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**Justification = Faith + Works**

According to Roman Catholic Church

- Baptism is the "initial justification" by God's grace (CCC)
- Righteousness begins to be accumulated through living virtuously
- Righteousness is accumulated through Mass and other sacraments
- A mortal sin results in the loss of Justification and must be restored
  - Sorrowful *confession* is made to a priest
  - The priest confers forgiveness - *absolution*
  - The priest determines the nature and amount of *penance*. (activities that require sacrifice - prayers, offerings, works of mercy or some other self-denial)

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**Justification = Faith + Works**

- There is restoration of a state of grace and righteousness can now be accumulated
- Reach the end of life in a state of grace (no unaddressed mortal sin) heaven can be obtained after working off venial sins in Purgatory.

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**Purgatory**

- Infallible teaching of the RCC at the Council of Trent
  - A purification from venial sin **must** take place before entering heaven
  - This purification involves some kind of pain and suffering
  - Can be assisted by the prayers and devotions of the living
- According to RCC theologian Ludwig Ott, it is “only taught indirectly” (2 Macc. 12:42-46; Matt 12:32; 1 Cor. 3:15; Matt. 5:26)

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**Purgatory**

- These passages must be painfully misrepresented to support this doctrine
- The doctrine of purgatory contradicts teaching found in Scripture concerning the sufficiency and completion of Christ’s work on the cross, “It is finished” - Jn. 19:30 (Heb. 10:14-20; Rom. 3:21-26, 8:1ff; 2 Cor. 5:21; Eph. 1:3-14; Col 2:6-15)

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**Justification = Faith + Works**

Council of Trent, Session 6, Canon XXIV: *If anyone saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema.*

Ludwig Ott (Catholic Theologian): “by his good works the justified man really acquires a claim to supernatural reward from God.”

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### Justification = Faith + Works

It is possible in Roman Catholic theology to have real faith without Justification

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### By Grace Alone Through Faith Alone An Evangelical Response

- According to Reformed Doctrine...
  - Regeneration - God opens our eyes to see our need (Titus 3:5)
  - Conversion - Faith and Repentance (James 1:18)
  - Justification - Declared righteous - (Romans 3:21-31; 5:1-11; Gal 2:17; Eph 2)
    - Declared vs Made
    - Imputed vs Infused

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### Made or Declared Righteous?

- The Latin Vulgate was the common version of the Bible used by the RCC.
- Some scholars began to address weaknesses in the Vulgate as an inferior translation.
- Erasmus was the first to point out that the Greek word *dikaioo* meant "to declare righteous" rather than "make righteous"

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**Made or Declared Righteous?**

- What's the difference?
  - To "make righteous" is a final culminated act. To "declare righteous" is a legal declaration
  - For the Catholic Justification is the result of Sanctification
  - For the Reformed Evangelical, Sanctification is the result of Justification

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**Infused or Imputed?**

- Infused righteousness is a transfer of actual righteousness that becomes the possession of the faithful Christian.
  - Justification means the Christian IS finally and completely righteous.
  - It can be lost and restored/increased by the sacraments and obedience
  - Entry into everlasting life with God is based upon the amount of infused righteousness at the time of death...usually not enough.

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**Infused or Imputed?**

- Imputed righteousness is a legal declaration of righteousness that is the possession of Christ and credited to the faithful Christian.
  - Justification means that Christ is completely righteous, and His righteousness is counted as mine though I am not completely righteous
  - My sin was imputed to Christ's account - this is the basis of the atonement.

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**By Grace Alone Through Faith Alone**  
 An Evangelical Response

- Adoption - Given a new identity and life in the family of God (Rom 8:15; Eph. 1:4-5).
- Sanctification - being made righteous - (1 Thess 5:23-24; Phil. 1:6)
  - Progressive
  - "All of life is repentance"

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**"Simul Justus et Peccator"**  
 Martin Luther

"At the same time righteous and sinner"

"When our Lord and Master Jesus Christ said, 'Repent,' he willed the entire life of believers to be one of repentance."

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**By Grace Alone Through Faith Alone**  
 An Evangelical Response

- Adoption - Given a new identity and life in the family of God (Rom 8:15; Eph. 1:4-5).
- Sanctification - being made righteous - (1 Thess 5:23-24; Phil. 1:6)
  - Progressive
  - "All of life is repentance"
- Glorification - (Romans 8:28-30)

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### The Council of Trent

- Convened in response to Lutheranism - June 1546 - Jan 1547
- Six Questions

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### Trent's Answers Declared Infallible Dogma

- Is justification (extrinsic) judicial or is there sanctifying (intrinsic) work involved?
  - While some council members recognized an extrinsic element in justification, "the opinion that a sinner may be justified solely as a matter of reputation or imputation...is rejected" "Justification is thus defined in terms of a man becoming, and not merely being reputed as righteous." (McGrath, *Iustitia Dei*, 2:72 cited in Norm Geisler, *Roman Catholics and Evangelicals* p. 225)

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### Trent's Answers Declared Infallible Dogma

- What is the relationship between faith and works?
  - Justification is understood in two senses (the second corresponding to the Reformed doctrine of sanctification), this second justification requires good works as a condition for ultimate justification. "It is thus both possible and necessary to keep the law of God." (*Ibid*, p. 225)

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**Trent's Answers Declared Infallible Dogma**

- Does the will have an active role in justification?
  - "Trent stated that sin has affected the human race, therefore 'man is incapable of redeeming himself. Free will is not destroyed, but is weakened and debilitated by the Fall.' According to Trent, "If anyone shall say that man's free will moved and aroused by God does not cooperate by assenting to God who looses and calls...let him be anathema'" (Canon 9, *Ibid*, p. 225)

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**Trent's Answers Declared Infallible Dogma**

- How are justification and sacraments (baptism, mass, and penance) related?
  - The first sense of justification (initial) is mediated through baptism, which removes *original sin*. The second sense of justification (progressive) is mediated through Eucharist and penance. These are said to "increase" justification. The third sense of justification (ultimate) is the stage at which—providing one has not committed a mortal sin—one is allowed into heaven. (*Ibid*, p. 225-226)

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**Trent's Answers Declared Infallible Dogma**

- Can believers know with certainty that they are justified?
  - It would appear from the Canon XVI that Trent condemns any who would claim **infallible** assurance. Roman Catholics actually appeal to an "intermediate" position between certainty and anxiety. They call it "moral certainty" and claim that Christians can have "relative" not absolute (infallible) certainty. (*Ibid* p. 226)

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### Trent's Answers Declared Infallible Dogma

- Can people incline themselves toward justification, and if so, is this inclination to be understood as meritorious?
- Our initial justification must be seen as a gift. *"If anyone shall say that man can be justified before God by his own works which are done...without divine grace through Christ Jesus, let him be anathema..."* "nothing that precedes justification, whether faith or works, merits the grace of justification. For it is by grace, it is no more by works; otherwise, as the apostle says, grace is no more grace." (The Council of Trent cited in Sources of Catholic Dogma)

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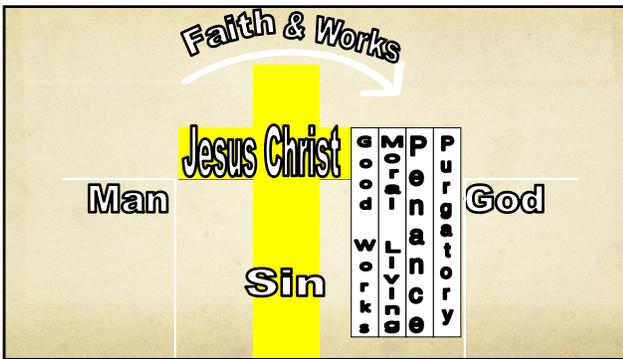
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### Roman Catholic Church

- Initial Justification - Grace
- Good Works with God's help
  - Confession / Absolution / Penance / Sacraments
- Sanctification - accumulate merit and righteousness
  - Purgatory - final purge of sin
- Justification/Glorification

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**Evangelical Response to Trent**

- Trent confuses rewards and merit.
  - Scripture teaches that grace and meritorious works are mutually exclusive.
  - Romans 11:6 - "But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace."
  - Romans 4:4 - "a workers wage is credited not as a gift, but as something due."
  - Ephesians 2:8-9 - "For by grace you have been saved through faith, and this is not of your own doing; it is the gift of God, not a result of works, so that no one my boast"

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**Evangelical Response to Trent**

- Trent makes works a condition of eternal life
  - *The New Catechism of the Catholic Church* attempts to say it a little more palatably... "the merit of good works is to be attributed in the first place to the grace of God, then to the faithful"
  - Trent teaches grace + works
  - Romans 6:23 - "the wages of sin is death, but the free gift of God is eternal life"
  - John 5:24 - the verbs used here indicate that the one who believes HAS passed from death to life and HAS eternal life
  - John 6:29 - "This is the work of God, that you believe in whom he sent."

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**Evangelical Response to Trent**

- Trent confuses *working for* and *working from* salvation
  - Evangelicals believe in the importance of works. They are a RESULT of salvation not a condition for it.
  - There is a distinction between forensic justification and progressive sanctification.
  - Phil 2:12-13 - we are to WORK OUT our salvation in sanctification. We do not work for our salvation or justification
  - Works are NOT a necessary condition for Justification, Sanctification. Rather, works are a reasonable result of the believer being justified and sanctified.

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**Evangelical Response to Trent**

- Trent makes the error found in the Galatians.
  - The Galatians were brethren (1:11; 6:1) and in danger from “falling from grace” (5:4). They had received justification (forensic) but were in danger of losing their sanctification by falling back into the bondage of keeping the law (2:4).
  - Galatians 3:4 - “Having begun by the Spirit, are you now being perfected by the flesh?”
  - Paul did not want them to replace grace with works. He was driving home the point that not only their justification, but also their sanctification (progressive) is by faith alone!

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**Evangelical Response to Trent**

- Trent removes the proper motive for obedience and works
  - God’s Love and Grace
    - 2 Corinthians 5:14 - “For the love of Christ controls us.” When we see His amazing love for us, we are motivated to do good.
    - 1 John 4:19 - “We love because he first loved us.”
    - Titus 2:11 - God’s grace brings salvation that trains us to reject ungodliness.
  - *Throughout the Scriptures, the Indicative precedes the Imperative*

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**Roman Catholic Church**

**Reformed Evangelical**

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| <ul style="list-style-type: none"> <li>○ Initial Justification - Grace</li> <li>○ Good Works with God’s help           <ul style="list-style-type: none"> <li>○ Confession / Absolution / Penance / Sacraments</li> </ul> </li> <li>○ Sanctification - accumulate merit and righteousness           <ul style="list-style-type: none"> <li>○ Purgatory - final purge of sin</li> </ul> </li> <li>○ Justification/Glorification</li> </ul> | <ul style="list-style-type: none"> <li>○ Regeneration - Grace</li> <li>○ Conversion - Faith/Repent</li> <li>○ Justification - Imputed</li> <li>○ Adoption - New Identity</li> <li>○ Sanctification - New Life</li> <li>○ Glorification</li> </ul> |
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**What about James?**

“You see that a man is justified by works, and not  
by faith alone”

James 2:24

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