

Ten Contrasts Between the Biblical Doctrine of Justification and the Corrupted Doctrine of Roman Catholicism

Numbers in parenthesis are paragraph numbers from the Catechism of the Catholic Church.

- 1) Justification is **by faith** in what God accomplished in Christ (Rom. 5:1). Rome says initial justification is **by water baptism** (1992).
- 2) Justification **changes one's legal status** before God whereby a condemned sinner has been acquitted and declared righteous (Rom. 5:12-21). Rome says justification **changes the inner man**, not his legal status (2019).
- 3) Justification is an **instantaneous act** of God which immediately declares a sinner righteous (Rom. 4:3). Rome says justification is an **ongoing process**, the ongoing renewal of interior man (2019).
- 4) Justification is **permanent** and is never lost by sin. The legal status of a justified man is as unchangeable as Christ's righteousness (Heb. 10:14). Rome says justification is **temporal**. It is lost by sin and regained through sacraments and works (1446, 1861).
- 5) Justification is by **grace apart from works** (Titus 3:7; Rom. 11:6). God justifies those who do not work (Rom. 4:5; Gal. 2:16). Those justified receive the gracious gift of Christ's righteousness (Rom. 5:17). Rome says justification **must include good works** (2010). "If anyone says that the sinner is justified by faith alone, let him be anathema" (Trent, Canon 9). Rome says re-justification must be merited by making satisfaction for sins through works of mercy, prayer, service to neighbors, etc. (1459, 1460, 2027).
- 6) Justification is by **imputation** or crediting of Christ's completed righteousness to the one justified (2 Cor. 5:21; Rom. 4:5). Rome says justification is by **infusion** of God's righteousness which renews the interior man (1989).
- 7) God justifies **the ungodly** (Rom. 4:5). Rome teaches final justification is only for those who **have become righteousness** (2016, 2020).
- 8) After justification all **sins are no longer taken into account or punished** (Rom. 4:5; 2 Cor. 5:19-21). Rome says that sins committed after justification **will be punished** either in purgatory or in hell (1030, 1861).
- 9) God promises to glorify everyone He justifies because those justified can **never be condemned** (Rom. 8:1, 8:30). Rome says that God **will condemn to hell** anyone who was justified (by water baptism) but who dies in mortal sin (1861).
- 10) Justification **precedes sanctification** (Rom. 6-8). Rome says justification is an integral **part of sanctification** (1995).