

Systematic Theology session 53
Redeemed, Part 22

- 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 justification:
 - The Westminster Confession of Faith:
 - “Those whom God effectually calls, He also freely justifies; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ’s sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.”
 - Amandus Polanus (16th century Reformed theologian):
 - “The free justification of man the sinner before God is the benefit of God by which He declares man—by nature wicked, but by grace truly believing—righteous and free from eternal condemnation, as well as a sharer of eternal life, through the obedience of Jesus Christ our Mediator and Savior alone.”
- The two components of justification:
 - Forgiveness of sins (expiation), as though we had never sinned against the Law.
 - The forensic declaration of righteousness, as though we had fulfilled the Law entirely and perfectly.
 - The Heidelberg Catechism: “as if I never had, nor committed any sin: yea, as if I had fully accomplished all that obedience which Christ has accomplished for me.”
 - Justification as answering the twin demands of the Law, which are the prohibition of sin, and the fulfillment of the Law by loving God with all our being, and our neighbor as ourselves.
- The state of the sinner before justification as being polluted and guilty before the Law (Job 14:1-4; Ephesians 4:17-19).
 - Guilt as a forensic term, meaning the court’s determination of being deserving of punishment (Romans 3:19).
 - The twin requirements of the Law, that there be no infractions of the Law, and that the Law be fulfilled; failure in either means coming under the Law’s curse (Deuteronomy 27:26; Galatians 3:10).
 - The failure of Adam in both of the twin demands of the Law (Genesis 1:27-28; Genesis 2:16-17).
 - The fulfillment of the Law as including loving righteousness and hating wickedness (Psalm 11:7; Hebrews 1:8-9).
 - The failure of carrying out the Law’s demand to “do this and live” (Luke 10:25-28).

- The twin debt of the sinner:
 - The debt to fulfill the Law entirely and perfectly.
 - The debt to pay the penalty for sin, both Adam's sin and our own sin.
- The need for a Redeemer who paid both the debt to fulfill the Law, and the debt to bear the penalty of sinning against the Law (Jeremiah 23:5-6).
 - The impossibility of the sinner paying these twin debts, since we do not have our own righteousness to offer (Philippians 3:8-9).