be redeemed, to be born again, united with Christ and brought into the kingdom of God

# What Does the Bible Say?

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*No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God.*

1 John 3:9

- This establishes that regeneration certainly precedes being delivered from the reigning power of sin – which is again being translated from one kingdom to the other, and the verse implies a continuing process as well

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# What Does the Bible Say?

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*no one can see the kingdom of God unless he is born again. ...*

*no one can enter the kingdom of God unless he is born of water and the Spirit.*

John 3:3, 5

*No one can come to me unless the Father who sent me draws him ...*

*no one can come to me unless the Father has enabled him.*

John 6:44, 65

- We have discussed these verses before and will discuss this topic again later, for now we will just assert that regeneration precedes faith

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# What Does the Bible Say?

- Faith and repentance go together as flip sides of the same coin
  - The Greek verb translated as repent is *μετανοέω*, which literally means to think differently or afterwards (i.e., to change your mind after consideration)
  - You can say to repent means to turn away from sin and turn to God, which requires saving faith
- We can see that these go together from the definitions given in the WSC

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# *The Westminster Shorter Catechism*

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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, does, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

# What Does the Bible Say?

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*to all who received him, to those who believed in his name, he gave the right to become children of God*

John 1:12

- This establishes that we receive him – which means we must have been told about him (called), and we believe, which means we exercise faith, before we have the right to become children of God, in other words, to be adopted

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# What Does the Bible Say?

*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, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession*

Ephesians 1:13-14

- The Spirit dwells in and guides God's children (Rom 8:14-16), so hearing and believing precede adoption

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# What Does the Bible Say?

*For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last*

Rom 1:17

*This righteousness from God comes through faith in Jesus Christ to all who believe.*

Rom 3:22

*he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.*

Rom 3:26

*we maintain that a man is justified by faith apart from observing the law*

Rom 3:28

- We are saved “by”, “through” or by having faith, also see Romans 3:30, 5:1, Gal 2:16, 3:24 and Phil 3:9

Effectual calling

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# What Does the Bible Say?

- The conclusion is clear, as Murray states:

*faith is presupposed in justification, [it] is the precondition of justification, [it] is God's appointed instrument through which he dispenses this grace.*

RA&A, pg 85

- In addition, faith is connected with calling because it is the proper response to the call (e.g., Rom 10:14), which is prior to justification
- Therefore, faith is prior to justification

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# What Does the Bible Say?

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- Adoption must come after justification, as Murray notes:

*we could not think of one being adopted into the family of God without first of all being accepted by God and made an heir of eternal life.*

RA&A, pg 87

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# What Does the Bible Say?

- Murray explains why he places sanctification after adoption;

*Sanctification is a process that begins, we might say, in regeneration, finds its basis in justification, and derives its energizing grace from the union with Christ which is effected in effectual calling. Being a continuous process rather than a momentary act like calling, regeneration, justification and adoption, it is proper that it should be placed after adoption in the order of application.*

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RA&A, pg 87

# What Does the Bible Say?

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- He then notes that

*Perseverance is the concomitant and complement of the sanctifying process and might conveniently be placed either before or after sanctification.*

RA&A, pg 87

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# *What Does the Bible Say?*

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- Union with Christ is not really a step in the process, but underlies every step – therefore its location in the list is somewhat arbitrary
- Glorification is last in Romans 8:30 and clearly cannot come before a person has persevered and been sanctified, no matter how short that process may be for a given person (e.g., the thief on the cross)

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# Chapter Two: Effectual Calling

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- At the end of the parable of the wedding banquet, when the one guest not wearing proper clothing is thrown out, the King says,

*Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth. For many are called, but few are chosen.*

Matthew 22:13-14

- There is a “calling” that is general and not efficacious to bring someone to salvation

# Effectual Calling

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- But, Murray points out,  
*it is very striking that in the New Testament the terms for calling, when used specifically with reference to salvation, are almost uniformly applied, not to the universal call of the gospel, but to the call that ushers men into a state of salvation and is therefore effectual.* RA&A, pg 88
- Therefore, this chapter deals specifically with the effectual call of God – we will look at the nature of that call next week

# Application

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- We should take great comfort in the fact that our salvation is secure in the hands of God:  
*those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. What then shall we say to these things? If God is for us, who can be against us?*  
Romans 8:30-31
- Therefore, we should serve God with fear and confidence, not fearing the world  
*And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.*  
Matthew 10:28



# *To Prepare for Next Session*

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- You should review Chapter 2 and read Chapter 3 of Part II, Redemption Applied