

Systematic Theology session 63
Redeemed, Part 32

- The *ordo salutis* (order of salvation):
 - 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 definition of progressive sanctification from the Westminster Shorter Catechism: “Sanctification is the work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.”
- The definition of progressive sanctification by William Ames: “Sanctification is the real change of a man from the filthiness of sin, to the purity of God’s image.”
- The means of grace.
 - The reading and hearing of Scripture as the most important means of grace (1 Thessalonians 2:13; 2 Timothy 3:14-17).
 - The function of Scripture of equipping for every good work.
 - The function of Scripture in mortification of sin, through reproof.
 - Reproof as an expression of strong disapproval of both errors of doctrine and errors of behavior.
 - The function of Scripture in mortification of sin, through correction.
 - Correction as a “U-turn” from old habits.
 - The function of Scripture in transformation, through instruction in proper doctrine and behavior (Romans 15:4).
 - The function of Scripture in transformation, through training in righteousness.
 - Training as involving ongoing reinforcement of instruction, over time.
 - The need for training in the new culture of the heavenly city.
 - The means of grace of prayer.
 - The Heidelberg Catechism on prayer: “Why is prayer necessary for Christians? Because it is the chief part of thankfulness which God requires of us: and also, because God will give his grace and Holy Spirit to those only, who with sincere desires continually ask them of him, and are thankful for them.”
 - The need to ask for God’s grace in granting the Holy Spirit to progressively sanctify us (Matthew 26:40-41; Psalm 119:25).
- The two extremes to avoid.
 - Over-realized eschatology: Trying to get too much of Heaven right now.
 - The “sinless perfectionism” of John Wesley, who pointed to 1 John 3:6-10.
 - Leads to a “higher life” or “second blessing” view of sanctification, where sinless perfection is available to those who go on to a second act of faith after conversion.
 - Refuted by 1 John 1:8-10.
 - Under-realized eschatology: Denial that all true Christians are being progressively sanctified.
 - The error of the “carnal Christian” as a category of true Christians.

- This error as taught by Lewis Sperry Chafer in a 1918 book.
- The error of three categories of mankind, according to Chafer:
 - 1) Natural, unregenerate man; unsaved, and unchanged spiritually.
 - 2) The “carnal Christian,” who is saved, but a “babe in Christ” who “walks as a mere man,” with the flesh dominating them. Their affections and objectives don’t differ from the unsaved man. Regards progressive sanctification as optional.
 - 3) The spiritual man, the Christian who has progressed beyond being a carnal Christian.
- The erroneous interpretation of 1 Corinthians 3:1-4 to advance the error of the “carnal Christian.”
- The refutation of the error of the “carnal Christian.”
 - God finishes His projects; He will not leave the *ordo salutis* half-done.
 - 1 Corinthians 3:1-4 as addressing Christians who were immature in certain areas, and in need of exhortation.
 - These Christians were not in a separate category, with progressive sanctification as optional.
- The outward fruit of progressive sanctification as good works (Ephesians 2:10).
 - Good works are a result of God’s project.
 - We come alongside and work because the Holy Spirit is working.
 - We were created in Christ Jesus for good works. This isn’t just for a special category of Christian, who has received an optional “second blessing.”
 - Good works do not build merit for justification (Luke 17:10).
 - It is impossible to achieve supererogation, or to gain an excess of merit that can be applied to others, like the Roman Catholic Church claims for Mary and their saints.
 - The definition of good works, from the Heidelberg Catechism: “Only those which proceed from a true faith, are performed according to the law of God, and to his glory; and not such as are founded on our imaginations, or the institutions of men.”
 - A good work proceeds from true faith (Hebrews 11:6).
 - A good work is done with the goal of glorifying God (1 Peter 4:10-11).
 - A good work is done in accordance with the moral law of God, rather than activities from our own imaginations.
 - God’s grace in rewarding good works at the last day (Matthew 10:42).