

THE DYNAMICS OF JUSTIFICATION AND SANCTIFICATION

Now is the time of sanctification	Guidelines for looking at sanctification	Relationship between Justification and Sanctification	Model of Sanctification	Dynamics of Sanctification
1 10	11 14	15 17	18 25	26 35

1. We would like to share with you the spirit edge where we have been working this fall--sanctification. Our thoughts are incomplete, and yet at the same time I am almost overwhelmed at how much we know about sanctification. Things have been going on in and around our lives. It is beginning to be clear that it was sanctification that happened to us in Summer '71 and Summer '72. And have you experienced this year as the most fantastically creative year of your life and, at the same time, been plagued daily with an almost uncontrollable impulse to split, to get out? Have you found yourself thinking almost daily, "Now how am I going to get myself out of this situation?" But you then realized in the back of your mind that if you got out, you would just have to go someplace else and start it all over again? I think that is sanctification going on.

2. The job of the church has always been to name whatever it is that is going on so that the world can then self-consciously, intentionally be its being. Our job is not to go out and create sanctification, our job is to articulate it, to give a name to it so that the world can be its being self-consciously and intentionally, because that is what authentic living is all about.

3. Our approach has been phenomenological. What that does for you is to release you from being defensive about your own position, and from having to judge your colleague's spirit journey. You do not have to try to superimpose some doctrine upon someone else; you are free to appropriate what he has. Your approach is more that of enticing. You ask, "Now what does that say?" Or, "How does that speak to my experience?" Or, "How does what I say speak to your experience?" You are no longer bound, in the phenomenological approach, to set up an iron-clad rule. So what I want to do today is to present some thoughts and then you simply respond to the question, "Does this speak at all to your experience?"

4. When man breaks through into a new awareness of consciousness, to a new grasp of humanness, when some sort of enlightenment occurs, then the possibility of a movement is at hand. But all you have is the possibility of

a movement. The church has summarized that going-on-ness as justification. That is where we as a movement have broken through to a new grasp of what it means to be loved by God. But then a movement must go on to maturity. If it does not go on to maturity, it is not a movement, and you never hear about it. You wonder how many movements have broken through, but did not go on to maturity, and just passed out of the historical scene. I believe we are in the midst of the process of going on to maturity, that is what I mean by sanctification.

5. Bergson in his book, The Two Sources of Religion and Morality, talks about the movement of consciousness as being a breakloose, a volcanic eruption. After the volcanic eruption in consciousness, after the flow of the lava, there takes place a hardening, a solidifying, a cooling. This is the history of man. There is layer upon layer of solidified breakthroughs in human consciousness. Bergson calls the eruption a breakthrough of mystical consciousness, mystical thrust, I believe he calls it. I would prefer to call it the prophetic thrust. Another image I think I like is that of the general, who makes a break through the enemy lines. Once he has broken through the enemy lines, he has to occupy the land. Then he has a base from which to make another breakthrough, another prophetic thrust. Something like that goes on in the rhythm. You have your breakthrough, and then you have your solidification. And if the solidification, or occupation, or the digging-in, does not take place, if the maturing does not occur, then you do not have a foundation for the next breakthrough, and you just simply die.

6. There comes a time in history when you have a kairotic time, in which this breakthrough appears, but you cannot have a continuation of only kairotic moments (although the spirit man may experience that). To me there are some signs today that what is now taking place is the time of solidification, or perhaps a better word is "crystalization."

7. One thing is the concern across the nation for morality. You even find the concern in places such as President Nixon's speech, where he talked about new morality. You find it all over, this concern for new morality. I suggest to you that maybe that is pointing to the stage of sanctification, or to the period of crystallization, because any time a breakthrough takes place, if it does not take form in some kind of structure, it does not last.

8. Another thing that is pointing at this for me is the new concern for essentialistic thinking. The existentialist's insight that existence precedes essence is still true, and we shall always live out life under that framework of thought. Yet what is happening today is that man is seeing that the essence of man is that existence precedes essence, and therefore essence precedes existence. Man sees that his essence is that he invents, that he creates his own existence, or his own essence. He creates or invents his own being, and, therefore, that is his essence.

9. Another sign for me is the utopian thinking that is emerging. This has been on the scene for some time now. Old men are dreaming dreams about the future, our song says. And everywhere you turn now, any magazine you pick up now, you find people talking about utopian thinking, not in some imaginary pie-in-the-sky-by-and-by, when everything is going to be nice and

sweet, but dreams about the future which were not possible even a few years ago. That is a sign for me that this going-on-ness is going on.

10. Or shall I point to the waltz? Have you seen the movie that recently came out, The Great Waltz? It is a horrible movie, but the fact that it came out again, that is the point--and that young people are waltzing these days. Shall I point to the fact that everybody is so happy, in the midst of wanting to get out? One of the comments, made by the principal of the school in this neighborhood where our children go, was, "Everyone of you that I've met is happy, and you only have one night off a week." That was her context: "...and yet you're so happy."

11. When we start to look at sanctification, I have four guidelines that I think we need to follow. One is that you do your own thinking. You do not go and ask what did Tillich, or Wesley, or some other character say about what sanctification is until you have done your own thinking, and then you go and check. But if you go look it up before you have thought it through yourself, then you end up supporting your old prejudices, or you do not see through the eyes of having thought your own experience through.

12. The second guideline is that you are after the ontological, not the moral. You have to avoid the moral like the plague while you are looking here, and at the same time, while you are working on the ontological level, what you are doing is reconstructing morality. But you have to work on the ontological level, not the moral.

13. The third operating guideline is that you have to look at the social dimension, not the individual. Justification is the individual grasp after significance. And whenever that occurs, it must manifest itself in some kind of social manifestation, some kind of public manifestation. If you are not building the New Social Vehicle, if you are not building the world, you do not have the slightest chance of understanding what sanctification is. Now on the other side of that, it may be that in the midst of sanctification is the place where we recover the solitary office. However, sanctification, it seems to us at this moment, has to be the social manifestation, or you have to look at the social manifestation of man's solitary decisions.

14. And the fourth operating guideline is that you look for the objective relationship. We have found it necessary to use categories of virtue, but you have to be careful, because you are not talking about something static, you are talking about a dynamic that is going on. You also have to be careful that you are not talking about a system of habit patterns. You are talking about a state of being that is an objective relationship, a dynamic, objective relationship. Those are the four guidelines.

15. Now, the first problem that you bump into when you begin to think this through is: what is the sequential relationship between justification and sanctification? Calvin said that it is immediate, that there is no difference between justification and sanctification in the first instance; they are simply two sides of the same coin.

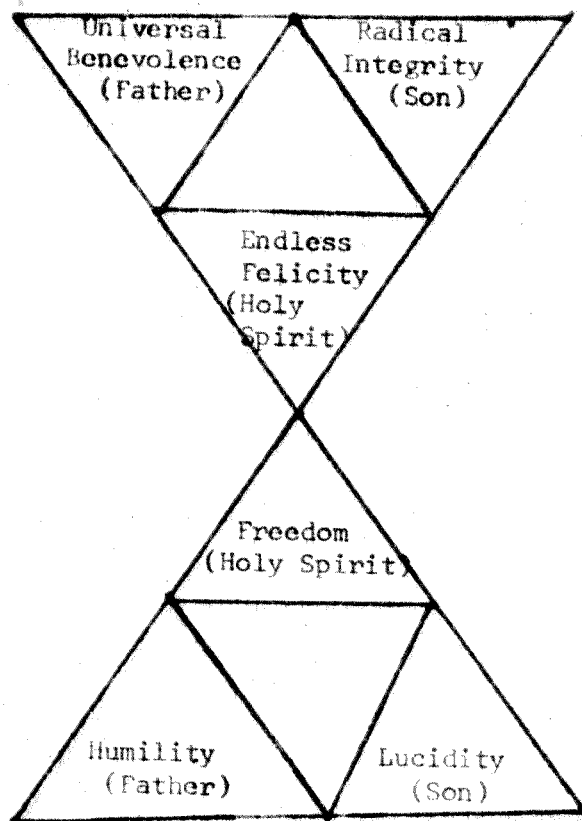
16. Another way to look at this is to point out the fact that each is within each. It is like that Quaker Oats trademark where you see a man holding a box of Quaker Oats, and on the box is a man holding a box of Quaker Oats, and on the box is a man holding.... It is as though you draw a triangle on sanctification and within that is a triangle on justification, and within that is one on sanctification, and within, and within that is justification, and then another triangle and another triangle, and then you forget which triangle you started with. You have to say that sanctification was there before justification, or at least the dynamic was there, and you have to say that justification was there before sanctification, or at least the dynamic was there. And then, at certain times, one of the two dynamics manifest themselves, or at certain times the coin is turned to one side or the other.

17. Anyway, the way we have solved it at the moment, is to say that these are two sides of the same coin. Justification is believing the Word; sanctification is living out the Word. Justification is willing to be the forgiven one; sanctification is living out of the forgiveness. Justification is being be-friended by God; sanctification is being the friend of God. Justification is experiencing yourself saved by God; sanctification is experiencing yourself as the savior of God. Justification is dying to live; sanctification is living your dying. Justification is being loved by God, and sanctification is loving God. That is a preview to get you started.

18. Now I want to turn and look at the basic model, after which I will go back and talk about the dynamics of justification and sanctification. In order to get these two related we have taken our basic triangle of the Trinity. It normally has the Father pole on the top, the Son pole on the lower left, and the Holy Spirit pole on the lower right. On the diagram on the next page you see that the lower triangle, justification has been rotated a third of the way to the left so that the Father pole is on the lower left and the Son pole is on the lower right, which leaves the Spirit pole at the top. Then, if for sanctification you take that and flip it up, then you have the Father pole on the upper left, the Son pole on the upper right, and the Spirit pole on the bottom. This gives you rationality in your model. For example you can look through the humility pole on the justification triangle, which we have put on the bottom, and you come out on the benevolence pole on the sanctification triangle. Or you can put your fist through the benevolence pole of sanctification and you come out on the humility pole of justification.

19. What we mean by humility is not, "Please walk on me," it is humility before God. Moses was a man of humility before God, but when you got him down there with the people, he was not such a meek fellow. He broke up golden calves, and killed people and went on massive hikes out in the desert. That is what you mean by humility, but it is humility before God; it is the posture of one who knows and experiences the contingency of life, of one who stands at every moment before the reality of his own creatureliness. That is the experience of justification: it is to be the one who is humble before God.

20. Then you have lucidity. Now I know we have lucidity in the freedom lecture, but here, in terms of talking in categories of virtue over on the



Son pole, you are talking about the seeing through, that you are the one who stands before the nothingness of his own contingency. That is lucidity. I mean, when you have seen that, you have seen it. And you never can go back once you have seen it. Once you have that lucidity, you are there for the rest of your life. The lucidity in the midst of that, to talk about the Christ dynamic, is that you see you have one fantastic possibility, to die a life, then to live.

21. At the top of the justification triangle, we have kept the category of freedom. When you stand before that lucidity, then you have the option of being freedom. I do not mean that you have freedom, but that you be freedom. It is a state of being.

22. Up on the sanctification triangle is Universal Benevolence. Benevolence technically means something like good will, or well-being. This is the state of being of sensing the well-being of others above your own. Something like that.

23. Then the key is Radical Integrity. What you are trying to do is talk about sanctification from the perspective of integrity. RS-I dealt with justification from the viewpoint of the Christ event. The God lecture is the first part of the Christ event; and then the Christ lecture has all the parts of the Christ event. Then the Freedom Lecture is simply re-spelling out the last part of the Christ dynamic.

24. Now, we suspect that probably the same thing is true here in Radical Integrity. How do we hold of that? The first thing I always think about in integrity is the unifying of the whole, bringing the whole into a unity. But it is not just your life that you are talking about here; it is the whole world you are bringing into unity. I always go back to CS-I, to the lecture on certitude and authenticity. Sometimes I put Radical Authenticity instead of Integrity. It is a point where you move to the edge of your grave, and stand with your toes on the edge of your grave, looking back across your whole life, seeing your life as one "Ssssst." And then you decide the one "Ssssst," that life is going to be and you be loyal to it. Integrity is the lifelong task of being loyal to who you are. And of course who you are is always a mixture of what you have been given and what you have decided to be. Then morality, in that context is the life-long task of being loyal to being part of that totality.

25. Endless Felicity, which is the next pole, in that context is the lifelong task of intensifying integrity and morality. Or it is the lifelong task of being your own fulfillment. It is the lifelong task of being happy. All your life you have gone around looking for something to tell you whether you are happy, and now you do not have to look any more. It is your life, that is the criterion of happiness. Or, I am my happiness.

26. With the model clearly before us, I want to talk about the dynamics (see chart). The only way I can do this at the moment is to use the same basic outline that we use in Justification. It goes something like this: life whumps you, or life addresses you, creating a consciousness. Then you become aware in the midst of that of an unavoidable decision which you have to make about life: a life decision, a life and death decision. Then you decide, and your decision is always yes or no-- in this context there is no in-between. But the decision of no is never just a negation; it also is always a creation of something else, of some other god. Just a yes is an affirmation of something that is.

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The Address and the Consciousness	The Rug is pulled out --you are standing over no-thing	The hundred-ton crane is dropped --you are over-filled
The Awareness and the Choice	"My God, I made it." --live before no-thing	Born of a virgin --spend your freedom
The Yes or No Decision	Embody your freedom or create a wall	Care for World or be a zombie
The Consequence	Selfhood	Perpetual Crucifixion

27. Then there are the consequences. In the justification dynamic, it goes something like this: man is standing on whatever it is that gives him significance, and that gets yanked out from under him. God just comes along and yanks the rug out from under him, and he is standing over nothing. In the earlier days, I suppose it took something rather radical to do that, like the death of a great President, or the death of a best friend. These days it can even be something like somebody not speaking to you when you wanted to be spoken to.--At any rate, whatever it is you are standing over just gets yanked out from under you, and you are before the nothingness of life,--the passing-away of life, the total zero.

28. In the midst of that vacuum of nothing, an awareness comes something like this: "My God, I made it. My God, I showed up." Or maybe it is more like:-- "Well, there aren't any other worlds to live in other than this one, Charlie Brown." Or maybe it is something like: "The meaning of my life is that I have been given my life." However it comes, you become aware that you have a decision to make about your whole life. In the midst of this address, you are thrown out to the edge of the universe, and you have to decide about your whole life.

29. And then you decide, if you decide yes, you embody your freedom; you become the one who is an authentic self. You become the one who lives his life before that no-thing-ed-ness, and therefore relates himself to life in the deeps, or as Kierkegaard says, grounds himself in that which posits him.

30. Now I want to try to talk about the dynamics of sanctification using the same categories. In the justification dynamic the rug is pulled out from under you. But what happens with sanctification is that all at once a huge hundred ton crane is dropped on you WHAM! The whole universe is dropped on you. And what you experience is being over-filled, or being over-killed. You know the figure, they blow a bomb up that will kill a million people in order to kill two. And the real joke about this is that because the rug had been pulled out from under you, you stand over nothing. Perhaps that is the only place where you can stand and not get crushed.

31. And that is where your integrity lies. In the midst of the over-filled-ness of that hundred ton crane on you, comes the awareness that you were born of a virgin. One colleague uses another image. He says you were born of a cow. I do not think that is as bad as being born of a virgin. Anyway, what you are aware of is that you do not belong to any family; you do not belong to any race; you do not belong to any church; you do not belong to any nation; you do not belong to anything except this no-thing. To belong to that no-thing is to belong to everything.

32. And in the midst of that awareness there comes an unavoidable decision about your whole life which is: will you spend that freedom that you are, or will you not? And all you have is just one decision, yeah or nay. There is no such thing as unspent freedom. Once you spend your freedom, then your freedom is spent. If you spend your freedom for the nation, then your freedom is gone. The only place where freedom is constantly renewed is

where you spend your freedom for the no-thing, which is to spend it for all things. If you decide yeah in that situation, what you do is you pick up caring for the whole world minus nothing. And you pick up caring for the whole world in every single particular moment and space. A colleague pointed out that when you see this, then you see that there is nothing that you cannot bear, because you are bearing it all, at every single moment.

33. Now I think that is what happened to us in Summer '71. We got those triangles up there and saw the total social process, and what we experienced was something like participating in the suffering of the entire globe, and we had a concrete way to do it. Maybe that is what it means to participate in the suffering of God. If you say no back in justification, you create another wall to hide you, but if you say no here in sanctification, you turn into a zombie.

34. Now the consequence in justification was self-hood. The consequence here is something like perpetual crucifixion, perpetually intensified. Every day the experience of walking around as a crucified man is intensified. There is nothing unusual about a resurrected man except that he has been crucified and he still shows up. In this state there is no escape except zombieism, and that is why it is so frightening. Every day your crucifixion is intensified, and that is why you want day after day to get out, or to sleep a little bit longer in the morning and take a few naps during the day. You find yourself thrown over against your contingency and over against your decision by something very small, like somebody not speaking to you. You glance in a mirror WHAM! You look at a face, WHAM! You take a bus ride, WHAM! You eat an apple, and leave half of it, and it turns brown, WHAM! You see a picture on the front page of the paper, WHAM! Intensification, intensification, intensification.

35. That is what it means to love God. We have experienced in the past being loved of God, and now we are experiencing what it means to love God. Yesterday a colleague said: "What really worries me about this is that I choose to put myself in a position to get that crane dropped on me. And that is not really what bothers me," he said, "but what really bothers me is that I don't know why." And I say to you, it worries me, also. And maybe it worries you, too.

--George West