



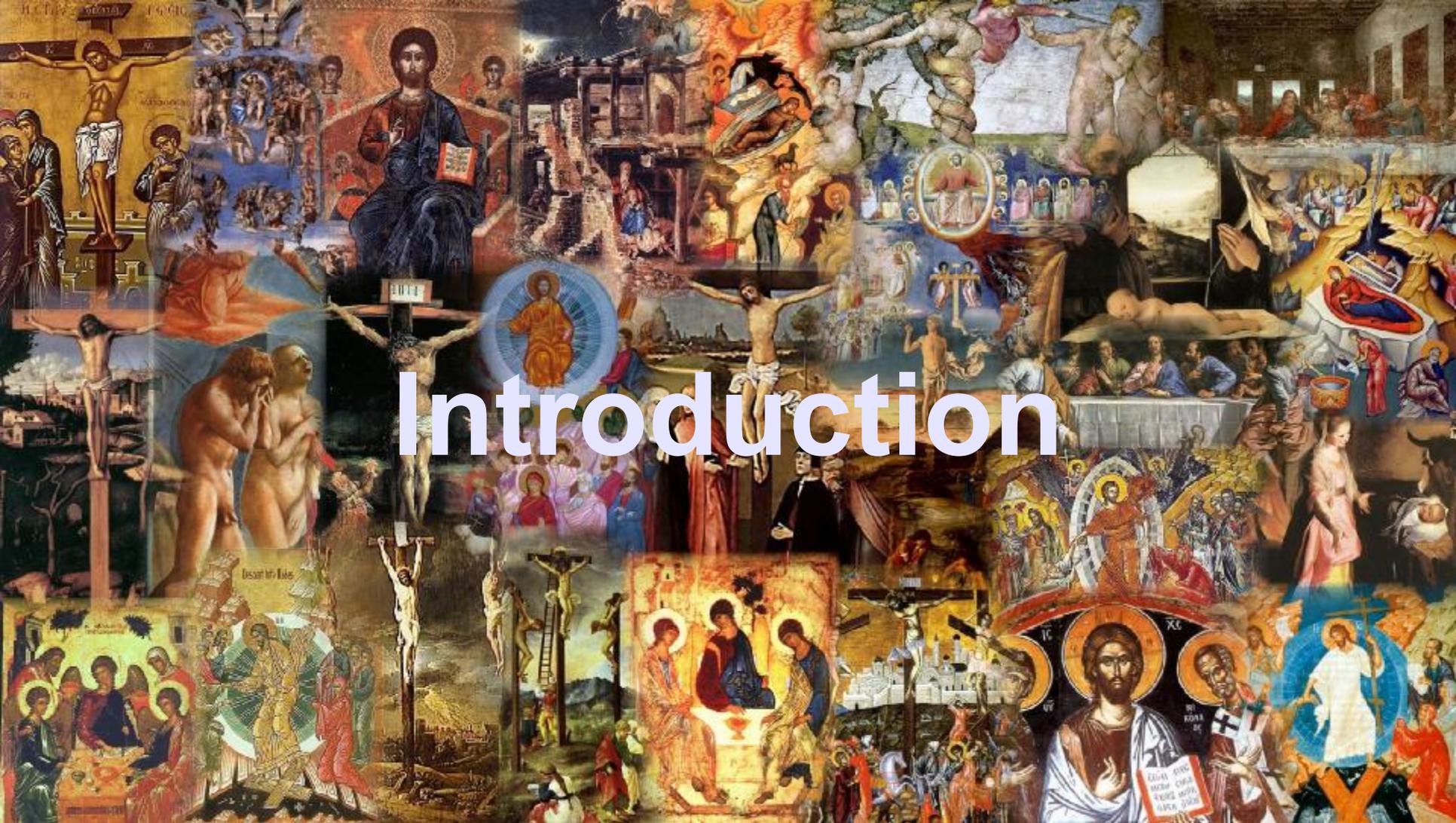
How Are We Saved?

3. Justification and Sanctification

St. John in the Wilderness

- O Christ, Master and God, King of the ages, Maker of all things, I thank thee for all the good gifts thou hast given me, and especially for the participation in thy pure and life-giving mysteries. I pray thee, therefore, gracious Lord that lovest all men, preserve me under thy protection and beneath the shadow of thy wings; and grant me, even to my last breath, to partake worthily and with a pure conscience of thy holy things, unto remission of sins and unto life eternal. For thou art the bread of life, the well of holiness, the giver of all good; and to thee we ascribe glory, with the Father and the Holy Spirit, now and for ever, and unto the ages of ages. Amen.

- A Prayer of St. Basil the Great (d. 379). *A Manual of Eastern Orthodox Prayers*, page 79



Introduction

Introduction

- Phrase attributed to Luther:
 - "justification is the article by which the church stands and falls."
- John Calvin: justification is:
 - "the primary article of the Christian religion,"
 - "the main hinge on which religion turns,"
 - "the principal article of the whole doctrine of salvation and the foundation of all religion." ■

Introduction

- For the Protestant reformers, “justification” is nothing less than the very means by which we (a sinful, unholy people) can establish a relationship with God. ■

Introduction

- Basic Meanings:
 - justification = refers to righteousness and justice
 - has a very positive connotation: throw out of your mind the negative connotations of "self-righteousness"
 - think: up"right"ness" and "just"ness.
 - sanctification = holiness. ■

Introduction

- To be justified is to:
 - to be made up "right" and "just", OR
 - to be given the "status" of being up "right" and "just."
- To be sanctified is to:
 - to be made holy (or made holier). ■

Introduction

- Before going further into discussion of a concept a portion of Western Christianity calls:
 - "the article by which the church stands and falls"
 - "the primary article of the Christian religion,"
 - "the main hinge on which religion turns,"
 - "the foundation of all religion."
- Let's backup and get a broader perspective. ■

Introduction

- Justification and sanctification are quite difficult to discuss across Christian traditions, because there is a:
 - lack of consensus on their fundamental meaning,
 - a lack of consensus on their fundamental importance. ■

Introduction

- The Protestant reformers in the Western Christianity say "justification" and "sanctification" are *two distinct concepts*:
 - "justification" is an event.
 - "sanctification" is a life-long process. ■

Introduction

- The Roman Catholic tradition in Western Christianity says "justification" and "sanctification" are *synonyms for the same concept*:
 - "justification-sanctification" is a *single* life-long process.
 - It does have a "beginning," but it continues as an on-going, life-long process. ■

Introduction

- In Eastern Christianity:
 - "justification" and "sanctification" are not even part of their normal theological vocabulary.
 - The only time they would use the terms is when they have to dialog with Western Christians. ■

Introduction

- Let's begin by reviewing some differences between Western and Eastern Christianity to try to discern why "justification" and "sanctification" are not on their normal theological radar screen.
- Then will look at the differences in the Western between the mainline Protestant traditions and the Roman Catholic tradition. ■



West versus East

West versus East

- West:
 - Theology of salvation is heavily influenced by St. Augustine and his Doctrines of the Fall and Original Sin:
 - The image of God in the descendants of Adam and Eve is profoundly (Roman Catholic) or totally (churches of the Reformation: Lutheran, Reformed, Methodist, Baptist) corrupt
 - Fallen human beings bear the guilt of Adam and Eve's sin and can do nothing but sin.
 - Theology of salvation is rooted in the letters of Paul (particularly Romans and Galatians). ■

West versus East

■ East:

- Theology *not* influenced by St. Augustine, a Latin writer not read in the more civilized Greek East.
- Have a much more optimistic view of the descendants of Adam and Eve:
 - The introduction of sin into the world has weakened our natures and tarnished (but *not* totally corrupted) the image of God in us.
 - Fallen human beings are still capable of choosing to do good.
- Theology of salvation is rooted more in the Gospel of John.
-

West versus East

- West and East both talk about our need to be saved from both sin and death.
- West:
 - Emphasizes our need to be saved from our sinfulness and our corrupt, fallen nature that causes our sinfulness.
 - Sin is ultimately a refusal to listen to and to obey what God asks of us, offending God, damaging our relationship with God.
 - Being saved from death is secondary:
 - Death was a consequence of Adam and Eve's sin, the "wages" of sin. ■

West versus East

■ East:

■ Emphasizes our need to be saved from death:

- God made us for participation in the divine life of God, and physical death and spiritual death (the “death” of the soul) threaten to keep us from our destiny.

■ Being saved from sin is secondary:

- Sin is a sickness of the soul, and of concern because it can lead to the "death" of the soul.
- Sin is a sickness that keeps you from what you are meant to be: a being meant for relationship with God and other people, a relationship modeled after the mutual love within the Trinity. ■

West versus East

- West:
 - Concerned about the enormous (infinite!) debt and satisfaction we owe for offending God, an infinite Being, with our many, many sins.
 - Emphasizes Jesus' death on the cross as the way we are freed from owing that debt and satisfaction, Jesus assuming, vicariously bearing for us the consequences and guilt of our sins through his suffering and death on the cross.
 - In other words: emphasizes a theology of the cross. ■

West versus East

- East:
 - While acknowledging Jesus sacrificed himself for us on the cross, the East does not share the same strong "juridical" view of God's justice found in the West, the view that God's sense of justice demands enormous (infinite!) satisfaction for our sins.
 - Concerned with how human beings can transcend their physical natures to achieve their destiny of participating in the divine life of God.
 - Emphasizes how Jesus' incarnation and life as a human being made possible a uniting of human and divine natures, made it possible for human nature to become "divinized," so we can one day participate in the divine life of God.
 - "God became human so we might become divine."
 - In other words: emphasizes an incarnational theology. ■

West versus East

- West:
 - Concerned about how we can be "justified" or become "holy enough" in this life so we are acceptable to God:
 - so we can get "admission" into heaven, so we are allowed through the "pearly gates,"
 - and do not get sent to the other place (hell), envisioned as the absence of the beatific vision of God, as the absence of all that is good. ■

West versus East

■ East:

- Concerned about preparing in this life for participation in the divine life of God.
- For in the life to come, God's presence will be everywhere, both in heaven and in hell:
 - Those who have prepared -- learning to love and participate in goodness -- will experience the love and goodness of God as a joy and delight.
 - Those who have not prepared -- who cannot love, who cannot do good -- will experience the love and goodness of God as dissonant and painful.
 - The fire of hell is the fire of God's love in someone who cannot love. ■

West versus East

- Summary (very, very broad paintbrush):
- West:
 - Heavily influenced by St. Augustine.
 - We need to be saved primarily from our sinfulness.
 - Jesus became human and suffered on the cross to free us from the debt of our sins.
 - Goal of life is to become "justified" or "holy enough" to be invited to the heavenly banquet.
- East:
 - Not influenced by St. Augustine.
 - We need to be saved primarily from death.
 - Jesus became human so we might become divine.
 - Goal of life is to adequately prepare for participation in the divine life of God.
 -

West versus East

- Summary (very, very broad paintbrush):
- West:
 - Justification and Sanctification important concepts in the theological "vocabulary."
- East:
 - Justification and Sanctification not part of the normal theological "vocabulary." ■



Justification and Sanctification in the Western Church: Mainline Protestant

Western Church - Protestants

- The Churches of the Magisterial Reformation (Lutheranism, Reformed, Baptist, Methodist), teach:
 - We first establish a relationship with God through an event called "justification."
 - In "justification," God grants us the "status" of being up"right" and "just," (even though inside we are *anything but* up"right" and "just").
 - Inside we are still corrupt, filled with the decay and stink of sin.
 - God "justifies" us by "cloaking" us, or "clothing" us with Jesus and his righteousness and justice.
 - In other words: The righteousness and justice of Jesus is "imputed" to us.
 - Justified, we live "within" Jesus, covered by his righteousness and justice. ■

Western Church - Protestants

- All we need to be clothed, to be covered by Jesus and his righteousness and justice is to have faith (*sola fides*).
- Once we have been so “justified” through our faith, covered by the Jesus' Spirit and the Jesus' righteous and justice, our natures are changed enough (“regenerated”) that we can turn towards God. ■

Western Church - Protestants

- Then, over our lives as justified people, with God's help (= God's grace), our corrupt inner selves can change, becoming holier, become more "sanctified."
- Our sanctification is thus a "process" that occurs after the "event" of justification. ■

Western Church - Protestants

- Protestant churches vary in how much they suggest we can grow in holiness (sanctification) in this life.
- Lutherans: most pessimistic, would say we can hardly change at all or not at all in this life. True sanctification must await the world to come.
- Methodists: most optimistic: teach we can achieve "Christian perfection," "entire sanctification," in this life through the grace of God.
- Reformed Christians (and Baptists, who generally follow the Reformed tradition), lie somewhat between Lutherans and Methodists (but closer to Lutherans). ■

Western Church - Protestants

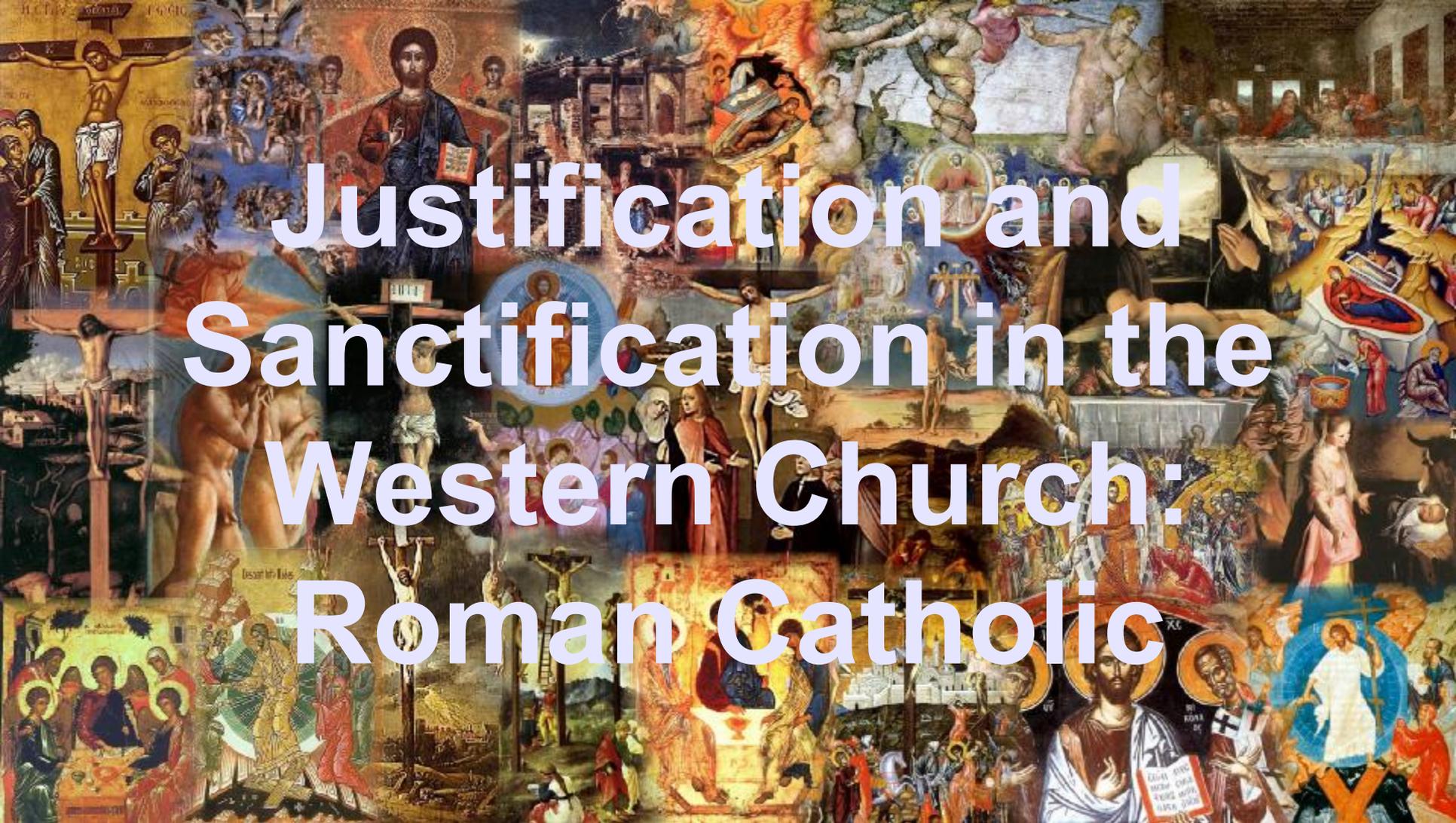
- Good Works in the Churches of the Reformation:
- Once we are justified through faith, we can think of ourselves as forming a "good tree", consisting of the combination:
 - Jesus' Spirit and the Jesus' righteousness and justice, covering
 - our corrupted nature, albeit now "regenerated," now at least turned towards God. ■

Western Church - Protestants

- So living within Jesus, we form a "good tree."
- And a "good tree" naturally bears the "good fruit" of good works.
- Notice:
 - The "good fruit" are a side effect, a by-product, a natural consequence of being a "good tree."
 - *Producing* good fruit does not in any way *make* a tree good.
 - The tree is already "good," and because it is good, it produces good fruit. ■

Western Church - Protestants

- That is: (leaving the metaphor):
 - Our good works are a side effect, a by-product, a natural consequence of being justified by faith.
 - Doing good works *does not justify us*.
 - We are already justified by faith, and *it is because we are justified*, that we should “naturally” produce good works. ■



**Justification and
Sanctification in the
Western Church:
Roman Catholic**

Western Church - Catholic

- The Roman Catholic church teaches a rather different picture:
 - "justification" and "sanctification" are *synonyms for the same concept*.
 - God gives us the "created grace" called sanctifying grace in Baptism (it could equally be called justifying grace , or justifying-sanctifying grace) that:
 - does not *merely* cloth or cover our fallen, corrupted natures, but shapes, molds our natures, our souls, so that we become *intrinsically* capable of being up"right" and "just" and holy. ■

Western Church - Catholic

- Sanctifying Grace:
 - makes us intrinsically holy and pleasing to God,
 - makes us intrinsically capable of faith, hope and love (= the theological virtues),
 - makes us capable of growing in goodness through the cardinal moral virtues (= prudence, justice, fortitude, and temperance),
 - makes us capable of a relationship with God.
- All of the above is defined as "justification" (for all of it is necessary to have a relationship with God).
- All of the above is defined as "sanctification" (for all of it is necessary to be holy). ■

Western Church - Catholic

- The theory behind this created grace of "sanctifying grace," comes from Thomas Aquinas trying to incorporate Aristotle's theory of virtue into Christian theology.
- Aristotle's had noted when we practice something, it shapes us, forms us, hones us, making us better at it. ■

Western Church - Catholic

- For example, when we practice playing the violin, the constant, daily practice will gradually shape us, form us, hone us,
 - so that playing the violin well becomes in us a "second nature"
 - playing well becomes a "habit."
- Practice changes us from a bad violin player to a good violin player
- Practice changes us from someone who makes ugly, dissonant music to someone who makes beautiful music. ■

Western Church - Catholic

- Aristotle reasoned becoming virtuous must be the same:
 - We become virtuous by practicing / doing virtuous things.
 - We become good by practicing / doing good things. ■

Western Church - Catholic

- Aquinas suggested that God molds, shapes, hones, forms our soul, so that the shape and form of our soul:
 - is the shape and form a soul would have *if it could* acquire years and years of "practicing" love
 - is the shape and form a soul would have *if it could* acquire years and years of "practicing" hope
 - is the shape and form a soul would have *if it could* acquire years and years of "practicing" faith. ■

Western Church - Catholic

- Our souls are molded into the "habit" of doing years and years of practicing" love, hope and faith,
- so that,
- without having to do the "practice" ourselves,
- we become people of love, hope, and faith. ■

Western Church - Catholic

- Thomas Aquinas called this change God renders in the form of our souls a "created grace."
- He called this grace in particular "habitual" grace, because in a single fell swoop it molds our souls in the "habit" of doing years and years of practicing" love, hope and faith.
- Sanctifying grace is the name now given to this "habitual grace." ■

Western Church - Catholic

- Now once you are a skilled violin player, you *can't stop* practicing and expect to maintain your skill.
- And as you practice, it will not only maintain your skill, but will likely increase your skill. ■

Western Church - Catholic

- In the same way, once you are a skilled person of faith, hope, and love through the gift of sanctifying grace, you can't stop practicing works of faith, hope and love ("good" works) and expect to maintain your skill.
- As you practice works of faith, hope and love (which you can do through the additional actual graces of God), it will not only maintain your skill, but will likely increase your skill. ■

Western Church - Catholic

- Good works then are an *integral part* of maintaining and honing the shape of your soul provided by God's gift of sanctifying grace (= the grace that sanctifies and justifies).
- Justification-Sanctification is a *process* that:
 - begins with first receiving sanctifying grace (in Baptism) and
 - continues as we maintain and increase (or not) our gift of justification-sanctification through the necessary "practice" of good works. ■



Contrast: West versus West

West versus West

- Western Christianity – Protestant:
 - We are "justified" = "declared" righteous (given the status of being "righteous), by being "cloaked" with the righteousness of Christ, thus living "within" Christ, forming a "good tree"
 - Living within Christ gradually changes us, sanctifies us.
 - A natural "by-product" of a "good tree" is "good fruit" (= good works). ■

West versus West

- Western Christianity – Roman Catholic:
 - We are made righteous and holy (“justified-sanctified”) by having our souls molded, shaped by God in sanctifying grace, giving our souls the "habit," form and skills of someone who has practiced faith, hope, and love for years.
 - We must maintain and grow our righteousness and holiness by continuing to practice good works (which we can do with the God's help = "actual graces"). ■

West versus West

- Protestant Western Christianity (Lutherans, Reformed, Baptists, Methodists) would invite us to think of the "Courtroom" Metaphor. ■

West versus West

- You stand before the judge
- You know you are guilty (sinful, *and* guilty of Original Sin).
- Your heart and mind is corrupt and full of filthy things.
- You deserve death. You deserve the wrath of the infinite Being -- God -- you have wronged
- You can do nothing to help yourself.
- The debt you owe is infinite. ■

West versus West

- The judge, (who is God, the Being you have wronged):
- "I hereby declare you to have the legal status of 'innocent.'
 - You have been "imputed," given the legal "status" of innocent (analogous to being given the legal status of "righteous").
- The punishment you deserve and which justice requires, will be paid for you."
- "You are released. You are free." ■

West versus West

- All you have to do is believe this (have *faith* it is true!).
- The judge (God) has "justified" you by giving you the legal status of being "innocent."
- The judge (God) has freed you from the enormous debt you owe.
- Outside, you are still pretty much the same crook you were before, but the shock of the verdict has subtly changed you, and you can turn towards thinking about pursuing another way of life:
 - Indeed, you have also been given an inheritance, yours for the taking, and help to prepare for assuming that inheritance.
 - You have also been given instructions to prepare for your inheritance (the "Third Use" of the Law and Commandments). ■

West versus West

- Protestant Western Christianity (Lutherans, Reformed, Baptists, Methodists) would also invite us to think of the "Bride of the King's Son" Metaphor: ■

West versus West

- You are a prostitute.
- Your heart and mind is in the gutter (you are a sinner).
- You have no means to better yourself, and you don't really want to.
- This is how you live, how you make a living.
 - The image and likeness of God in you is deeply corrupt or lost. ■

West versus West

- Then out of the blue, the King's Son arrives.
- He declares he loves you and wants you to become his bride.
- He reaches out with a ring:
 - "Let me place this on your finger.
 - Please accept this and become my bride.
 - All that I have will become yours.
 - Become my Queen and share my life." ■

West versus West

- All you have to do is accept the ring, let the King's Son put the ring on your finger.
- There are no conditions.
- You don't have to first reform yourself.
- All you have to do is trust -- have *faith* -- in what the King's Son is saying and let him put the ring on your finger. ■

West versus West

- When you have that faith, when you let the King's Son put that ring on your finger, you are "justified."
 - You now have the "status" of the future Queen.
- But having that ring on your finger, even after you are living with the King's Son in his great castle, has not changed you that much inside:
 - Your mind is still in the gutter; you still have the mind of a prostitute.
 - You are at the same time both "Queen" and "prostitute."
 - Luther: you are at the same time both justified (righteous) and sinner (*simul justus et peccator*). ■

West versus West

- On the other hand, Western Christians in the Roman Catholic tradition would invite you to consider the Medical Metaphor: ■

West versus West

- You have just been in the terrible train wreck of original sin.
- You are unconscious, unable to help yourself
- You are dying. You are in cardiac and respiratory arrest.
- You are good as dead. You are technically dead.
- Through the “work and the grace” of the emergency responders, the doctors and nurses in the ICU (all together = God), your broken body is reshaped, mended back to health.
- That is: you have been "justified-sanctified" through the gift of "sanctifying grace;" you are now reasonably healthy (= holy and righteous / just). ■

West versus West

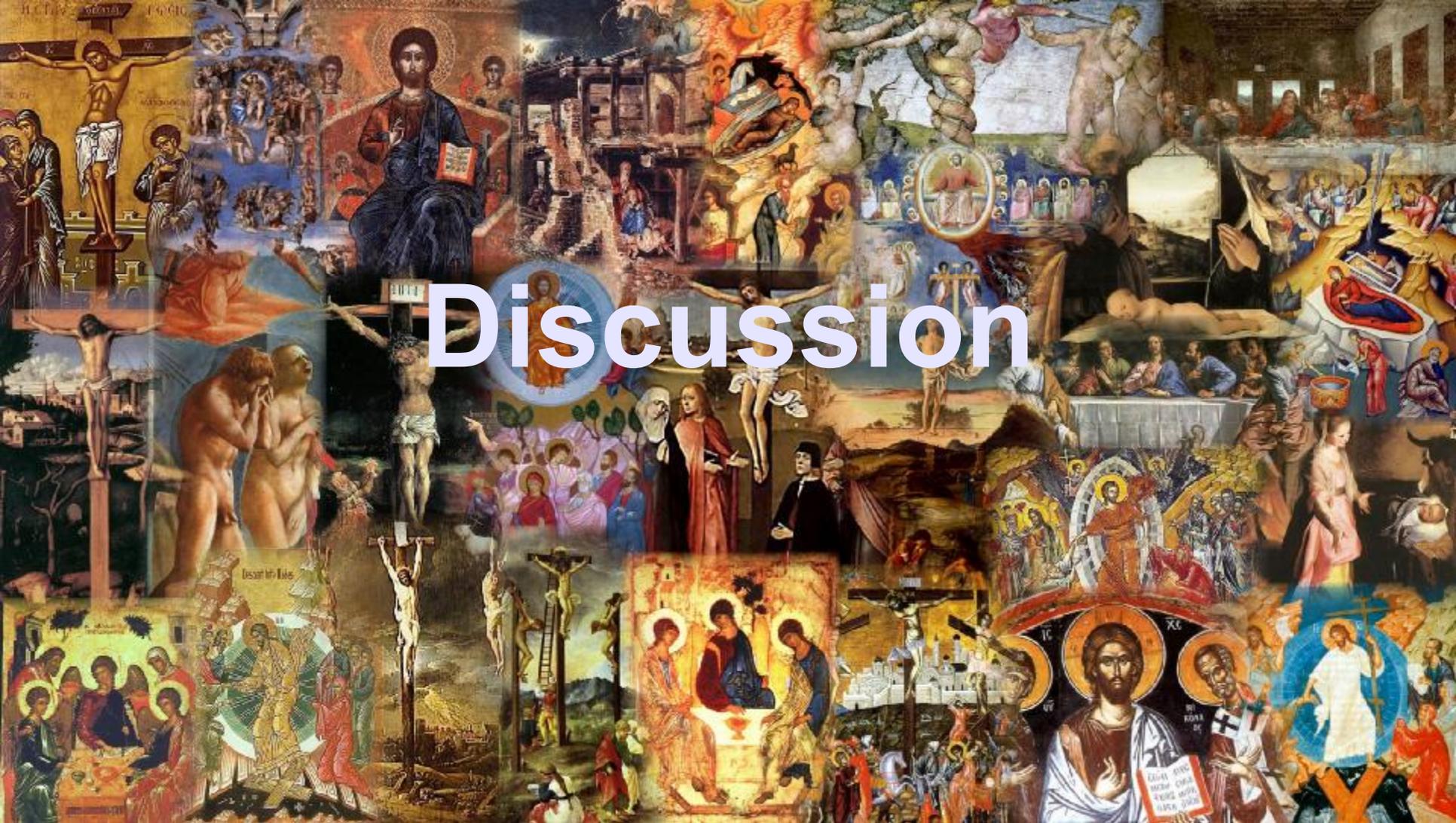
- When you are discharged from the hospital, you are a reasonably healthy person ready to live again.
- Notice: you have not merely been given the *status* of a healthy person, but you *are* a reasonably healthy person, close to the way God meant you to be. ■

West versus West

- But to stay healthy will require some work and effort.
- You can't keep eating only donuts and potato chips.
You can't keep smoking 2 packs of cigarettes a day and swigging a pint of vodka a day.
- You have to exercise, eat good healthy foods, give up smoking and excessive drinking.
- You must continue to work (with your doctor's = God's help) to maintain (and improve) your health (= your "justification-sanctification") for the rest of your life. ■



Next Week:
Theories of
At-One-ment



Discussion