

Systematic Theology session 55  
Redeemed, Part 24

- 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 (16<sup>th</sup> 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 passive obedience of Christ as His willing submission to suffering (Isaiah 53:1-11).
  - The word “passive” as originating from the Latin “*passio*,” meaning suffering.
  - The suffering of Christ as being in our place, to pay our debt of eternal death because of our sin.
  - The suffering of Christ in the rejection by the people (John 12:37-38).
  - The suffering of Christ in His humility and condescension in the Incarnation (Isaiah 53:2).
  - The suffering of Christ in both His body and soul (Matthew 26:37-38).
  - The suffering of Christ as being a willing obedience (Isaiah 50:6-7).
    - The willing suffering of Christ as a determination to drink the cup of suffering (Isaiah 50:6-7; Luke 9:51-53).
  - The suffering of Christ as a lifelong suffering, culminating in the *passio magna*, the great suffering of the cross (Philippians 2:5-8).
    - The perfect offering of Christ, as the spotless offering, and as both priest and offering (Hebrews 7:26-27; Hebrews 12:1-2).
- The “great exchange” in the double imputation of the benefits of the active and passive obedience of Christ to His people (Romans 5:19).
  - The “great exchange” as accomplished by imputation.
    - Imputation as being an accounting term; a reckoning of one account to another account.
  - The righteousness of Christ (the active obedience of Christ) as an “alien righteousness” (a righteousness of another, Christ, rather than our own righteousness) imputed to us.

- The imputation of the active obedience of Christ resulting in a reckoning by God as though we had perfectly fulfilled the Law.
- The sins of Christ's people as imputed to Christ at the cross (the passive obedience of Christ) (1 Peter 3:18).
- The double imputation as shown by Zechariah 3:1-5.