

Systematic Theology session 37
Redeemed, Part 6

- The logical sequence of God's granting of the blessings of salvation, when salvation is applied to an elect person (Romans 8:28-30).
- The logical sequence of salvation blessings as being called the *ordo salutis*, or order of salvation.
 - The steps of the *ordo salutis* as being works of God's grace, and the working of God's project or workmanship (Ephesians 2:8-10, Galatians 6:15).
- The *ordo salutis*:
 - 0: Election
 - 1a: Effectual call
 - 1b: Regeneration
 - 2a: Repentance unto life
 - 2b: Faith in Jesus Christ
 - 3a: Justification
 - 3b: Definitive sanctification
 - 3c: Adoption
 - 4a: Progressive sanctification
 - 4b: Perseverance in holiness
- The doctrine of election.
 - The definition of divine election as God predestinating some, in eternity past, to eternal life.
 - The divine decree to save some, by name, and pass over the remainder.
 - The divine decree as being unconditional; not conditioned on any quality God foresaw in any of us.
 - The divine decree as arising from God's sovereign good pleasure, and His free grace and love.
 - The doctrine of Unconditional Election as tied to the letter "U" in the acronym TULIP.
 - The beginning of spiritual blessing for the elect, "step zero" of the *ordo*, as taking place in eternity past, when God chose and predestined His people (Ephesians 1:3-6).
 - The divine decree in predestination as not being random, but according to God's divine purpose (Ephesians 1:9-12).
 - The mystery of the doctrine of election, and the need to treat the subject with special care.
 - The abuse of the doctrine in trying to speculate why God saved some and not others (Romans 11:33-36, Deuteronomy 29:29).
 - The abuse of the doctrine in thinking we therefore have license to sin (2 Peter 1:3-11).
 - The need for the development of Christian virtues, not in order to earn salvation, but to grow in inner assurance that we are indeed among the elect.
 - The need to grow in inner assurance, first and foremost by the objective means (looking to Christ's finished work which is perfect), then secondarily by the subjective (seeing our growth in Christlikeness, even though it is not perfect) (1 Thessalonians 1:4-7).
 - The abuse of the doctrine in thinking that God is unjust, because election is "unfair" (Romans 9:13-16).
 - The abuse of the doctrine in anxiously seeking if I am elect.
 - The real question to ask as being "do I believe the gospel," rather than "who is elect and who isn't."
 - The necessity of teaching the doctrine of election.
 - The bringing of glory to God for His salvation, rather than glorifying ourselves.
 - The bringing of comfort to believers.

- The bringing of comfort in trials, since Christ is interceding for us, and we are God's workmanship.
 - The trials of the Christian as having eternal purpose, which is a comfort that the world does not have (Romans 8:28-30).
- The assurance that the church will always exist.
 - The impossibility of the world ending before every one of the elect are safely in the body of Christ.
- The doctrine of election as a warning to the world; "many are called, but few are chosen" (Matthew 22:14).
- A quote from Spurgeon on election:
 - "The Father gave to the Son, then, a number, I believe it was a number that no man can number, a number far beyond the bounds of our thought; but he did give a certain number whom he himself had chosen from before the foundation of the world, and these became the property of the Lord Jesus Christ. They were put under a different government, being placed under the mediatorial sway of the Son of God. They became disciples—not by their own natural inclination, but by his gracious calling: they became Christ's flock, he their shepherd; they were to become Christ's body, he was to be the head; in due time they were to be Christ's bride, he was to be the husband; they were to be Christ's brethren, and they were to be conformed to him that he might be the first-born among many brethren."