

Christian Faith and Life / Justification and Sanctification

- Prof. Kurt Marquart, L10

March 5, 2001: Class

- Part 1: The end of Pieper Vol. II: Justification (6-7 weeks)
- Part 2: The beginning of Pieper Vol. III: Sanctification, Law and Gospel (3-4 weeks)
- Daily quizzes
- Two tests

- Beginning of p.397
- Wednesday: 397-410
- Friday: 410-422
- Skip Saving Faith: we'll come back to it after finishing
- Monday: 503 until the end

Justification

- Part 1: The Nature of Justification
- Part 2: The Nature of Justifying faith
- Pieper really messes this up, and makes it hard to follow

Objective vs. Subjective Justification

- Justification is not first what happens in me
- It is first of all what happens in Jesus on the cross
- Justification cannot be separated from the “Christ-Mystery”, the citadel of faith
- General justification, and personal, not objective and subjective justification
 - “Subjective” justification is also objective!
 - Calvinists use the same term but mean something completely different

Gospel Reductionism

- Justification is not the only necessary doctrine of the Gospel
- All liberals believe in “justification by faith alone”, without God or resurrection or spirit!
- What is your faith in? Or placed on?
- Justification can't be abstracted from the creed: then it's divorced from history
- LIBERALS: The Gospel in the narrow sense is justification; all else is law
- LUTHER: Justification is central to the Gospel; what holds all together
 - The sacraments, the church, the incarnation are all spokes of the Gospels
 - The Scriptures are the rim of the wheel of which j is the center, all else is spokes
 - Marburg, 1529: justification was not enough for agreement for Luther
 - All beliefs are doctrine because they are scripture, not separately derived
- All of the Confessions are Gospel, at the center of which is justification
- Ex: you cannot derive the Supper or Baptism from Justification, although they relate

What is Justification?

- Justification is not sanctification
 - Justification: is extra nos, someone else's righteousness, forensic
 - Forensic: a declaration, something announced

- God credits us with his righteousness – 100% goodness
- All or nothing: DIGITAL
- Sanctification: inside of us we are made holy and healed, medicinal or organic
 - We internally become better: inner renewal
 - The love and good works that result from our justification; part of our salvation
 - God does not *leave* us dead in trespasses and sins: we are above 0%, below 100%
 - Growing and shrinking: ANALOG
- Ephesians 2:8-10 is a key text for both of these!
- For Rome and the East, there is no essential difference between sanctification and justification
 - If you rely on sanctification alone, you will lose both sanctification AND justification
 - Which is the cause, and which is the effect?
 - PROTESTANT: justification causes sanctification
 - CATHOLIC: sanctification results in justification

March 7, 2001: Class

Pieper p.397-410

- P.398: We should not say that a “change” occurs in the heart of God
 - An objective change takes place in the judgement seat of God
 - The verdict changes, but the *heart* of God does not change
 - A change implies mutability in God’s heart
 - The Son’s death satisfies God’s wrath by taking his own anger into himself
- P.399: Any way that the Gospel comes, it offers the same gift
 - Also *every* way that the Gospel comes should be loved and appreciated for it
 - Who it comes from is of no importance
- P.402: Good works are seen in other people more clearly than in ourselves
 - We must not dwell on our own good works; we are always skeptical of them
 - But we can see in other people whether they are living self-centered or Christ-centered lives
- P.410: The mystical union is the result, not the cause, of justification
 - The new life, Christ’s indwelling, God’s indwelling, mystical union are all synonyms
 - Theosis will be talked about later
- There is no absolute need to know the Law before we hear the Gospel
 - Only the Gospel kindles faith: the Law only clears the ground
 - Gospel is necessary; Law is not always necessary and is present in creation
- Medium *dotikon* are the giving means
 - *evangelium*:
 - Vis dative: offers and profers salvation
 - Vis *effectiva*: has creative power to work faith
- Medium *leptikon* are the receiving means
 - *sola fides*

Hans Küng

- In his book “On Justification” said that Luther was right on three points:
 - 1) Justification is forensic
 - The Greek of the New Testament agrees with Luther
 - But the second part is to work that righteousness within (wrong, of course!)
 - “Process” justification vs. Luther’s “forensic” justification

- Some might say justification = declaring just + making just (this last item doesn't belong)
- 2) Saving grace is the favor of God, not the power to do good works
 - Rome agrees that we are saved by grace alone
 - But they mean it as a substance infused into us, a spiritual electricity
 - It enables me to do the good works that merit salvation
 - But grace is the unearned favor of God: Romans 4:4-5, 11:6
 - It comes without our having earned it; it is given without merit
 - Faith is counted as righteousness
 - Rome and Eastern Orthodoxy have the same problem with "grace alone"
- 3) Paul excluded the moral law from salvation
 - Rome used to say the ceremonial law was excluded
 - But Paul says "I would not have known sin if the law had not revealed it"

Kittel

- Diakaiosunh can mean imputed righteousness, or righteousness within ourselves
- But the verb always means the first, not the latter: this is a linguistic mistake

March 9, 2001: Class

Justification

- In the ancient Greek, meant "to execute", or to punish completely
- In the Hebrew, it meant to be saved, rescued from the evil powers
- The man who begged for mercy did not go home "executed", but "delivered"
- The Gospels clearly use the Hebrew understanding, not the Greek understanding

Liberals

- There seems to be an artificial distinction between justification and sanctification
- There is no psychological connection; no motivation to do good
- WARNING: beware of psychologizing theology!
 - There is a deep theological connection
 - Psychology is anthropological, or experiential
 - 1 John 4: "We loved him because he first loved us" is the connection
 - BUT you can't love someone under the gun: you have to preach love into people
- You can't love someone "because"; the love will be created
- We also must not confuse love with gratitude: gratitude is not yet love

Love

- Look at children to see what true love is
- "Fatherless America" is a new book out: most children have no father in a meaningful sense
- Love comes spontaneously from the beloved because of a preexisting love from the lover
- Children don't think about loving their mother; they simply do, organically, unconsciously
- Let us not trivialize love, but let it flow in our sermons that it might grow in our parishioners

March 12, 2001: Class

- Rome: two keys; earthly and heavenly
 - Priest operates the earthly key
 - God operates the heavenly key

- Luther: two keys; open and shut
 - Priest operates both
- God's primary and secondary will
 - Primary: that all people be saved (John 3:16)
 - Secondary: that those who reject the cross (his primary will) remain under his wrath
- Mere knowledge of Christ is not sufficient
 - But God is sufficient in and of himself
 - Christ's work for us is central in Lutheran Christology
- Rome disagrees with Lutheran/Eastern Christology
 - We and the East keep the conciliar mystery
 - Rome gets bogged down in scholastic theology
 - Lutherans do see the early connection between Christology and soteriology
 - The East has a good Christology, but a completely bankrupt soteriology

Objective Justification vs Subjective Justification

- Got started from an internal Reformation problem
 - Cardinal Belamine saw a “contradiction” in Lutheran theology
 - Are you forgiven by faith or before faith?
 - Does the cross or your own faith forgive you?
 - Lutherans formulated a response to address this concern
- Objective: also General or Universal
 - Christ's salvation was sufficient and eternal
 - *Purchased and won*: on the cross
 - The sacraments and the Word are indeed the objective forgiveness of sins
- Subjective: also Personal or Specific
 - Access to the objective work of Christ comes through personal faith
 - *Distributed and given*: through the sacraments
 - “Don't go to the cross: forgiveness is not given there”
 - Go instead to the objective Word and means of grace which faith makes your own
 - Most Christians do not have access to the forgiveness earned on the cross!
- Christ comes to us in the sacraments from his side
- We don't try and create an experience so we can break through from our side
- Or act “holy” so that our morality breaks through from our side
- The motive for our worship service is “do this in remember of me”

March 14, 2001: Class

- All Christians have the same faith in Christ as their Savior
- The confession may differ but there is one Lord, one faith, one baptism
- Different ideas in their heads are in their flesh, not their spirit
- Faith and Unbelief *do* exist in the same heart, but only *one* can rule
- Grace is not grace unless it is free; it is not grace in any way if it is not grace in all ways
- History without outcome is dead, outcome without history is fantasy: both are needed to save
- The pieces of faith
 - Grace of God and merit of Christ: the treasure of Christ, universally

- The Gospel: the transmission belt or delivery system of the universal treasury
- Faith in these: particular reception of these
- You can't logically say yes to the incarnation and no to the sacraments

March 16, 2001: Class

- There is “justification by works” for outside proof
- We must motivate with the Gospel and guide with the law

March 21, 2001: Class

Trent vs. Chemnitz

A) Original Sin

- 1) Adam lost holiness and righteousness
- 2) Because of Adam we have all lost holiness and righteousness
- 3) Original sin is taken away in all by baptism
 - But the papists define original sin as the least serious, because it is “the least voluntary”
 - Original sin is not so bad that something good isn’t still left
- Concupiscence is evil and remains in the baptized (Augustine and Chemnitz)
- *Krinomenon*: that point which is the crux to be decided

March 23, 2001: Class

Theosis

- T. Mannermaa (1977) was the Finnish theologian who “discovered” Luther’s “theosis”
 - “Theosis” was a common Orthodox term, meaning “partakers of the divine nature”
 - 2 Peter is the only key text for this understanding
 - Justification and theosis are linked quite closely in Luther’s thought (Galatians Commentary)
 - Luther is above all an incarnationalist: God has become *concrete*
- Lutheran “theosis”
 - The East sees theosis as accomplished through an enormous exercise of will
 - Luther sees it as something accomplished by the incarnation
 - 1) Divinity and humanity are now united in the person of Christ
 - His humanity is now deified (*Genus Maiestaticum*)
 - 2) By faith, we are joined to his divinity through his *humanity*
 - Focus on his humanity, and you will also have his divinity
 - Galatians: Luther takes issue with the understanding of what faith
 - 1) **Is**
 - *Scholastics*: faith is an empty outline to be filled in with love and good works
 - *Fides Caritate Formata*
 - *Luther*: faith is created by Christ and his cross
 - *Fides Christo Formata*
 - 2) **Does**
 - *Luther*: In faith itself is Christ present
 - *In Ipsa Fide Christus Adest*
 - The object of faith is not a spectral image, but Christ himself
 - There is an ontological link between faithful and Christ
 - By faith we commune with God, by love we are with our neighbor

- Theosis is that God condescends to our level, and that we can be part of him in faith

Luther on Theosis

- He receives our sin, and we receive his righteousness – The Happy Exchange
- God shares himself with us, participating with us “in the ditch up to his armpits”
- Christ “bakes himself into one cake with us” – Luther
- “Real faith so unites us with Christ that we become one person with him” – Luther
- “Every Christian fills heaven and earth with his faith” – Luther
- Braaten and Jenson, “Union with Christ” (but only a summary, missing many Luther quotes)

The Old Man and the New Man

- The people closest to God are the ones who have nothing but simple trust in Jesus
- The old flesh remains a formidable enemy, and is just as real as the new man
- The ontological new man and the ontological old man are in constant struggle

Misrepresent Luther

- Points are well taken by the new scholars
- However, many of them take it too far
 - Make a false dichotomy between Luther’s theosis and forensic justification
 - Falsely feel that Luther *doesn’t* distinguish between justification and sanctification

March 26, 2001: Class

FIDES Qua/Quae CREDITUR

- Qua: the act of believing (eating)
- Quae: the content of believing (food)
- The proper object of saving faith is the Gospel
- Orthodoxy and true faith are not identical: yes AND no
 - True faith is always orthodox: *fides directa*
 - Conscious faith is not always orthodox: *fides reflexa*
- The object of saving faith is the work of Christ, not merely his person
- Saving faith is *fiducia cordis*, trust in the heart
- Faith is the longing for, seeking after, trusting in Christ’s forgiveness
- Knowledge, assent and confidence are aspects, not steps, of the one faith
- Special faith means personal or subjective faith
- Justifying faith is *not* a conscious act or will (p.432 is not well translated)
- Faith is distinct from dead intellection
- Specialis is distinct from generalis
- Actualis is distinct from a scholastic, dead quality in the soul
- Directa is distinct from reflexa, which is faith aware of itself (when conscious)

March 28, 2001: Class

- When God works through the means of grace, he can be resisted
 - Eucharist
 - Baptism
 - The Word of Scripture

- When God works through *means*, his will cannot
 - An assassin's bullet
 - A thunderstorm
- When God works in uncovered majesty, his will is irresistible
 - The Kingdom of the Left
- God can intend things which do not come to pass
 - “Jerusalem, Jerusalem, city that stoned the prophets...”
- “The sinner turns as a ship turns when the pilot moves the rudder”, Quenstedt
- There is a daily conversion, or a daily maintenance of faith
 - Comparison between *creatio prima et creatio continua*
 - The first is a new creation, the other is the preservation or continued creation
 - Just as breathing keeps you alive, we must continue taking in the means of grace

April 4, 2001: Class

REVIEW

1) What is justification?

- Objective = universal justification
- Subjective = individual justification
- “Forensic”, not “medicinal” like sanctification
- Gift of faith / creation of faith is not, strictly speaking “forensic”(individual justification)
- Grace of God, merit of Christ, the gospel, faith (1-3 universal, 5 individual)

FIVE POINTS of Calvinism

T: total depravity (we disagree to the extent that we believe that natural law can keep order)

U: unconditional election (double predestination)

L: limited atonement (obviously problematic)

I: irresistible grace (also problematic)

P: perseverance of the saints (once saved, always saved)

- *diakaioun*: to impute righteousness
- justification cannot increase or decrease: it is binary/digital
- sanctification can increase or decrease: it is analog

2) What is faith?

- *fiducia*: saving faith: confidence and trust + mental knowledge
 - personal: for me
 - actual: it is a living, active grasping of Christ
 - direct: not reflective, but something we can have even when asleep, or in a baby
 - *qua*: act of believing
 - *quae*: content of belief

3) What is conversion?

April 18, 2001: Class

- “Our Lutheran flesh is inclined toward antinomianism.”
- The right distinction of Law and Gospel is necessary for a healthy church

- “We don’t need a creed that is right when we are right. We need a creed that is right when we are wrong.” G.K. Chesterton
- Christ did not earn only cari~ (grace), but also carisma (the gifts of grace).” Luther