

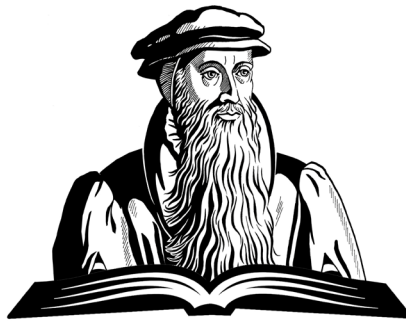
VIDEO LECTURE SERIES

The Application of Redemption

by Rev. William Macleod

Lecture 1

The Order of Salvation



**The John Knox Institute
of Higher Education**

Entrusting our Reformed Inheritance to the Church Worldwide

John Knox Institute of Higher Education

Entrusting our Reformed Inheritance to the Church Worldwide

© 2024 by John Knox Institute of Higher Education

All rights reserved. No part of this publication may be reproduced in any form or by any means for profit, except in brief quotations for the purposes of review, comment, or scholarship, without written permission from the publisher, John Knox Institute, P.O. Box 19398, Kalamazoo, MI 49019-19398, USA.

Unless otherwise indicated, all Scripture quotations are from the Authorized King James Version.

Visit our website: www.johnknoxinstitute.org

Rev. William Macleod recently retired, after serving as minister of the gospel for 45 years at Knightswood Free Church of Scotland (Continuing), in Glasgow, Scotland. In addition, he was for many years the editor of the denominational magazine, *The Free Church Witness*. He was also Professor of Systematic Theology and Principal of the Free Church (Continuing) Seminary, in Inverness, Scotland. He is married and has three adult children and six grandchildren.

www.freechurchcontinuing.org



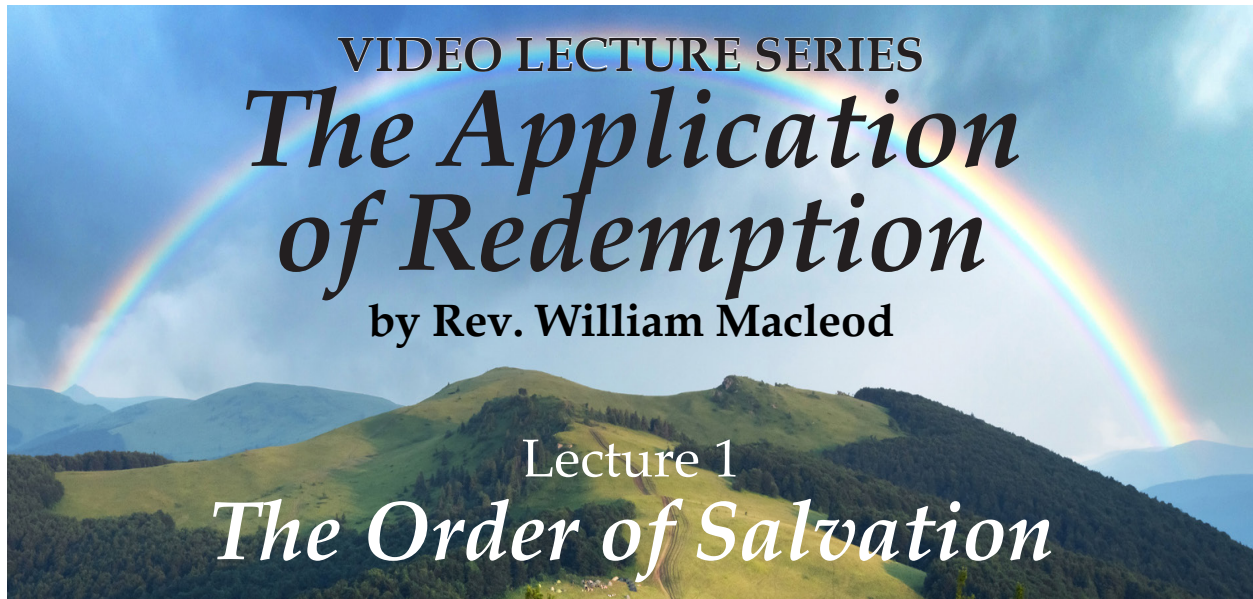
VIDEO LECTURE SERIES

The Application of Redemption

by Rev. William Macleod

12 Lectures

1. The Order of Salvation
2. Total Depravity
3. Effectual Calling
4. Regeneration
5. Repentance
6. Saving Faith
7. Justification
8. Adoption
9. Sanctification
10. Union with Christ
11. Perseverance of the Saints
12. Glorification



In this series of lectures, we will be looking at “*The Application of Redemption.*” Our redemption was accomplished by our Lord Jesus Christ on Calvary’s cross, when he died as a sacrifice in our place. He was the Lamb of God, taking away the sin of the world. We will look at how this redemption is applied to the individual believer. God the Father planned our salvation. God the Son, in our nature, earned our redemption 2,000 years ago when he died for the elect, suffering hell for them. God the Holy Spirit applies it in time to the individuals who are elected in eternity, and for whom Christ died.

In this first lecture, we will study the order which God follows in the application of redemption. God is systematic in all that he does. He is the God of order, and not of confusion (1 Corinthians 14:33). The universe he created is an amazingly ordered universe. It is because of this that science is possible. Many of the early scientists were Christians who believed that because God is an orderly God, there would be scientific laws which man could discover. Mathematics, too, is possible because God is the God of order, and his orders are governing the universe. It was Christian faith that provided the great scientific advances of the past. Things do not happen randomly and by chance. God has created a universe which has laws. Scientific investigation is thinking God’s thoughts after him. Animism, with its belief in conflicting spirits, and Atheism, with no god in charge, would leave everything in chaos. So also when it comes to the work of God in the soul of man, there is an order which we are going to study.

First of all, looking at *The New Birth*. Jesus said to Nicodemus, with regard to the new birth, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3, verse 3). So here, we note an order. First, the new birth takes place, and then seeing the kingdom. This statement is preceded by “Verily, verily”—this is a fundamental truth which must be carefully considered. So the order is set out, and it essential to remember it. A little later, our Lord said to Nicodemus, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3, verse 5). So the new birth comes before entering the kingdom, that is, before salvation, or at the very beginning. It is the first step, and the beginning of the work of God in the soul of man. The common theological term used for being born again is “regeneration.” So regeneration must come before faith. Faith is seeing the kingdom. Faith

is an eye with which we look to Christ to be saved. We are told, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (John 3, verses 14 and 15). Entering the kingdom is salvation, so regeneration is before salvation. By nature, we are dead in sin. The Bible states, “And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Ephesians 2, verses 1 and 2). Regeneration is spiritual resurrection, or rising from the dead spiritually. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” (Colossians 3, verse 1). There can be no spiritual activity til we are raised from the dead, or regenerated. John, in his first epistle, makes the following statement: “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (1 John chapter 3, verse 9). So we can see from this that new birth comes before breaking the dominion of sin. The seed of regeneration is planted, and remains in him. So the new birth comes before sanctification, even definitive sanctification, which is the breaking of the dominion of sin. Faith comes before adoption. We read in the Gospel of John, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1, verse 12), so receiving Christ comes before adoption. This must mean that faith is before adoption. The same truth is taught by Paul when he writes, “For ye are all the children of God by faith in Christ Jesus” (Galatians 3, verse 26).

A very important passage in setting out the order in the application of redemption is Romans 8, verses 28 to 30, “the golden chain,” as it is sometimes called: “And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” Predestination, which is the purpose and plan of God, took place before calling. It took place in eternity. People are called in time, according to God’s purpose determined from eternity. So, “the called according to his purpose” means obviously that the purpose is before the calling (verse 28). This is emphasized by the words, “whom he did foreknow, he also did predestinate” (verse 29). So, foreknowledge leads to predestination. Both are from eternity, and yet there is a logical order. Foreknowledge means that God sets his love upon some. It does not mean that God foreknows something about them, because then it would state what he knows about them. This intransitive form of the verb “to know,” or as it is here, “to foreknow,” always means “to love” or “to fore-love”—to love before. The verb is intransitive when it does not have an object. It does not mean to know something about, but rather, to know a person. God foreknew or set his love upon some. Then having done that, he predestinated them; he settled their destiny beforehand. Basically, he elected them in love. We are chosen in love, and chosen in him (Ephesians 1, verse 4).

Next, notice *The Great Unbreakable Chain*: “Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified” (Romans 8, verse 30). So the order is predestination, calling, justification, and glorification. Predestination begins in eternity, and glorification must be last because it reaches into future eternity. The implication is that calling and justification are in the right order too. Some people speak of “justification from eternity.” Hyper-Calvinists argue like this, that justification is only from eternity in the sense of the decree, or plan of God. Everything is in the decree from all eternity. Sometimes it is said that we were justified when the resurrection of Christ took place. That seems to be a teaching of Romans

4, verse 25, “Who was delivered for our offences, and was raised again for our justification.” But there, justification is used for reconciliation. We have there the ground or basis of our justification. The foundation of our justification is the accomplished work of Christ on the cross.

Now, thinking of *Justification and Faith*. Constantly in Scripture, justification is by faith, and so, must follow faith—for example, Romans 1, verse 17: “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” Faith is first, and then a person is justified, and so becomes just or righteous. Think also of Romans 5, verse 1: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Faith is the instrument of our justification, and so faith comes before justification. Logically, faith comes after calling, because you are called to faith in Christ. What is the call? It is a call to repent and believe the gospel. That is the gospel call, and it becomes the effectual call when it comes with power, accompanied by the irresistible grace of God.

Regeneration must come before faith, because, as we noticed in John 3, verse 3, “Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” Faith is seeing the kingdom of God, and must be preceded, therefore, by a new birth. In John 6, verse 44, Jesus says, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” Coming is faith, but it is preceded by the drawing of the Father. Christ proceeds to state, “Therefore, said I unto you, that no man can come unto me, except it were given unto him of my Father” (John 6, verse 65). This shows that God must be at work before man, and therefore, we must put effectual calling before faith. Calling must be before regeneration, because of how Peter describes Christians. He says that you are “a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” (1 Peter chapter 2, verse 9). So calling must be before coming out of darkness, which is regeneration.

Repentance is the twin sister of faith. They are two sides of one coin. Conversion is faith and repentance. Thus, repentance, too, must follow regeneration. Adoption must follow justification. We cannot envisage God adopting someone who is under his wrath and condemnation. The condemnation must be first removed by justification, and then a person is adopted. Sanctification ends in glorification; it is the process by which someone is made holy. It starts in regeneration, so logically, it is placed after adoption. Perseverance is from the first step of God’s work in us, which is regeneration, and does not end until glorification. Union with Christ is also lifelong, and it, too, begins with regeneration. In regeneration, we are planted in Christ forever.

So finally, we have the *Proper Order*, which is: effectual calling, regeneration, faith and repentance, then justification, adoption, sanctification, perseverance, and glorification.