

## Twenty-Fourth Sunday after Trinity

The word regeneration is sometimes used for the word justification. Therefore, it is necessary that this word be properly explained, in order that the renewal that follows justification by faith may not be confused with the actual justification by faith, but that they may be properly distinguished from each other.

In the first place, the word regeneration (*regeneratio*) is used to mean both the forgiveness of sins for Christ's sake alone and, at the same time, the succeeding renewal that the Holy Spirit works in those who are justified by faith. Then again, it is sometimes used to mean only the forgiveness of sins and that we are adopted as God's sons. It is in this latter sense that the word is used much of the time in the Apology, where it is written that justification before God is regeneration. St. Paul, too, has used these words as distinct from each other:

He saved us ... by the washing of regeneration and renewal of the Holy Spirit. (Titus 3:5)

The words "making alive" have sometimes been used in a similar sense. For when a person is justified through faith (which the Holy Spirit alone does), this is truly a regeneration. In this he becomes a child of God instead of a child of wrath [Ephesians 2:3]. So he is transferred from death to life, as it is written, "When we were dead in our trespasses, [God] made us alive together with Christ" [Ephesians 2:5]. Likewise, "The righteous shall live by faith" (Romans 1:17 [see also Habakkuk 2:4]). This is how the word is usually used in the Apology.

## Twenty-Fourth Sunday after Trinity

The word regeneration is sometimes used for the word justification. Therefore, it is necessary that this word be properly explained, in order that the renewal that follows justification by faith may not be confused with the actual justification by faith, but that they may be properly distinguished from each other.

In the first place, the word regeneration (*regeneratio*) is used to mean both the forgiveness of sins for Christ's sake alone and, at the same time, the succeeding renewal that the Holy Spirit works in those who are justified by faith. Then again, it is sometimes used to mean only the forgiveness of sins and that we are adopted as God's sons. It is in this latter sense that the word is used much of the time in the Apology, where it is written that justification before God is regeneration. St. Paul, too, has used these words as distinct from each other:

He saved us ... by the washing of regeneration and renewal of the Holy Spirit. (Titus 3:5)

The words "making alive" have sometimes been used in a similar sense. For when a person is justified through faith (which the Holy Spirit alone does), this is truly a regeneration. In this he becomes a child of God instead of a child of wrath [Ephesians 2:3]. So he is transferred from death to life, as it is written, "When we were dead in our trespasses, [God] made us alive together with Christ" [Ephesians 2:5]. Likewise, "The righteous shall live by faith" (Romans 1:17 [see also Habakkuk 2:4]). This is how the word is usually used in the Apology.