
ASSURANCE

Repentance and the *Ordo Salutis* **Part 2**

ORDO SALUTIS

- **The logical order in which the events of one's salvation occur**
 - **Not necessarily chronological from a human standpoint. May be logical as to causation.**
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ORDO SALUTIS

- **Effectual calling**
 - **Regeneration**
 - **Conversion (Faith & Repentance)**
 - **Justification**
 - **Sanctification**
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ORDO SALUTIS

- **There is a danger in which those who react against “empty-grace salvation” often over-emphasize repentance.**
 - **When this happens, repentance is usually separated out from faith, and made precedent to it.**
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ORDO SALUTIS

“I believe that it is not sound and orthodox to teach that we forsake sin in order to our coming to Christ, and instating us in covenant with God.”

JOSEPH ALLEINE VS. EDWARD FISHER

- **Joseph Alleine, “Alarm To The Unconverted”.**
 - **Edward Fisher, “The Marrow Of Modern Divinity.”**
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REPENTANCE BEFORE FAITH?

- **If believed, this destroys the gospel and any possibility of assurance.**
 - **It requires that one repent enough *before* coming to faith.**
 - **This ignores that faith and repentance are always together.**
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APPLICATIONS

- **Do you doubt your salvation because you feel you did not repent enough before believing in Christ?**
 - **In sanctification, are you seeking to first repent of your sin before reminding yourself of the Cross?**
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Excerpts from “The Marrow of Modern Divinity” by Edward Fisher.

Characters:

Evangelista, a Minister of the Gospel.

Neophitus - a Young Christian

Nomista - a Legalist

Antinomista - an Antinomian

Evangelista: Wherefore, my dear Neophitus, to turn my speech particularly to you, (because I see you are in heaviness,) I beseech you to be persuaded that here you are to work nothing, here you are to do nothing, here you are to render nothing unto God, but only to receive the treasure, which is Jesus Christ, and apprehend him in your heart by faith, although you be never so great a sinner ;* and so shall you obtain forgiveness of sins, righteousness, and eternal happiness ; not as an agent, but as a patient, not by doing, but by receiving.* Nothing here comes betwixt but faith only, apprehending Christ in the promise. This, then, is perfect righteousness, to hear nothing, to know nothing, to do nothing of the law of works; but only to know and believe that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as a judge, but is made unto you of God, wisdom, righteousness, sanctification, and redemption. Wherefore, as Paul and Silas said to the jailor, (so say I unto you,) "Believe on the Lord Jesus Christ, and thou shalt be saved ;" that is, be verily persuaded in your heart that Jesus Christ is yours, and that you shall have life and "salvation by him ; that whatsoever Christ did for the redemption of mankind, he did it for you.§

Neophitus. But, sir, hath such a one as I any warrant to believe in Christ?

Evan. I beseech you consider, that God the Father, as he is in his Son Jesus Christ, moved with nothing but with his free love to mankind lost, hath made a deed of gift and grant unto them all, that whosoever of them all shall believe on this his Son, shall not perish, but have eternal life.* And hence it was, that Jesus Christ himself said unto his disciples, Mark xvi. 15, " Go and preach the gospel to every creature under heaven:"* that is, Go and tell every man without exception, that here is good news for him; Christ is dead for him; and if he will take him, and accept of his righteousness, he shall have him. Therefore, says a godly writer, " Forasmuch as the Holy Scripture speaketh to all in general, none of us ought to distrust himself, but believe that it doth belong particularly to himself.*

Neo. But do you say, sir, that if I believe I shall be espoused unto Christ ?

Evan. Yea, indeed, shall you: for faith coupleth the soul with Christ, even as the spouse with her husband; by which means Christ and the soul are made one: for as, in corporal^l marriage, man and wife are made one flesh, even so in this spiritual and mystical marriage, Christ and his spouse are made one spirit. And this marriage, of all others, is most perfect, and absolutely accomplished between them; for the marriage between man and wife is but a slender figure of this union; wherefore, I beseech you to believe it, and then you shall be sure to enjoy it.*

Nom. Why, then, sir, it seems you hold, that the vilest sinner in the world ought not to be discouraged from coming unto Christ, and believing in him, by reason of his sins.

Evan. Surely, if " Christ came into the world to seek, and call, and save sinners, and to justify the ungodly," as you have heard; and if the more sinful, miserable, and distressed a man judge himself to be, the more willing Christ is to receive him and relieve him; then I see no reason why the vilest sinner should be discouraged from believing on the name of Jesus Christ by reason of his sins. Nay, let me say more ; the greater any man's sins are, either in number or nature, the more haste he should make to come unto Christ, and to say with David, "For thy name's sake, O Lord, pardon mine iniquity, for it is great!" Psalm xxv. 11.

Nom. But, sir, suppose he hath not as yet truly repented for his many and great sins, hath he any warrant to come unto Christ by believing, till he has done so ?

Evan. I tell you truly, that whatsoever a man is, or whatsoever he hath done or not done, he hath warrant enough to come unto Christ by believing, if he can for Christ makes *a. general proclamation*, saying, " Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come, buy and eat; yea, come, buy wine and milk without money, and without price." This, you see, is the condition, " buy wine and milk," that is, grace and salvation, " without money," that is, without any sufficiency of your own ;* only " incline your ear and hear, and your souls shall live;" yea, live by hearing that " Christ will make an everlasting covenant with you, even the sure mercies of David.

SECT. 4 **Nom.** But yet, sir, you see that Christ requires a thirsting, before a man come unto him, the which, I conceive cannot be without true repentance.

Evan. In the last chapter of the Revelations, *verse 17*, Christ makes the same general proclamation, saying, " Let him that is athirst come ;" and as if the Holy Ghost had so long since answered the same objection that yours is, it follows in the next words, " And whosoever will, let him take of the water of life freely," even without thirsting, if he will; for " him that cometh unto me, I will in nowise cast out,"* John vi. 37. But because it seems you conceive he ought to repent before he believe, I pray tell me what you do conceive repentance to be, or wherein does it consist ?

Nom. Why, I conceive that repentance consists in a man's humbling himself before God, and sorrowing and grieving for offending him by his sins, and in turning from them all to the Lord.

Evan. And would you have a man to do all this truly before he come to Christ by believing?

Nom. Yea, indeed, I think it is very meet he should.

Evan. Why, then, I tell you truly, you would have him to do that which is impossible.* For, first of all, godly humiliation, in true penitents, proceeds from the love of God their good Father, and so from the hatred of that sin which has displeased him; and this cannot be without faith

Nom. But, sir, do not you hold, that although repentance, according to my definition, goes not before faith in Christ, yet it follows after ?

Evan. Yes, indeed; I hold, that although it go not before, as an antecedent of faith, yet it follows as a consequent. For when a man believes the love of God to him in Christ, then he loves God because he loved him first; and that love constrains him to humble himself at the Lord's foot-stool, and to acknowledge himself to be less than the least of all his mercies; yea, and then will he "remember his own evil ways and doings, that were not good, and will loathe himself in his own sight for his iniquities, and for his abominations," Ezek. xxxvi. 31 ; yea, and then will he also cleanse himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God, having respect unto all God's commandments,* 2 Cor. vii. 1 ; Psalm cxix. 6.

SECT. 5.—**Neo.** And truly, sir, you have so declared and set forth Christ's disposition towards poor sinners, and so answered all my doubts and objections, that I am now verily persuaded that Christ is willing to entertain me; and surely I am willing to come unto him, and receive him ; but, alas ! I want power.

Evan. But tell me truly, are you resolved to put forth all your power to believe, and so to take Christ?

Neo. Truly, sir, niethinks my resolution is much like the resolution of the four lepers, who sat at the gate of Samaria ; for as they said, " If we enter into the city, the famine is in the city, and we shall die there; and if we sit still here, we die also; now, therefore, let us fall into the host of the Syrians ; if they save us, we shall live, and if they kill us, we shall but die," 2 Kings vii. 4; even so say I in mine heart, if I go back to the covenant of works to seek justification thereby, I shall die there ; and if I sit still and seek it no way, I shall die also; now, therefore, though I be somewhat fearful, yet am I resolved to go unto Christ; and if I perish, I perish.*

Evan. Why, now I tell you, the match is made; Christ is yours, and you are his, "this day is salvation come to your house...."

Joseph Alleine's "Alarm To The Unconverted"

Directions to Conversion

- 1) *Realize you have no chance of heaven unless you are converted.* "Can any other but Christ save thee? And He tells thee, He will never do it, except thou be regenerated, and converted."
 - 2) *Labor to get a thorough sight, and lively sense and feeling, of thy sins.* "Labor therefore to set all thy sins in order before thee; never be afraid to look upon them...."
 - a. Meditate on the numerousness of thy sins.
 - b. Meditate on the aggravations of thy sins, as they are the great enemies against the God of thy life, and against the life of thy soul.
 - c. Meditate upon the desert of thy sin.
 - d. Meditate upon the deformity and defilement of sin.
 - i. Particularly upon the sinfulness of thy nature
 - ii. [Particularly upon the sin you are most addicted to.]

** "Repentance drives before it the whole herd, but especially sticks the beloved sin."
 - 3) *Strive to affect thine heart with a deep sense of thy present misery.* "Oh, study thy misery, till thy heart do cry out for Christ, as earnestly as ever a drowning man did for a boat, or the wounded for a surgeon."
 - 4) *Settle it upon thy heart, that thou art under everlasting inability ever to recover thyself.* "Therefore, when thou goest to pray, or meditate, or to do any of the duties to which thou art here directed, go out of thyself; call in the help of the Spirit, as despairing to do any thing pleasing to God in thine own strength; yet neglect not thy duty, but lie at the pool and wait in the way of the Spirit. While the Eunuch was reading, then the Holy Ghost sent Philip to him.... [so] when the disciples were praying.... when Cornelius and his friends were hearing, then the Holy Ghost fell upon them.... Give up thyself to Christ, strive to pray, strive to meditate, strive an hundred and an hundred times, try to do it as well as thou canst; and while thou art endeavouring in the way of duty, the Spirit of the Lord will come upon thee, and help thee to do what of thyself thou art utterly unable unto."
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- 5) *Forthwith renounce all thy sins. “In vain dost thou hope for life by Christ, except thou depart from iniquity (2 Tim 2:19). Forsake thy sins, or else thou canst not find mercy (Proverbs 28:13).”*
 - 6) *Make a solemn choice of God for thy portion and blessedness.*
 - 7) *Accept of the Lord Jesus in all His offices, with all His inconveniences, as thine.*
 - 8) *Resign up all thy faculties and thy whole interest, as His.*
 - 9) *Make choice of the laws of Christ as the rule of your words, thoughts, and actions.*
 - 10) *Let all this be completed in a solemn covenant betwixt God and thy soul.*
 - 11) *Take heed of delaying thy conversion, and set upon a speedy and present turning.*
 - 12) *Attend conscientiously upon the Word as the means appointed for thy conversion.*
 - 13) *Strike in with the Spirit, when He begins to work upon thy heart. “When He works convictions, do not stifle them, but join in with Him, and beg the Lord to carry on conviction to conversion.”*
 - 14) *Set upon the constant and diligent use of serious and fervent prayer.*
 - 15) *Forsake thy evil company.*
 - 16) *Lastly, set apart a day to humble thy soul in secret, by fasting and prayer, to work the sense of thy sins and miseries upon thy heart.*
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