

# AMAZING GRACE

## Session 2: The Order of Salvation

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 8:30**

### ORDER OF SALVATION<sup>1</sup>

1. Election (God's choice of people to be saved)
2. Calling (Proclaiming the message of the gospel)
3. Regeneration (Being born again)
4. Conversion (Faith and repentance)
5. Justification (Right legal standing)
6. Adoption (Membership in God's family)
7. Sanctification (Right conduct of life)
8. Perseverance (Remaining a Christian)
9. Death (Going to be with the Lord)
10. Glorification (Receiving a resurrection body)

### CALLING (PROCLAIMING THE MESSAGE OF THE GOSPEL)

"Those whom he predestined he also called..." - **Rom. 8:30**

"Come to me, all who labor and are heavy laden, and I will give you rest." - **Matthew 11:28**

"The times of ignorance God overlooked, but now he commands all people everywhere to repent." - **Acts 17:30**

For many are called, but few are chosen. - **Matthew 22:14**

- This captures both aspects of the general and effectual call.

God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord. - **1 Corinthians 1:9**

- The effectual calling is attributed to God.

And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed. - **Acts 13:48**

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<sup>1</sup> From Wayne Grudem's Systematic Theology.

- Some reject the general call while others respond to the effectual call. The decisive factor of belief is ultimately attributed not to human decision, but to God's appointing to eternal life.

"I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not among my sheep. My sheep hear my voice, and I know them, and they follow me." - **John 10:25-27**

- 1) you do not believe BECAUSE you are not among my sheep OR 2) you are not among my sheep BECAUSE you do not believe?
- Belonging precedes believing - based on God's sovereign good pleasure in election.

"Almost everywhere Paul went, large crowds rejected him and rejected his message (Acts 13:46). The gospel will be an aroma of life to some and a fragrance of death to others (2 Cor. 2:15-16). Same gospel perfume, different noses."<sup>2</sup> - **Kevin DeYoung**

## REGENERATION (BEING BORN AGAIN)

If effectual call is when God uses the gospel proclamation to call us to himself, then regeneration is when he imparts this new spiritual life to us.

Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. - **John 3:5-6**

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. 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. **Ezekiel 36:25-26**

- It is a work accomplished by God alone. No one chooses when or where to be born, no one chooses when or where to be born again.

"...who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." - **John 1:13**

- New birth is not a matter of the will of man, but the will of God.

"...To suggest that human faith precedes and causes divine begetting ("new birth") destroys the point of the analogy. The point of describing salvation in terms of "divine begetting" is to highlight the initiative of God in making alive or giving birth to that which was either dead or nonexistent. To suggest that a person can act spiritually before he exists spiritually,

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<sup>2</sup> "What is the doctrine of union with Christ" - "Doctrine Matters" podcast by Kevin DeYoung.

that he can behave before he is born, is not only ridiculous but also undermines the force of the analogy between physical begetting and spiritual begetting.”<sup>3</sup> - **Sam Storms**

He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior. **Titus 3:5-6**

“Effective calling is thus God the Father speaking powerfully to us, and regeneration is God... working powerfully in us, to make us alive.”<sup>4</sup> - **Wayne Grudem**

## CONVERSION (FAITH AND REPENTANCE)

“Conversion is our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.”<sup>5</sup> - **Wayne Grudem**

But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ--by grace you have been saved-- ... 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. - **Eph. 2:4-5, 8-9**

- The whole package of salvation, including the instrument of faith, is the gift of God.

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... - **Philippians 1:29**

In the Arminian view, faith is the *condition* of regeneration. In the Calvinist view, faith is the *result* of regeneration.

“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. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.” - **Ezekiel 36:26-27**

“God commands the gospel to be proclaimed to all people everywhere, but all people are spiritually dead and unable to respond to this saving news. Therefore, God graciously and effectually calls to himself those he chose to save in Christ. Through the proclamation of the gospel, the Holy Spirit regenerates the elect and brings them into a living union with Christ, bestowing new spiritual life, opening their eyes to see God’s glory in Christ, and

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<sup>3</sup> “Chosen For Life” by Sam Storms.

<sup>4</sup> “Systematic Theology” by Wayne Grudem.

<sup>5</sup> Ibid.

enabling them to respond to the gospel in faith and repentance. With a renewed heart and mind, we receive Christ and rely fully on him for salvation, turning from our sinful, self-seeking way of life to love and follow Christ in joyful obedience. Only those who respond to the gospel in this way will be saved, yet even this response is a gift of God's merciful grace, ensuring that he alone receives the glory for our salvation."<sup>6</sup> - **Sovereign Grace Statement of Faith**

## JUSTIFICATION (RIGHT LEGAL STANDING)

"Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. - **Gal. 2:16**

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**

The Great Exchange - All your sin for all his righteousness

- Two things to remember about being justified - "Just as if I'd never sinned. Just as if I'd always obeyed."

"The gospel of God's justifying grace proclaims that sinful people who put their trust in Jesus Christ have all their sins forgiven, are placed in a right legal standing before God and are no longer condemned."<sup>7</sup> - **Phil Eveson**

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. - **Rom. 5:1**

- Justification means peace with God. We are no longer under his just wrath. All of our sin has been dealt with definitively at the cross.

"When God declares peace, when he declares us just, the war is over. And it is over forever. To be sure, believers may incur his displeasure, they may cause him to respond with chastisement, but never again does God lift up the sword against his children."<sup>8</sup> - **R.C. Sproul**

## ADOPTION (MEMBERSHIP IN GOD'S FAMILY)

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<sup>6</sup> From the section "The Gospel and The Application of Salvation" in the Sovereign Grace Statement of Faith.

<sup>7</sup> "The Doctrine of Justification" by Phil Eveson.

<sup>8</sup> "The Gospel of God" by R.C. Sproul.

Whereas justification is a legal term that takes place in the courtroom, adoption is a familial term that takes place in the living room.

“Adoption is a family idea, conceived in terms of love, and viewing God as father. In adoption, God takes us into his family and fellowship—he establishes us as his children and heirs. Closeness, affection, and generosity are at the heart of the relationship. To be right with God the Judge is a great thing, but to be loved and cared for by God the Father is a greater [thing].”<sup>9</sup> **J.I. Packer**

#### 5 PRIVILEGES OF ADOPTION<sup>10</sup>

1. WE CAN RELATE TO GOD AS FATHER
  - a. “Our Father in heaven” - **Matthew 6:9**.
  - b. God is not a distant or angry god, but rather a God who has compassion on his children - **Psalms 103:13**.
2. WE ARE LED BY HOLY SPIRIT
  - a. “For all who are led by the Spirit of God are sons of God.” - **Romans 8:14**
  - b. We have a guide and comforter to navigate this broken world.
3. WE ARE DISCIPLINED AS SONS
  - a. “It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline?” - **Hebrews 12:7**
4. WE CAN SUFFER LIKE CHRIST
  - a. “...and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” - **Romans 8:17**
  - b. As Jesus suffered, we too have the privilege of suffering like him.
5. WE ARE MEMBERS OF GOD’S FAMILY
  - a. There are many families, groups, parties, affiliations, clubs, and other organizations, but no other family is eternal.
  - b. On many occasions, fellow Christians are referred to as “brothers” and “sisters” in Christ (Romans 1:13; 1 Corinthians 1:10; James 1:2).

## CONCLUSION

“One week-night when I was sitting in the house of God, I was not thinking much about the preacher's sermon, for I did not believe it. The thought struck me, “How did you come to be a Christian?” I sought the Lord. “But how did you come to seek the Lord?” The truth flashed across my mind in a moment—I should not have sought him unless there had been some previous influence in my mind to make me seek him. I prayed, thought I, but then I asked myself, How came I to pray? I was induced to pray by reading the Scriptures. How came I to

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<sup>9</sup> “Knowing God” by J.I. Packer.

<sup>10</sup> Adapted from Wayne Grudem's Systematic Theology.

read the Scriptures? I did read them, but what led me to do so? Then, in a moment, I saw that God was at the bottom of it all, and that he was the Author of my faith, and so the whole doctrine of grace opened up to me, and from that doctrine I have not departed to this day, and I desire to make this my constant confession, "I ascribe my change wholly to God."<sup>11</sup> - **Charles Spurgeon**

## APPENDIX

### Calvinistic *ordo salutis*

**Calling:** External (universal / resistible)  
Internal (limited / efficacious)



**Regeneration / New Birth**  
(passive / monergistic)



**Conversion:** Faith and Repentance



The Gifts of God



**Justification**



**Adoption**



**Sanctification**

(perseverance assured)



**Glorification**

### Arminian *ordo salutis*

**Prevenient Grace**  
(universal / resistible)



**Calling:** External (universal / resistible)



**Conversion:** Faith and Repentance



Freedom of the Will



**Regeneration**  
(active / synergistic)



**Justification**



**Adoption**



**Sanctification**  
(apostasy possible)



**Glorification**

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<sup>11</sup> Quoted in "Chosen for Life" by Sam Storms.