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THE RELATION BETWEEN JUSTIFICATION AND SANCTIFICATION IN CALVIN'S THOUGHT¹

“ For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them ” (Eph. ii. 8-10).

I. THE GENERAL INTEREST OF THE QUESTION

Sanctification is linked with justification; it differs from it in its nature, but must not be separated from it in time. “ True faith cannot be detached from the Spirit of regeneration ” (*Comm. on Gal. v. 6*).² “ Real holiness of life . . . is not separated from the gratuitous imputation of righteousness ” (*Inst. III. iii. 1*).

With regard to their mutual relationship, there have always been profound differences in the Christian Church, because in all religions the question of the link between religion and morality has been variously expressed. Legalism, with its interest concentrated on the moral life, makes justification depend on sanctification, religion on morality, our relation to God on our relation to our neighbour. Conversely anti-nomianism, giving pre-eminence to the demands of the religious life, puts justification first, and often never reaches the point of sanctification.

It is, in fact, extremely difficult, in doctrine as much as in practical life, to settle the proper relation which should exist between religion and morality, between justification and sanctification. Before we bring them together, let us try to distinguish them, for, although the light of the sun is never separated from its heat, yet its light is not heat *per se* (*Acta Syn. Trid. cum Antidoto, Opera Calvini VII, 448*).

II. DEFINITIONS AND DISTINCTIONS

Justification is a judicial act of God, whereby, on the basis of Christ's righteousness, God declares that all the demands of the law are satisfied in so far as the sinner is concerned. “ The man who is to be described as justified by faith is he who, debarred

¹ A public lecture delivered before the Faculty of Protestant Theology at Montpellier in April, 1954, published in *La Revue Réformée*, Tome V, No. 20, 1954/4, and reproduced here in translation by kind permission of M. Marcel.

² All quotations given without the author's name are taken from Calvin's works.

from the righteousness which is based on works, embraces the righteousness of Jesus Christ; clothed with this righteousness, he appears in God's sight not as a sinner but as righteous. Our justification before God is His acceptance of us wherein He receives us by His grace and regards us as righteous. We say that it consists in the remission of our sins and in the imputation to us of the righteousness of Jesus Christ" (*Inst.* III. xi. 2).

Sanctification is that gratuitous and continuous operation of the Holy Spirit whereby He delivers the justified sinner from the defilement of sin, renews his whole nature after the image of God, and enables him to perform good works. "Thus," says Calvin, "we are sanctified—that is to say, consecrated to God in true purity of life—inasmuch as our hearts are moulded by obedience to His law to the point where our principal will is to serve God's will and promote His glory in every way" (*Inst.* III. xii. 9).

This is no arbitrary distinction. Its ultimate reason lies in God Himself, for He is at once both righteous and holy. Because He is righteous, God desires that all His creatures should be found in a relation of righteousness with Him—that relation in which He originally placed them, without any question of guilt or penalty. Because He is holy, God demands that they should appear before His face pure and free from all sin.

For this reason the first man, created in God's image, in righteousness and holiness, had no need either of justification or of sanctification in the sense which we are concerned with. But sin has made man guilty and unclean in God's sight. In order to be completely delivered from sin, he must therefore be freed from all guilt and cleansed from its defilement. This takes place in justification and sanctification. Both are equally necessary, and are proclaimed in the Scripture with equal emphasis.

1. According to the logical order, justification precedes sanctification. On the basis of a righteousness of God (δικαιοσύνη θεοῦ) which is given to us in faith, it annuls the guilt of sin and re-establishes man's genuine religious relationship with God. It restores the sinner to all the filial rights which the status of a child of God carries with it, including the eternal inheritance. Sanctification cleanses the sinner from the defilement of sin and

renews him ever more and more into the likeness of God's image.

2. Justification is an external change of relationship (*mutatio hominis exterior*). It takes place outside the sinner before the tribunal of God; it is a juridical, forensic act. It does not change the sinner's inner life, although the declaration reaches him in a subjective way. It has to do with man's status before God. Sanctification is a change within the person (*mutatio hominis interior*). It takes place in a man's inner life. It has to do with his condition and gradually affects his whole being. It is ethical in character; it is an act of divine efficacy, by virtue of which the believer is preserved "pure and unpolluted in spirit, soul and body" (*Comm. on 1 Thess. v. 23*).

3. Justification "takes place once for all" (*Comm. on Rom. vi. 8*). Sanctification is a continuous process which is never finished in this present life. Little by little, personally, and on the ethical plane, we become sharers and possessors of Christ's righteousness (cf. *Inst. III. iii. 9*).

4. Justification is based upon what Christ has done *for* us; sanctification, upon what He does *in* us—it is a work in which, in a certain sense, the believer co-operates.

5. If both have the merits of Christ as their meritorious cause, their efficient cause is different. In the economy of the Trinity, it is God the Father who declares the sinner righteous, it is God the Holy Spirit who sanctifies him.

6. Both have the same means of application—faith.

7. Their ultimate causes are identical—the glory of God's righteousness and goodness. They are both an act of His free grace, especially of His free election. It is God's will that His glory should shine in us, a glory which we display when His image is restored in us—"that is to say, an uprightness and innocence of the whole soul, so that man reflects, as in a mirror, the wisdom, righteousness and goodness of God" (*Comm. on Col. iii. 10*; cf. *Inst. III. iii. 9*).

So then, justification and sanctification bring us Christ in His fulness. In justification, Christ is given to us in the juridical sense; in sanctification, in the ethical sense. Through the former, we become the righteousness of God in Christ; through the latter, He Himself comes and dwells in our hearts by His Spirit, and renews us after His image.

III. THE UNITY OF JUSTIFICATION AND SANCTIFICATION

If it is convenient to distinguish justification and sanctification in their nature, we must never lose sight of the close link which unites them on every plane. To separate them is to threaten the moral life and make grace the servant of sin.

They are united in God. In God, righteousness and holiness can never be separated. All sin is abhorrent to God, not only because it makes the sinner guilty but also because it makes him unclean. The acts of God in justification and sanctification are indissolubly united: "Whom he justified, them he also glorified" (Rom. viii. 30). Justification (δικαίωσις) brings life (ζωή) with it (Rom. v. 18).

They are united in Christ, the Author and Finisher of the covenant of grace. It was in the covenant, "in the public person of all His own", that Christ bore sin for His own and fulfilled the law for them. All His own were comprehended in Him. With Him and in Him they have died, been buried, raised again, and made to sit in the heavenly places. "In the sacrifice of His death . . . Christ showed Himself . . . as true Sacrificer, when He consecrated the temple, the altar, all the vessels and the people by the power of His Spirit" (*Comm. on John* xvii. 19). Christ is their righteousness (δικαιοσύνη) at the same time as He is their sanctification (ἀγιοσμός, 1 Cor. i. 30), which is not the same thing as their holiness (ἀγιότης or ἀγιοσύνη).

They are united in the work of Christ. By His obedience, sufferings and death, Christ has not only procured the righteousness through which believers are acquitted by God, but also the holiness through which He consecrates them to God and cleanses them from the defilements of sin. In his fulfilment of the law, which is the strength of sin, and in His bestowal of pardon, the strength of sin is also broken in principle. "It is from righteousness that we gather the fruit of holiness" (*Comm. on Rom.* vi. 22).

But Christ has accomplished all and procured all, in order to bestow all. Necessarily, therefore, the fact that He has procured it involves its application to His own. This application is effected by Him from on high, from heaven, in His glorified state, by the ministry which he exercises at the Father's right hand as Prophet, Priest and King. "He died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again" (2 Cor. v. 15).

The procuring and the application are consequently so closely linked together that the former is neither conceivable nor possible without the latter, and *vice versa*. "We cannot be gratuitously justified by faith alone, without our also living holy lives. For these graces are attached to each other as it were by an inseparable bond, in such a way that anyone who tries to separate them might almost be described as dismembering Jesus Christ" (*Comm. on 1 Cor. i. 30*). "Christ grants them both together, and never the one without the other" (*Inst. III. xvi. 1; cf. III. xi. 6*).

For this reason, Christ does not give Himself to His own in an objective justification only; He communicates Himself also subjectively in sanctification; He unites Himself to them in a spiritual and mystical fashion. He does not impart His graces without giving Himself. In the mystical union, the *insitio in Christum*, justification and sanctification are closely joined together. To believe in Christ is to receive Him.

Whereas Luther views the mystical union in its anthropological aspect, in which it does not become manifest until after justification and regeneration, in actual faith, Calvin finds its point of departure in the *pactum salutis*, the covenant of salvation. It is as Author and Finisher of the covenant that Christ became incarnate and suffered. The whole activity of the Spirit, in so far as He is regarded as the Spirit of Christ, proceeds from the covenant and is displayed in the covenant. Thus our incorporation in Christ is far anterior to our active reception of Christ and His graces by faith. Even the most elementary activities of a faith which is just coming to birth are activities which presuppose life, and consequently the mystical union which is their source.

For Calvin the union of believers with Christ is neither a pantheistic commingling of Christ with believers, as Osiander taught (*Inst. III. xi. 5*), nor a union of substance, as mysticism, both ancient and modern, conceives it to be. On the other hand, it is not a mere agreement, a harmony of the dispositions of the will and intentions, which is the view of rationalism. According to Scripture, Christ dwells and lives in believers, and believers are in Him. "Not only do we derive power and divine nourishment from Christ, but we pass from our own nature into His" (*Comm. on Rom. vi. 5*).

This mystical union is not unmediated; it is effected by the Holy Spirit. It is also in the Spirit that the close relation

between justification and sanctification subsists. "What is the Spirit that they babble about?" asks Calvin of the Anabaptists who separate sanctification from justification in order, as they claim, to obey the Spirit (*Inst.* III. iii. 14).

The Spirit promised by Jesus to His disciples, and poured forth by Him in the community of believers, is not only the Spirit of adoption—the Spirit who objectively communicates the graces of Christ. He is also the Spirit who fills believers with the ethical and mystical blessings of salvation. He is the Author of a spirit of renewal and sanctification. It was this Spirit who equipped Christ for His work, and guided Him from His conception to His ascension. Christ was glorified as "a life-giving Spirit" (1 Cor. xv. 45). And it is by this Spirit that He henceforth fashions and equips His own. From the time when Christ was glorified, the Spirit has been dwelling personally in the community of believers as in His temple. Since then He has been establishing and maintaining the most intimate communion between Christ and His people, and He receives all things from Christ in order to give them to them.

Believers are justified and sanctified by the Spirit. "Just as the blessing bestowed upon the firstfruits extends from them to the whole harvest, so the Spirit of God cleanses us by the holiness of Jesus Christ and makes us sharers in it" (*Comm. on John* xvii. 19). It is in the Spirit that believers live and walk. In and through the Spirit, Christ Himself comes to His own. He lives in them. Believers are in Christ; they live, think and walk in Christ. Christ is all and in all! And by this same Spirit not only Christ but God Himself comes and takes up His abode in them, and fills them with His fulness, so that, in fine, He also is all in all (1 Cor. xv. 28).

IV. THE RECEPTION OF JUSTIFICATION AND SANCTIFICATION

There is thus a close union between justification and sanctification in God—Father, Son and Holy Spirit—on the ontological plane as well as on that of the divine decree, the covenant, the procuring and the application. Let us now consider the indissoluble bond which unites them in their reception by man, on the psychological plane and in the unity of his personality.

1. *God's work: believers are passive at first.* Like justification, sanctification is first of all a gift, a work of God accomplished by the Holy Spirit. Because of this, and at the outset, believers are passive. They *are* sanctified. They have died

and been raised again *with* Christ. They are God's workmanship, God's creation: "We are God's workmanship; everything good in us is His creation" (*Comm. on Eph. ii. 10*). "The grace of God is much more abundant and powerful in this second creation than it was in the first" (*Comm. on Eph. iv. 24*).

This holiness consists principally in the fact that believers are separated from the world and placed in a special relationship with God. "Sanctification signifies selection and separation" (*Comm. on 1 Cor. i. 2*). In the New Testament as in the Old, the idea of being "holy" connotes relationship. Although Christ is without sin, we read that He sanctifies Himself; that is to say, He presents Himself to God as a holy offering on behalf of His own (John xvii. 19). "All the faithful have full and perfect consecration by His one offering of Himself" (*Comm. on Heb. x. 14*). "Christ has sanctified the faithful for ever" (*Comm. on Rom. vi. 10*). And so believers are called saints, holy people (ἅγιοι), because by calling (κλητοὶ ἅγιοι, Rom. i. 7; 1 Cor. i. 2) they are placed in a special relationship with God and are "an elect race, a royal priesthood, a holy nation, a people for God's own possession" (1 Peter ii. 9). "Our holiness proceeds and flows from the spring of God's election; it is the goal of our calling. . . . By the calling of God we are holy" (*Comm. on 1 Cor. i. 2*).

2. *Inward relation.* But this relation is not a purely outward one. It was not so even under the Old Testament for, by virtue of this holiness, God had pledged Himself to bestow on Israel His covenant and His law, for their salvation, and Israel was under an obligation to walk in the way of God's commandments. With the fulfilment accomplished in Christ, it is no longer the law that regulates the relation of holiness between God and His people. Christ has taken the place of the law; it is in Christ that God regulates the relation which unites Him with His own and by which, for the future, "He accepts the will for the deed." Believers are sanctified *in* Jesus Christ by the Spirit, now called the πνεῦμα ἅγιον, the *Holy Spirit*.

The righteousness upon which justification is based, and the holiness upon which sanctification is based, are foreign to man only in a limited sense. For, in the covenant, they are the righteousness and holiness of the Head, but thereby they are also the righteousness and holiness of the members.

This holiness takes on a significance which is profoundly ethical, and so personal and active. As new creatures, believers

live a new life and put off the old man in order to put on the new man. They present their members to God that they may be instruments of righteousness in sanctification (Rom. vi). "In Christ nothing is reckoned of value save the new creation" (*Comm. on Gal.* iv. 15). In the Epistle to the Galatians "faith" (v. 6) and "new creation" (vi. 15) are synonymous.

This relation with God in Christ, by the Holy Spirit, implies that believers are freed from all guilt and also from all defilement of sin. For this reason holiness consists in believers' becoming conformed to the image of the Son. For this reason, too, holiness and glorification coincide: glorification begins at the very moment of the divine call: those whom God calls, He justifies; and those whom He justifies, He glorifies in the same instant (Rom. viii. 30).

Justification by faith occupies the mid-point between the election which it demonstrates and the sanctification which it heralds. Sanctification occupies the mid-point between the justification from which it springs and the glorification which it introduces. "The sharing of the cross (that is to say, sanctification) is so conjoined with our calling and justification—in short, with our coming glory—that they cannot by any means be separated" (*Comm. on Rom.* viii. 30).

3. *Active Sanctification.* While it is passive to begin with, sanctification takes on an active sense. "The Christian sanctifies himself because God has previously sanctified him and because He sanctifies him continuously" (Lecercf). "Faith is passive when pardon is conferred upon it in execution of the divine decree; it enters into holy action from the moment that it receives pardon, and because it has received it" (Lecercf). "We do not teach that the faith which justifies stands alone, but we maintain that it is always conjoined with the Spirit of regeneration" (*Comm. on Gal.* v. 6).

Sanctification becomes a work in which the believer cooperates by faith. Not that faith (to extricate ourselves from Aristotelian terminology) is the instrumental cause of sanctification, any more than it is of justification. Faith does not bear the relation to these that the eye does to sight, or the ear to hearing; faith is much more a means employed by the Holy Spirit, by which He enables a man to lay hold of Christ, and bears witness to his spirit that he is a child of God and that he is eternally consecrated to Him (cf. *Comm. on Rom.* iii. 24; *Inst.* III. xi. 5; *Heidelberg Catechism*, Q. 61).

4. *The Works of Faith.* Accordingly, while faith is opposed to works, when people try to make them the instrumental or material cause of justification; while it is opposed even to the works of faith, when people try to make them, in whole or in part, the basis of that righteousness by which God justifies—yet faith is not opposed to the works of faith when these are produced as the fruits of faith, by means of the Holy Spirit, to confirm the believer in the genuineness of his faith and salvation (*Heidelberg Catechism*, Q. 86).

In this sense, faith itself is a work (John vi. 29)—the best work and the principle of every good work, the only work down here by which God can discharge us from our debt and assure us of our righteousness in Christ. “*Fides sola, quae iustificat; fides tamen, quae iustificat, non est sola*” (*Opera Calvini*, VII, 477; *Inst.* III. xi. 20). It is faith alone that justifies, but the faith that justifies is not alone!

V. THE JUSTIFICATION OF THE RIGHTEOUS

For this reason, when he has spoken of the justification of the sinner, Calvin speaks of a justification of the righteous. Here we reach the very heart and core of the question. If faith is to be the means of our justification, it must be justifying faith, true faith, and not mere “story faith” or provisional faith. Faith is not only the spirit’s attachment to religious truth, a wondering and joyful acceptance of the gospel, if all concern for God’s glory be lacking and nothing be present but a preoccupation with the benefits which we draw from His goodness. There is a feigned faith by which the sinner is himself deceived. “The gospel is not a tongue-doctrine but a life-doctrine!” (*Inst.* III. vi. 4). Therefore, when the believer, by embracing justification by faith, gives his answer to the charge of unrighteousness drawn up against him by God, he must also give his answer to the charge of conscious or unconscious hypocrisy—whether this charge (which he feels so keenly) is a warning from God, a suggestion and temptation from Satan, the misgiving of a conscience which is inadequately enlightened or troubled in consequence of some sin or prohibition, an expression of man’s mistrust and diffidence in face of declarations which go beyond his reach, or anything else. Even the believer needs to be justified at the tribunal of his own conscience and by the verdict of his fellow men.

The justification of the believer, of the man who has obtained righteousness through forgiveness, is the certitude which he receives, by the testimony of his conduct and his works, that his faith is genuine and that the state of justifying grace in which he finds himself is real.

This thought is best expressed by Calvin in one of his four sermons on Abraham's faith (*Opera Calvini* XXIII, 718 f.): "When God justifies us to begin with, . . . He makes use of a general pardon. Then, when He justifies us later, . . . He justifies us in our own persons, and justifies us even in our works by pure faith, . . . that is to say, He accepts [us] as His children, and then He justifies [our] works. How? A wine may be the best in the world, but if the cask which contains it is foul, . . . the wine is spoiled. So it is with all our works; for in so far as God leads and directs us therein by His Holy Spirit, they are good and holy and praiseworthy; but then let us consider what kind of vessels we are, full of infection and rottenness! So our works are corrupted thereby, and God must therefore purge and cleanse them. How? By His pure grace, by forgiving us the faults and imperfections which they contain. So, just as there is a difference between a man who is a believer and a man whom God is calling to the gospel from the start, so justification is a little different in the two cases." Elsewhere Calvin affirms: "Justification may fitly be extended to the unremitting continuance of God's grace, from our calling right on to our death" (*Comm. on Rom.* viii. 30)—to "the mercy of God which comes down from above to absolve us by the continuous remission of sins" (*Inst.* III. xiv. 10). This conception of sanctification is as far removed from a purely eschatological conception as it is from the present possibility of a present perfection!

The voice of the righteous man, which confirms the genuineness of the believer's faith, is always the voice of God, but then this voice is located at the tribunal of his own conscience. "It is a declaration of righteousness in the eyes of men, and not of the imputation of righteousness in the sight of God" (*Inst.* III. xvii. 10; cf. III. xvii. 5). It is by his works that the believer establishes that the righteousness of Christ is not only imputed to him but that it also dwells effectually in him by the Holy Spirit, that it is also *iustitia inherens*, and thus he grows in righteousness.

When we are dealing with the justification of the believer, we must say that he is justified not by faith alone but also by works which are as it were the completion of faith, in the sense that they display its present fruitfulness, its genuineness and its reality. For this reason the Scripture bids the believer examine himself to see if he has true faith (*Comm. on 1 John* ii. 3). These works are not legal works any longer; they are not performed in order to win justification in God's sight, but on the contrary in order to manifest the reality of the mercy which has been shown the pardoned sinner. The justification of the believer, like the justification of the ungodly, rests upon redeeming grace. "Sinners as we are, He is our righteousness; unclean as we are, He is our purity" (*Inst.* III. xv. 5).

It is useless to set James in contradiction over against Paul. Paul deals with the justification of the sinner. James's commission was to deal with the justification of the believer before the tribunal of human conscience where God sits enthroned. But they both deny with equal vigour that the basis of justification could lie in the works of the law, and they both recognize that faith, faith acting by love, which carries good works with it and promotes them, is the means by which the Holy Spirit assures us of our righteous standing in Christ. The only difference is that Paul attacks dead works and James protests against a dead faith: "a naked and imaginary mask of faith" (*Inst.* III. xvii. 12; *Comm. on James* ii).

Justifying faith is this assurance of our righteous standing in Christ which the Spirit produces in our hearts. It justifies us therefore all the more, not because it is passive, but because it is more alive and more vigorous. Faith co-operates with works and becomes perfect by their means (James ii. 22). That is why Calvin can give this title to the fourteenth chapter of Book III of his *Institutes*: "What the beginning of justification is, and what its continual advancements are." The justification of the righteous allows Calvin to affirm that "our holiness . . . bears God's eye" (*Comm. on 1 Thess.* iii. 13). "We have not merely obtained the opportunity of winning merit; we have actually obtained all the merits of Christ, for they are imparted to us" (*Inst.* III. xvi. 6)—not only in justification, but in works. "*Ipsa hominis bona merita sunt Dei munera*" (Augustine, *Enchiridion* 107): the very merits of man are God's gifts.

VI. FAITH IS A GRACE

Yes! faith is a gift of God, but man remains responsible for his attitude to the call which is addressed to him. The Kingdom is a gift granted by God to those whom He loves, but it is also a treasure which must be secured through service to the Lord. Believers are branches of the vine, in separation from which they can do nothing; but they are exhorted to abide in Him who is the true vine, in His word and in His love. They are elect, but they must give diligence to make their calling and election sure. By the sacrifice of Christ they are sanctified and brought to perfection, but they must persevere in faith to the end. They have put on the new man, but they must continue to put him on unceasingly. They have crucified the flesh with its passions, but they must put to death that which is of earth in their members.

“The gratuitous adoption in which our salvation consists cannot be separated from that other decree and command which imposes on us the duty of bearing the cross, because no one can be an heir of heaven without first having been conformed to the Son of God . . . Christ is the exemplar, the living portrait, that is set before all the children of God for their imitation” (*Comm. on Rom.* viii. 29). And Calvin underlines “the vehement affection . . . which straightway carries us away to heaven that we may adore Him there and that our spirits may dwell with Him” (*Comm. on Col.* iii. 1). *Bona opera via regni non causa regnandi* (St. Bernard): good works are the way to the Kingdom but are not the cause of our reigning. And “even these works are part of His grace” (*Comm. on Eph.* ii. 10).

In the justification of the righteous, as in the sanctification of the righteous, all is grace. There is no relation of merit between what the believer does and what he will receive. The works, like their recompense, can only be grasped in a filial spirit and by faith. “God owes us nothing because of our works. . . . They are taken out of His treasury, where they had been stored up for long, for He justifies and regenerates those whom He has called” (*Comm. on Eph.* ii. 10). We have been called and created in Jesus Christ, for the good works which God prepared in advance for us to perform—that is to say, for sanctification (1 Thess. iv. 7; Eph. ii. 10). “In Him we have everything; in ourselves, nothing” (*Inst.* III. xv. 5). “Here is the true artillery for casting down every high thing” (*Comm. on Phil.* ii. 13).

VII. SYNTHESIS AND MYSTERY

Thus, in the deepest recess of the believer's heart, there is formed "a tuneful harmony between God's righteousness and our obedience" (*Inst.* III. vi. 1). "The knowledge of Christ is something full of efficacy; it is a living root which cannot but produce good fruit" (*Comm. on 2 Peter* i. 8). "How then can the spirit rise to perceive and savour such divine goodness, without being simultaneously set on fire with love of God? For in truth such abundance of sweetness as God has laid up for those who fear Him cannot come to our knowledge without moving our hearts" (*Inst.* III. ii. 41).

Here we stand before the mystery of the relation between eternity and time, between God and His creatures. We believe that God's eternal will, without ceasing to be eternal, can stir up acts in time, just as His eternal thought is capable of comprising things temporal.

In justification by faith, it is not an acquittal pronounced by God from all eternity that finally reaches the sinner's conscience; it is the unchanging God who acts Himself when He acquits the sinner by faith. It is from Him also—without His ceasing to be eternal—that there springs up the work of sanctification which the believer will receive and enjoy as something involved in justification by faith.

Between this plenary activity of God in His justifying and sanctifying grace, and the activity proper to man which Scripture and Calvin maintain side by side, there are many who have seen a contradiction, and they accuse Christ, Paul, John and—why not say it?—Calvin, of inconsistency. There are many who, to hush the protests of reason, suppress one of the two terms. But that means changing the whole Christian religion. Scripture occupies a position far above all unilateral conceptions. "As the heavens are higher than the earth, so are my thoughts above your thoughts," says the Lord (*Isa.* lv. 9). God and man, religion and ethics, faith and love, justification and sanctification, prayer and works, have nothing naturally contradictory between them. It is only man's sin that sets them in mutual opposition. In Christ our peace they find their unity. In the Christian life, in the believer's heart, they are reconciled. Those who are born of God become children of God, for such they are. For them the words are full of meaning: "Become what you are!" "I have created thee for my glory," says the

Lord. It is therefore most reasonable—indeed, it is necessary—that we should relate our whole life to His glory, since He is its Author and Source (*Reformed Catechism*, Questions 1 and 2).

We are the Lord's: we live and die unto Him.

We are the Lord's: may His will and wisdom preside over all our actions.

We are the Lord's: may all parts of our life be related to Him, as to their one true end.

O how blessed is the man who recognizes that he is not his own, and has stripped his own reason of sovereignty and rule, to yield it up to God (*Inst.* III. vii. 1).

In fine, a true conception of the relation between justification and sanctification is, as Calvin says, "the basic principle of the whole doctrine of salvation, the foundation of all religion" (Sermon on Luke i. 5-10; *Opera Calvini* XLVI, 23).

St.-Germain-en-Laye.

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