



JUSTIFICATION

Galatians 1:6-10

- I marvel that you are turning away so soon from Him Who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from Heaven, preach any other gospel to you than what we have preached to you, let him be accursed.



Galatians 1:6-10

- As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased me, I would not be a bondservant of Christ.



4 Questions

- How many of you are Protestants?
- How many of you are fundamentalists?
- How many of you are evangelicals?
- How many of you believe we should be a part of a gospel ministry?



4 Follow-up Questions

- If you are Protestant, what are you protesting?
- If you are a fundamentalist, what are the fundamentals?
- If you are evangelical, what is the evangel (news of evangelism)?
- If you believe in the gospel ministry, what is the gospel?



An Overview of the Roman Catholic Church's View of Justification

- It will help us grasp what the Bible really says.
- It will help us grasp church history and the Reformation.
- It will help us understand what our Roman Catholic friends really believe.



People Misunderstand Roman Catholics

- People believe that Rome teaches that man is justified by works, not faith, by merit, not grace, and by ourselves and not Jesus.
- Roman Catholics teach that a person cannot be justified apart from faith, grace or Jesus.
- Roman Catholics are not Pelagian.



Pelagianism

- Pelagius basically taught that a man can get to Heaven without faith, without grace, and without Jesus.
- A person who believes this is called a "Pelagian."
- Roman Catholics repudiated that teaching at the Council of Carthage in 418 as well as at the Council of Trent.
- A person who believes in faith plus works, grace plus merit, and Jesus' righteousness plus my righteousness is called a "Semi-Pelagian."



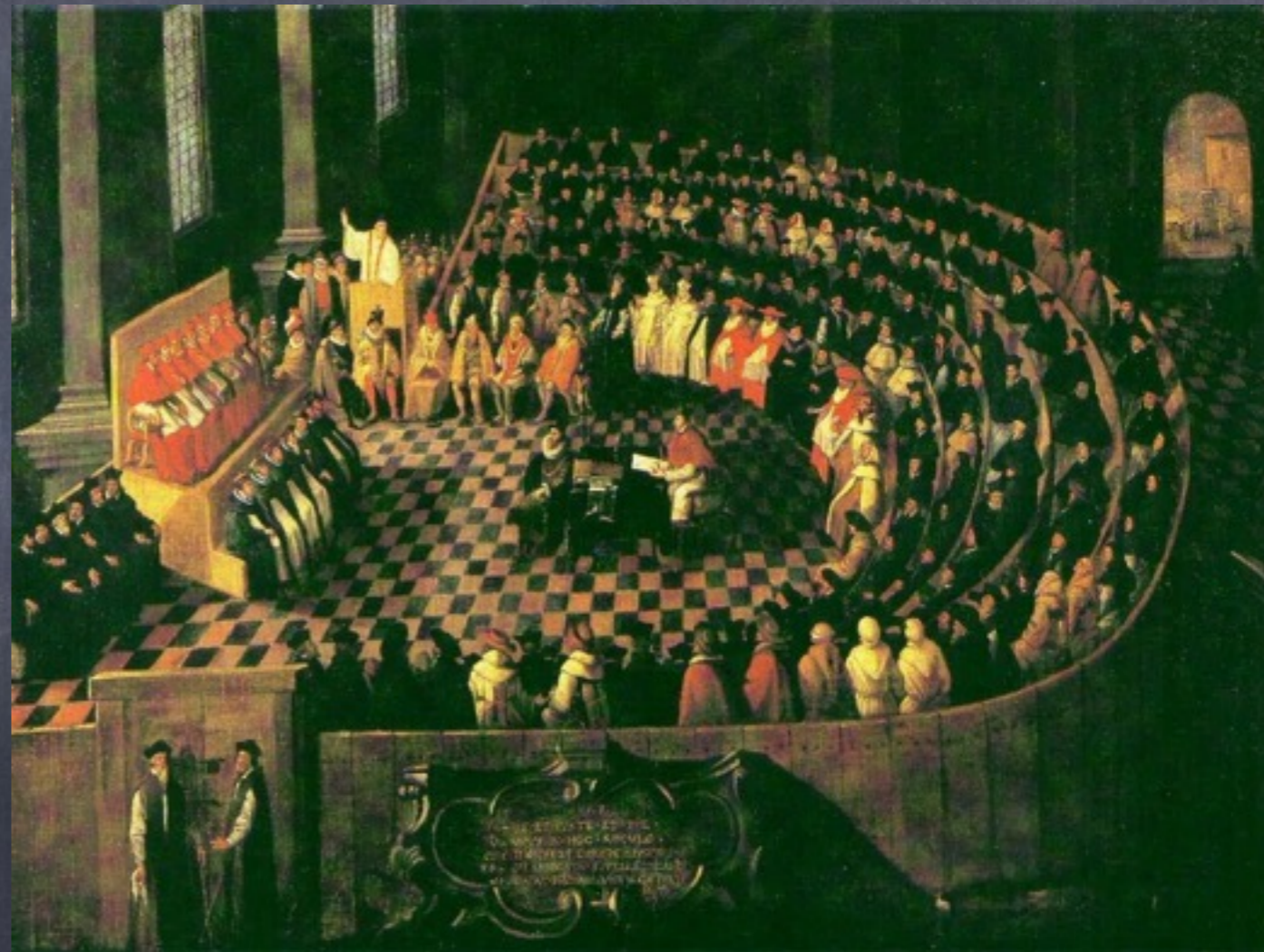
The Lateran Church, Rome





Rome's Doctrine of Justification

- Spelled out at the Council of Trent (Counter-Reformation), in the Sixth Session, in the Cannons & Decrees.
- Cannon & Decrees: "If anyone says... let him be anathama."
- In reading this, you will find that we are completely and thoroughly anathametized.



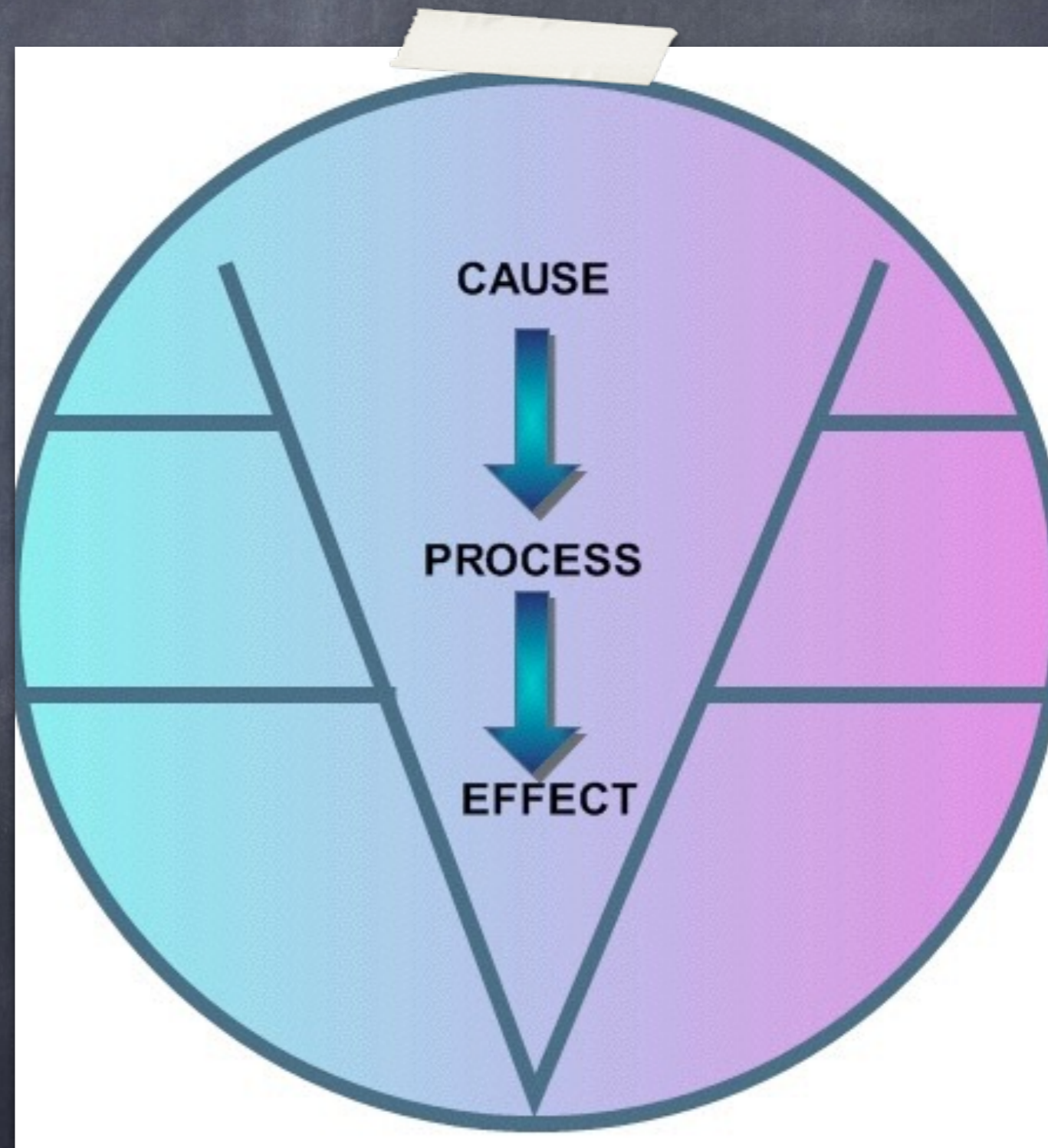
Roman Catholic Justification

- Begins with the sacrament of Baptism.
- “Baptism is the instrumental cause of justification.”



Notation on Causality

- "Causality" comes from Aristotelian, Middle Age & RCC philosophy.
- Aristotle said that if we have a marble sculpture there are various causes.
- The sculptor is the efficient cause.
- The marble is the material cause.
- The hammer and chisel are the instrumental cause.



The Cause / Means of Justification

- The RCC view says that the means by which a person is brought into justification is baptism.
- The Biblical view says that the means by which a person is brought into justification is what?
- Galatians 2:16.
- **FAITH!**



Roman Catholic Baptism

- Baptism works “ex operato” (by the working of the works).
- The recipient of baptism has the grace of God, the grace of justification and the righteousness of Christ infused (poured) into his soul.
- There this grace and righteousness have a habitus (habitation, residence).
- This justification can be augmented or diminished (quantitative instead of qualitative).



Roman Catholic Baptism

- The RCC states up front that grace and Christ are required.
- The recipient must give his assentare et cooperare (assent and cooperation) to this grace so that they actually become righteous.
- Now righteousness is inherens (inherent) within.
- Only when righteousness is inherent is that person justified, because they are righteous.



Roman Catholic Justification

- A person remains justified unless or until that person commits mortal sin; then it is gone.
 - Venial sins are real, but not as serious as mortal sins.
 - Mortal sins are so serious that they kill the grace of justification.
 - Mortal sins include: adultery, murder, stealing, drunkenness, missing mass, etc.



Roman Catholic Justification

- With justification gone, now what? You would think: "Go back and get sprinkled again."
- The RCC believes that even though you lose justification, you still have the character *indeliba* (the indelible mark) of justification still on the soul.
- "The second plank of justification for those who make shipwreck of their souls is penance."



Roman Catholic Penance

- Penance begins with confession.
- Penance continues with priestly absolution.
- Penance is finalized with works of satisfaction (part of which is prayer, giving alms, pilgrimages to view relics, indulgences (remission of punishment), etc.).



Roman Catholic Works of Satisfaction

- This is the center of the controversial firestorm of the Reformation.
- The sacrament doesn't work & you cannot be justified without it.
- These works satisfy the demands of God.
- When done, the sinner gets merit to restore his standing before God.



Roman Catholic Works of Satisfaction: 3 Kinds of Merit

- Meritum de congruo (Congruous Merit): works done in which it is fitting for God to restore us. This is the merit the works of satisfaction receives.
- Meritum de condigno (Condign Merit): works done that are so meritorious, so high and so virtuous that it virtually imposes an obligation to be rewarded.
- Meritum de supererogatio (Supererogatory merit): works done above and beyond the call of duty.



Roman Catholic Works of Satisfaction: Necessity of Merit

- If you have impurities on your soul at death, you go to purgatory (the place of purging) until you are made righteous enough to go to Heaven.
- The more merit you have to your souls' "account," the quicker you get out of purgatory.



Biblical View of Merit

- The Bible casts a thunderbolt at all kinds of merit.
- Martin Luther: "The gospel has no time for any merit of any kind except for Jesus' merit alone."



Roman Catholic Works of Satisfaction: Results

- People are driven to relics to get indulgences to reduce time in purgatory.
- Frederick III (the Wise), Elector of Saxony, protector of Luther, had 17,443 relics at Wittenburg.
- The indulgence value was 1,970,000 years.
- Indulgences are still practiced today!



Roman Catholic Works of Satisfaction: Source of Merit

- All this merit comes from the Treasury of Merit.
- It is a celestial bank account of the few whose lives were so righteous that they went directly to Heaven with a surplus of merit.
- Mary, Joseph, the holy family, St. Francis, Francis Xavier, etc.
- The church controls the treasury of merit, but the Pope in particular; he can make withdrawals for people.



Great Treasury
of Merit

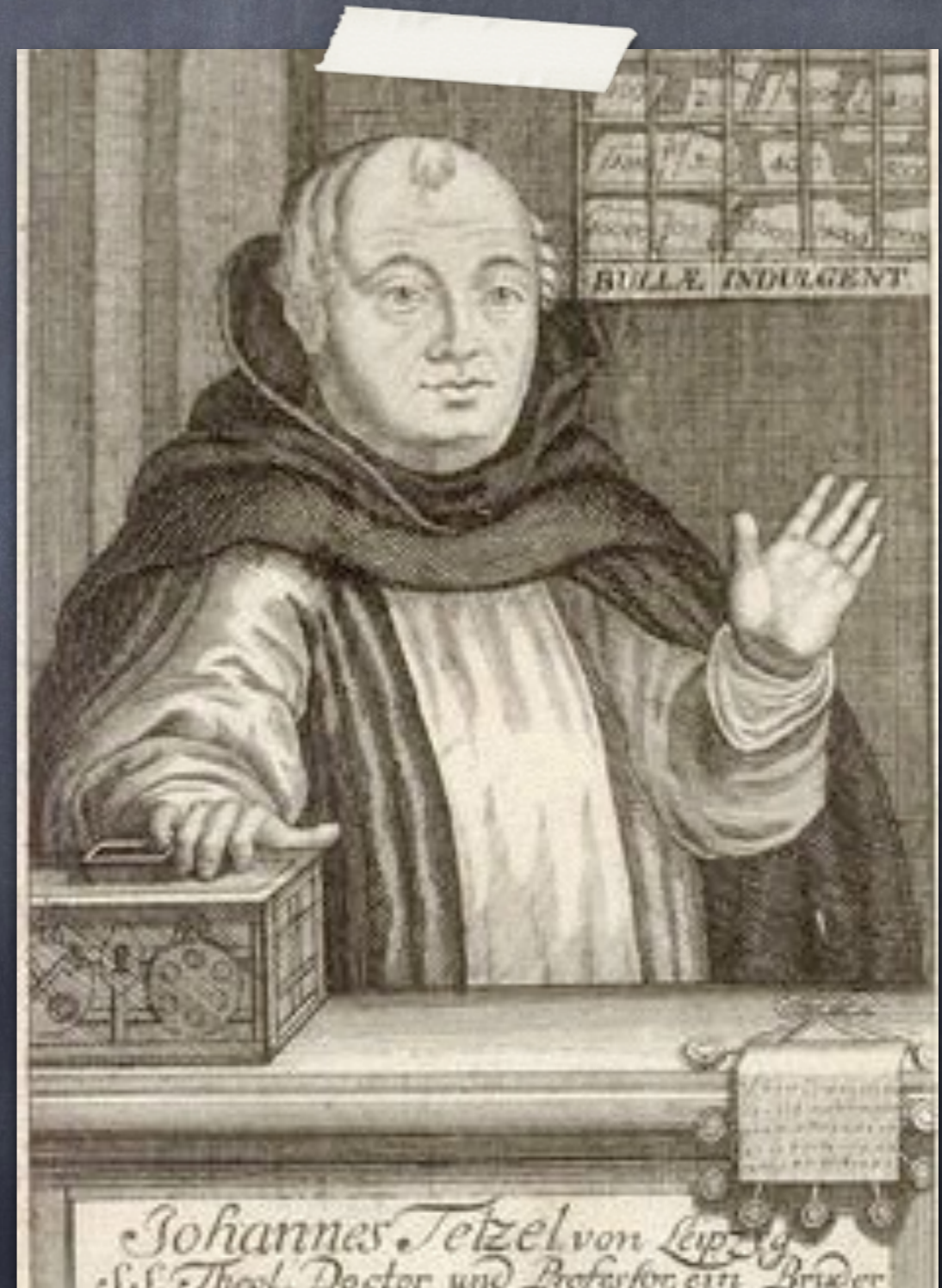
Roman Catholic Works of Satisfaction: Reformation

- The RCC needed funds for St. Peter's Basilica (Vatican, Rome).
- One of the signs you can do to show that you are sincere in repentance: give alms to the church with a true spirit of penitence.



Roman Catholic Works of Satisfaction: Reformation

- Johann Tetzel didn't have time for subtleties.
- He said, "Every time a coin in the kettle clings, a soul from purgatory springs."



Roman Catholic Works of Satisfaction: Reformation

- These things brought Luther to question the whole idea of indulgences, the treasury of merit, purgatory and the whole system of justification.
- It is not faith plus works, not grace plus merit, not my works of righteousness plus Jesus' works of righteousness.
- It is "Sola:" Alone.



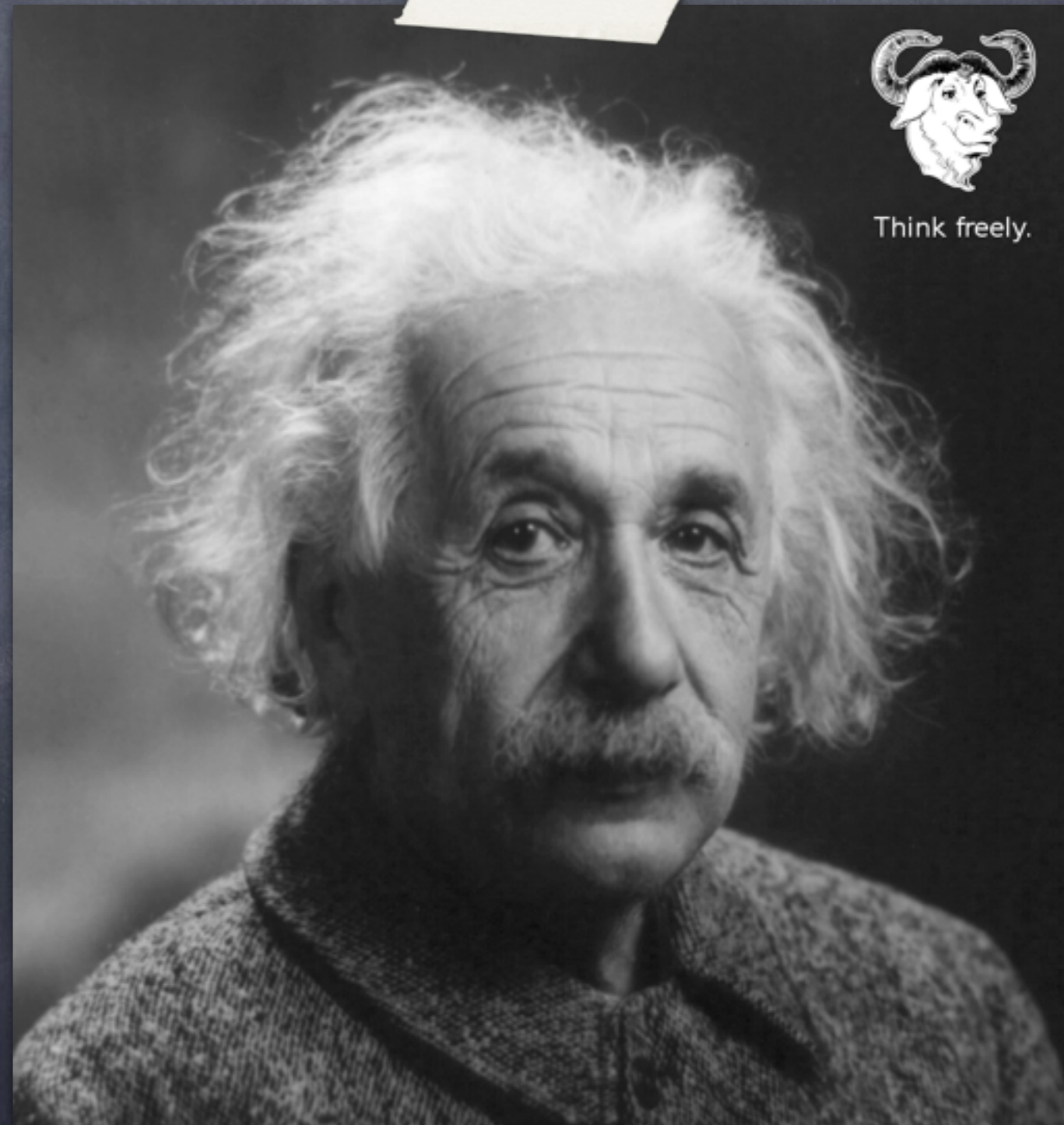
Roman Catholic Role of Faith in Justification

- RCC: faith is necessary to get to Heaven.
- Faith is the initzium (initiation) of justification.
- Faith is the fundamentum (foundation) of justification.
- Faith is the rawdex (root) of justification.
- You can have the initiation, foundation & root but no justification.
- The only way God declares us righteous is when we actually are righteous.



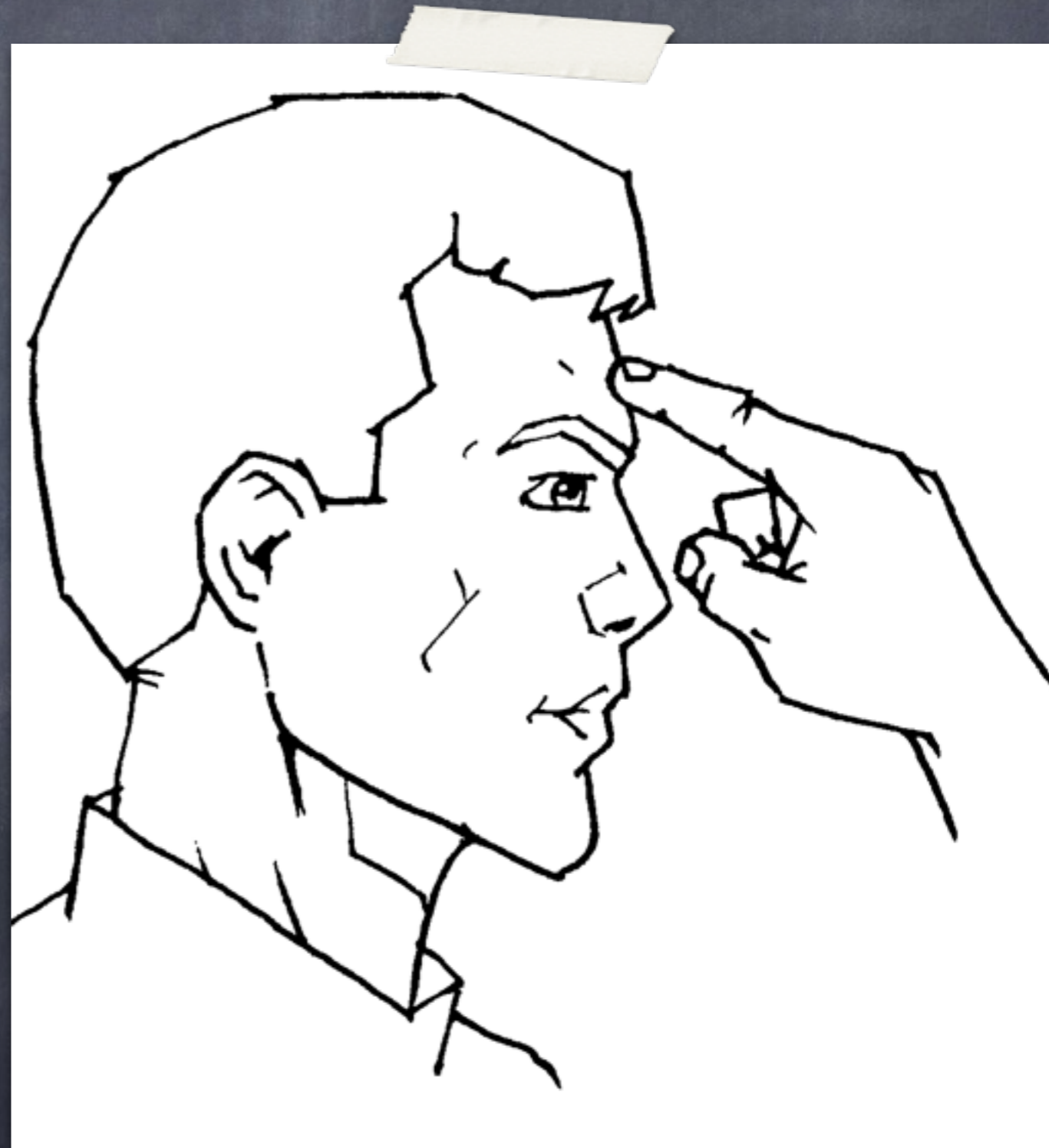
Think About It

- You are justified at baptism.
- You lose justification at mortal sin.
- You gain it back with penance.
- You lose it, get it back, lose it, get it back, lose it, get it back, etc.




Think About It

- If you die with unconfessed mortal sin (without penance), you go to Hell.
- At death, you go to purgatory.
- This is called "gospel:" "good news."
- This is horrible news and another gospel!



Jude 3

- Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once delivered to the saints.
- If you aren't willing to contend on this, get out of the way, because you're wanting to please men instead of Jesus.
- Jesus, Peter & Paul warned of this.



HEY JUDE

Martin Luther:

- “My great fear is that the light that has burst forth in the Reformation with the rediscovery of the gospel will go out again in the next generation: that the gospel will go into eclipse and into obscurity. Why? I’ll tell you why. Because anytime the gospel is preached boldly and accurately, it creates conflict. As human beings and as pastors, we don’t want to be involved in conflict. Doctrine divides.”



Doctrine Divides

- Doctrine divided the true prophets of Israel from the false prophets.
- Doctrine divided Jesus from the Pharisees.
- Doctrine divided the apostles from those Judaizers (faith-plus-works-for-salvation-people).
- The gospel is at stake!



Two Men Went to the Temple to Pray...

- One prayed, "I thank you, God, that I'm not like sinners, like this man."
- "I'm not taking all the credit! I'm not pure Pelagian!"
- "I'm just a disciple of Pelagius' cousin, "Semi-"



Reformation Wall, Geneva

- “Post Tenebras Lux:”
“After Darkness, Light.”
- I’m concerned that the monument to our age would be “Post Lux Tenebras:” “After Light, Darkness.”
- Master the gospel.

