

Systematic Theology session 48  
Redeemed, Part 17

- 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 importance of the doctrine of justification, as being “the hinge and pillar of Christianity.”
  - The question and lament that justification answers: “How then can man be in the right before God?” (Job 25:4; Psalm 143:1-2).
- A little detour from the *ordo salutis*: the doctrine of the law of God.
  - The doctrine of justification as having everything to do with God’s law.
- The meanings of the word “law” in Scripture.
  - May mean all the Old Testament Scriptures, all the word of God, the Pentateuch, the teaching of Moses, the moral law, the ceremonial law, or all the laws.
  - The meaning of “law” as determined by context (Matthew 11:12-14; Luke 10:25-28).
- The three divisions of the law of God, as delivered to Moses, then to the people.
  - The ceremonial law.
    - The ceremonial law as governing Old Testament worship (clean/unclean, food laws, etc.)
    - The ceremonial law as serving as types and shadows of Christ.
    - The ceremonial law as distinguishing and dividing the Jews from the Gentiles (Ephesians 2:14-16)
    - The ceremonial law as having been abrogated (abolished by authority) with the finished work of Christ (Colossians 2:16-17).
  - The civil and criminal code.
    - The civil and criminal code as applying to the ancient nation of Israel.
    - The Old Testament civil/criminal code as having expired with that ancient nation.
    - The ongoing responsibility of earthly nations to uphold the “general equity” of the civil/criminal law (general legal principles arising from common grace) (1 Peter 2:13-17).
  - The moral law.
    - The moral law as a reflection of God’s character, and His attribute of love (Matthew 5:44-45; Ephesians 5:1-2).
    - The moral law as the two great commandments, with the entire moral law (including the Ten Commandments) hanging from the two great commandments (Matthew 22:35-40;
    - The abiding, permanent validity of the moral division of the law.
    - The importance of the indicative/imperative distinction.
      - Indicative: language indicating our status in Christ, through grace alone.
      - Imperative: How do we respond in gratitude, as fruit/evidence of the indicative.