

Systematic Theology session 52
Redeemed, Part 21

- 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 wisdom and power of God shown in justification (Romans 4:5; Psalm 85:9-10; 1 Corinthians 1:22-25).
- The definition of justification from 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.”
 - The application of justification as only for the elect, at the time of their salvation (Romans 3:21-22; Romans 8:28-30).
 - The application of justification as being free, as a gift, since we have nothing to give (Romans 3:21-25).
 - The application of justification as not consisting in infusion of righteousness (infusion of righteousness being a Roman Catholic doctrine).
 - Infusion of righteousness would make justification partly dependent on us.
 - The application of justification as being a forensic declaration by the divine judge (Romans 4:5; Isaiah 53:11; Psalm 143:1-2).
 - “Forensic” as meaning “related to a law court.”
 - The two possible forensic outcomes of the court as being “justified” or “condemned” (Romans 8:32-34).
 - The application of justification as resulting in the impossibility of condemnation (Romans 8:1).
 - The application of justification as being instantaneous.
 - Justification is not a process; it is an instantaneous action of God.
 - The application of justification as being definitive.
 - Justification as being decisive, and with authority.
 - We will never be more, or less, justified than we are at the moment of justification (John 5:24).
 - Justification as not having two stages; there is no “second justification” or “final justification” at the day of judgment.