

Systematic Theology session 45
Redeemed, Part 14

- 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 characteristics of false faith
 - The false faith as sometimes manifesting as a temporary faith (Luke 8:13).
 - The difference between the visible church and the invisible church.
 - The visible church as the outward, organized church that we see.
 - The visible church as a “mixed multitude”; those who are truly saved, and those who are hypocrites.
 - The invisible church as those who are truly saved, both on earth and those who have passed on to Heaven; God knows the exact number and identity, but the exact composition is invisible to us.
 - The experience of those with false faith within the visible church as only “tasting” of spiritual things (Hebrews 6:4-6).
 - The warning in Hebrews 6:4-6 to those who have the benefit of proximity to spiritual things in the visible church, but only taste of spiritual things, then apostatize.
 - The example of Simon the magician as one who was part of the visible church temporarily, but had false faith (Acts 8:9-13; Acts 8:14-24).
 - The “gall of bitterness” that Simon had (Acts 8:23) as reflected in Hebrews 12:15 (“root of bitterness”) and Deuteronomy 29:16-20 (“a root bearing poisonous and bitter fruit”).
 - The contrast of Simon the magician with the true faith of the Ephesians, who burned their books associated with magic arts (Acts 19:18-20).
- The fact that true, saving faith will lead inevitably to the rest of the *ordo salutis*.
 - The agreement (rather than contradiction) between Paul and James on justification by faith alone (James 2:14; James 2:17-18; James 2:24).
 - The focus of James on those who claim faith, but their faith is false.
 - The two “ditches” on the side of the road of truth: nomism and antinomianism.
 - Nomism: Attempting to gain saving merit by law-keeping.
 - Antinomianism: Disregard of God’s moral law, based on a false doctrine that since justification is by faith alone, moral law is irrelevant for the Christian.
 - “We are justified by faith alone, but not by a faith that is alone.”
 - The phenomenon of “deconstruction”: Those who belonged to the visible church who claimed to have genuine faith, but they apostatize, excusing themselves using vain philosophy.
 - The larger crowd of disciples who left Jesus as a result of hard sayings, contrasted with the disciples who had true faith in Christ (John 6:60-69).