

Outline of *Redemption Accomplished and Applied* by John Murray (1898 – 1975)

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I. Redemption Accomplished

A. The Necessity of the Atonement

1. The love of God is the primary and exclusive cause of the atonement.
2. Once God decided of His own pleasure to elect some to eternal life, it became necessary to secure their salvation.
3. There was no other way for God to save His people but through the atonement.

B. The Nature of the Atonement

1. Scripture regards the obedience of Christ as the integrating principle to describe His redemptive work.
2. Having grown up steeped in the Old Testament traditions, the New Testament writers often construed Christ's work as a sacrifice.
3. Scripture clearly teaches that Christ's sacrifice was a propitiation for sin, a punishing act that satisfied the just wrath of God.
4. Christ's work also reconciles God to those who were alienated from Him because of sin.
5. Christ's work of redemption was more than deliverance. It was also the payment of a ransom to secure our release.

C. The Perfection of the Atonement

1. To argue (as the Roman Catholics as well as others) that we must make satisfaction for our present sins robs the Redeemer of the glory of his once-for-all accomplishment of the redeeming act that was never repeated and is unrepeatable.
2. The atonement was also a historically objective act, whose work was finished prior to any participation or contribution on our part.
3. The atonement of Christ was uniquely His work: "[Christ] alone, to the exclusion of the Father and the Spirit in the realm of the divine, to the exclusion of angles and men in the created order, gave himself a sacrifice to redeem us to God by his blood." (p. 56)
4. It is important to remember that Christ's redemptive work was the result of God's gracious mercy toward us. It wasn't that Christ died to only then convince the Father to forgive us.

D. The Extent of the Atonement

1. The texts that many point to that on the surface imply universal atonement need to be understood in light of the common occurrence in Scripture of words such as "all" and "the world" being used to describe all within a specific context.
2. Redemption does not mean redeemability, that Christ's work put us in a position where we might possibly be redeemed. His work truly saved those for whom it was intended to save.
3. Against those who argue "limited atonement" does away with the full and free offer of the gospel, it is the only understanding of atonement that makes sense. We offer to the lost a savior who saves completely – not just makes it possible for one to be saved.
4. Scripture adequately supports the fact that Christ's death was intended for His elect. It also points out that those for whom Christ died are new creations. Unless we are going to believe in universalism, we must understand Scripture to teach that Christ died just for the elect.

II. Redemption Accomplished

A. The Order of Application

1. Both Scripture and logic provide conclusive reasons for thinking redemption is applied in a particular order.
2. Romans 8:30 establishes the basic framework of calling, justification, and glorification.

3. By applying the relevant Scriptures and Reason, one can deduce the expanded order as calling, regeneration, faith and repentance, justification, adoption, sanctification, perseverance, and glorification.

B. The Effectual Calling

1. Even though there are some mentions of the universal call in Scripture, the majority of the times the New Testament mentions "calling" applies to the effectual calling of God's elect.
2. God the Father is the One Who effectually calls us by placing upon us an immutable summons that is high, holy, and heavenly.
3. "When God calls men and women it is not on the moment of haphazard, arbitrary, sudden decision. God's thought has been occupied with this event from times eternal." (p. 92)

C. Regeneration

1. "God's grace [of regeneration] reaches down to the lowest depths of our need and meets all the exigencies of the moral and spiritual impossibility which inheres in our depravity and inability." (p. 96)
2. The conversation Jesus has with Nicodemus as recorded in John 3 clearly points to the "sovereignty, efficacy, and inscrutability of the Holy Spirit's work in regeneration." (p. 99)
3. We need to be careful not to divorce regeneration from the effects of regeneration, namely conversion: "...regeneration is such a radical, pervasive, and efficacious transformation that it immediately registers itself in the conscious activity of the person concerned in the exercises of faith and repentance and new obedience." (pp. 104-105)

D. Faith and Repentance

1. "Without regeneration it is impossible for a person to believe in Christ, but when a person is regenerated it is morally and spiritually impossible for that person not to believe." (p. 106)
2. Faith is more than assent to Christian truths; faith is the whole-souled committing of oneself to Christ.
3. Gospel driven penitent faith (or believing repentance, if you prefer) is characterized by a radical change of mind respecting God, ourselves, sin, and righteousness.

E. Justification

1. Since we cannot rightly justify ourselves, it is God Who must justify, which He does by judicially declaring the believer to be righteous in relation to His Holy Law.
2. The biggest question to answer: How can a holy and righteous God, Who always judges according to truth, justify wicked sinners?
3. As Romans 5:19 and other Scriptures make clear, God makes the believer righteous through the free gift of Christ's righteousness (known as imputed righteousness). This enables Him to declare truthfully the ungodly to be judicially righteous.
4. We need to be clear that we are not justified because of our faith -- as if the performance of faith secures our justification. The perfectly righteous obedience of Christ is the basis for our justification. At the same time faith is a prerequisite of justification, in that it is necessary for the sinner to entrust their salvation to the righteousness of Christ and nothing else.
5. It is also necessary to point out that justification by faith alone does not give us license to sin: "...faith is not the only response in the heart of him who has entrusted himself to Christ for salvation. Faith alone justifies but a justified person with faith alone would be a monstrosity which never exists in the kingdom of grace." (p. 131)

F. Adoption

1. Although adoption is related to the other acts of grace (regeneration, justification, sanctification, etc.) it should be understood as a separate act of God in its own right.
2. Adoption is a judicial act wherein God the Father (specifically the first person of the Trinity) takes those who have been chosen, regenerated, and justified and transfers them from an alien family to His own.

G. Sanctification

1. Every one who has experienced in his consciousness God's effectual calling as well as the Spirit's indwelling work of regeneration has secured an actual and practical break with the power and love of sin once and for all time.

2. And yet even a believer united with Christ still has sin in his heart and this sin (though ultimately forgiven in Christ) is just as much a contradiction of God and deserving of His wrath. Therefore, the believer will experience conflict in his heart, as he struggles against his sin.
3. We are completely dependent on the mysterious sanctifying work of the indwelling Holy Spirit as He works in us to conform us more into the image of Christ.
4. And yet, this work of the Spirit takes place in our consciousness and requires our whole being to be actively involved in the process. Thus, we are called to “work out [our] own salvation with fear and trembling; for it is God who works in [us] both to will and to do for his good pleasure.” (Phil. 2:12-13)

H. Perseverance

1. The phrase “perseverance of the saints” is a more a biblically apt phrase than “eternal security” because the Scriptures are clear that only those who endure to the end will be saved. “It is utterly wrong to say that believer is secure quite irrespective of his subsequent life of sin and unfaithfulness.” (p. 154)
2. Additionally, it is possible for someone to show all outward signs of being regenerate and yet not truly be regenerate, justified, etc.
3. Having said all that, Scripture does make clear that those who have been truly called and justified will not fall away but will be ultimately conformed to the image of the Son and be glorified.

I. Union with Christ

1. The doctrine of “union with Christ” is all-inclusive: It is “in Christ” that we were elected in eternity past. We were also united to Christ in His death, burial and resurrection. Further, it was our union with Christ in which redemption was securely applied. Thus, Christians live their present lives “in Christ”, they die “in Christ”, and they will some day “in Christ” be raised again to glory.
2. Having said that, we do not actually become united to Christ until redemption is effectually applied in a way that is spiritual (i.e. through the working of the Holy Spirit) and mystical (i.e. we have mysterious communion with all three persons of the Trinity through Christ).

J. Glorification

1. When God set in motion before the beginning of time His redemptive purposes in Christ, He had as the end goal the glorification of the saints.
2. Glorification does not happen at the time of each believer’s individual death. Instead we must all wait until a single event in time in which the all the saints together will enjoy a complete and final redemption. At that time, each of us will finally stand body and soul as one completely conformed to the image of the risen, exalted, and glorified Redeemer.
3. This all ultimately depends upon Christ’s visible and public return in glory, since we will all be ultimately glorified with Christ. Our glorification is also ultimately bound up with the renewal of Creation, in which God will create a new heavens and new earth liberated once and for all from sin and its effects!