

**The Prayer Book Society of Canada
Nova Scotia and Prince Edward Island Branch
Annual General Meeting, Sunday July 8, 2007**

Gathering 2:30 for meeting 3:00 pm sharp
St. James' Church, LaHave

In the Parish of Petite Riviere/New Dublin
on the beautiful South Shore of Nova Scotia.

Join us and meet Guest Speaker Sue Careless Author of
'Discovering the Book of Common Prayer'

Volumes I and II

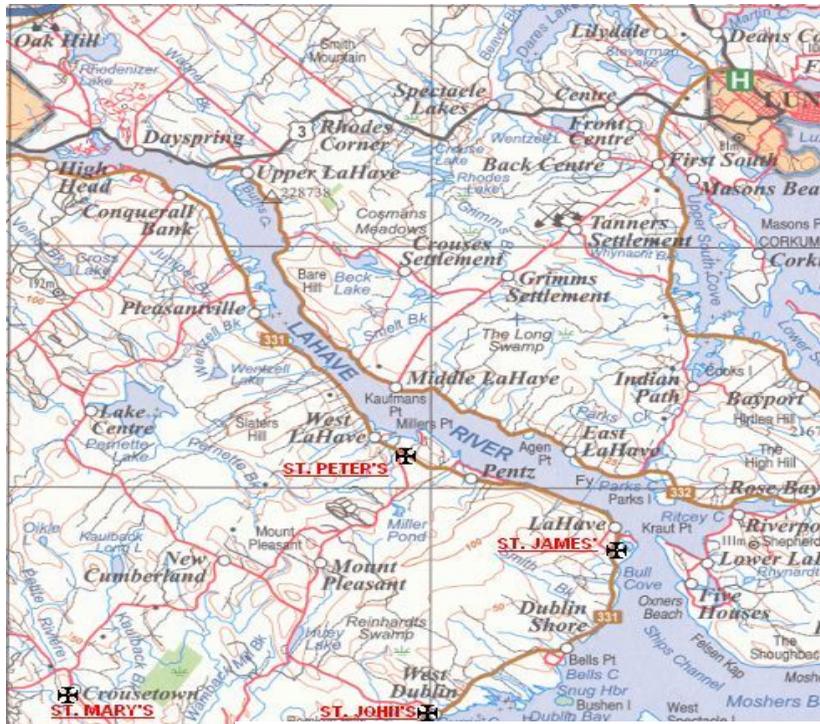
Followed by a light supper at 4:30

Evening Prayer at 5:30

Special Guest Preacher: The Reverend Dr. Robert Crouse



Sue Careless is a freelance journalist and photographer whose work has appeared in the Globe and Mail, the National Post, and the Toronto Star. She is the News Editor for The Anglican Planet and the recipient of five Canadian Church Press Awards.



Father Crouse is a brilliant speaker and an extremely talented preacher. He is a terrific gardener, a wonderful cook, an accomplished musician, a renowned theologian, a faithful priest and pastor. Father Crouse's mind, heart and presence are so important to the Prayer Book Society of Canada.



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TRINITY 2007

Justification and Sanctification: What do these terms mean?

The Reverend David Phillips



Matthew 17:20

Holy Scripture speaks to us throughout of God's love searching us out that we may be reconciled with him and each other, and be lifted into an eternal union with him. This union is described in Scripture in various ways such as salvation, the kingdom of heaven, eternal life, the vision of God, or the mystical marriage of our souls with God.

But how can we be united with God if we are so unlike God? Though made in the image and likeness of God, through sin, that image and likeness has been marred. God says we must be holy for he is holy [e.g. 1 Pet. 1:15-16]. How can we, sinners because descendants of Adam (original sin) and by our sinful actions, be reconciled to God?

To become right with God, to become righteous, we would have to make up for the sin of Adam and the effects of the sins we have committed, and to undo the damage to our souls by giving up what is sin and choosing what is right. All of these things, Christians acknowledge, are impossible for us to do – but we *thank God, through our Lord Jesus Christ* [Rom 5–8]. *We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world* [1 John 2:1-2].

Justification and sanctification are theological terms used to describe two sides of the action of God in making us righteous and so reconciling us to himself through *Jesus Christ the righteous*.

Here is what Richard Hooker says about the righteousness of justification:

Christ has merited righteousness for as many as are found in him. In [Christ] God finds us, if we be faithful; for by faith we are incorporated into him. Then although in ourselves we be altogether sinful and unrighteous, yet...being found in Christ through faith, and having [our] sin in hatred through repentance; God beholds [us] with a gracious eye; puts away [our] sin by not imputing it; takes quite away the punishment due thereunto, by pardoning it; and accepts [us] in Jesus Christ, as perfectly righteous, as if [we] had fulfilled all that is commanded [us] in the law...The Apostle saith, “God made him which knew no sin, to be sin for us; that we might be made the righteousness of God in him.” [2 Cor. 5:21] Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or phrensy, or fury, or whatsoever. It is our wisdom, and our comfort; we care for no knowledge in the world but this: That man hath sinned, and God hath suffered; that God hath made himself the sin of men, and men are made the righteousness of God [*Laws*, Vol. III, Sermon II, s. 6].

We were first *justified* in our baptism, because there we were first joined with Christ. We remain *justified*, so long as we trust not in our own righteousness but, by the gift of faith, trust in Christ’s righteousness. In this gift of *justification* by faith we know great freedom. The burden of sin, which is intolerable, is lifted from us by Christ. We are not in a futile struggle to make up for past failings. *The gate of everlasting life is opened unto us and God put[s] into our minds good desires* [The Collect for Easter]. We dwell in Christ, and he dwells in us.

But we all know that after our baptism, as professed believers in Christ, we still sin in our thoughts, words and deeds [1 John 1:8–9]. We repent and turn to Christ and are perfectly forgiven (*justified*). But we would like to be changed by him so that we are less inclined to sin and more inclined to virtue in future. There is another righteousness that must follow upon our being justified to bring this about—the righteousness of *sanctification*.

Here is what Richard Hooker says about sanctification and its relation to justification:

Now concerning the righteousness of sanctification...we grant, that unless we work, we have it not. We distinguish it as a thing in nature different from the righteousness of justification. We are righteous the one way, by the faith of Abraham [justified]; the other way, except we do the works of Abraham, we are not righteous [sanctified]. Of [justification], St. Paul says, “To him that worketh not, but believeth, faith is counted for righteousness.” [Rom. iv. 5] Of [sanctification], St. John says, “He is righteous which worketh righteousness.” [1 John iii. 7] Of [justification], St. Paul proves by Abraham’s example, that we have it of faith without works. [Rom. iv.] Of [sanctification] St. James [proves] by Abraham’s example, that by works we have it, and not only by faith [James ii.]. St. Paul doth plainly sever these two

parts of Christian righteousness one from the other. For in the sixth of Romans he writeth, “Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life” [Rom. vi. 22]. “Ye are made free from sin, and made servants of God” this is the righteousness of justification. “Ye have your fruit in holiness;” this is the righteousness of sanctification. By the one we are interested in the right of inheriting; by the other we are brought to the actual possessing of eternal bliss, and so the end of both is everlasting life. [*ibid.*]

As we seek from God (as beloved children) grace to decline from sin and incline to virtue and so follow more nearly the footsteps of Christ’s most holy life, we find ourselves *sanctified*. Christ changes our hearts. There is a perfecting of the image and likeness of God in our souls. We know and will more and more what God wills. Our resulting clearer spiritual vision increases our desire for a more perfect union with God and that comes about by further *sanctification*.

Articles IX to XVIII of the 39 Articles of Religion, found in our Prayer Book, relate particularly to the Anglican teaching about how God makes us righteous and the place of faith and works in that. One could also read in the first Book of Homilies: *Of Justification; Of the Salvation of Mankind; Of the True, Lively and Christian Faith; and Of Good Works*.

Martin Luther describes, in a like manner to Hooker, these two aspects of our being made righteous by God using the language of the promised mystical marriage between God (the bridegroom) and the soul (the bride).

Through the first righteousness [justification] arises the voice of the bridegroom who says to the soul, “I am yours,” but through the second [sanctification] comes the voice of the bride who answers, “I am yours.” Then the marriage is consummated; it becomes strong and complete in accordance with the Song of Solomon [2:16]: “My beloved is mine and I am his.” Then the soul no longer seeks to be righteous in and for itself, but it has Christ as its righteousness and therefore seeks only the welfare of others.

[*Works*, Vol. 31, Sermon: *Two kinds of righteousness*.]



The Rev'd David Phillips served his first years of ministry among the Naskapi Cree of Kawawachikamach, Northern Quebec, followed by a number of years as Archdeacon of the Diocese of Saskatchewan. Father Phillips is currently Rector of the Parishes of Petite Riviere and New Dublin and is a member of our local Prayer Book Society Executive. The splendid website he maintains for the parish can be seen at <http://www.prnd.ca/> (PBS Highly recommended!)