

# *The Order of Application*

**John Murray (1898-1975)**

THE provision which God has made in his providence for the sustenance and comfort of man and beast is not sparing or niggardly. He has made the earth to teem with good things to satisfy the needs of man and beast and to meet their varied tastes and appetites. Psalm 104 is the inspired lyric of praise and admiration. "These wait all upon thee; that thou mayest give them their meat in due season . . . thou openest thine hand, they are filled with good" (vers. 27, 28). "Wine that maketh glad the heart of man, oil to make his face to shine, and bread which strengtheneth man's heart" (ver. 15). And the psalmist exclaims: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (ver. 24).

The provision which God has made for the salvation of men is even more strikingly manifold. For this provision has in view the manifoldness of man's need and exhibits the overflowing abundance of God's goodness, wisdom, grace, and love. This 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.

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. To mention some, we have calling, regeneration, justification, adoption, sanctification, glorification. These are all distinct, and not one of these can be defined in terms of the other. Each has its own distinct meaning, function, and purpose in the action and grace of God.

God is not the author of confusion and therefore he is the author of order. There are good and conclusive reasons for thinking that the various actions of the application of redemption, some of which have been mentioned, take place in a certain order, and that order has been established by divine appointment, wisdom, and grace. It is quite apparent to every one that it would be impossible to start off with glorification, for glorification is at the far end of the process as its completion and consummation, and it is scarcely less apparent that regeneration would have to precede sanctification. A man must surely be born again before he can be progressively sanctified. Regeneration is the inception of being made holy and sanctification is the continuance. Hence it requires no more than the most elementary knowledge of these various terms to see that we cannot turn them around and

mix them up in any way we please. But we may also look at a few passages of Scripture to show that there is clearly implied an order or arrangement in the various steps of the application of redemption.

If we take, first of all, such well-known texts as John 3:3, 5, our Lord told Nicodemus that except a man be born from above he cannot see the kingdom of God and except a man be born of water and of the Spirit he cannot enter into the kingdom of God. Obviously, seeing and entering into the kingdom of God belong to the application of redemption, and our Lord indicates that apart from the new birth, regeneration, there cannot be this seeing or entering into the kingdom of God. It follows that regeneration is prior and it would plainly be impossible to reverse the order and say that a man is regenerated by seeing or entering into the kingdom of God. No, a man enters the kingdom of God by regeneration. As Jesus says again (John 3:6), "that which is born of the Spirit is spirit."

We may also examine a closely related text, I John 3:9: "Every one who is born of God does not do sin, because his seed remains in him; and he cannot sin, because he is born of God." John is dealing here, no doubt, with deliverance from the reigning power of sin. Such deliverance is part of the application of redemption. But the text demonstrates that the reason why a person is delivered from the reigning power of sin is that he is born of God, and the reason he continues in this freedom from the ruling and directing power of sin is that the seed of God abides in him. Here we have clearly the order of causation and explanation. The new birth causes and explains the state of freedom from the domination of sin and is therefore prior to such freedom. The regenerated person does not commit the sin which is unto death (I John 5:16) and the reason is that he is born of God and God's seed is always in him to keep him from that grievous and irreparable sin.

Still further, let us look at John 1:12. We may focus our attention on two subjects with which this text deals, namely, the reception of Christ and the bestowment of authority to become the sons of God. We may properly call them faith and adoption. The text says distinctly that "as many as received him, to them gave he authority to become children of God." The bestowment of this authority, which we may for, our present purposes equate with adoption, presupposes the reception of Christ, namely, faith in his name. This is to the effect of saying that adoption presupposes faith, and therefore faith is prior to adoption. So we should have to follow the order, faith and adoption.

Finally, we may glance at one passage in Paul, Ephesians 1:13: "In whom ye also, having heard the word of truth, the gospel of your salvation, in whom also having believed ye were sealed with the Holy Spirit of promise." The sealing with the Holy Spirit is that which follows upon the hearing of the word of truth and believing. Hearing and believing are

therefore prior in order and cannot be made to follow the sealing of the Spirit.

These few texts have been appealed to simply for the purpose of showing that there is order which must be maintained and cannot be reversed without violating the plain import of these texts. These texts prove the fact of order and show that it is not empty logic to affirm divine order in the application of redemption. There is a divine logic in this matter and the order which we insist upon should be nothing more or less than what the Scriptures disclose to be the divine arrangement.

These texts, however, have not brought us very far in discovering what the order of arrangement is in connection with a good many of the actions which are comprised in the application of redemption. They have established a few things, indeed, but only a few. When we give a fuller enumeration of the several steps or aspects-calling, regeneration, conversion, faith, repentance, justification, adoption, sanctification, perseverance, glorification-we can see that several questions remain undetermined. Which is prior, calling or justification? Is faith prior to justification or vice versa? Does regeneration come before calling?

There is one passage of Scripture which affords us a great deal of light on this question. It is Romans 8:30: "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." Here we have three acts of the application of redemption - calling, justification, and glorification. They appear in this text in that order. And the question arises: is this order intended to be the order of application and occurrence? Or is the order in the text simply one of convenience so that Paul could just as well have adopted another order?

One thing must be said by way of preface; it is that even if the order had been different, justification first and calling second, the main thought of the passage would not be disturbed. The main thought is the invariable conjunction and sequence of these divine acts and their indissoluble connection with God's eternal purpose of foreknowledge and predestination. For here we have a chain of unbreakable links beginning with foreknowledge and ending with glorification.

But there are overwhelming reasons for thinking that the order Paul follows in verse 30 - calling, justification, glorification - is the order of sequence according to the divine arrangement. These reasons are not far to seek. There are so many intimations of order in this passage as a whole that we cannot but conclude that order of logical sequence is intended throughout.

1. In verse 28 there is the intimation of order in the expression, "called according to purpose." This means that purpose provides the pattern or plan according to which calling takes place. Therefore the purpose is prior to the calling, and, in this case, of course, eternally prior. The purpose is none other than that which is unfolded in verse 29 as consisting in foreknowledge and predestination. Hence we have a clear indication of order in verse 28.

2. We have the same in verse 29. It is not our interest now to expound the meaning of the word "foreknow" nor its relation to the word "predestinate." All that is necessary to note now is that there is progression of thought from foreknowledge to predestination. Here again we have an indication of order which will not allow us to reverse the elements involved.

3. In verses 29 and 30 we have a chain of events which find their spring in foreknowledge and their terminus in glorification. We cannot possibly reverse these two. There is not only priority and posteriority but a particular kind of such order, namely, foreknowledge as the ultimate fount and glorification as the ultimate end.

4. The same applies to both foreknowledge and predestination in reference to the three acts mentioned in verse 30. Foreknowledge and predestination are prior to calling, justification, and glorification, and eternally prior at that. Reversal is inconceivable.

5. Even within the acts mentioned in verse 30, acts which fall within the sphere of the application of redemption and which are therefore temporal as distinguished from those of God's eternal counsel mentioned in verse 29, we are bound to discover an order of priority. Glorification could not be prior to calling and justification; it must be posterior to both. Hence, whatever may be true as regards the order of calling and justification in relation to each other, glorification must be after both. The only question that remains, therefore, is whether calling is prior to justification or the reverse.

We shall have to conclude that, since there are so many indications of intended order in this passage as a whole, the order which Paul follows in reference to calling and justification must be intended as the order of logical arrangement and progression. It would violate every relevant consideration to think otherwise. Consequently we must infer that Romans 8:30 provides us with a broad outline of the order in the application of redemption and that that order is: calling, justification, glorification. So we have the answer to one question, which has not so far been determined, namely, that calling precedes justification in the order of the application of redemption. And we might not have thought so if we were to rely upon our own logical reasonings.

The next question we may discuss is the relation of faith to justification. There is difference of judgment on this question among orthodox theologians, some holding that justification is prior, others the reverse. It must be understood that what we are dealing with now is not at all God's eternal decree to justify. That certainly is prior to faith, and, if we were to call that "eternal justification" (a misuse of terms), then such would be prior to faith just as God's purpose is always prior to every phase of the application of redemption. Furthermore, if we use the term justification as the virtual synonym of reconciliation (as it may be in Romans 5:9), then again such justification is prior to faith just as the accomplishment of redemption is always prior to the application of it. But we are not now dealing with the eternal decree to justify nor with the basis of justification in the

work once for all accomplished by Christ but with actual justification, which falls within the orbit of the application of redemption. With reference to such justification the Scripture undoubtedly states that we are justified by faith, from faith, through faith, and upon faith (see Rom. 1:17; 3:22, 26, 28, 30; 5:1; Gal. 2:16; 3:24; Phil. 3:9). It would surely seem impossible to avoid the conclusion that justification is upon the event of faith or through the instrumentality of faith. God justifies the ungodly who believe in Jesus, in a word, believers. And that is simply to say that faith is presupposed in justification, is the precondition of justification, not because we are justified on the ground of faith or for the reason that we are justified because of faith but only for the reason that faith is God's appointed instrument through which he dispenses this grace.

There is another reason why we should believe that faith is prior to justification. We found already that calling is prior to justification. And faith is connected with calling. It does not constitute calling. But it is the inevitable response of our heart and mind and will to the divine call. In this matter call and response coincide. For that reason we should expect that since calling is prior to justification so is faith. This inference is confirmed by the express statement that we are justified by faith.

We are now in a position to give the following, slightly enlarged outline of the order in the application of redemption - calling, faith, justification, glorification.

If we think in Scriptural terms it is not difficult to insert another step. It is that of regeneration. It, in turn, must be prior to faith. Much controversy turns on this question and into all the angles of that controversy we need not enter. Still further, it will not be possible in this chapter to give all the evidence establishing the priority of regeneration. A good deal of that evidence will be presented later. Suffice it at present to be reminded that as sinners we are dead in trespasses and sins. Faith is a whole-souled act of loving trust and self-commitment. Of that we are incapable until renewed by the Holy Spirit. It was to this our Lord testified when he said that no one could come unto him except it were given unto him of the Father and except the Father draw him (John 6:44, 65). And, again, we must remember John 3:3: "Except a man be born from above, he cannot see the kingdom of God." Surely seeing the kingdom of God is the act of faith and, if so, such faith is impossible without regeneration. Hence regeneration must be prior to faith. We can affirm then on these grounds that the order is regeneration, faith, justification.

This does not settle the question as to the order in connection with calling and regeneration. Is regeneration prior to effectual calling or is the reverse the case? There are arguments which could be pleaded in favour of the priority of regeneration. No great issue would be at stake in adopting that order, that is to say, the order, regeneration, calling, faith, justification, glorification. There is, however, one weighty consideration (a consideration that will be developed later on), namely, that in the teaching of Scripture it is calling that is given distinct emphasis and prominence as that act of God whereby sinners are translated from darkness to light and ushered

into the fellowship of Christ. This feature of New Testament teaching creates the distinct impression that salvation in actual possession takes its start from an efficacious summons on the part of God and that this summons, since it is God's summons, carries in its bosom all of the operative efficacy by which it is made effective. It is calling and not regeneration that possesses that character. Hence there is more to be said for the priority of calling.

If then we have the following elements and in the following order: calling, regeneration, faith, justification, and glorification, we have really settled all that is of basic importance to the question. The other steps can be readily filled in and put in their proper place. Repentance is the twin sister of faith - we cannot think of the one without the other, and so repentance would be conjoined with faith. Conversion is simply another name for repentance and faith conjoined and would therefore be inclosed in repentance and faith. Adoption would obviously come after justification - 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. 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. Perseverance is the concomitant and complement of the sanctifying process and might conveniently be placed either before or after sanctification.

With all these considerations in view, the order in the application of redemption is found to be, calling, regeneration, faith and repentance, justification, adoption, sanctification, perseverance, glorification. When this order is carefully weighed we find that there is a logic which evinces and brings into clear focus the governing principle of salvation in all of its aspects, the grace of God in its sovereignty and efficacy. Salvation is of the Lord in its application as well as in its conception and accomplishment.

Taken from his book, *Redemption Accomplished and Applied*, Part II, "Redemption Applied," which was first published in 1955.



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