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### The Organic and Dynamic Relationship of Justification and Sanctification for Christian Faith and Life in Reformation Soteriology

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THE ORGANIC AND DYNAMIC RELATIONSHIP OF JUSTIFICATION  
AND SANCTIFICATION FOR CHRISTIAN FAITH AND LIFE  
IN REFORMATION SOTERIOLOGY

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A Seminar Paper Submitted to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Systematic Theology  
in Partial Fulfillment of the  
Requirements for the Degree of  
Master of Sacred Theology

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By

Seon-Dae Chae

May 1996

Approved by Thomas Manteufel

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Advisor

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I  
INTRODUCTION

The most valuable characteristic of Reformation soteriology by Martin Luther and his followers is the rediscovery of the biblical doctrine of justification through faith in Jesus Christ without or apart from the works of the law by the grace of God. Paul the apostle explains this Reformation doctrine of justification in Romans 3:21-31: The “just” (Rom 3:26) God “justifies” (Rom 3:26) all believing sinners (Rom 3:23) of all nations (Rom 3:28) as the “only one God” (Rom 3:30) of both the ‘circumcised Jews’ and the ‘uncircumcised Gentiles’ (Rom 3:28, 29), “freely by his grace” (Rom 3:21, 24; cf. Eph 2:8), “through ‘faith’ (Rom 3:22, 25, 26, 27, 28, 30) in Jesus Christ” (Rom 3:22; cf. John 1:12; Acts 16:30-31; Gal 2:16), who brings “a righteousness from God” (Rom 3:21, 22) “to which the Law and the Prophets testify” (Rom 3:21), according to the promise and covenant of God’s salvation for Israel and all nations, through God’s “redemption” (Rom 3:24) by the “sacrifice of atonement” of “blood” (Rom 3:25; cf. Lev 16:15-17; Heb 9:1-14, 24-28) of Jesus Christ, “apart from law” ((Rom 3:21) and “apart from observing the law”(Rom 3:21).<sup>1</sup>

All believers “are justified by his grace through the redemption that came by Christ Jesus” (Rom 3:24). A “man is justified by faith apart from observing the law” (Rom 3:28). The doctrine of justification through faith in Jesus Christ by the free grace of God does not condemn and punish believing sinners (Rom 3:25), and all human boastings are

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<sup>1</sup>The Holy Bible, New International Version (International Bible Society, 1984). The writer quotes Scripture verses from the NIV Bible throughout this paper.

excluded (Rom 3:27), even in Christian sanctification. But this biblical Reformation doctrine of justification “by faith” does not “nullify the law,” but rather “upholds the law” (Rom 3:31), immediately relating to the Reformation doctrine of Christian sanctification.

God’s justification gives a new spiritual life of God in Jesus Christ through the Holy Spirit to all believers who were “dead” spiritually “in transgressions and sins” (Eph 2:1).

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive **God’s abundant provision of grace and of the gift of righteousness** reign in **life through the one man, Jesus Christ**. Consequently, just as the result of one trespass was condemnation for all men, so also **the result of one act of righteousness was justification that brings life for all men** (Rom 5:17-18, emphasis added).

This new and spiritual life means that believers have the eternal life (John 3:16) and the fellowship with God (1 John 1:3) here and now. Throughout the New Testament, the eternal life of believers through faith in Jesus Christ by the grace of God has the following characteristics: (1) It involves “a personal relationship with God and all its attendant blessings”; (2) it is “intimately connected with the coming of Jesus Christ”; (3) it is “begun in the present age”; and (4) it is “inaugurated in the present, is fully realized in the future.”<sup>2</sup> Because God is the Creator and Lord of human beings, human life is “life relatedness to God.”<sup>3</sup> Therefore above all things the eternal life of believers concerns human right relationship and fellowship with God in the perspective of the biblical point of view.

Paul said to the believers of the Corinthian church: “You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of

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<sup>2</sup>D. H. Johnson, “Life,” Dictionary of Jesus and the Gospel, 2nd ed., eds. Joel B. Green, Scot McKnight, and I. Howard Marshall (Leicester, England: Inter-Varsity Press, 1982), 470, 471.

<sup>3</sup>E. E. Ellis, “Life,” New Bible Dictionary, 2nd ed., eds. J. D. Douglas and others (Leicester, England: Inter-Varsity Press, 1982), 698.

God” (1 Cor 6:11). In this one verse, Paul uses three “models or metaphors”: water baptism, sanctification of the temple of God, and justification in the judicial court, “each of which highlights an important aspect of the work of God in Christ for us and in us.”<sup>4</sup> In the light of theological metaphors or models, justification and sanctification in the New Testament are related to the backgrounds of the judicial system and temple cultus in the Old Testament, so each of these two themes has its own proper position and meaning distinguished from but not confounded with the other in their interrelationship for Christian faith and life.

For this study of justification and sanctification, the writer divides the fallen state of human beings into three phases of life experientially: sin, sinful life, and eternal death, although they are already dead spiritually (Eph 2:1) from the beginning in the first Adam (Rom 5:12-21). And the processes of our life in Christ are also distinguished experientially into three phases: forgiveness of sin and justification (“set free from sin”), sanctification (righteous life), and eternal life, as the Word of God says: “But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life” (Rom 5:22). Justification and sanctification are the first and second elements in the experience of our salvation, although we already have eternal life in Jesus Christ through the Holy Spirit by the promise of God.

Historically and theologically, the sharpest differentiation and distinction between justification and sanctification since the Reformation took place on account of Medieval Roman Catholic definitions of justification and salvation in terms of sanctification, as the Council of Trent says: “. . . justification, which is not only the remission of sins but also the sanctification and renewal of the inner man . . . that he may be an heir according to the

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<sup>4</sup> Peter Toon, Justification and Sanctification (Westchester, Illinois: Crossway Books, 1983), 30.



hope of eternal life.”<sup>5</sup> The result is the Roman Catholic error of ‘the necessity of good works for justification and salvation.’<sup>6</sup> Although the wider sense of sanctification embraces “all acts of divine grace,” such as the bestowal of faith and justification,<sup>7</sup> the meaning of justification is fundamentally forensic and imputed righteousness bestowed upon believers on account of Jesus Christ, by which God “justifies the wicked” (Rom 4:5) by forgiving their sins (Rom 4:6-8). In other words, “justification does not consist essentially in the inward transformation of the sinner, or in his sanctification, but rather in the divine act by which God declares a sinner righteous for Christ’s sake.”<sup>8</sup>

Christian life by faith is the life of Christ in, with, and through the believer, as the Apostle Paul confesses: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Gal 2:20). Jesus Christ identifies Himself with the Church of God and the people of God through His incarnation, life, crucifixion, resurrection, ascension, and glorification, and at the same time every believer should identify himself with Jesus Christ by faith. This is personal and spiritual life between God and His people in Jesus Christ through the Holy Spirit. The spiritual and organic relationship between Jesus Christ and believers is expressed in that the Church of God is the Body of Jesus Christ through the Holy Spirit (1 Cor 12:12-13, 27).

The Reformation doctrine of salvation is not based on the human works of the Law

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<sup>5</sup> Quoted by Martin Chemnitz, Examination of the Council of Trent: Part I, trans. Fred Kramer (St. Louis, Missouri: Concordia Publishing House, 1971), 458.

<sup>6</sup> John Theodore Mueller, Christian Dogmatics (St. Louis, MO: Concordia Publishing House, 1955), 392.

<sup>7</sup> *Ibid.*, 384. In a wider sense of sanctification, “Christians are designated in Scripture *called saints* (κλητοὶ ἅγιοι). In a strict sense or narrower sense, sanctification coincides with “renovation.”

<sup>8</sup> *Ibid.*, 374.

but on the Gospel of Jesus Christ, for salvation is by the purely free grace of God which through faith we receive: “For through the law I died to the law so that I might live for God . . . . I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing” (Gal 2:19, 21). The Law of God shows mankind what the good, righteous, and holy will of God is. But the Law of God cannot save human beings, because of original sin and actual sins since the Fall of the first man Adam. Only through faith in Jesus Christ by the free grace of God do human beings receive and enjoy the salvation of God.

The salvation of God for believers is thoroughly worked by the Trinitarian God who is Three Persons in One God and One God in Three Persons: God the Father, the Son Jesus Christ, and the Holy Spirit, as the Word of God reveals: “To God’s elect . . . who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood” (1 Pet 1:1-2), or “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt 28:19). All teachings of salvation should be illuminated and confirmed by the truth of the Triune God, even though the Trinity of God is deeply mysterious beyond even born-again Christian faith and understanding. But we, by the grace of God and by faith in Jesus Christ, believe and confess One God in Three Persons and Three Persons in One God, who has been revealed through the redemptive history of the Old Testament and the New Testament.

In sum, justification and sanctification are the salvific works of God in Jesus Christ through the Holy Spirit for Christian faith and life against sin and sinful life. Justification and sanctification are interrelated with Christian faith and life inseparably and organically in the Persons and Works of God the Father, God the Son, and God the Holy Spirit.

## II

### REFORMATION DOCTRINE OF JUSTIFICATION

The doctrine of justification presupposes that God is the “only one Lawgiver and Judge” (James 4:12; Isa 33:22) to judge all nations and all peoples by His righteousness and holiness in the heavenly court of justice. Peter Toon says of the doctrine of justification in terms of legal metaphor:

This [Justification] pictures God as judge declaring that the believer is in a right relationship with himself (who is also Creator, Savior and Father). The judge makes such a declaration because of (a) what he as Savior has done for the human race, and (b) the fact that the believer comes to him only as believer, offering no self-justification or excuses for sin, but longing only for divine mercy. In terms of Trinitarian belief we may say that God the Father declares the sinner to be in a right relationship with himself because he judges the sinner as believer to be united to the incarnate Son (who died and rose again for sinners), and because the sinner has been brought to such a belief through the ministry of the Holy Spirit in the world.<sup>9</sup>

#### Justification and the Sinful Heart of Human Beings

God, the Judge of the good and the evil, searches for the integrity of the human heart. But the human heart is sinful and corrupted since the Fall of the first Adam. So no one cannot fulfill the law of God purely and completely. Even though human beings do the good works of the law outwardly, God judges “according to what is in the depths of the heart.”<sup>10</sup> If any one keeps the works of the law “from fear of punishment or love of reward” and “unwillingly, without pleasure in and love for the law, but with reluctance and

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<sup>9</sup>Toon, 142.

<sup>10</sup>Martin Luther, “Preface to the Epistle of St. Paul to the Romans,” Luther’s Works: Word and Sacrament I, vol. 35 (Philadelphia: Fortress Press, 1960), 366.



under compulsion,” he cannot reach the righteousness of the law in the sight of God.<sup>11</sup>

Calvin refutes also the essential value of human good works for justification. He uproots the human pride of the sinful heart: “However beautiful and splendid the works of men may appear, yet unless they spring from the living root of the heart they are nothing better than a mere pretense.”<sup>12</sup> No external goodness of human works can endure the severe test of God’s judgment for justification and salvation, until the heart is renewed by the regeneration of the Holy Spirit through faith in Jesus Christ by the grace of God.

#### Justification as the Central Doctrine of Christianity and Church

There are three fundamental presuppositions for the correct understanding of the doctrine of justification against the meritorious justification of Roman Catholicism.

1. God’s grace is a gift promised and given freely *because of Christ*; it is not a reward for the merit of our works.
2. The benefit of Christ’s work, namely, God’s grace, that is, His forgiveness or favor and the gift of the Holy Spirit, is imparted only through the preached Word, the absolution, and the sacraments of Baptism and the Eucharist, in short, through the Gospel;
3. Things promised and given because of Christ can be received only by faith in Christ, not by love or works which fulfill the Law.<sup>13</sup>

Because sin itself is the fundamental problem of human history confronting the holy God and unholy man, the article of justification by which God forgives human sin through faith in Jesus Christ is “the central doctrine (*articulus fundamentalissimus, articulus stantis et cadentis ecclesiae*) of the entire Christian religion.”<sup>14</sup> The Reformer Martin

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<sup>11</sup> Ibid., 367.

<sup>12</sup> John Calvin: *CR* 31:411-412. Quoted by John H. Leith, John Calvin’s Doctrine of the Christian Life (Louisville, Kentucky: Westminster/ John Knox Press, 1989), 103.

<sup>13</sup> Nestor Beck, The Doctrine of Faith (St. Louis: Concordia Publishing House, 1987), 88.

<sup>14</sup> Mueller, 371.

Luther's "first and chief article," on which the church of God stands or falls is the doctrine of justification (Rom 4:25; John 1:29; Isa 53:6; Rom 3:23-25, 28, 26; Acts 4:12; Isa 53:5).<sup>15</sup> In the same vein, John Calvin also said of the doctrine of justification that "this is the main hinge on which religion [Christianity] turns."<sup>16</sup>

The doctrine of justification taught by Luther is central in the salvation of God because it speaks of God's salvation through Jesus Christ, that is, through faith in Jesus Christ by free grace apart from the works of the law and without any human works. The doctrine of justification by Luther proclaims that God exchanges His divine righteousness, blessings, and eternal life for human sin, curses, and death through Jesus Christ.<sup>17</sup>

Because of the biblical doctrine of justification, no one can deny that "the distinguishing salvation doctrines of the Reformation, then, are grace alone and faith alone (*sola gratia and sola fide*) through Christ alone and based on the Bible alone."<sup>18</sup> The doctrine of justification is the center of Reformation soteriology through its uncompromising assertion of four principles: (1) The principle of the Law and Gospel: χωρὶς ἔργων νόμου (*sine operibus legis*, without the works of law); (2) the principle of Grace: δωρεάν τῇ αὐτοῦ χάριτι (*gratis per gratiam ipsius*, freely by God's grace); (3) the principle of Jesus Christ: ἐν Χριστῷ Ἰησοῦ (*in Christo Iesu*, in Jesus Christ); and

<sup>15</sup> Martin Luther, "The Smalcald Articles," The Book of Concord, ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 292.

<sup>16</sup> John Calvin, Institutes of the Christian Religion, ed. John T. McNeill and trans. Ford Lewis Battles, the Library of Christian Classics: Vol. XX (Philadelphia: The Westminster Press, n.d.), III. xi. 1 (LCC 20:726).

<sup>17</sup>"Tu, Christe, es peccatum et maledictum meum, vel potius: Ego sum peccatum tuum, maledictum tuum, mors tua, ira Dei, infernus tuus! Tu contra es justitia, benedictio, vita, gratia Dei, coelum meum, quia textus clare dicit: Christus factus est pro nobis maledictum." *WA* 40 1, 454, 20. Cf. *WA* 29, 578, 2. Quoted by Won Yong Ji, The Concept of Education in the Light of the Theology of D. Martin Luther (Th. D. diss., Concordia Seminary, 1957), 131.

<sup>18</sup> Norman L. Geisler and Ralph E. MacKenzie, Roman Catholics and Evangelicals: Agreements and Differences (Grand Rapids, Michigan: Baker Books, 1995), 221.



(4) the principle of faith: διὰ πίστεως (*per fidem*, through faith) (Rom 3:21-30).<sup>19</sup> But all these principles are summed up in the principle of the glory of God, for the central doctrine of justification by the soteriology of Reformation excludes any boasting of human works, as the Bible says: “Where, then, is boasting? It is excluded” (Rom. 3:27).

The Principle of Law and Gospel: χωρὶς ἔργων νόμου  
(*sine operibus legis*, without the works of law)

The proper distinction between the Law and the Gospel by Luther and the Lutheran church teaches that the Law of God cannot save sinners but the Gospel of Jesus Christ can save human beings from sin and death, as Galatians 3:10 says concerning the law: “All who rely on observing the law are under a curse, for it is written: “Cursed is everyone who does not continue to do everything,” and as Romans 1:16-17 says concerning the gospel: “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentiles.”

Men cannot keep law by their own strength, and they are all under sin and subject to eternal wrath and death. On this account the law cannot free us from sin or justify us, but the promise of the forgiveness of sins and justification was given because of Christ. He was given for us to make satisfaction for the sin of the world and has been appointed as the mediator and the propitiator.<sup>20</sup>

The Principle of Grace: δωρεάν τῇ αὐτοῦ χάριτι  
(*gratis per gratiam ipsius*, freely by God’s grace)

The Reformation Church emphasizes the total and unconditional grace of God for the salvation of the sinful human beings through the gospel of Jesus Christ, as Romans 11:6 says: “And if by grace, then it is no longer by works; if it were, grace would no longer be grace.” Believers in Jesus Christ receive all the blessings of God’s grace through faith: the forgiveness of sin [justification], victorious life over sin [sanctification], God’s

<sup>19</sup> Nestle-Aland, Novum Testamentum: Graece et Latine (Deutsche Bibelgesellschaft Stuttgart, 1984).

<sup>20</sup> Philip Melancthon, “Apology of the Augsburg Confession,” The Book of Concord, ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 112.

adoption of believers as His children, the power of the Holy Spirit to live for the glory of God and for the love of neighbors, and eternal life in the fellowship with the Triune God.

For the proper views of justification and sanctification on the side of the Reformation Church in Western Christianity, we need to discern and distinguish the role of grace in the salvation of God between Roman Catholic Church and Reformation Church. While the Roman Catholic Church believes in “the primacy and necessity of grace,” the Reformation Church believes in “the exclusivity of grace; that is, only Protestants believe salvation is by grace alone (*sola gratia*) apart from any good works.”<sup>21</sup>

We have to determine what is its proper and genuine meaning in the article of justification, that is, in such passages as Rom. 3:24: “We are justified freely through his grace”; and Eph. 2:5, 8: “By grace you are saved.” Here the term does not mean the gifts of renewal through the Holy Spirit or the new qualities, as if for the sake of these we are justified and saved, but it means the free goodness of God, His favor, His benevolence, and His mercy, by which not according to our works and worthiness but out of sheer mercy, for the sake of Christ, God receives into grace sinners who are repentant and flee in faith to the Mediator, and He accepts them into eternal life with their sins forgiven and the righteousness of Christ imputed to them.<sup>22</sup>

The Principle of Jesus Christ: Ἐν Χριστῷ Ἰησοῦ  
(*in Christo Iesu*, in Jesus Christ)

The doctrine of justification has its meaning, purpose, and value to reveal the salvation of God only through Jesus Christ the God-Man Mediator, Propitiator, and Savior.<sup>23</sup>

Since Christ is set forth to be the propitiator, through whom the Father is reconciled to us, we cannot appease God’s wrath by setting forth our own works. For it is only

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<sup>21</sup> Geisler and MacKenzie, 221.

<sup>22</sup> Martin Chemnitz, *Loci Theologici*, vol. II, tr. J. A. O. Preus (St. Louis: Concordia Publishing House, 1989), 523.

<sup>23</sup> Martin Luther describes Jesus Christ “as a faithful, merciful Mediator, Savior, and the only Priest and Bishop of our souls” in “Confession Concerning Christ’s Supper,” *Luther’s Works: Word and Sacrament III*, vol. 37, ed. Helmut T. Lehmann (Philadelphia: Fortress Press, 1961), 362.

by faith that Christ is accepted as the mediator. By faith alone, therefore, we obtain the forgiveness of sins when we comfort our hearts with trust in the mercy promised for Christ's sake.<sup>24</sup>

Jesus Christ is the Mediator between the holy God and unholy man. Jesus Christ is the Propitiator to nullify God's enmity, wrath, anger, and judgment against human sin and sinful life and to pacify the relationship of God and man. Jesus Christ is the Savior of the sinful, cursed, and dead world through His substitute death to take away the sin of the world and His glorious resurrection to give eternal life to the world. The reason why the doctrine of justification is central is because it asserts the forgiveness of sin and the salvation of God through and in Jesus Christ the Mediator, Propitiator, and Savior alone.

The Principle of Faith: διὰ πίστεως  
(*per fidem*, through faith)

According to the doctrine of faith by the Reformation Church, "faith alone justifies" because "we are accounted righteous" not by keeping the law of God but by faith in Jesus Christ for our justification and salvation, as Melancthon says in his "*Apology of the Augsburg Confession*":

Faith is the very righteousness by which we are accounted righteous before God. This is not because it is a work worthy in itself, but because it receives God's promise that for Christ's sake he wishes to be propitious to believers in Christ and because it believes that "God made Christ our wisdom, our righteousness and sanctification and redemption" (I Cor. 1:30).<sup>25</sup>

While the Roman Catholic Church believes in "the necessity of faith (at least for adults) for justification" to eternal life, only the Reformation church believes in "the exclusivity of faith."<sup>26</sup> Nevertheless, this exclusivity faith in the doctrine of justification

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<sup>24</sup>Melancthon, "Apology," 118.

<sup>25</sup>Ibid., 119.

<sup>26</sup>Geisler and MacKenzie, 221.



does not exclude its following relationship of sanctification in the whole salvation of God, as the Bible says: “Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law” (Rom 3:31).

Martin Luther and the Reformation Church emphasize primarily and absolutely the negative and condemning role of the law of God because of human sinfulness in the proper distinction between the Law and the Gospel for the doctrine of justification. But the doctrine of sanctification in Jesus Christ through the help of the Holy Spirit taught by Reformation Church speaks of the positive and guiding role of the law for Christian sanctified life, because the law of God shows us that the fulfilment of the law is summed up in two kinds of love: love for God and love for neighbors. Therefore the doctrine of justification by faith alone does not exclude the positive role of the law in the doctrine of sanctification. True faith in Jesus Christ, in which the two gifts of justification and sanctification are given, connects the doctrine of justification, which says of the negative and condemning function of the law, to the doctrine of sanctification, which speaks of the positive role of the law in Christian life through the Holy Spirit, namely, to teach love for God and neighbors. Martin Luther speaks of true and living faith to work out love and good works for Christian sanctification.

Such a faith will work in you love for Christ and joy in him, and good works will naturally follow. If they do not, faith is surely not present; for where faith is, there the Holy Ghost is and must work love and good works.<sup>27</sup>

Melanchton says also that faith is inseparably interrelated to good works keeping the law of God through the Holy Spirit whom believers receive into their heart by the gift of God because of faith in Jesus Christ:

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<sup>27</sup>Martin Luther, “*First Sunday in Advent*, Math. 21, 1-9,” *Sermons of Martin Luther: The Church Postil*, vol. 1, ed. John Nicholas Lenker and trans. John Nicholas Lenker and others (Grand Rapids, Michigan: Baker Books: 1995), 21-22.

We are justified for this very purpose, that, being righteous, we might begin to do good works and obey God's law. For this purpose we are reborn and receive the Holy Spirit, that his new life might have new works and new impulses, the fear and love of God, hatred of lust, etc.<sup>28</sup>

Scriptural Teachings on Justification  
(Rom 3:21-30; James 2:14-26)

“There is only one God” (Rom 3:30), the Creator of all human beings. He is at the same time the Savior of not only the circumcised Jews but also of the uncircumcised Gentiles through faith in Jesus Christ. This fact excludes all the pride and boasting of human self-justification and self-sanctification and self-salvation, to the praise and glory of God (Rom 3:27-30). God is the only source of righteousness, justice, and justification or forgiveness of sin freely by His grace through faith in Jesus Christ. Jesus Christ is the Redeemer who sacrificed His life, shedding His blood on the cross for the atonement of sin, apart from the human work-righteousness gained from observing the law.

Romans 3:21-30 explains the doctrine of justification as follows: (1) The “roots” of the doctrine of justification are “in the Old Testament” because of the testimony of “the Law and the Prophets” concerning the coming Messiah (Rom 3:21); (2) justification is “appropriated by faith” (Rom 3:22); (3) the “necessity” for justification is due to human desperate need for the forgiveness of sin (Rom 3:22-23); (4) the “basis” for justification is the redemption through Christ Jesus, that is, “the atoning work of Jesus Christ” (Rom 3:24-25a), which bears witness to the revolutionary Copernican system of “theocentric theology” over against the “pre-Copernican” and Ptolemaic illusion of “anthropocentric theology.”<sup>29</sup>; and (5) the doctrine of justification is right for God who forgives sinners,

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<sup>28</sup>Melanchthon, “Apology,” 160.

<sup>29</sup>Geoffrey W. Bromiley, “Atonement,” *The International Standard Bible Encyclopedia*, vol. 1, eds. Geoffrey W. Bromiley and others (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1979), 360.



because it does not sacrifice God's justice and righteousness for the sake of His love and mercy to bring about the salvation of the world, but preserves both the justice and righteousness of God and the love and mercy of God (Rom 3:25b-26).<sup>30</sup>

What, then, about James's teaching on justification (James 2:14-26), on the basis of which Roman Catholicism asserts the doctrine of justification by both faith and good works and opposes the doctrine of justification by faith alone? Positively, the Roman Catholic doctrine of justification by love and good works points out the effect and result of the biblical doctrine of justification by faith alone because of its emphasis on love and good works. But negatively, it covers up the bright light of the biblical doctrine of justification 'through faith in Jesus Christ by grace without any human works' and denies the pure biblical forensic doctrine of justification for the assurance of salvation. This biased doctrine of Roman Catholic meritorious justification "based" on James 2:14-26 collapsed the essence of biblical justification by which God in His free grace justifies and saves sinners. In his doctrine of justification, Paul combats all work-righteousness of the law. Since keeping the law of God perfectly is impossible because of the sinful nature and sinful life of both Jews and Gentiles, God sent Jesus Christ to bring the righteousness of faith in the new covenant of God through His blood. But Paul insists throughout all his letters that the effect or result of justification by faith alone in Jesus Christ is the good works of faith, obeying the Word of God through the Holy Spirit, not for the salvation of work-righteousness, but for the sanctification of Christian life and for the glory of God on account of justification.

On the other hand, James does not deny the pure doctrine of God's forensic justification on account of Jesus Christ because he speaks of faith in Jesus Christ, although above all things the Roman Church cites from James for their doctrine of justification by

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<sup>30</sup> Anthony A. Hoekema, Saved by Grace (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1989), 156-59.

meritorious good works: “You see that a man is justified by works and not by faith alone” (James 2:24):

First, . . . . For he [James] does not omit faith nor exalt love in preference to it, but keeps it, lest Christ, the propitiator, be excluded from justification. Just so Paul includes faith and love in presenting a summary of the Christian life (I Tim. 1:5), “The aim of our charge is love that issues from a pure heart and a good conscience and sincere faith.”

Second, the context demonstrates that the works spoken of here are those that follow faith and show that it is not dead but living and active in the heart. . . .

Third, James has just said that regeneration takes place through the Gospel. He says (James 1:18), “Of his own will he brought us forth by the word of truth that we should be a kind of first fruits of his creatures.”<sup>31</sup>

Roman Catholicism misinterprets the Holy Spirit’s inspiration of the whole Scripture because they deny that

the infallible rule of interpretation of Scripture is the Scripture itself, and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly (Cf. 2 Pet 1:20, 21; Acts 15:15).<sup>32</sup>

It is true that James combats “a mere intellectual belief in the truths of Christianity” without the works of faith, but he requires the works of faith rather than the works of the law.<sup>33</sup> Paul does not also deny the good works of faith in all his writings. On the contrary, Christian faith and Christian love and good works are inseparable in his inspired doctrine of justification.

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<sup>31</sup> Melancthon, “Apology,” 141, 142.

<sup>32</sup> “The Westminster Confession of Faith, 1647,” I. ix. The Creeds of Christendom With a History and Critical Notes, vol. 3, ed. Philip Schaff and rev. David S. Schaff (Harper and Row, 1931; Grand Rapids, Michigan: Baker Books, reprint 1993), 605.

<sup>33</sup> Hoekema, 160-61. “It should be noted, however, that the works about which James writes are not the same as the works Paul has in mind. Paul in this connection always uses the expression “works of the law” or “works of law” (*erga nomou*), when he says that we are justified apart from works (Rom. 3:20, 28; Gal. 2:16). When James speaks of works, on the other hand, he never calls them “works of the law,” but simply “works” (*erga*), 161.



Despite the apparent contradiction between Paul and James, there is “deep, underlying unity” of thought that “only a living faith justifies,”<sup>34</sup> as the Word of God says: “As the body without the spirit is dead, so faith without deeds is dead” (James 2:26). Concerning this, Paul gives an affirmative answer to those who are justified by faith alone: “Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law” (Rom 3:31). How does justification by faith uphold the law? Not by the works of the law, which leads only to the human work-righteousness by which salvation is impossible, but by the works of “faith expressing itself through love” (Gal 5:8) through the fruit of the Holy Spirit (Gal 5:22-23), which is the fulfillment of the law (Rom 13:8) for the sanctification of Christian life to the glory of God. Paul emphasizes the doctrine of justification through faith in Jesus Christ alone against legalistic and Pharisaic doctrine of salvation, while he connects justification through Jesus Christ to sanctification through the Holy Spirit organically, inseparably and dynamically. The dynamic relationship between justification and sanctification means that Christian justification through faith in Jesus Christ works powerfully through the Holy Spirit for Christian sanctification.

James emphasizes sanctification ( the fruit of justification) in the context of antinomianism and libertinism, while he does not deny the Pauline doctrine of justification, but rather confirms the inseparable relation between justification and sanctification for Christian true faith and holy life.

Justification by the atonement of Jesus Christ on the cross is “essentially a legal concept.”<sup>35</sup> Therefore the essence of justification is not “in the changed nature of the believer.”<sup>36</sup> Rather justification is “the name given in the Bible to the changed status.”<sup>37</sup>

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<sup>34</sup> Ibid., 162.

<sup>35</sup> Leon Morris, The Apostolic Preaching of the Cross, 3rd ed., 1965 (Grand Rapids, Michigan: Wm. B. Eerdmann Publishing Co., 1988), 291.

<sup>36</sup> Ibid.



Justification is not “a medical act (*actus medicinalis*), by which the sinner is made righteous through sanctification,” since there are not “degrees (*gradus*) in justification, so that one believer is more justified than another.”<sup>38</sup> But “if a man is truly justified by faith, then that faith will surely lead him in the power of God to a new life,” that is, sanctification.<sup>39</sup>

### The Relation between Faith in Justification and Good Works in Sanctification

Faith in Jesus Christ not only justifies us but also it works inseparably and dynamically for Christian good works through the Holy Spirit. Faith in Jesus Christ for the justification and salvation of sinners is “a divine work in us which changes us and makes us to be born anew of God,” according to Luther.<sup>40</sup> Calvin says also that faith is a divine work, “the principal work of the Holy Spirit”<sup>41</sup> Faith in justification is a living entity for Christian life, which begins the sanctification of Christian life through its good works, as Luther says:

It [Faith] kills the old Adam and makes us altogether different men, in heart and spirit and mind and powers; and it brings with it the Holy Spirit. O it is a living, busy, active, mighty thing, this faith. It is impossible for it not to be doing good works incessantly. It does not ask whether good works are to be done, but before the question is asked, it has already done them, and is constantly doing them. Whoever does not do such works, however, is an unbeliever.<sup>42</sup>

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<sup>37</sup> Ibid.

<sup>38</sup> Mueller, 370.

<sup>39</sup> Morris, 291.

<sup>40</sup> Luther, “Preface to the Romans,” 370.

<sup>41</sup> Calvin, *Institutes*, III. i. 4 (LCC 20:541).

<sup>42</sup> Luther, “Preface to the Romans,” 370.

Calvin asserts also that good works follow justification naturally, but justification lies in faith alone in Jesus Christ, not in good works even in Christian sanctification.

For we dream neither of a faith devoid of good works nor of a justification that stands without them. This alone is of importance: having admitted that faith and good works must cleave together, we still lodge justification in faith, not in works.<sup>43</sup>

Therefore, in both Luther's and Calvin's doctrine of faith, justification and sanctification have an intimate and inseparable relationship, though they are distinguished. Christian faith in Jesus Christ justifies sinners, and at the same time it sanctifies believers through the Holy Spirit.

#### Simul Iustus et Peccator in the Doctrine of Justification

For the teaching of justification by faith alone, Luther's anthropology does not follow human philosophy, but biblical concepts of 'flesh' (*caro*) and 'spirit' (*spiritus*) that they are not "man's lower and higher faculties respectively" but "the entire man" in two kinds of personality:

Thus *caro* is not man's lower nature, but the entire man (*totus homo*), considered as turned in upon itself (*homo incurvatus in se*) in its irrepressible egoism and its radical alienation from God. Similarly, *spiritus* is to be understood as referring to the entire man in his openness to God and the divine promises. For Luther, justification relates to the entire person, both flesh and spirit: although the individual comes to put his trust in the promises of God, he nevertheless remains a sinner. Thus the *totus homo* is *iustus et peccator simul* --a sinner inwardly, and yet righteous in the sight of God.<sup>44</sup>

Because '*iustitia extra nos*' (righteousness outside of us) by faith in Jesus Christ is not '*iustitia in nobis*' (righteousness in us), "justifying righteousness is a righteousness which is alien to man," so that "extrinsically the believer is righteous" *coram Deo* (before God), "through the alien righteousness of Christ," but "intrinsically he is--and remains--a

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<sup>43</sup> Calvin, Institutes, III. xvi. 1 (LCC 20:798).

<sup>44</sup> Alister E. McGrath, Luther's Theology of the Cross (Grand Rapids, Michigan: Baker Books, 1985), 133.

sinner.”<sup>45</sup> According to Luther, therefore, justification means “the imputation of righteousness by a forensic verdict, rather than the impartation of righteousness by means of a moral transformation.”<sup>46</sup>

Although faith is active in good works as soon as sinners put their trust in Jesus Christ for justification, it is true in the biblical point of view and in the light of Christian experiential life that Luther’s ‘*iustus et peccator simul*’ (a righteous one and a sinner at one and the same time) testifies that it is impossible for Christian life to be holy and righteous completely, fully and totally before the judgment of God in the Christian life of sanctification on the earth. But the perfect sanctification (glorification) remains as the goal and purpose of Christian faith and life, even though it is impossible in this life because of the paradoxical truth of Christianity as shown in ‘*iustus et peccator simul*.’

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<sup>45</sup> Ibid., 134.

<sup>46</sup> Ambakattuparambil Chacko George, Martin Luther’s Doctrine of Sanctification with Special Reference to the Formula “Simul Iustus et Peccator”: A Study in Luther's Lectures on Romans and Galatians (Th. D. diss., Westminster Theological Seminary, 1982), 160.



### III

#### RERORMATION DOCTRINE OF SANCTIFICATION

All doctrines of Christianity are organically interconnected and interrelated to each other and to one another. The Christian doctrine is “not a conglomeration of disconnected truths, but an unbroken harmonious unity in which justification by faith, without the deeds of the law, stands in the center and all other doctrines are either antecedent or consequent to it.”<sup>47</sup> Christian sanctification is consequent to Christian justification, that is, the result of justification. God’s justification of sinners through faith in Jesus Christ effects organically and dynamically Christian sanctification through the work of the Holy Spirit who is the gift of God to believers.

The theme of sanctification in the New Testament presupposes the sacrificial cultus and worship of the temple of the holy God, so the Apostle Paul urges believers “to offer your bodies as living sacrifices, holy and pleasing to God” (Rom 12:1). Peter Toon speaks of Christian sanctification as follows:

The basic picture here is of the Jerusalem Temple filled with worshippers set apart for God. We see the Lord in his eternal purity and apartness separating a people from the world, in order that they should draw near to him in worship and reflect his purity. “Be holy, for I am holy,” says the Lord. In terms of trinitarian belief, we may say that God the Father calls and sets apart a people and puts them on his side. He does this through the work of the incarnate Son and by the ministry of the Holy Spirit.<sup>48</sup>

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<sup>47</sup> Francis Pieper, Christian Dogmatics, vol. 2 (St. Louis, MO: Concordia Publishing House, 1951), 514.

<sup>48</sup> Toon, 144.

Sanctification is the life “filled with the fruit of righteousness that comes through Jesus Christ--to the glory and praise of God” (Phil 1:11) on the basis of justification (Rom 6), for the “new creation” (2 Cor 5:17) of the image of Jesus Christ (2 Cor 5:17; Rom 8:29) upon Christian faith and life through the ministry of the gospel and the work of the Holy Spirit of the living God in the new covenant (2 Cor 3).

Just as God’s justification of sinners is given by faith and grace, God’s sanctification of believers is given by faith and grace. In other words, the grace of God in Jesus Christ through the Holy Spirit causes both justification and sanctification in the faith and life of Christian believers.

Because sanctification is the work of God in the justified sinner; because it is not the creative cause but the consequence of grace it can neither bestow nor maintain grace in the sinner. . . . As sanctification is enkindled by faith and not the reverse, faith can preserve the Christian in sanctification but sanctification cannot preserve him in faith.<sup>49</sup>

#### Union with Christ and Sanctification

While justification is the central doctrine of Reformation soteriology, ‘theosis’ (deification) is the central doctrine of Eastern Orthodox soteriology. Eastern Orthodox Church’s doctrine of ‘theosis’ (deification) through believers’ participating in the divine nature emphasizes sanctification rather than justification.

Although the term *theosis* does not occur in the Holy Scriptures, the idea of sharing in the divine nature (which *theosis* means) does occur. The locus classicus is 2 Pet. 1:3-4: “His divine power has given us everything needed for life and godliness, through the knowledge of him who called us by his own glory and goodness. Thus he has given us, through them you may escape from the corruption that is in the world because of lust, and may become participants of the divine nature.” Although 2 Peter uses the term “divine nature,” in this passage, according to the Orthodox, it should not be understood to refer to the transcendent divine being (*ousia*), which is

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<sup>49</sup> Adolf Köberle, *The Quest for Holiness*, trans. John C. Mattes (Minneapolis, Minnesota: Augsburg Publishing House, 1938; St. Louis: Concordia Publishing House, reprint 1982), 236.

incommunicable; here the word nature refers to the communicable attributes of God, the divine energies.<sup>50</sup>

The most familiar and approximate term by Western Christianity or Reformation soteriology similar to the doctrine of 'theosis' (deification) by Eastern Christianity or Eastern Orthodox soteriology will be 'union with Christ' rather than justification and sanctification. Through faith the believers are united with Christ. Through faith the life of Jesus Christ becomes the life of believers and at the same time by faith the life of believers becomes the life of Jesus Christ. "By faith one becomes united with Christ, shares in his life, being justified by his merits."<sup>51</sup> "In response to justifying grace, the sinner is restored to that communion with God which once characterized the original human condition,"<sup>52</sup> as 1 John 1:3 says, "Our fellowship is with the Father and with his Son." "The believer partakes of that new humanity of which Christ is the head, the body of Christ."<sup>53</sup>

The three Apostles of Jesus Christ, Paul, Peter and John share their common view of 'union with Christ': "Paul stressed with Christ's death and resurrection (Romans 6). John stressed union with the Incarnate Son (John 6:53-57). The letters of Peter stressed sanctification as a partaking in God's nature (2 Pet. 1:4)."<sup>54</sup>

In this intimate communion, Christ is said to be *in* the believer and the believer *in* Christ. "Therefore, there is now no condemnation for those who are in Christ Jesus (Rom. 8:1, italics added). "Remain in me, and I will remain *in you*" (John 14:5; italics added). To be "in Christ" and to "have Christ in us" are interchangeable terms. "On

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<sup>50</sup> "COMMON STATEMENT: Christ "In Us" and Christ "For Us" in Lutheran and Orthodox Theology." John Meyendorff and Robert Tobias, eds., Salvation in Christ: A Lutheran-Orthodox Dialogue (Minneapolis: Augsburg Fortress, 1992), 20.

<sup>51</sup> Thomas C. Oden, Life in the Spirit, Systematic Theology: Volume Three (New York: HarperCollins Publishers, 1992), 206.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

<sup>54</sup> Ibid.



that day you will realize that I am in my Father, and you are in me, and I am in you” (John 14:20).<sup>55</sup>

Through this union between Jesus Christ and believers sanctification takes place for Christian life. Paul the Apostle expresses this believers’ union with Christ and Christian sanctification most vividly through the crucifixion and resurrection of Jesus Christ for the salvation of believers.

Being in Christ means that one participates in his death and resurrection: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God” (Gal. 2:20). This indwelling fellowship has moral consequences, implying a death to sin: “Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires” (Gal. 5:24). It implies a dying to the world, a renunciation of all that keeps one turned away from God: “May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world” (Gal. 6:14). “Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!” (2 Cor. 5:17).<sup>56</sup>

And the Holy Spirit of God indwells in believers through faith in Jesus Christ. In other words, “the Spirit of the triune God” dwells in the believer.”<sup>57</sup> Again we say that the Triune God in three Persons indwells in the believers:

We know that we live in him [God] and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God” (1 John 4:13-15).

“The principal mark of the indwelling Spirit of God is responsive love” for Christian sanctification: “If anyone loves me he will obey my teaching. My Father will love him, and we [Father and Son] will come to him and *make our home* with him” (John 14:23, italics added).”<sup>58</sup>

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<sup>55</sup> Ibid.

<sup>56</sup> Ibid.

<sup>57</sup> Ibid., 207.

<sup>58</sup> Ibid.

We must pray to God the Father for the empowering of the Holy Spirit and at the same time the indwelling of Jesus Christ through faith in our hearts for Christian love and sanctification to the measure of all the fullness of Jesus Christ and God, as Paul the Apostle prayed for his contemporary believers:

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge--that your may be filled to the measure of all the fullness of God (Eph. 3:16-19).

#### Sanctification by the Triune God

Christian sanctification is the work of the Triune God. First of all, God is the original cause of Christian sanctification for believers in Jesus Christ through the Holy Spirit. God is holy, so his people and children should be holy. This is the absolute command of God, as the Word says: "Be holy, because I am holy" (1 Pet 1:16; Lev 11:44, 45). Sanctification is "God's workmanship, created in Christ Jesus to do good works" (Eph 2:10). It is God who works in believers "to will and to act according to his good purpose" (Phil 2:13). God has "saved us and called us to a holy life" "because of his own purpose and grace" (2 Tim 1:9). God equips His people "with everything good for doing his will" (Heb 13:20).

Jesus Christ is the Mediator between the holy God and the sinful man. He is the Mediator not merely of justification for Christian faith but also of sanctification for Christian life. Jesus Christ is God's total saving "righteousness and holiness" (1 Cor 1:30) for Christian justification and sanctification. Both justification and sanctification are tied, connected, and correlated in Jesus Christ for Christian faith and life inseparably and organically, for God in His whole salvation not only justifies believing sinners forensically



but also sanctifies them as His people and children realistically. Calvin interprets

1 Corinthians 1:30 as follows:

... he is *made unto us righteousness*, by which he [Paul] means that we are on his account acceptable to God, inasmuch as he expiated our sins by his death, and his obedience is imputed to us for righteousness. For as the righteousness of faith consists in remission of sins and a gracious acceptance, we obtain both through Christ.

... our *sanctification*, by which he [Paul] means that we who are otherwise unholy by nature, are by his Spirit renewed unto holiness, that we may serve God. From this, also, we infer, that we cannot be justified freely through faith alone without at the same time living holily. For these fruits of grace are connected together, as it were, by an indissoluble tie, so that he who attempts to sever them does in a manner tear Christ in pieces. Let therefore the man who seeks to be justified through Christ, by God's unmerited goodness, consider that this cannot be attained without his taking him at the same time for sanctification, or, in other words, being renewed to innocence and purity of life.<sup>59</sup>

Although the whole Trinity of God works for Christian sanctification, the very agent of Christian good works and sanctification is the Holy Spirit who is "the gift of God" through faith in Jesus Christ (Ac 2:38) and who indwells in believers (Jn 14:15-17):

Justification is followed by good works and a life of faith. Although the presence of good works is not the condition to receive justification, justification through the Gospel by faith offers the power of the Holy Spirit in men's lives so that they lead a life of good works (James 2:14, 15; Rom. 6:1-6).<sup>60</sup>

Sanctification is performed by the Holy Spirit, as the Word of God says: God saved us "through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior" (Tit 3:5). Without the Spirit of God, the believer can do nothing but sin, in the same way that "the ungodly man is a creature of

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<sup>59</sup> John Calvin, Commentary on the Epistles of Paul the Apostle to the Corinthians (Grand Rapids, Michigan: Baker Book House, 1993), 93.

<sup>60</sup> Lorman M. Petersen, "Justification," Zondervan Pictorial Encyclopedia of the Bible, vol. 3, eds. Merrill C. Tenney and Steven Barabas (Grand Rapids, Michigan: Zondervan Publishing House, 1976), 772.

God, but one which, being perverted and left to itself without the Spirit of God cannot will or do good.”<sup>61</sup>

Both God the Father and the Son dwell also in believers (Joh 14:18-20) through the Holy Spirit. Therefore the body of the individual believer is “the temple of the Holy Spirit” (1 Cor 6:19), and the whole body of all believers is “God’s temple” (1 Cor 3:16), and the church of God is “the body of Christ” (1 Cor 12:27). That the Holy Spirit is the very agent of Christian sanctification is summed up in Gal. 5:16-26, especially in “the fruit of the Holy Spirit”: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Gal 5:22-23) against “the acts of the sinful nature”: “sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like” (Gal 5:19-21).

#### Sanctification Based upon Justification

God’s sanctification of His children and people through, with, and by the Holy Spirit in Jesus Christ is rooted in and based upon God’s justification of believing sinners in the faith of Jesus Christ, the Mediator between the holy God and the sinful man. Therefore Christian sanctification is “getting used to justification” in which “the old Adam or Eve is being put to death,” that is, “being freed from sin.”<sup>62</sup> This doctrine of sanctification by a Lutheran scholar as “getting used to justification” expresses not only that a believer in Jesus Christ is “*simul iustus et peccator*” (at one and the same time a righteous one and a sinner) by Luther’s paradoxical and tensive truth of justification, but also that every moment and every day in the progressively sanctified life a believer should return to God’s

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<sup>61</sup> *WA* 18, 710. Quoted by Paul Althaus, The Theology of Martin Luther, trans. Robert C. Schultz (Philadelphia: Fortress Press, 1966), n. 81, p. 158.

<sup>62</sup> Gerhard O. Forde, “The Lutheran View,” Christian Spirituality, edited by Donald L. Alexander (Downers Grove, Illinois: InterVarsity Press, 1988), 29.



justification in the faith of Jesus Christ for repentance, forgiveness, and purification of sin whenever he trespasses against the Word of God (John 1:8-9).

If the faith of justification is endangered when the gift of sanctification is not exercised, so the sanctification will still more surely enter into false paths if it is not based on justification and guided by it. We might sum it up in two statements: (1) Without the continual return to justification, sanctification falls into Pharisaism and the wildest exaggeration. (2) When, however, we hold fast to the condemning and pardoning word of forgiveness, sanctification receives its true modesty and its true vitality.<sup>63</sup>

### Sanctification and the Third Use of the Law

For Luther, the condemning function of the law is the chief one for the doctrine of justification through the proper distinction between Law and Gospel, but he does not deny the positive role of the law of God for Christian sanctification through the Holy Spirit in the faith of Jesus Christ, as he says:

To fulfill the law, however, is to do its works with pleasure and love, to live a godly and good life of one's own accord, without the compulsion of the law. This pleasure and love for the law is put into the heart by the Holy Spirit, as St. Paul says in [Romans] chapter 5[:5]. But the Holy Spirit is not given except in, with, and by faith in Jesus Christ.<sup>64</sup>

For Calvin, while he never denied the function of the law to condemn sinners, the third use of the law is of principal importance for Christian sanctified life through the Holy Spirit because the law is the perfect will of God as “the special revelation of moral law” and the “true and eternal rule of righteousness.”<sup>65</sup> Although the law of God reveals primarily the sinful heart of human beings (Rom 3:20; 7:7, 13), “the ultimate goal and the innermost meaning of the law are not the condemnation of sinners, but Jesus

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<sup>63</sup> Köberle, 250.

<sup>64</sup> Luther, “Preface to the Romans,” 368.

<sup>65</sup> John T. McNeill, 348, on Calvin, *Institutes*, II. vii, n. 1.

Christ,”<sup>66</sup> because the law leads repentant sinners to Christ that they “might be justified by faith” (Gal 4:24). Therefore the role of the law is paradoxical in the relationship of God’s justification in Jesus Christ and His sanctification in the Holy Spirit for Christian faith and life. On the one hand, the morally and ethically just, righteous and holy law of God is active and powerful to condemn sinners for the purpose of repentance of sins leading to God’s justification of sinners by grace in the faith of Jesus Christ. This is the primary and chief function of the law in the plan of God’s salvation of the world, to help sinful human beings. But it is also active and dynamic in its third usage to point out and teach us what to be and what to do according to the holy will of God, for the purpose of sanctifying the Christian life through the transforming power of the Holy Spirit in Jesus Christ.

What Lutheranism has always said concerning the *tertius usus legis* is especially true of the sanctification that shall take the place of the Torah in the life of the believer.<sup>67</sup> As the Law by its bridling and judging prepares the heathen for conversion to God, so sanctification in the life of the baptized Christian drives him ceaselessly to a return to God. Neither the Law nor sanctification in themselves possess a saving or preserving power, “but the Holy Ghost, who is given and received, not through the Law, but through the preaching of the Gospel (Gal. 3:14), renews the heart” (Form. Conc. 642:11). But afterwards the Spirit uses the office of the Law and its disciplinary application against the “lazy, careless, antagonistic” flesh, so that faith may not become lazy, dull and weary.<sup>68</sup>

#### Sanctification in Spiritual War (Eph 6:10-17)

The only means of justification is faith itself. For justification believers do not need anything other than faith in Jesus Christ. Nevertheless, faith is the common source of

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<sup>66</sup> C. E. B. Cranfield, “St. Paul and the Law,” Scottish Journal of Theology 17 (1974), 48.

<sup>67</sup> Cf. “The Third Function of the Law” in SD VI of “Formula of Concord,” The Book of Concord, ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 563ff.

<sup>68</sup> Köberle, 238.

justification and sanctification because Christian life is done “by faith from first to last” (Rom 1:17).

According to Ephesians 6:10-17, the means for the spiritual warfare between saints and the devil in Christian sanctified life is the armor of God. Spiritual victory is in the strength and mighty power of the Lord for the struggle between the good and the evil (Eph 6:10). Christian holy war is not against flesh and blood, that is, simply the physical or outward world, but the spiritual, unseen and inward world, against the human sins and the sinful world and the spiritual forces of the evil one (Eph 6:11-12). For the good and victorious fight of righteousness and holiness, we must wear the spiritual and full “armor of God” (Eph 6: 13). The armor of God shows us various means of sanctification: (1) the “truth” (Eph 6:14) of “the gospel of the glory of Christ” (2 Cor 4:4); (2) “righteousness” in the twofold sense of both justification and sanctification (Eph 6:14); (3) the “gospel” which should be preached in church and outside of church (Eph 6:15); (4) continuous and persevering “faith” both in Jesus Christ for justification and in the Holy Spirit for sanctification as the most important defending armor for the “shield” and protection against “all the flaming arrows of the evil one,” that is, all trials and temptations and spiritual attacks of Satan, the sinful world, and the human sinful nature (Eph 6:16); (5) the confidence of “salvation” in the faith of Jesus Christ (Eph. 6:17); (6) “the word of God,” which is the most splendid, powerful, and attacking armor of believers as the sword and means of the Holy Spirit against the false teachings, doubts, deceptions from sin, world, and the devil (Eph 6:17); (7) lastly, prayer life in the Holy Spirit with “all kinds of prayers and requests” for ourselves and “for all the saints,” asking blessing on the proclamation and teaching of “the mystery of the gospel” not only in the Church of God for the edification of saints and but also for the outreaching of the gospel to all nations until the coming again of the Lord Jesus Christ (Eph 6:18-20).



### Theology of the Cross in Sanctification: Cross-bearing Forgiveness and Cross-bearing Love

Just as the love and forgiveness of God are the two inseparable elements of justification in the cross of Jesus Christ for the salvation of sinners, the same is true in Christian sanctified life, because believers can manifest the truth of the cross of Jesus Christ and the glory of God both in forgiving and loving their neighbours realistically. Forgiveness and love are the integral elements of both justification and sanctification in Christian faith and life. Forgiveness and love have both a vertical and a horizontal relationship. In the vertical relationship between God and man, God loves and forgives believers in Jesus Christ, and they confess their sins and love toward God. In the horizontal relationship between man and man, Christian believers should forgive those who trespass against them and love their neighbors because of God's forgiveness and love in Jesus Christ.

Therefore Christian sanctification is largely composed of two elements according to the principle of the cross: cross-bearing love and cross-bearing forgiveness. Jesus Christ says that as He has loved us we must love one another: "As the Father has loved me, so have I loved you. . . . My command is this: Love each other as I have loved you" (John 15:9, 12). All the Scriptures are summed up in love because "all the Law and Prophets hang on these two commandments": the love of God and the love of neighbor (Matt 22:34-40; Mark 2:28-31). John says we should love one another for first of all God loved us in and through Jesus Christ: "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers" (1 John 3:16) and "this is love: not that we loved God, but he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another" (1 John 4:10-11). The Apostle Paul defines Christian love in the light of the cross of Jesus Christ:

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres” (1 Cor 13:4-7).

Like Christ’s love, Christian love should extend to enemies (Matt 5:44). The love God poured out into our hearts by the Holy Spirit (Rom 5:5) changes us “ready and glad to do good to everyone, to serve everyone, to suffer everything, out of love and praise to God”<sup>69</sup> for Christian sanctification.

And the Word of God commands us to forgive one another: “Forgive as the Lord forgave you” (Col 3:14; Cf. Matt 6:12,14,15; 18:21-35; Mark. 11:25; Luke. 6:35-37; 11:4; 17:3,4; Luke. 23:34; James 2:13) because “in him [Jesus Christ] we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace” (Eph 1:7). As God forgave believers in the gift and grace of justification in Jesus Christ, so in response to the forgiveness of God they should forgive their neighbors both in the Church of God and in the world.

#### The Impossibility of Entire Sanctification and Perfectionism

Arminian-Wesleyan perfectionists define sin in a broad-legal sense and a narrow-ethical sense, saying that the former is “to deviate in any manner from an absolute standard of perfect behavior” of the law and the latter is “to transgress willfully the known law of God.”<sup>70</sup> The Wesleyan doctrine of the possibility of entire sanctification stands on the narrow and ethical definition of sin, denying “sinless perfection,” which says that “we are not able to sin,” but asserting that “through the regeneration and sanctifying grace of God, WE ARE ABLE NOT TO SIN.”<sup>71</sup>

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<sup>69</sup> Luther, “Preface to the Romans,” 371.

<sup>70</sup> W. T. Purkiser, Conflicting Concepts of Holiness (Kansas City, Mo.: Beacon Hill Press, 1964), 49.

<sup>71</sup> *Ibid.*, 61.

In some sense, Wesleyan perfectionism, on the basis of the ethical definition of sin, opened the door to the possibility of entire sanctification, giving encouragement and zeal to those who seek for the perfect Christian life. But Wesleyan entire sanctification can cause “the delusion of a complete conquest of the old nature,”<sup>72</sup> that is, Christian perfectionism which is impossible in this sinful world because of human sinful nature. In short, the Wesleyan definition of voluntary sin does not do justice to the unconquerable reality of sin or sinful nature even in the regenerate man, as Romans 7:18 says: “I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out.”

Against the free will to reach entire sanctification, Martin Luther points out the weakness and impotence of human will to follow the Word of God without the help of the Holy Spirit, as shown in the historical event of human Fall: “By the dreadful example of that first man, it was shown us, with a view to breaking down our pride, what our ‘free will’ can do if it is left to itself, and is not continually moved and increased more and more by the Spirit of God.”<sup>73</sup>

We believe in progressive sanctification, not entire sanctification in this sinful world. We should live in the tension of justification and sanctification or in the spiritual struggle between the desires of the sinful flesh and the desires of the Holy Spirit because of the reality of sin. Although God gives us victory over sin, temptations of the sinful world, and the devil for Christian faith and life in Jesus Christ and through the Holy Spirit, we wait for perfect sanctification, that is, glorification in the eschatological hope of the new heavens and new earth.

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<sup>72</sup> Köberle, 239.

<sup>73</sup> Martin Luther, *The Bondage of the Will*, trans. James I. Packer and O. R. Johnston (Grand Rapids, Michigan: Fleming H. Revell, 1957), 156.



#### IV

### THE ORGANIC AND DYNAMIC RELATIONSHIP OF JUSTIFICATION AND SANCTIFICATION FOR CHRISTIAN FAITH AND LIFE IN REFORMATION SOTERIOLOGY

John Calvin spoke of “a double grace” of God’s justification and sanctification in the believers’ union with Jesus Christ through faith. Therefore Calvin speaks of the organic relation of justification and sanctification in Jesus Christ by the grace of God for Christian faith and life. And that relation of justification in Christian faith and sanctification in Christian life is dynamic because faith in Jesus Christ for Christian justification works dynamically and powerfully for Christian sanctification through the Holy Spirit who indwells in believers eternally.

Christ was given to us by God’s generosity, to be grasped and possessed by us in faith. By partaking of him, we principally receive a double grace: namely, that being reconciled to God through Christ’s blamelessness, we may have in heaven instead of a Judge a gracious Father; and secondly, that sanctified by Christ’s Spirit we may cultivate blamelessness and purity of life.<sup>74</sup>

Martin Luther expresses also the organic, inseparable, and dynamic relation of justification and sanctification, as he speaks of the paradoxical relationship between Christian freedom and Christian servanthood: (1) “A Christian is a perfectly free lord of all, subject to none,” since a believer does not need any human work, but only faith in Jesus Christ for God’s justification and salvation; and (2) at the same time “a Christian is a perfectly dutiful servant of all, subject to all,” since a believer should not live for himself, but for neighbors through good works and love for God’s sanctification of Christian

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<sup>74</sup> Calvin, *Institutes*, III. xi (LCC 20:725).

life.<sup>75</sup> The inseparable relationship of justification and sanctification is also asserted in the intimate relationship of faith and love, as Martin Luther says:

... the whole sum of Christian truth under two headings or , as it were, in two pouches, namely, faith and love. Faith's pouch may have two pockets. Into one pocket we put the part [of faith] that believes that through the sin of Adam we are all corrupt, sinners. And under condemnation, Romans 5 [:12], Psalm 51 [:5]. Into the other we put the part of [of faith that trusts] that through Jesus Christ we all are redeemed from this corruption, sin, and condemnation, Romans 5: [15-21], John 3 [:16-18]. Love's pouch may also have two pockets. Into the one put this piece, that we should serve and do good to everyone, even as Christ has done for us, Romans 13. Into the other put this piece, that we should gladly endure and suffer all kinds of evil.<sup>76</sup>

#### Sin -- the Problem Common to Justification and Sanctification

Both justification and sanctification deal with the common problem of sin for Christian faith and life. Because the common problem before faith and after faith is sin, justification and sanctification go hand in hand for Christian life. Just as any sin, even after regeneration, cannot be forgiven without justification, so sanctification is not possible without returning to justification:

Whoever wants to describe the doctrine of justification must first possess a doctrine of sin. . . . Whoever wishes to provide a doctrine of sanctification must also furnish a doctrine of *sins*. . . . The Reformation theology in opposition to the Roman Catholic distinction of mortal and venial sins...always emphasized the fact that sin is an “absolute category” in which there can be no differentiation. Before God every sin, the most trifling as well as the most serious, is a *complete* rupture of the proper relation of trust and obedience that we owe to God, which in every case makes the offender unconditionally guilty. The theology of the 51st Psalm excludes all “puppet sins.” Before the Holy One the insidious entrance of a presumptuous thought is as grievous as the act of adultery. The degree of guilt is always infinite and requires infinite mercy for its erasure and remission.<sup>77</sup>

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<sup>75</sup> Luther, “The Freedom of A Christian,” 344.

<sup>76</sup> Idem, “The German Mass and Order of Service,” Luther's Works: Liturgy and Hymns, vol. 53, ed. Helmut T. Lehmann (Philadelphia: Fortress Press, 1965), 66.

<sup>77</sup> Köberle, 207.

### Distinction but Inseparability between Justification and Sanctification

We can distinguish and divide between justification and sanctification when we discern differences and peculiarities between these two doctrines for the various aspects of the salvation of God in Jesus Christ through the Holy Spirit. Most of all, justification is “once-for-all” forensic activity of God because of the righteousness and substitutionary death of Jesus Christ for believers’ salvation from guilt and condemnation (Rom 8:1). God’s sanctification is transformation from sinful nature and acts to righteous nature and acts and the born-again believers’ gradual progress in the holiness of God by the work of the indwelling Holy Spirit through faith in Jesus Christ. Even though we can distinguish justification from sanctification in the salvation of God, in the actual life of the individual Christian or a believing community or the Church of God these two doctrines are “one complex whole.”<sup>78</sup> In this “complex whole” they are interconnected organically, united indissolubly, and interrelated dynamically because of the distinguished but unified Persons and Works of the Triune God for the salvation of the sinful world. God the Father, the Son, and the Holy Spirit interact in the whole process of salvation from creation and fall to redemption and new creation, from sin-curses-death to righteousness-blessings-life, and from sinful nature and acts to holy nature and acts for Christian faith, justification, life, and sanctification.

Therefore justification and sanctification cannot be separated as if the two things are set apart in Christian faith and life, but at the same time they “must not be confused or confounded,”<sup>79</sup> as the Roman Catholic Church has traditionally included sanctification in meritorious justification traditionally so that the believers’ certainty and the comfort of God’s salvation for them through faith alone in Jesus Christ may be shaken.

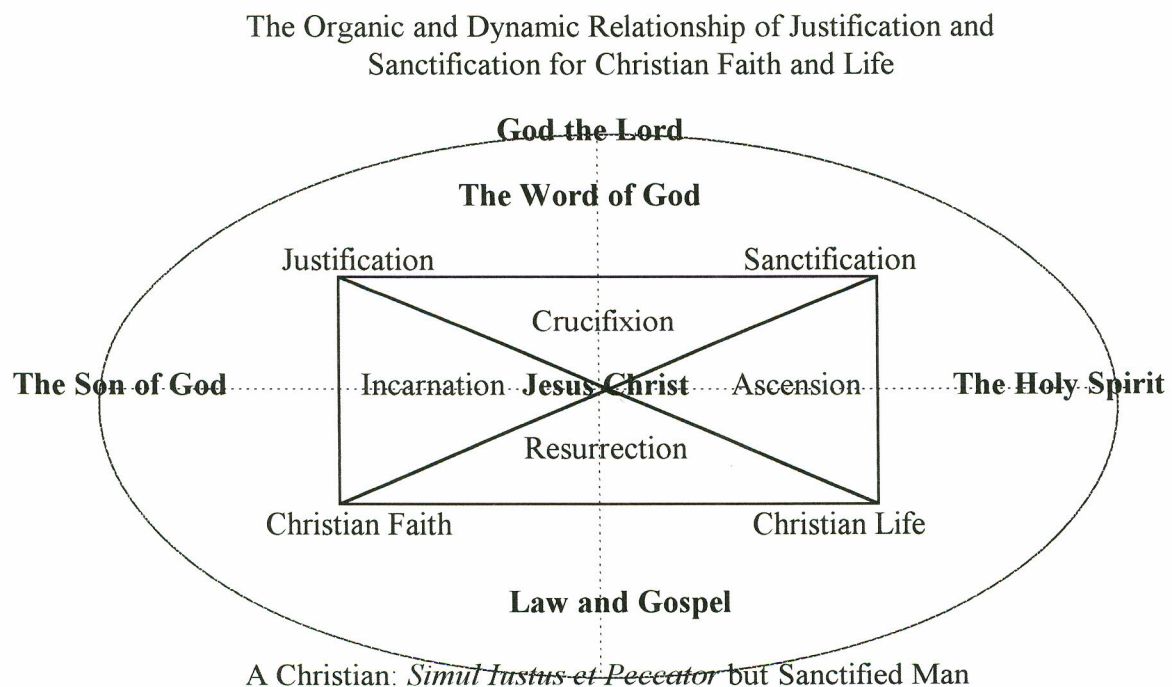
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<sup>78</sup> Leith, 96.

<sup>79</sup> Ibid., 95, 96.



Justification and sanctification are interrelated in “the mystical union of the Christian to Christ,” because believers participate in the redeeming death and glorious resurrection of their Savior and Lord by faith and by grace through the Holy Spirit, as they die to sin and are raised up to righteousness (Romans 6) in their “mortification and vivification.”<sup>80</sup> But Christian sanctified life bringing forth the fruit of the Holy Spirit (Gal 2:22-23) is fundamentally rooted in and grown up on the soil of God’s justification.



**The Organic and Dynamic Relationship of  
Justification and Sanctification  
for Christian Faith and Life in Reformation Soteriology**

The figure above shows the thesis of this paper that the doctrine of justification and the doctrine of sanctification by Reformation soteriology should be distinguished but not

<sup>80</sup> Ibid., 74: “The image of God is restored by the death of the old nature and the vivification of the Spirit” according to Calvin, *CR* 48:258, 307; 50:119; 51:29, 207, 612 (n. 269).

separated from each other and that they are interrelated organically, inseparably and dynamically for Christian faith and life in the Persons and Works of the Triune God for the salvation of the sinful world.

The Law of God itself is perfectly good, righteous, and holy, but God condemns human sin to curses and death by His Law. In other words, the Law of God reveals human sin and condemns it to curses--all kinds of sinful life under sinful flesh, sinful world, and the devil, and all kinds of spiritual, mental, and physical sufferings--and death. Under the powerful rule of sin, curses and death, and moreover under the power of Satan and evil spirits, man cannot save himself by his own works, merits, and satisfactions for the forgiveness of sins and eternal life before the judgment of God.

But God can save sinful mankind by His wisdom, power, righteousness, mercy and love. Salvation belongs to the Triune God according to the revelation of the Incarnate Word. God the Father sent His Son as the divine-human Mediator, Propitiator, and Savior through the incarnation, crucifixion, resurrection, ascension and glorification by the work of the Holy Spirit, to bring the world from sin, curses, and death to righteousness, blessings, and eternal life. This is the Gospel (Good News) of God in Jesus Christ through the Holy Spirit for the sinful and cursed and dead world. Jesus Christ is the salvation of the world because He is the divine-human Mediator, Propitiator, and Savior between the holy God and sinful man. Therefore Jesus Christ is the center of God's salvation.

Jesus Christ is the center of God's salvation as Propitiator, Mediator, and Savior. Jesus Christ is the Propitiator for God's wrath, enmity, and judgment against the sin of human beings, because He took away the sin of the world on the cross. He is the Mediator between the holy God and sinful man, because He is the incarnate God-Man through whom God comes to man and man can come to God. As Propitiator and Mediator, Jesus Christ is the Savior of the world through His substitute crucifixion for the forgiveness of sin and His glorious resurrection to give eternal life to the dead.

Because Jesus Christ is the Savior of the world, Christian faith in Jesus Christ is the salvation of God in which there are all blessings of God--justification, regeneration, adoption, the gift of the Holy Spirit, sanctification, eternal life, fellowship of the Triune God through the Word and prayer, fellowship of saints, resurrection, glorification, the kingdom of God, the new heavens and the new earth, and so forth. Christian faith is the gift of God for the grace of salvation through hearing of the Gospel of Jesus Christ and the regenerating work of the Holy Spirit. This Christian faith in Jesus Christ works dynamically through the fruit and gifts of the Holy Spirit for Christian life so that believers may love God and love their neighbors and live for the kingdom, power, and glory of God.

Justification and sanctification are two aspects of the whole salvation of God in Jesus Christ through the Holy Spirit. Reformation Church defines justification as God's forgiveness of sin and imputation of Christ's righteousness upon believers. And Reformation Church defines sanctification as the Christian righteous, good, and holy life through love and good works by the help of the Holy Spirit in Jesus Christ. Christian justification through faith in Jesus Christ is interrelated inseparably and organically, dynamically and powerfully through the Holy Spirit with Christian sanctification for Christian life. All aspects of God's salvation including justification and sanctification constitute the one and whole salvation of God organically and inseparably in Jesus Christ through the Holy Spirit.

God justifies sinners through faith in Jesus Christ and sanctifies them through the gift and fruit of the Holy Spirit. Though human sin causes sinful life unto death by the condemning righteousness of God, the salvific righteousness of God in Jesus Christ for believers causes holy life unto eternal life. In a word, all of Christian justification, sanctification, faith, and life are the works of the Triune God and they are interrelated organically and dynamically in and through the Persons and Works of the Triune God the Father, the Son Jesus Christ the Mediator, and the Holy Spirit.



All blessings of God's salvation come to believers in Jesus Christ through the Holy Spirit. But Jesus Christ is the only way to salvation because He is the only Mediator between God and man. Justification leads to sanctification, that is to say, Christian justifying faith in Jesus Christ results in Christian sanctifying life in the Holy Spirit. But a Christian man is a paradoxical man: "*simul iustus et peccator*" (at one and the same time a righteous one and a sinner) that he is forensically, legally, and judicially a righteous one through faith in Jesus Christ before the judgment of God and that he is at the same time a sinner because of his remaining sinful nature and works. Christian believers are justified once for all because of their faith in Jesus Christ, so that they are righteous people before God the Judge. At the same time they are sinners because they are not perfect in this sinful world, but God sanctifies them progressively through the Holy Spirit, who transforms their sinful nature and works in the image and likeness of Jesus Christ.

In sum, even though sin is the fundamental cause of separation between justification and sanctification for Christian realistic life, the organic and inseparable relationship between justification and sanctification for Christian faith and life is based on the organic and inseparable relationship of all aspects or doctrines of God's salvation in Jesus Christ through the Holy Spirit. And Christian faith and justification in Jesus Christ are active, powerful, and dynamic through the Holy Spirit for Christian life and sanctification in the salvation of God.

## V

### CONCLUSION

The thesis of this paper is that the relationship between justification and sanctification in the salvation of God is organically and dynamically interrelated for Christian faith and life in the Persons and Works of the Triune God: the Father, the Son Jesus Christ, and the Holy Spirit, admitting and believing and confessing the Center of Jesus Christ as the divine-human Mediator between the holy God and sinful man for the salvation of the sinful world.

We can draw out the following explicit and implicit aspects of the relation of justification and sanctification in Christian faith and life from the above discussions.

1. Because of the distinguished and unified Persons and Works of the Trinity of God the Father, the Son, and the Holy Spirit for the salvation of sinful mankind, all the doctrines of salvation are also distinguished and at the same time unified in Christian faith and life. In other words, all the doctrines of salvation, specifically the doctrine of justification and the doctrine of sanctification are organically and inseparably interrelated for Christian faith and life in the Persons and Works of the Triune God. Christian faith in Jesus Christ for God's justification leads inseparably to and works dynamically for Christian life in the Holy Spirit for God's sanctification.

2. In the center of all the doctrines of God's salvation lies Jesus Christ the Mediator, Propitiator, and Savior between the Holy God and sinful mankind. And the doctrine of justification is the first and chief doctrine of God's salvation because it solves the universal problem of sin, namely, the fundamental cause of sinful life and spiritual death of human beings through the human separation from the relational fellowship and communion with

their Creator and Lord. Therefore the doctrine of justification through faith in Jesus Christ results in believers' personal relationship with the eternal living God. The blessings, benefits, and results of God's justification are the forgiveness of sin, cancellation of condemnation, righteous and holy life [sanctification], and eternal life in Jesus Christ through the Holy Spirit.

3. Even though God's justification through faith in Jesus Christ is the forgiveness of sin, the forensic declaration of God to judge sinners righteous on account of Jesus Christ, and the imputation of Christ's righteousness upon believers, it is not static but dynamic for Christian life because God's justification is very active and powerful for God's sanctification through the Holy Spirit, who indwells in believers for Christ's sake. Therefore justification and sanctification are inseparably and dynamically interrelated for Christian faith and life from the first to the last, even though they should be distinguished and not be confused in order to maintain the purely biblical doctrine of justification by faith alone for the salvation of the world under sin and death.

4. While God's justification relates to the Christians' changed status from the kingdom of Satan to the kingdom of God as the servants and children and people of God by the atonement of Jesus Christ and the regeneration of the Holy Spirit, God's sanctification concerns the change of the Christians' nature into the image and likeness of Jesus Christ through the Holy Spirit. God's sanctification in Christian life is manifested in the Christians' transformed nature and love and good works through the fruit of the Holy Spirit in Jesus Christ.

5. Luther's dictum of "*simul iustus et peccator*" describes and expresses the paradox and tension of the whole Christian faith and life between justification and sanctification. Believers are perfectly righteous and perfectly holy before the judgment of God in justification through faith alone in Jesus Christ for the certainty and comfort of salvation and eternal life because of the status of "saints" [holy ones] (Acts 9:13, 32; 26:10; Rom



1:7; 1 Cor 14:33; 2 Cor 1:1; Eph 1:1; Phil 1:1; Col 1:4; 1 Tim 5:10; Philem 1:5; Jude 1:3; Rev 5:8, etc.) in and on account of the perfect righteousness of Jesus Christ by which God justifies them. But it is impossible for Christian life to reach the perfect holiness of God in this sinful world because of the remaining sinful nature and works even in the born-again Christians, although the perfect sanctification commanded by the holy God (1 Pet 1:15-16) is the goal of Christian life in their good fight of faith through the fellowship, transforming power and fruit of the Holy Spirit of God with believers in Jesus Christ.

6. God's justification, as "the power of God for the salvation of everyone who believes" (Rom 1:17), is the fundamental cause and motive of evangelism and world mission for every Christian and the Church of God, to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt 28:19), so that God may be praised and glorified throughout all nations.

Although God's sanctification through the Holy Spirit in Jesus Christ is fundamentally what to be and what to do for Christian life to obey the will of God according to the Word of God, it is also related to Christian mission. For this teaching of sanctification is the second part of the great commission of our Lord Jesus Christ, who speaks of "teaching them to obey everything I have commanded you" (Matt 28:20). Therefore Christian sanctification as "the salt of the earth" and "the light of the world" (Matt 5:13-15) is also instrumental for the Christian mission of justification to preach the Gospel of Jesus Christ to the unbelieving world, just as Christian justification is instrumental for the life of Christian sanctification. Therefore the organic and dynamic relationship between justification and sanctification in Christian faith and life is very active, powerful, and influential for the evangelism and mission of the world.

7. Just as the Kingdom of God has come already in invisible form in Jesus Christ through the Holy Spirit for the present amidst the old world of sin and death but not yet been completed fully, perfectly, and totally in the visible appearances of the recreation of

the new heavens and the new earth in the time of eschatological resurrection at the Second Coming of the glorified Jesus Christ, so God's sanctification through the Holy Spirit on the foundation of God's justification in Jesus Christ has already come to the faithful in the invisible Kingdom of God but not yet been completed fully, perfectly, and totally in the visible eschatological glorification of the new heavens and the new earth, because of the pilgrim life of believers on this sinful world through the progress of the spiritual warfare between the old kingdom of sin and death and the new kingdom of righteousness and life. But in hope Christian believers wait for the fulfillment of God's promise of perfect sanctification, that is, the glorification of God's children, and all creation as well, at the coming again of Jesus Christ for the full kingdom, power, and glory of God ( Rom 8:18-25).

8. Cross-bearing forgiveness and cross-bearing love are the two essential aspects of justification and sanctification, vertically and horizontally, between God and man and between man and man. Paul's definition of love in 1 Corinthians 13 denotes that the three Christian virtues of faith, love, and hope are related to justification and sanctification:

1) Christian faith is rooted in the past on the cross and resurrection of Jesus Christ for the once-for-all justification in the love and forgiveness of God; 2) Christian love for God and neighbors grows in the present through the forgiveness and love of God's sanctification on the basis of God's justification; and 3) in the future Christian hope will bear the fruit of perfect love, goodness, righteousness, and holiness, that is to say, eschatological glorification according to the promise of God in Jesus Christ through the Holy Spirit.

9. God's justification in Jesus Christ and God's sanctification in the Holy Spirit together are intended for the recovery and recreation of 'the image and likeness of God' (Gen 1:26-27) after the image and likeness of Jesus Christ the Son of God. God's sanctification of His children and people through justification has its "purpose" in the new creation of the image of God, that is, "the likeness of his Son" (Rom 8:29) who is "the

image of the invisible God” (Col 1:15; 2 Cor :4), so that Jesus Christ “may be the first-born among many brothers” (Rom 8:29).

10. God’s justification in Jesus Christ is not founded on and built up on Christian sanctification in the Holy Spirit. To the contrary, Christian sanctification in the Holy Spirit is rooted in and grown up on God’s justification in Jesus Christ. Therefore Christian sanctification in the Holy Spirit is not for the purpose of God’s justification in Jesus Christ to eternal life and salvation. But God’s justification in Jesus Christ for Christian salvation and eternal life is for the purpose of Christian sanctification in the Holy Spirit and for the kingdom, power, and glory of God.

The justifying of sinners in Jesus Christ and the sanctifying of believers in the Holy Spirit are for the ultimate purpose of the glory of God. God’s glorification of His saints through justification and sanctification is for the glory of God by His people, just as it was in the genesis of human beings and all things at the first creation (Cf. 1 Cor. 11:7). As “every good and perfect gift is from above, coming down from the Father of the heavenly lights” (James 1:17), so God’s two essential spiritual gifts, justification and sanctification in Jesus Christ through the Holy Spirit for Christian faith and life are from God and through God and to God (Rom 11:36), in order that the redeemed people and spiritual children of God’s kingdom may give praise, glory, honor, wisdom, thanks, power, strength, authority, richness, and wealth to the Lord God Almighty, the eternal Creator, King, and Savior and to His Son Jesus Christ the divine-human Mediator, Propitiator, and Savior, the Lamb of God forever! (Rom 11:36; Rev 4:11; 5:12-13; 7:12; 19:1-7).



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