

Systematic Theology session 51
Redeemed, Part 20

- 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 third lawful use of the moral law.
 - The normative use of the moral law, for only those who are already justified, as a welcome guide on living in a way to please God, in gratitude to God, and as fruit and evidence of salvation.
 - The third use as called “normative” because this use norms the Christian life, a “norm” being a usual, typical, or standard way.
 - The normative use as not contributing to justification, since justification is by faith alone in Christ alone, and we bring nothing in our hands for justification. The normative use does not contribute justifying merit.
 - The Christian as seeing the law differently than he did before salvation; rebellion against the law is turned into a love of the law (Psalm 119:97; 1 John 5:1-3).
 - The law which was a burden when we were unsaved is now no longer a burden (1 John 5:3).
 - The three reasons given by the Puritan William Perkins on why the law is not a burden to Christians:
 - Our transgressions against the law have been forgiven by the work of Christ, and the curse of the law is no longer a burden to the Christian.
 - The perfect obedience of Christ under the law is imputed (accounted) to the Christian, so the law’s demand of perfection has been met in Christ.
 - The indwelling divine person of the Holy Spirit enables us to grow in obedience to the moral law, in the process of sanctification.
 - The Old Testament prophecy of the third use of the moral law (the normative use).
 - The law was written at Sinai, outwardly, on stone, with the finger of God.
 - Jeremiah 31:33 prophesied of the New Covenant, when the law would be written inwardly, on the heart, by the finger of God.

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- The error of antinomianism.
 - Antinomianism as meaning “against the law,” defined as a denial of the ongoing validity of the moral law for the Christian.
 - One form of antinomianism: responding to an altar call, and regarding that person as saved despite no evidence in the fruit of his life.
 - Another form of antinomianism: regarding obedience as an optional “second blessing” for those inclined to a “higher life.”
 - Another common form of antinomianism as shown in denying the Old Testament content of the moral law (the two great commandments and the Ten Commandments), replacing it with an undefined, non-specific “law of love” or “law of Christ.”
 - The “law of Christ” as being true Biblical language, but there being a need to define the law of Christ (Galatians 6:1-2).
 - The law of Christ as being tied to the “new commandment” given by Christ that disciples are to love one another as Christ has loved us (John 13:34-35).
 - The law of Christ, or the new commandment, as being both an old and new commandment.
 - Two categories of newness, explained by the 17th century clergyman Ralph Cudworth.
 - The newness because of Christ:
 - Christ Himself renewed this command.
 - Christ set the command of love free from the false interpretations of the scribes and Pharisees.
 - Christ fulfilled the command perfectly Himself.
 - Christ separated the moral law from the ceremonial and judicial laws.
 - The newness as it relates to us as Christians:
 - Before salvation, sin kept us from this kind of love for one another.
 - Additional reasons for the newness of the new commandment (from John 13:34-35):
 - The new and special focus: we don’t love our neighbor less, but there is a new focus on Christian-to-Christian as the church’s household code.
 - Christ sets the perfect example of this love, which we seek to emulate in a creaturely manner (imperfectly and gradually in this life).
 - The commandment also being an old commandment, since the moral content has not changed (1 John 2:7-10; Leviticus 19:17-18).
 - The statement of 1 John 2:8, that the commandment is “true in Him and in you”; Christ exhibits it perfectly, we exhibit it gradually.
 - The test of 1 John 2:9-10, that if we abide in the light, we will love our brothers as fruit and evidence (the third use of the moral law).
- The error of nomism.
 - Nomism as the error that we can, to some extent, merit our salvation through law-keeping.
 - The error of the cults, of mixing grace and law to achieve salvation.