

TTS Essentials – Session [8A]: The Redemption NOTES

Welcome back to TTS!

Thanks for coming – it's much appreciated.

Let's get the boring stuff out the way first!

- FIRST: About TTS itself.
 - **Remember the website:**
 - Notes, term details, directions, etc.
 - SECOND: Looking ahead...
 - **The Sunday Foundations Sessions:**
 - Sun 10th Nov – S20 at MINE.
 - Sun 24th Nov – S21 at MINE.
 - **TTS Essentials:** (we need to think about this, re: CC SG!)
 - Currently: Wed 6th Nov – S9 at my house (HS)
 - Suggestion: move to Wed 13th – finish in January.
 - **TTS Virtues:**
 - Sun 17th Nov – at Gill's house. OPEN INVITE!
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[1] The Ordo Salutis – A Trinitarian Story of Our Joy

DISCUSS: How did you become a Christian?

God has been in this business for a long, long time:

- **Justin Martyr** – c. 135AD, a 25-year-old man.
 - “When he had spoken these and many other things... he went away, bidding me attend to them; and I have not seen him since. But straightaway a flame was kindled in my soul; and a love of the prophets, and of those men who are friends of Christ, possessed me” [Dialogue with Trypho VIII]
- **Augustine** – 386AD, a 32-year-old man.
 - “I threw myself down somehow under a certain fig tree, and let my tears flow freely. Rivers streamed from my eyes, a sacrifice acceptable to you (Ps 50:19), and (though not in these words, yet in this sense) I repeatedly said to you: ‘How long, O Lord? How long, Lord, will you be angry to the uttermost? Do not be mindful of our old iniquities’ (Ps 6:4). ... As I was saying this and weeping in the bitter agony of my heart, suddenly I heard a voice from the nearby house chanting as if it might be a boy or a girl (I do not know which), saying and repeating over and over again ‘Pick up and read, pick up and read’. At once my countenance changed, and I began to think intently whether there might some sort of children’s game in

which such a chant is used. But I could not remember having heard of one. I checked the flood of tears and stood up. I interpreted it solely as a divine command to me to open the book and read the first chapter I might find. ... So I hurried back to the place where Alypius was sitting. There I had put down the book of the apostle when I got up. I seized it, opened it and in silence read the first passage on which my eyes lit: 'Not in riots or drunken parties, not in eroticism and indecencies, not in strife and rivalry, but put on the Lord Jesus Christ and make no provision for the flesh in its lusts' (Rom 13:13-14). I neither wished nor needed to read further. At once, with the last words of this sentence, it was as if a light of relief from all anxiety flooded into my heart. All the shadows of doubt were dispelled. ... From there we went in to my mother, and told her. She was filled with joy. We told her how it had happened. She exulted, feeling it to be a triumph, and blessed you who 'are powerful to do more than we ask or imagine' (Eph 3:20). She saw that you had granted her far more than she had long been praying in her unhappy and tearful groans" [Confessions VII.XII.29-30]

- **We could go on and on:**

- Bunyan: "I felt my own heart begin to shake" [Grace Ab 39]
- Wesley: "I felt my heart strangely warmed" [May 24th 1738]
- Thompson: "[the] shade of his hand, outstretched" [HofH]
- Lewis: "A lover – at least after a long pilgrimage – of our Lord" [Tolkien's diary, c. Sept 1931]

Now why did he do any of this? Why has he saved you?

"You are precious in my sight, and honoured, and I love you" [Isa 43:4]

The Saints are God's crown, his joy, his reward.

- The Father chose us in the Son.
- The Son became flesh by the HS and dwells amongst us.
- He lived, and died, and rose again in our place.
 - **This is the work of redemption.**
 - "For us and for our salvation...", etc.

LOOK: Heb 4:14-16 – this is our focus today!

How the Triune God makes all this happen – for us + for our salvation.

Indeed: **if theology cannot sing now, it shouldn't sing at all.**

→→ [[AND CAN IT BE]] ←←

[2] Regeneration: A New Humanity Created In The True-Man

Once again – what is our focus this evening?

How the Triune work of redemption is applied to the Redeemed!

- In other words: it's how we got saved, but from God's perspective!
 - Scripture itself gives some thought to this:
 - **LOOK:** Rom 8:28-30
 - Theologians have a fancy phrase for this:
 - *Ordo Salutis* – the 'order of salvation'.¹
- The *Ordo Salutis* is like a pneumatological 'zip':
 - Sealing and fastening the believer for Christ.
 - Each tooth locking into the next.
 - One irreducible complex.

Before we dig in, three quick comments.

1. This is a systematic exercise:
 - a. There is no single Scripture. (Rom 8 as fullness not order.)
 - b. Systematic Theology – like weaving a tapestry.
 - i. In conversation with all of Scripture, and tradition.
2. The danger is subjectivism – *in curvatas in se*.
 - a. The Enlightenment, introspective mood of Rousseau.
 - b. To combat this:
 - i. We're moving the story's centre of gravity.
3. There's always going to be some messiness here:
 - a. The categories will always be debatable.
 - i. Calling? Foreknowledge?
 - b. Our experiences will always differ.
 - i. Fast or slow? Conscious or sub-conscious?

Before we dive in...

DISCUSS: What is the end of salvation?

What's the purpose of it all?

¹ The construction of *ordines salutis* is largely a post-Reformation habit, and there are many variations. Some models conflate categories (e.g. the Westminster Confession including regeneration within calling), whilst others prefer brevity. (E.g. Calvin's account – faith, justification, and sanctification.) The account described here approximates that given by William Perkins in *A Golden Chaine* [1592].

To glorify himself – immeasurable in power and splendour.

To conquer the rebellion – Satan, sin, death, and hell.

To be a Bridegroom for a Bride – new humanity, under new stars.
The Father all in all, through Christ, by the Spirit. REMEMBER THIS!

LOOK: John 15:1-5

DISCUSS: What are your impressions? How does this describe our becoming Christians, and belonging to Christ?

It's impossible to even conceive of the *Ordo Salutis* outside of our union with Christ.

- *“Those who abide in me and I in them bear much fruit, because apart from me you can do nothing”* [John 15:5]
 - **LOOK:** Eph 1:4 (chosen in Christ);
 - **LOOK:** Rom 6:5 (crucified and raised with Christ);
 - **LOOK:** 2 Cor 5:21 (made righteous with Christ);
 - **LOOK:** Col 1:27 (glorified in Christ).
- *“For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord”* [Rom 6:23]
 - Our Union with Christ is not just a poetic construct, nor is it a theological fancy – it's central to how Scripture describes our salvation.
 - **FIRST: it takes the focus away from man** – salvation not only FROM but IN God. (God is God...)
 - **SECOND: it describes the Christ-centredness of salvation** – the Son's gift and reward.
 - **THIRD: it's the key to unlocking the full bounty of salvation** – a recreated humanity, glorified in Christ.
 - **FOURTH: it's profoundly tender** – *“it is no longer I who live, but Christ who lives in me”* [Gal 2:20]. The breath you breathe.

Indeed, our union with Christ is the only hope we have of rightly understanding our own testimonies.

So let's dive in. We'll begin with a big, meaty subject: ***regeneration!***

DISCUSS: What do you think this means?

What is regeneration?

[2A] The Bondage of the Will

- **LOOK:** Luke 6:45
 - **This is how the Bible speaks about human choices:**
 - The heart as the rudder (or ‘seat’) of our emotions and desires.
 - **The external reflects the internal.**
 - What we *choose* to do/say reflects what we *desire* to do/say.
 - Our choices flow from the desires of our hearts.
 - “Man can do what he wills, but he cannot will what he wills” [Arthur Schopenhauer]
- **BUT LOOK:** Gen 6:5 / Jer 17:9 / Ecc 9:3 / Mark 7:21-23
 - Under Adam, our hearts are not good – they’re sinful.
 - **LOOK:** Rom 8:7-3 / 1 Cor 2:14 / John 6:65
 - “*There is no one who seeks God*” [Rom 3:11]
- **This is called the Bondage of the Will.**
 - “*For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures*” [Titus 3:3]
 - “This universal slavery to sin includes those who appear to be the best and most upright. ... The most excellent thing about men is their reason and their will, but it has to be acknowledged that this noblest part is *corrupt*. ... It is in the reason and the will that God is known. But no one *by nature* knows God. We must conclude therefore that man’s will is corrupt and man is *totally unable* by himself to know God or to please him.” [Luther – Bondage of the Will, 2]
 - “[When] the will was conquered by the vice into which it had fallen, human nature began to lose its freedom. Again, man, using free will badly, has lost both himself and his will. Again, the free will has been so enslaved that it can have no power for righteousness” [Calvin – Inst. II.II.8]
 - “If anyone denies that it is the whole man, that is, both body and soul, that was ‘changed for the worse’ through the offense of Adam’s sin, but believes that the freedom remains unimpaired and that only the body is subject to corruption, he is deceived” [Canon 1 of the Council of Orange, 529AD]

“Long mine imprisoned spirit lay, fast bound in sin and nature’s night...” [Wesley]

**This is humanity, under Adam – lost, helpless, hopeless rebels.
But remember what we said above...
A new humanity under new stars! God wins – HOW?!**

[2B] The Need for Regeneration

- **LOOK:** Titus 3:3-5 / Eph 2:3-4 / Ezek 36:25-27
 - **God regenerates us!**
 - Made alive – like Lazarus.
 - With a new heart – one capable of desiring God.
 - *“The Lord opened [Lydia’s] heart to listen eagerly to what was said by Paul”* [Acts 16:14]
- **What’s the result of God’s regeneration?**
 - We’re *“conformed to the image”* of Christ [Rom 8:29]
 - **A new humanity, born again – after the True Man’s likeness.**
 - Christ was *“faithful over God’s house as a Son”* [Heb 3:6]
 - **The True Man is faithful – so the Spirit unites us to him, and we’re *granted* faith.**
 - **LOOK:** Eph 2:8-9 / Phil 1:29 / John 6:29
 - (Re: Matt 11:27 + Acts 13:48)
- **THUS:** regeneration precedes faith!
 - It’s ‘monergistic’ – i.e. there’s only one ‘energy’ involved.
 - *“So it depends not on human will or exertion, but on God who shows mercy”* [Rom 9:16] // *“What do you have that you did not receive?”* [1 Cor 4:7]
 - *“The love of God does not find, but creates, that which is pleasing to it”* [Luther – Heidelberg Disputation 1518]

[2C] Two Alternative Ways of Looking at Regeneration:

- **Roman Catholicism:**
 - *“The water of rebirth + renewal by the HS”* [Titus 3:5]
 - **LOOK:** John 3:5-8
 - EXCEPT remember:
 - *“I will sprinkle clean water upon you ... A new heart I will give you, and a new spirit I will put within you”* [Ezek 36:25-26]
 - **Jesus is using sacramental imagery but is not necessarily describing the sacraments themselves.** (Re: John 6 – ‘eat and drink’.)
- **Wesleyan Prevenient Grace:**
 - Neutralising our bondage.
 - EXCEPT: (a) no clear scriptural teaching; and (b) why does one ‘neutralised’ person come but not another?

BUT DON'T MISS THIS:

“For we are what he has made us, created in Christ Jesus... He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity” [Eph 2:10+15]

- This is what being born again means!
 - It's humanity, recreated in Christ's image.
 - It's the beginning of God's salvation.
 - **It's our first glimpse of new starlight** – and it happens FOR the Father, it happens IN Christ, it happens BY the Spirit.

[3] Justification: New Humanity At Peace With God In Christ**[3A] I want us to do some time-travelling... into the TARDIS!**

- **When we exit, we meet a young monk. He looks distressed:**
 - “I've lived as a monk without reproach, but I still feel that I'm a sinner before God, and my conscience is extremely disturbed. I simply cannot believe that he's placated or satisfied with me. I can't stop thinking of Rom 1:17 – ‘The righteousness of God is revealed’. I hate the righteousness of God. Is it not enough that we're crushed by every kind of calamity by the law, without God then adding pain by threatening us with his righteousness and wrath?!” [LW 34, pp.336-337 – paraphrased]
- **We leave the monk to his misery and re-enter the TARDIS.**
 - We pick up our Bibles and look up that passage he mentioned – **LOOK:** Rom 1:16-17.
 - We rematerialise one year later, to check on him.
- **He's a totally different man! He tells us what's happened:**
 - “At last, by the mercy of God, meditating day and night, I gave heed to the context of [those words in Rom 1:17], namely, ‘In it the righteousness of God is revealed, as it is written, “He who through faith is righteous shall live”’. There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. ... Here I felt that I was altogether born again and had entered paradise through open gates. There a totally other face of the entire Scripture showed itself to me... and I extolled my sweetest word with a love as great as the hatred with which I once hated the words ‘the righteousness of God’. Thus that place in Paul was for me truly the gate to paradise” [LW 34, pp.336-337]
- **DISCUSS:** who is the monk, and what is he describing?
 - Martin Luther's ‘Tower Breakthrough’, c. 1516AD.
 - **Justification by faith alone.**

[3B] On Justification In General

- **DISCUSS:** What do we know about justification?
 - δικαίωω (*dikaioō* [dik-aye-ah-oh])
 - “[Let] the righteous still do right” [Rev 22:11]
- **Justification concerns our righteousness before a holy God.**
 - How do we come to be in right standing before him?
 - How do we go –
 - **FROM:** “*There is no one who is righteous, not even one*” [Rom 3:10]
 - **TO:** “[Let] the righteous still do right” [Rev 22:11]?

[3C] On Roman Catholicism and Justification

- **DISCUSS:** What do we know about the RC teaching? (1545-63)
 - “Of this justification ... the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which (faith) no man was ever justified.” [Trent VI.VII]
 - **The initial justification – baptismal cleansing / regeneration.**
 - “[And] the alone formal cause is the justice of God, not that whereby he himself is just, but that whereby he maketh us just... For, although no one can be just, but he to whom the merits of the Passion of our Lord Jesus Christ are communicated, yet this is done in the justification of the sinner, when (by the merit of that same most holy Passion) the charity of God is poured forth, by the Holy Spirit, in the hearts of those that are justified, and is inherent therein: whence, man, through Jesus Christ, in whom he is ingrafted, receives, in the said justification, together with the remission of sins, all these (gifts) infused at once, faith, hope, and charity.”
 - **Justification as infused righteousness – we will eventually be declared righteous because we are made righteous.**
 - “Having, therefore, been thus justified, and made the friends and domestics of God, advancing from virtue to virtue, they are renewed, as the Apostle says, day by day; that is, by mortifying the members of their own flesh, and by presenting them as instruments of justice unto sanctification, they, through the observance of the commandments of God and of the Church, faith cooperating with good works, increase in that justice which they have received through the grace of Christ, and are still further justified” [Trent VI.X]
 - **By cooperating with God in faith, our good works further contribute to our justification.**
 - Hence ‘venial and mortal’ sins, indulgences, etc.
- **In other words:**
 - **The RC model is that of an *analytic* justification.**

DISCUSS: How would we respond to this, from Scripture?

You can’t say, “it’s all about grace” – because they’d say, “yes of course, grace is absolutely necessary”.

[3D] Justification By Faith Alone

- **LOOK:** Rom 3:21-31
 - “They are **now** justified by his grace as a gift... effective through faith” [v.24-25]
 - “He **will** justify ... on the ground of faith” [v.30]
 - Re: Rom 1:17 – “the righteous will live by faith”
- **LOOK:** Gal 2:16 / Eph 2:8-9 / Phil 3:8-9
 - **The eschatological judgement has been brought forward – we are declared righteous NOW, by faith alone, just as we will be declared righteous THEN, by faith alone.**
 - Hence *Sola Fide* – justification by faith alone.

BUT WAIT. We’re ‘declared’ righteous – how does that work? Does God declare us righteous out of nowhere? Does he create it out of nothing? Isn’t this what Rome said during the Ref – a “legal fiction”?

“For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” [2 Cor 5:21]

- NOT an analytic justification – but a synthetic justification.
 - **Something NEW has been added to us.**
- NOT an infused righteousness – but an imputed righteousness.
 - **Something ALIEN has been given to us.**
 - From *imputare* – to reckon, to enter into the account.
- Let’s have the old monk teach us!
 - “Faith does not merely mean that the soul realises that the divine world is full of all grace, free and holy; it also unites the soul with Christ, as a bride is united with her bridegroom. From such a marriage, as Paul says (Eph 5), it follows that Christ and the soul become one body, so that they hold all things in common, whether for better or for worse. This means that what Christ possesses belongs to the believing soul; and what the soul possesses, belongs to Christ. Thus Christ possesses all good things and holiness; these now belong to the soul. The soul possesses lots of vices and sin; these now belong to Christ. Here we have a happy exchange and struggle. Christ is God and a human being, who has never sinned and whose holiness is unconquerable, eternal and almighty. So he makes the sin of the believing soul his own through its wedding ring, which is faith, and acts as if he done it (i.e. sin) himself, so that sin could be swallowed up by him. ... Now is not this a happy business? Christ, the rich, noble, and holy bridegroom, takes in marriage this poor, contemptible and sinful little prostitute, takes away all her evil, and bestows all his goodness upon her! It is no longer possible for sin to overwhelm her, for she is now found in Christ and is swallowed up by him, so that she possesses a rich righteousness in her bridegroom” [Luther – The Freedom of a Christian, 1520AD]

**Luther described this as: *articulus stantis aut cadentis ecclesiae!*
(The article [of faith] on which the Church stands or falls.)**

DISCUSS: Why? Why place so much importance on it?

- “*Blessed are those whose iniquities are forgiven, and whose sins are covered; blessed is the one against whom the Lord will not reckon sin*” [Rom 4:7-8]
 - **Are you this person? How would you know?**
 - Because you’ve prayed enough?
 - Because you go to Church regularly?
 - Because you’re patriotic and traditional?
 - Because you have the right politics?
 - Because you have the right skin colour?
 - Because you freely chose to know God?
 - Because you were baptised and went to Mass?
 - Because you’re a charitable, good person?
 - Because you really get into worship?
 - Because you’re nice?!

LOOK: Rom 5:1-2

- “My hope is built on nothing less / Than on Jesus’ blood and righteousness / I dare not trust the sweeter spring / But wholly lean on Jesus’ name! / On Christ the Solid Rock I stand / All other ground is sinking sand! / ALL other ground is sinking sand!”
 - THIS is the article.
 - THIS is what people have died for. (LJG – 12th Feb 1554)
 - THIS is why you’re protestant.

AND SO, BEHOLD: the teeth are beginning to lock together!

The Spirit creates the new man in Christ – we’re united to him.

The new man believes – after the likeness of the faithful Son.

This Christ-shaped faith is then credited to us as righteousness.

This righteousness belongs to Christ, and we belong to him.

Now “*we have peace with God through our Lord Jesus Christ*” [Rom 5:1].

New humanity created by God in Christ.
New humanity desirous of God in Christ.
New humanity at peace with God in Christ.
God's plan is coming together!