



61st Year

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THE FAITH AS JUSTIFICATION AND GLORY

Faith in the true God doesn't only satisfy the supernatural search of man, but justifies and glorifies him who believes. The Ap. Paul, referring to the struggles which the righteous ones of the Old Testament put forth for their faith, writes that all of them, despite the fact that their faith was certified with their actions, their life, nevertheless they haven't yet received their just reward, which they are worthy of, they have not yet been glorified as much as they ought. Because God has foreseen something better, both for us, as well as for them. And he explains what He has prepared saying: "that they not be perfected without us". In other words, that we enjoy in common our justification and perfection in Christ, the godly glory of the righteous ones and the saints in the kingdom of the heavens. All, in other words, the saints of the Church "are greatly benefitted", great glory awaits them after their repose from this world and especially during the Second Coming of the Lord.

Faith as justification

Why does true faith justify man? Because he accepts the grace of the Comforter, of the All-Holy Spirit, which is the gift of Christ with His sacrifice on the Cross. He Himself had told His disciples, before His venerable passion, that it was to their advantage for Him to depart from this world through His Crucifactory sacrifice. So as He could send them the Holy Spirit, which would justify their consciences both from their sins, as well as from the injustices of impious people. Even Abraham and Moses, despite their righteous lifestyle, despite their struggles for the prevailing of the faith in the true God, rather were awaiting the Kingdom of the heavens rather than the natural land of promise. That heavenly expectation of theirs, justified them, so for this reason their souls rejoiced when they felt the presence of Christ with his descent to Hades from where he liberated them.

But the preaching of John the Baptist gave emphasis to the presence of the Holy Spirit as a seal of justification and salvation. He was baptizing the believers with a baptism of repentance, of preparation, but Christ was baptizing in the Holy Spirit, who as God has the power and the authority to forgive sins and to be justifying man. Also, the Lord gave His disciples to use this authority, to forgive the sins of men and to be justifying them through the power and the grace of the Holy Spirit, telling them: "Receive ye the Holy Spirit. Whosoever sins you remit, are remitted to them. Whosoever you retain, they are retained" (Jn. 20:22-23).

Our justification occurs from the Holy Spirit, so long as we prove with the manner of our life, with our actions that we accept our salvation in Christ. That we believe sincerely and for its assurance, our works

follow. St. Ignatius says that whoever calls themselves Christians, ought to prove it by their works and not by their words. Our faith justifies us by the grace of God, if our orthodoxy is proved by our orthopraxia (correct actions) and not only from the theory of our words. The confessors of the faith proved their faith in the venerable dogmas of the Church with their holy life, their patience in the trials which reached also up to martyrdom.

Faith as glory

The justification of the true believer is followed by his glory, as the apostle Paul tells us, “while those whom he justified, these he also glorified”. Just as the Father glorified His Son as a man, He will also glorify whoever believed in His Son and they certified it with their works. The glory of the Church is the glory of the faith of her members in Christ and through Christ in the Triune God. This glory of faith, which the Saints certified with their lifestyle and their miracles before us, we also are called in our age to certify with the way of our life. So that it also shows in our own times, that Christ is He who exists before us unaltered, He who is also now with us and He who will always be unto the ages, our glory, our expectation, our life.

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