

Bible vs. Roman Catholic Church Justification by Faith: Parts 1 & 2

Bible	Roman Catholic Church
<ol style="list-style-type: none"> 1. Justification is forensic being opposite to condemnation (Romans 5:12-18; 8:33-34). So: <ol style="list-style-type: none"> a. Job 9:3 b. Psalm 143:2 c. Romans 3:28 d. Romans 4:1-3 e. Acts 13:39 2. Not inherent righteousness in any way the foundation of our justification: 1 Cor. 13:12; Gal. 5:17; 1 Kings 8:46 3. Christ's righteousness alone imputed to us is the foundation of our justification: Romans 5:18-19; 4:3-5; 8:3; 1 Cor. 1:30; 2 Cor. 5:21 4. Part 1: Absolution/Remission of Sin <ol style="list-style-type: none"> a. Not abolishing indwelling sin/corruption forthwith: so Romans 7, esp. Vs. 21 b. Absolutely abolishes all guilt/wages of sin: so Romans 8:1; 5:1 c. Remission is to all the believer's sins: so Psalm 32:1; 1 John 1:9 5. Part 2: Adoption/Right to Life <ol style="list-style-type: none"> a. John 8:32, 36 b. Romans 6:15,22; 8:2-3 c. Galatians 3:13; 4:6, 26; 5:1 d. Hebrews 2:15 	<p>Canon 9. If anyone says <u>that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will</u>, let him be anathema.</p> <p>Canon 11. If anyone says that men are justified either by the <u>sole imputation of the righteousness of Christ</u> or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema.</p> <p>Canon 14. If anyone says that man is absolved from his sins and justified because he firmly believes that he is absolved and justified, or that no one is truly justified except him who believes himself justified, and that by this <u>faith alone</u> absolution and justification are effected, let him be anathema.</p> <p>Canon 17. If anyone says <u>that the grace of justification is shared by those only who are predestined to life, but that all others who are called are called indeed but receive not grace, as if they are by divine power predestined to evil</u>, let him be anathema.</p> <p>Canon 24. If anyone says <u>that justice received is not preserved and also not increased before God through good works, but that those works are merely fruits and signs of justification obtained, not the cause of its increase</u>, let him be anathema.</p> <p>Canon 30. If anyone say <u>that after the reception of the grace of justification the guilt is so remitted and the debt of eternal punishment so blotted out ... that no debt of temporal punishment remains to be discharged ... before the gates of heaven can be opened</u>, let him be anathema.</p>

1) The Truth: justification is founded and grounded upon the imputed merit and righteousness of Jesus Christ alone; no infused or inherent righteousness is part of it. The two parts of justification flows from the two imputations in the act, whereby, by the imputation of our sin to Christ upon the cross, the justice of God is satisfied, sins are pardoned, remitted, blotted out, covered, and the punishment for sin, the sting of death as a curse is abolished, though indwelling sin and corruption remain within us, even that will be abolished upon the death of the body, and the perfection of the sanctification of the soul; then the inheritance of his work to us even resulting in the total renovation of the body in the bodily resurrection. The second part is the grant to life and all the inheritance of Christ, which occurs because of the imputation of the righteousness of Christ whereby we are found not only with no condemnation, but are accepted by God and have peace, and all the legal right to all of the benefits of Christ's redemption. By this legal act, we are the sons of God.

2) The Roman Catholic Church benefits from their conception of justification because their people are able to be enslaved to the treasury of papal indulgences and wealth can be garnered from them to propitiate their own punishments and that of their loved ones.