**BITH 565: Christian Theology; Justification and Sanctification**

**Are we justified by faith and/or by works?**

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| Romans 3:21–4:8 | James 2:14–26 |
| 21But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23for all have sinned and fall short of the glory of God, 24and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.  27Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. 28For we hold that one is justified by faith apart from works of the law. 29Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30since God is one—who will justify the circumcised by faith and the uncircumcised through faith. 31Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.  **4**What then shall we say was gained by Abraham, our forefather according to the flesh? 2For if Abraham was justified by works, he has something to boast about, but not before God. 3For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” 4Now to the one who works, his wages are not counted as a gift but as his due. 5And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, 6just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:  7“Blessed are those whose lawless deeds are forgiven,     and whose sins are covered; 8blessed is the man against whom the Lord will not count his sin.” | 14What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? 15If a brother or sister is poorly clothed and lacking in daily food, 16and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? 17So also faith by itself, if it does not have works, is dead.  18But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. 19You believe that God is one; you do well. Even the demons believe—and shudder! 20Do you want to be shown, you foolish person, that faith apart from works is useless? 21Was not Abraham our father justified by works when he offered up his son Isaac on the altar? 22You see that faith was active along with his works, and faith was completed by his works; 23and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. 24You see that a person is justified by works and not by faith alone. 25And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? 26For as the body apart from the spirit is dead, so also faith apart from works is dead. |

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| **Justified by faith, not works** | **Justified by faith and works** |
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**What are some things that we need to say when it comes to justification and sanctification?**

**What is justification?**

**The Protestant view:**

**What does justice/righteousness mean?**

* **Active/formal righteousness:**
* **Passive righteousness:**
* **Justice**: “Classically, the concept of each person receiving what is due. Biblically, the emphasis is on right relationships and persons receiving a share of the resources of the society. Concern is expressed for the oppressed and their right treatment. Justice is related to love and grace.” (McKim, WDTT)
* **Righteousness**: “Biblically the term embraces a number of dimensions relating to God’s actions in establishing and maintaining right relationships. Ethically it is a state of moral purity or doing that which is right…” (McKim, WDTT)

**The “Legal Fiction” concern:**

**How do we receive Christ’s righteousness?**

**What makes faith different than a work?**

**Union with Christ**

1.

2.

3.

**Yet, the Reformers insisted:**

1.

2.

3.

4.

**Why do you think the Reformers made these distinctions?**

**The Roman Catholic View:**

**According to the *Catechism of the Catholic Church* (Sections 1989–2029):**

* Justification includes the remission of sins, sanctification, and the renewal of the inner man.
* Justification has been merited for us by the Passion of Christ. It is granted us through Baptism. It conforms us to the righteousness of God, who justifies us. It has for its goal the glory of God and of Christ, and the gift of eternal life. It is the most excellent work of God's mercy.
* We can have merit in God's sight only because of God's free plan to associate man with the work of his grace. Merit is to be ascribed in the first place to the grace of God, and secondly to man's collaboration. Man's merit is due to God.
* The grace of the Holy Spirit can confer true merit on us, by virtue of our adoptive filiation, and in accordance with God's gratuitous justice. Charity is the principal source of merit in us before God.
* No one can merit the initial grace which is at the origin of conversion. Moved by the Holy Spirit, we can merit for ourselves and for others all the graces needed to attain eternal life, as well as necessary temporal goods.

**What is sanctification?**

**What does it mean to be holy?**

**Holy**: “(Gr. *hagios*, “set apart”; Anglo-Saxon *hal*, “well,” “whole”)

* That which is regarded as sacred or able to convey a sense of the Divine.
* Also that which is set apart for God’s will or use or that which is God-like by being spiritually whole, well, pure, or perfect.” (McKim, WDTT)

**Why does God care if we live a holy life after we’ve been justified?**

**Is sanctification (in)complete this side of eternity?**

**How are justification and sanctification related to each other?**

**Protestant:**

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| **Justification** | **Sanctification** |
| Legal Standing | Internal Condition |
| Once for All Time | Continuous throughout Life |
| Entirely God’s Work | We Cooperate |
| Perfect in this Life | Not Perfect in this Life |
| The Same for All Christians | Greater in Some than in Others |

**And yet, Paul can use “justification” seemingly as a shorthand for both justification and sanctification:**

“And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” (Romans 8:30)

**How might the Council of Chalcedon help us explain the relationship between justification and sanctification?**

“…*without confusion, without change, without separation, without division*…”

**What’s the (Roman Catholic) danger of confusing/changing justification and sanctification?**

**What’s the strength of the Roman Catholic view?**

**What’s the (Protestant) danger of separating/dividing justification and sanctification?**

**What’s the strength of the Protestant view?**

**How can we explain justification and sanctification in a way that avoids both dangers?**

**Example 1: John Calvin’s “Twofold Benefit” (*Duplex Gratia)***

“Christ given to us by the kindness of God is apprehended and possessed by faith, by means of which we obtain in particular a twofold benefit [duplex gratia]; first, being reconciled by the righteousness of Christ, God becomes, instead of a judge, an indulgent Father; and, secondly, being sanctified by his Spirit, we aspire to integrity and purity of life.” (*Institutes*, 3.11.1)

**Example 2: The Joint Declaration on the Doctrine of Justification (by the Lutheran World Federation and the Catholic Church, 2000)**

“15. In faith we together hold the conviction that justification is the work of the triune God. The Father sent his Son into the world to save sinners. The foundation and presupposition of justification is the incarnation, death, and resurrection of Christ. Justification thus means that Christ himself is our righteousness, in which we share through the Holy Spirit in accord with the will of the Father. Together we confess: By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works.”

**A “New Perspective” on Justification**

* “The” New Perspective on Paul (a misnomer, but a legitimate trend)
* E.P. Sanders, *Paul and Palestinian Judaism* (1977)
  + Paul wasn’t writing against legalistic Jewish works righteousness (Pelagianism before Pelagius), because it didn’t exist.
  + Instead, “covenantal nomism”: enter covenant by grace, remain by obedience to law.
* James Dunn: “works of the law” nor moral/meritorious, but Jewish identity markers to exclude Gentiles.
* N.T. Wright:
  + “justification" not (only) about how one enters the people of God, but how to tell who belongs to the people of God;
  + also emphasizes future justification/judgment according to works, secured by Holy Spirit.

**A Key/Interesting Text:**

“Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law. **Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one—who will justify the circumcised by faith and the uncircumcised through faith.** Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.” (Rom. 3:27-30)

**How might the New Perspective enrich our views of justification?**