

Systematic Theology session 49
Redeemed, Part 18

- 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 first lawful use of the moral law (1 Timothy 1:8).
 - The first use of the moral law (the pedagogical use): to teach the unsaved their true state before God, and drive them to the cross for the remedy (Romans 3:19-20).
 - The pedagogical use (the teaching use) as a strict teacher to show our condemnation outside of Christ, and the impossibility of saving ourselves (Hebrews 12:18-21; Galatians 3:10).
 - Christ as “the end of the law for righteousness” (Romans 10:4).
 - The meaning of “end”: Christ is the culmination of the law.
 - The impossibility of keeping the commandments to earn righteousness by our own efforts.
 - The goal of the law as pointing to Christ, who kept the law on behalf of His people.
 - The imputation of Christ’s righteousness to His people.
 - The reasons why Christ and the gospel are the culmination of the law (from the Dutch theologian Petrus Von Mastricht):
 - The law commands man to be righteous, but Christ supplies that righteousness.
 - The law imposes a curse on the sinner, but Christ removes that curse from the sinner.
 - The law threatens and lays the sinner low with the threat of the curse, but Christ raises us up with the promise of grace.
 - The law shows the need for a deliverer, and in its first use, gives a desire for deliverance. Christ is that deliverer, and supplies that deliverance.
 - The ways that the law can be misused, or used unlawfully (from Luther):
 - The abuse of self-righteous hypocrites who think they can be justified by the law.
 - The abuse of claiming that Christian liberty exempts a Christian from the law.
 - The abuse of those who do not understand that the law is meant to drive us to Christ.
 - The abuse of the law by cults (such as Mormonism) that claim law-keeping as a means of saving oneself, or combine grace and law-keeping.
 - The uselessness of our own works outside of Christ (Isaiah 64:6).
 - The natural bent of sinners to be “wired for works,” thinking they can save themselves by works.
 - The importance of the law-gospel distinction (Galatians 2:21).
 - The message of the law as “do or die.”
 - The message of the gospel as “believe, and live.”
 - The change in our relationship with the moral law when we are converted.
 - The hatred we had of the moral law before salvation.

- The reasons given by the Puritan William Ames why the unsaved hate the moral law:
 - The fact that sinners love themselves to an improper degree.
 - The fact that sinners will do what pleases themselves, even though it is contrary to God's law.
 - The fact that sinners hate the moral law because it is contrary to their desire.
 - The fact that sinners hate God Himself who is the giver and author of the law.
 - An additional reason why sinners hate the moral law: the innate knowledge that there is a Lawgiver they are accountable to, and the terror of eventual judgment by the Lawgiver, as producing a terror of the law.
 - The terror of death and subsequent judgment that the law produces (Hebrews 2:14-15; Hebrews 10:26-27).
- The law-gospel distinction shown in Acts 2:36-41.
 - The address by Peter at Pentecost as first applying the law: "This Jesus whom you crucified."
 - The response by the hearers to the first use of the law, that they were "stabbed to the heart" by the law: "Brothers, what shall we do?"
 - The response of the announcement of the gospel.
 - The result of 3,000 people added to the church.
- The contrast of how we saw the law before salvation vs. once we were saved, as shown by Psalm 119:155, then Psalm 119:46-47.