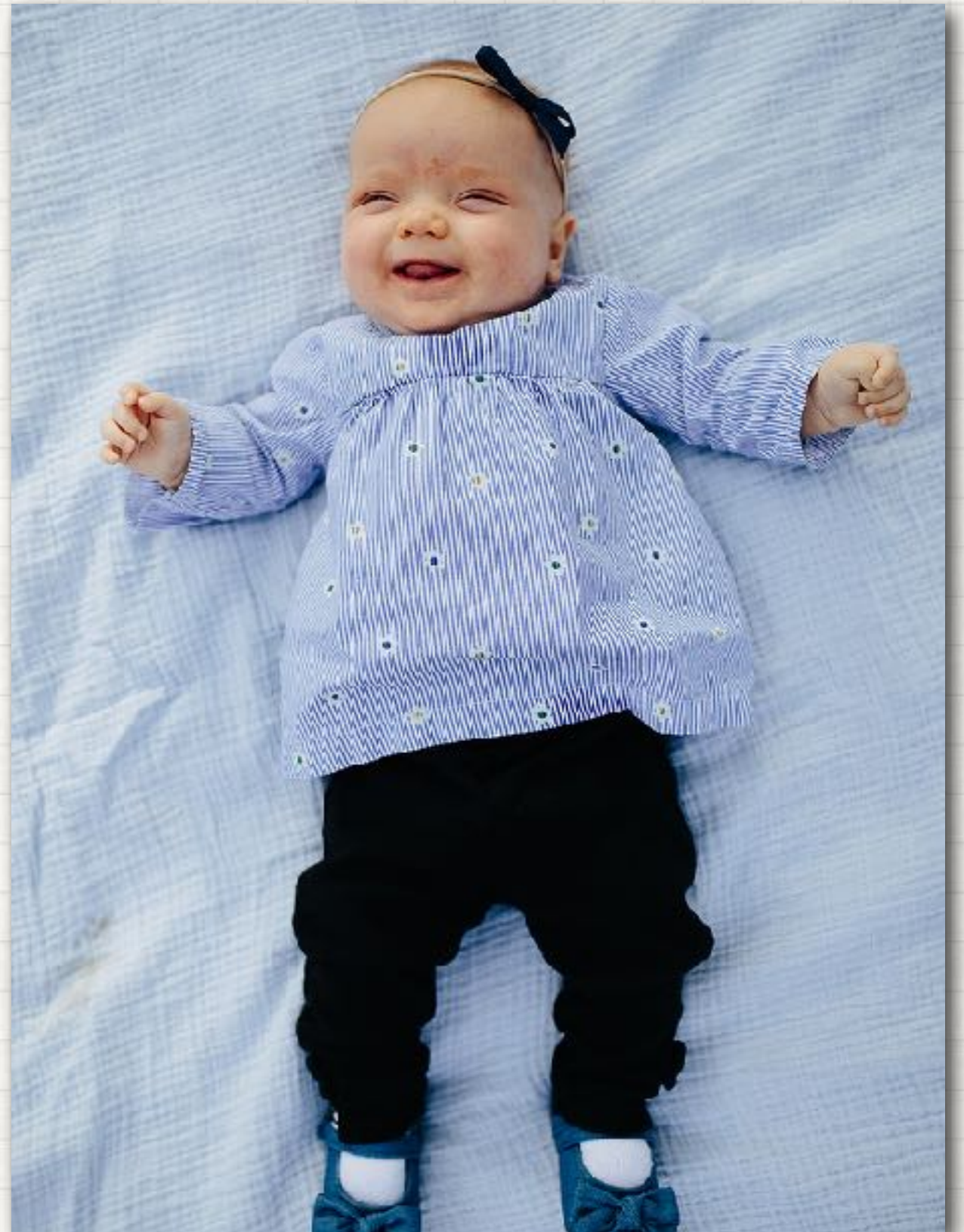


THE PROTESTANT REFORMATION ALL OVER AGAIN:

JUSTIFICATION & SANCTIFICATION

BUT FIRST,
ANOTHER
CUTE
BABY
PHOTO





JUSTIFICATION & SANCTIFICATION



JUSTIFICATION & SANCTIFICATION

ARE WE JUSTIFIED BY FAITH AND/OR WORKS?

Before we Protestants roll our eyes, consider the following...

He will render to each one according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ...

Romans 2:6-11

There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality.

Romans 2:6-11

For we must all appear
before the judgment seat of
Christ, so that each one may
receive what is due for what
he has done in the body,
whether good or evil.

2 Corinthians 5:10

JUSTIFIED BY FAITH AND/OR WORKS?

- Take 3 minutes to read **Romans 3:21-4:8** and **James 2:14-26**.
- If you're on the **LEFT**, you're a Protestant. Appoint a Martin Luther to share your upcoming argument with the class.
- If you're on the **RIGHT**, you're a Roman Catholic. Appoint a Pope to share your upcoming argument with the class.
- Now, take 5 minutes to come up with arguments for:
 - **Faith not Works**, based on Romans 3-4 (Protestants)
 - **Faith and Works**, based on James 2 (Roman Catholics)

**PRESENT YOUR
ARGUMENTS.
POPE GOES FIRST.**

WHAT ARE SOME THINGS THAT WE
NEED TO SAY WHEN IT COMES TO
JUSTIFICATION &
SANCTIFICATION?

HERE'S WHERE WE'RE GOING

JUSTIFICATION AND SANCTIFICATION

- Key Question: How do guilty/corrupt humans get saved?
- Objective: Explain justification & sanctification in a way that satisfies Protestant and Roman Catholic concerns.
- Overview:
 - What's justification? (Protestant & Roman Catholic views)
 - What's sanctification?
 - How do justification and sanctification relate to each other?
 - A "New Perspective"

**WHAT QUESTIONS
DO YOU HAVE?**

**OK, LET'S GET OUR
TERMS STRAIGHT**

WHAT IS
JUSTIFICATION?

LET'S START WITH THE PROTESTANT VIEW



**JUSTIFICATION (PROTESTANT):
GOD DECLARES US
RIGHTEOUS.**

**WHAT DOES
"JUST/RIGHTEOUS"
OR
"JUSTICE/RIGHTEOUSNESS"
MEAN?**

MARTIN LUTHER'S DISCOVERY

FORMAL/ACTIVE VS PASSIVE RIGHTEOUSNESS

"For I hated this word 'righteousness of God,' which by the customary use of all the doctors I had been taught to understand philosophically as what they call the *formal* or *active righteousness* whereby God is just and punishes unjust sinners. . . .

MARTIN LUTHER'S DISCOVERY

FORMAL/ACTIVE VS PASSIVE RIGHTEOUSNESS

"and there I began to understand that the righteousness of God is the the righteousness in which a just man lives by the gift of God, in other words by faith, and that what Paul means is this: the righteousness of God, revealed in the Gospel, is *passive*, in other words that by which the merciful God justifies us through faith, as it is written, 'The righteous shall live by faith.'"

Luther, WA 54:185-86.

“

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, Westminster Dictionary of Theological Terms (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...**

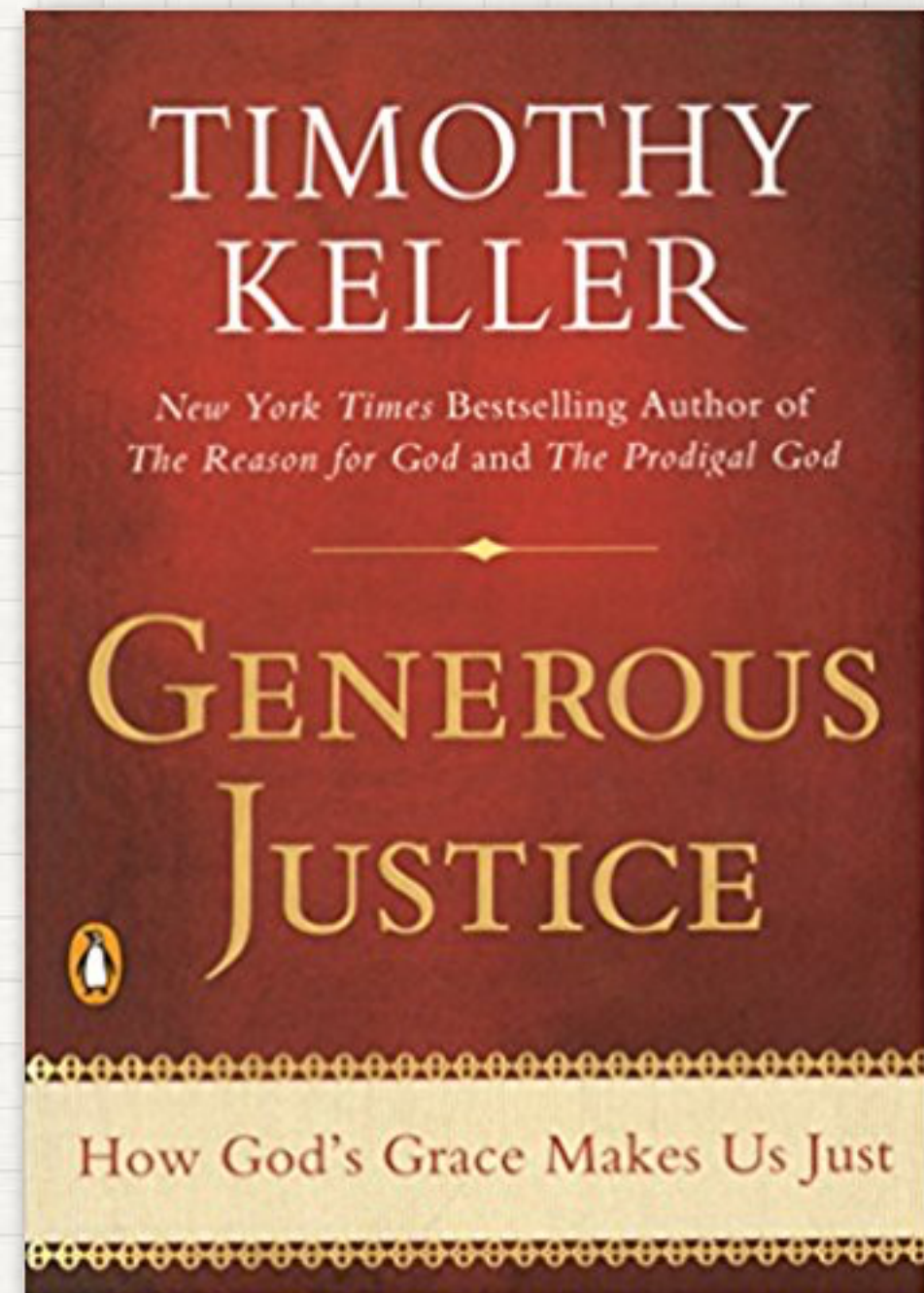
— McKim, WDTT

”

**BIBLICAL JUSTICE IS
BOTH RELATIONAL
AND
RETRIBUTIVE.**

RECOMMENDED
READING:

***GENEROUS
JUSTICE,
BY TIM
KELLER***



**WHAT QUESTIONS
DO YOU HAVE?**

JUSTIFICATION (PROTESTANT): GOD DECLARES US RIGHTEOUS

ANYONE SEE A POTENTIAL PROBLEM HERE?

ISN'T THIS A
“LEGAL FICTION”?

**JUSTIFICATION (PROTESTANT):
GOD DECLARES US RIGHTEOUS
ON THE BASIS OF THE
RIGHTEOUSNESS
OF JESUS CHRIST.**

HOW DO WE GET THAT
RIGHTEOUSNESS?

**JUSTIFICATION BY GRACE:
WE DON'T EARN IT.**

JUSTIFICATION
BY GRACE
THROUGH FAITH

ARE YOU **SURE** WE DON'T EARN IT?

WHAT MAKES FAITH DIFFERENT
THAN A "WORK"?

BY GRACE,
THROUGH FAITH,
WE ARE UNITED WITH CHRIST
AND RECEIVE HIS RIGHTEOUSNESS.

UNION WITH CHRIST

CHARACTERISTICS, AS EXPLAINED BY MILLARD ERICKSON, *CHRISTIAN THEOLOGY*, 880–82

- Judicial/Legal (cf. Paul's comparison of husband/wife with Christ/Church in Eph. 5)
- Spiritual
 - Effected by the Holy Spirit
 - Union of spirits (as opposed to persons, natures, bodies, etc.)
- Vital (cf. Jesus' metaphor of vine and branches)

UNION WITH CHRIST IS A
KEY CONCEPT
FOR BOTH
JUSTIFICATION AND
SANCTIFICATION.

**WHAT QUESTIONS
DO YOU HAVE?**

AND YET, THE REFORMERS INSISTED...

- Justification is a forensic/legal term.
- God declares (instead of makes) us righteous.
- God imputes (instead of infuses/imparts) Christ's righteousness to us.
- It's always an "alien righteousness," and justified Christians are *simul justus et peccator*, "at the same time righteous and a sinner."

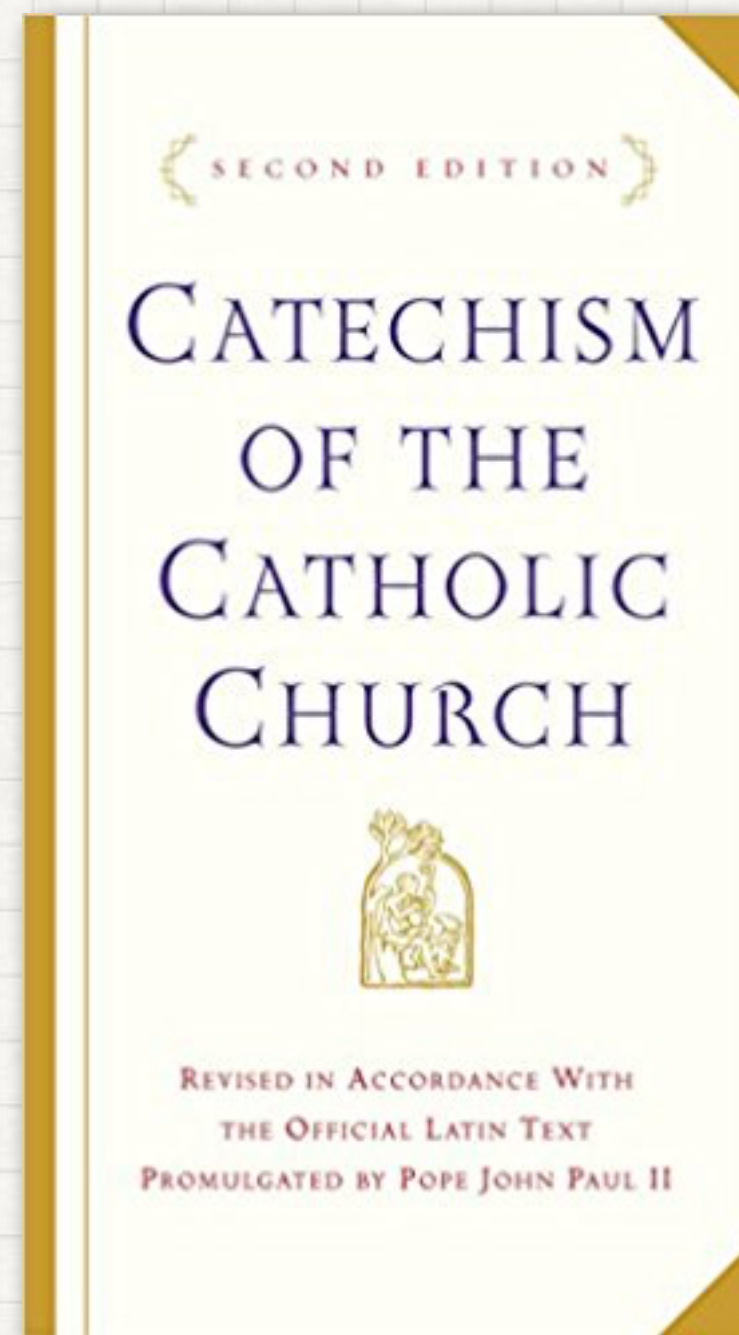
**WHY DO YOU THINK THE
REFORMERS MADE THESE
DISTINCTIONS?**

IT'S TIME FOR
**THE ROMAN
CATHOLIC
VIEW**



READING
RECOMMENDATION:

*CATECHISM
OF THE
CATHOLIC
CHURCH*
(\$9 ON AMAZON!)



**JUSTIFICATION
(ROMAN CATHOLIC):
GOD DECLARES AND MAKES US
RIGHTEOUS.**

HOW THE RC CATECHISM SUMMARIZES IT...

From Sections 1987–2029

- 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.

**DON'T ROMAN CATHOLICS
BELIEVE WE CAN EARN/
MERIT SALVATION?**

HOW THE RC CATECHISM SUMMARIZES IT...

- 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.

**FOR ROMAN CATHOLICS,
JUSTIFICATION INCLUDES
SANCTIFICATION.**

**WHAT QUESTIONS
DO YOU HAVE?**

**WHAT IS
SANCTIFICATION?**

**SANCTIFICATION:
GOD MAKES US HOLY.**

**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?**

WE'VE BEEN INVITED TO
PARTICIPATE IN GOD'S
REDEEMPTIVE MISSION.

ETERNAL LIFE BEGINS NOW.

SALVATION IS ABOUT MORE
THAN GOING TO HEAVEN
AFTER YOU DIE.

**IS SANCTIFICATION
(IN)COMPLETE THIS SIDE
OF ETERNITY?**

**WHAT QUESTIONS
DO YOU HAVE?**

**OK, BACK TO THE
JUSTIFICATION &
SANCTIFICATION DEBATE...**

**HOW ARE JUSTIFICATION
AND SANCTIFICATION
RELATED TO EACH OTHER?**

JUSTIFICATION VS. SANCTIFICATION (PROTESTANT)

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

Wayne Grudem, *Systematic Theology*, 747.

AND YET PAUL CAN USE JUSTIFICATION LIKE THIS:

“

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 THINK ABOUT
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?**

HERE ARE A
COUPLE EXAMPLES:

JOHN CALVIN'S "TWOFOLD BENEFIT"

"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*];

1. first, being reconciled by the righteousness of Christ, God becomes, instead of a judge, an indulgent Father; and,
2. secondly, being sanctified by his Spirit, we aspire to integrity and purity of life."

Calvin, Institutes 3.11.1

JOINT DECLARATION ON THE DOCTRINE OF JUSTIFICATION

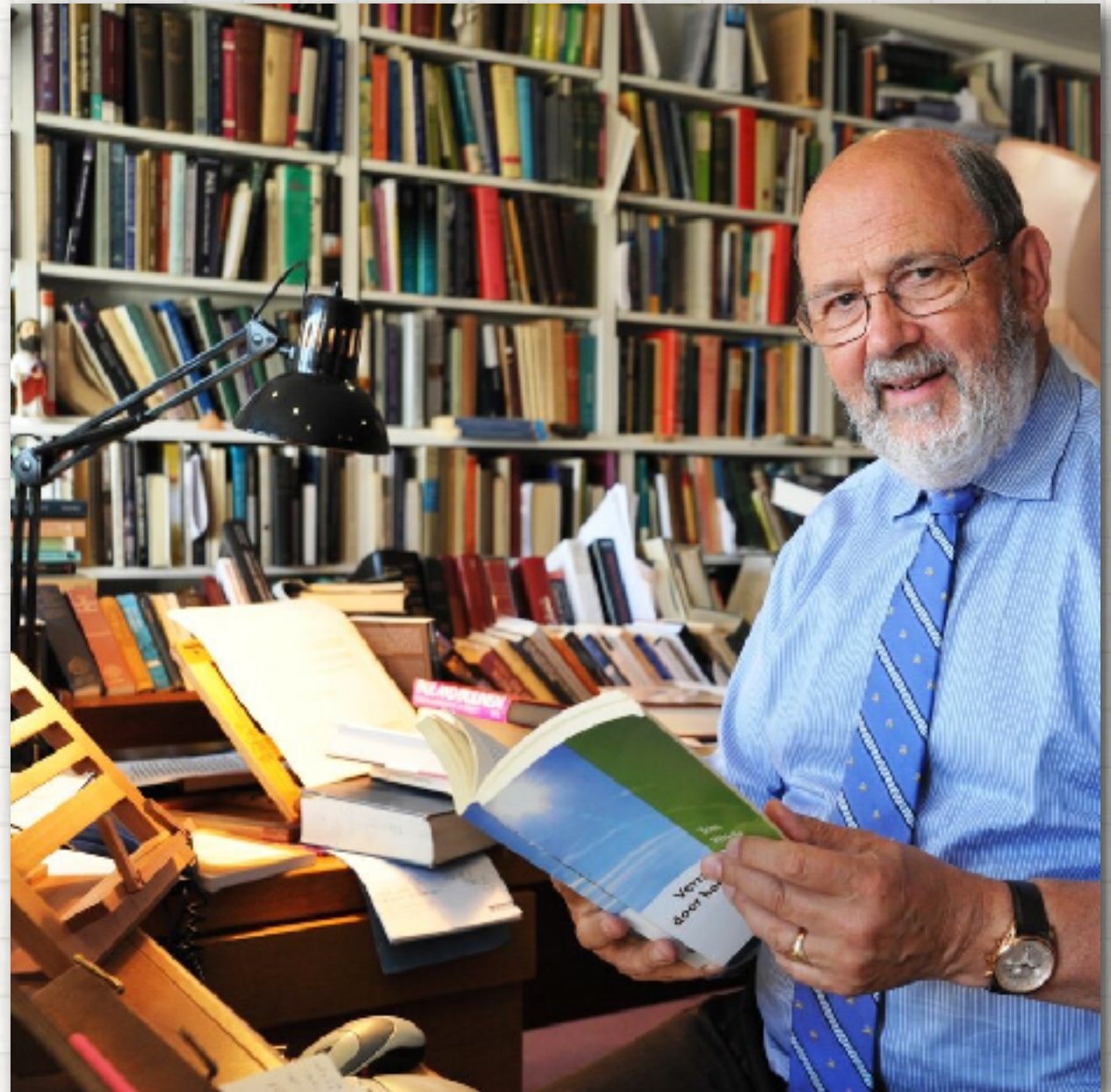
BY THE LUTHERAN WORLD FEDERATION AND THE CATHOLIC CHURCH (2000)

"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."

**WHAT QUESTIONS
DO YOU HAVE?**

IN BIBLICAL STUDIES,
JUSTIFICATION HAS BEEN
INFLUENCED BY
“THE NEW PERSPECTIVE ON PAUL,”
WHICH IS WORTH KNOWING
ABOUT.

ONE MORE TIME:
N.T.
WRIGHT!



**JUST LIKE WITH THE LIFE OF
JESUS, THERE'S IMPORTANT
INFORMATION IN THE
(JEWISH) CONTEXT THAT
SHOULD ENRICH, NOT
NEGATE, OUR DOCTRINE.**

A "NEW PERSPECTIVE" ON JUSTIFICATION

Summarized by Anthony N.S. Lane, "Justification," in *Dictionary for Theological Interpretation of the Bible*, 418.

- "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.

ROMANS 3:27-30

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.

**HOW MIGHT "THE NEW
PERSPECTIVE ON PAUL" ENRICH
OUR VIEWS OF JUSTIFICATION?**

**WHAT QUESTIONS
DO YOU HAVE?**

THE END.