

WHY YOU CAN'T BELIEVE THE DOCTRINES OF THE ROMAN CATHOLIC CHURCH AND ALSO GO TO HEAVEN

It's impossible for anyone to believe the teachings of the Roman Catholic Church (RCC), and also be a born-again believer or Christian, because the RCC teaches you have to be justified by works and be good to go to heaven. The RCC contradicts Paul's complete treatise on justification in Romans 3-4 and John's treatise on how to receive eternal life in his gospel.

1) RCC Justification By Works vs. Bible Justification by Faith

The RCC teaches that the initial act of justification is by faith without works, but that afterwards justification is by works.

RCC Catechism 1992. No one can merit ... initial ... justification. ... We can then merit ... the increase of ... love ... for the attainment of eternal life. RCC 6th Trent. Eternal life is ... a reward promised by God ... given to ... good works and merits. ... Man [will] be ... judged ... by the judgment of ... God, ... who, it is written, will render to every man according to his works.

But Paul says justification is always by faith without works. And John consistently says eternal life is given to everyone who believes, not to everyone who does good works.

Rom. 3:28; 4:5. A man is justified by faith without the deeds of the law. ... To him that doesn't work, but believes on him that justifies the ungodly, his faith is counted for righteousness. Jn. 3:36. He that believes on the Son has everlasting life. (Not "He that is good has everlasting life," or "He that goes to church has everlasting life.")

John says no one will be justified (counted righteous) at the final judgment, only condemned. The final judgment is only to determine how much punishment to give those whose names are not written in the Book of Life. Those who believe on the Lord don't enter the final judgment at all because Messiah was already judged and punished in their place. There is no double jeopardy.

Rev. 20:4-15. [Those who were in the] first resurrection, ... on such the second death has no power, but they ... will reign with [Messiah] a thousand years. And when the thousand years [were] finished, ... I saw the [rest of the] dead ... stand before God. And the books [plural] were opened, and another book [singular] was opened, which is [the book] of life, and the dead were judged out of those things which were written in the books [plural], according to their works, ... and they were judged every man according to their works. ... This is the second death. And

whoever was not found written in the book [singular] of life was cast into the lake of fire.

2) RCC Justification by Actually Doing Righteousness vs. Bible Justification by Being Counted As Righteous

The RCC teaches that since the 'unrighteousness' of men (adikia - Rom. 1:18, 29) refers to actual unrighteous works of men, then the gift of 'the righteousness of God' (dikaiosune - Rom. 1:17; 3:21, 22) also refers to actual righteous works of men.

RCC Catechism 1991. Justification is ... the acceptance of God's righteousness through faith. ... Righteousness (or "justice") ['just' and 'righteous' are the same word in Greek] here means ... rectitude [morally correct behavior]. ... With justification, ... love is poured into our hearts, and obedience to the divine will is granted us. ... It conforms us to the righteousness of God. RCC 6th Trent. Christ Jesus ... infuses strength ... [for] good works, ... without which [we] could not in any manner be pleasing and meritorious before God ... being considered to have, by those very works ... satisfied the divine law ... and ... merited eternal life. ... If anyone says that men are justified ... by the sole imputation [counting] of the justice of Christ or by the sole remission of sins, to the exclusion of ... love which is poured forth in their hearts by the Holy Ghost, ... let him be anathema. ... If anyone says ... those works are merely fruits and signs of justification obtained, ... let him be anathema.

But Paul says 'the righteousness of God' means God counts an unrighteous man as righteous, which raises the question whether or not God is a righteous judge to do so, in a way that would be irrelevant if God actually gave a person perfect righteous actions. Paul says God's not an unrighteous judge to declare an unrighteous man to be righteous, because Messiah already died in our place to pay the penalty for our unrighteousness. "So that he [God] can be [a] just [judge], and [still be] the justifier [declarer as righteous] of him which believes in Jesus," Rom. 3:26. We can tell from the usage in Paul's treatise on justification that the Greek word translated 'justification' (dikaioo - Rom. 3:4, 20, 24, 26, 28, 30; 4:2, 5; 5:1) means being counted righteous, while not actually being righteous. Paul doesn't go on to say that God completely changes whom he proclaims to be just after the initial moment of justification.

Rom. 4:3-24. Abraham believed God, and it was counted to him as righteousness. ... To him that doesn't do [good] works, but believes on him that justifies the ungodly, his faith is counted as righteousness. ... God counts righteousness without works. ... Blessed is the man to whom the Lord will not count sin. ... Faith was counted to Abraham as righteousness. ... He staggered not at the promise of God through unbelief, but was strong in faith, ... being fully persuaded, ... and therefore

it was counted to him as righteousness. Now it was not written for his sake alone, that it was counted to him, but for us also, to whom it shall be counted [as righteousness], if we believe.

3. RCC Initial Justification by RCC Baptism vs. Bible Justification Always By Faith Alone

The RCC doesn't even really teach initial justification is by faith, but by baptism, which is a work and nowhere equated as faith in the Bible. Paul would have been very remiss to not mention baptism anywhere in his treatise on justification in Romans 3-4, if justified actually was by RCC baptism. And infants can't have faith so the RCC says the faith of the parents and community will count for the infant temporarily, which also is nowhere in Romans 3-4, or anywhere in the gospel of John, which was "written so that you may believe that Jesus is the Messiah, the Son of God; and so that by believing you may have life." "Whoever believes in him will not perish, but have eternal life, ... but he that doesn't believe is condemned." Baptizing a baby as a substitute for personal faith alone is a fiction created by the Roman religion.

RCC Catechism 1992. Justification is conferred in Baptism, the sacrament of faith. ... RCC 6th/7th Trent. Baptism ... is the sacrament of faith, without which ... no man was ever justified. ... If any one says [of] the sacraments, ... that without them ... men obtain ... through faith alone the grace of justification, ... [or] that baptism is ... not necessary unto salvation, let him be anathema. RCC Catechism 1253-4, 1263, 1282. Baptism is the sacrament of faith, ... the faith of the Church. ... For ... baptized children ... faith must grow after Baptism. ... Children are baptized in the faith of the Church.

Regarding Reading Catholic Bible Commentaries

A natural man, even if he has a seminary degree, isn't indwelt by the Holy Spirit, and therefore can't understand the Bible. You can learn some non-spiritual facts from unjustified men, like which manuscripts contain which words, but you can't learn anything spiritual about God's Word from them, and therefore commentaries by unsaved, though religious, men are not recommended.

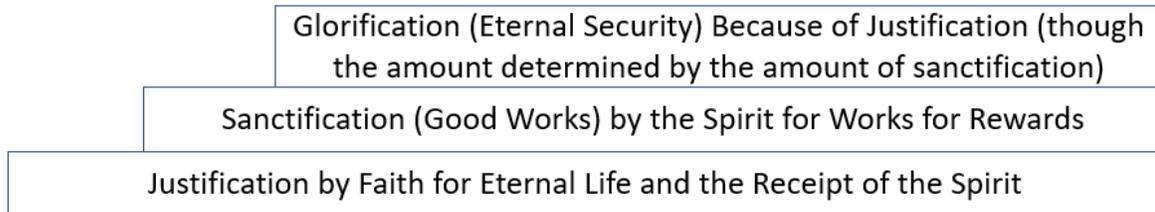
1 Cor. 2:14. The natural man doesn't receive the things of the Spirit of God, for they are foolishness to him; neither can he understand them, because those things can only be spiritually discerned.

Rom. 8:9. But you are not in the flesh, but in the Spirit, if the Spirit of God dwells in you. Now if any man doesn't have the Spirit of Messiah, he is none of his.

ROMAN CATHOLIC VIEW OF SALVATION

Initial 'Justification' by Faith via RC Baptism	Subsequent Increase of 'Justification' by Works of Love and Charity	Eternal Life Merited as a Reward for Good Works
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BIBLICAL VIEW OF SALVATION



Augustine was a bishop in the Roman Catholic Church organization. He not only believed the Catholic doctrine of salvation by works, but almost certainly helped formulate and articulate it. The following quotes are from his "Of Faith and Works." Augustine is very slippery, because he continues to attack the straw man argument of a man who believes and then lives a very wicked life. But we who are truly justified by faith know we continue to be justified by "faith without works," "without any merit of our works," not merely to obtain 'initial justification' (which the RCC claims is through official RCC baptism only), but even if we live a mostly moral life after having been justified by faith. It might sound like a small difference, but it's the difference between receiving the gift of eternal life and being eternally lost, the difference of being saved by faith vs. being saved by works. Notice how Augustine tries to fight against and explain away the doctrine of justification by faith so obviously taught in Romans 3-4 by saying Paul means 'good works' when he says 'faith.' I'll try to help you see through Augustine's double-talk via my explanatory additions in brackets.

Augustine. We feel that we should advise the faithful that they would endanger the salvation of their souls if they acted on the false assurance that faith alone is sufficient for salvation or that they need not perform good works in order to be saved. [RCC 6th Trent. Eternal life is ... a reward promised by God ... given to ... good works ... by the judgment of ... God, ... who ... will render to every man according to his works.]

Augustine. When St. Paul says that man is justified by faith and not by the observance of the law, he does not mean that good works are not necessary or that it is enough to receive and to profess the faith and no more. What he means [explaining away the clear teaching of Romans 3-4] rather and what he wants us to understand is that man can be justified by faith, even though he has not previously performed any works of the law. For the works of the law are meritorious [to obtain eternal life] not before but after justification. [Works are never meritorious for eternal life, even after justification. An apple tree didn't become an apple tree by bearing apples; it only manifests that it's an apple tree by bearing apples. RCC Catechism 1991. With justification, ... love is poured into our hearts, and obedience to the divine will is granted us. RCC 6th Trent. Christ Jesus ... infuses strength ... [for] good works, ... without which [we] could not ... be meritorious before God ... being considered to have, by those very works [that we do after initial justification by RCC baptism] ... satisfied the divine law ... and ... merited eternal life.]

Augustine. Faith, he says, that works by charity. As for that faith which some think is sufficient for salvation, he says that it profits nothing: If I should have all faith, so that I could remove mountains, and have not charity, I am nothing. On the other hand, where faith is joined to charity, there without doubt you will find a good life, for charity is the fulfilment of the law [which is how he thinks we actually merit eternal life].

Augustine. He was aware of the fact that certain unrighteous men had interpreted certain rather obscure passages of St. Paul to mean that they did not have to lead a good life, since they were assured of salvation as long as they had the faith. [Really!?! He calls Romans 3b-4 an obscure passage?]. He warns them that, although there are certain passages in the epistles of St. Paul which are hard to understand - which passages some have misinterpreted, as they have other passages of Sacred Scripture, but to their own ruin - nevertheless, St. Paul has the same mind on the question of eternal salvation as have all the other apostles, namely, that eternal salvation will not be given except to those who lead a good life.

Augustine. St. James: What shall it profit, my brethren, if a man say he has faith, but has not works? Shall faith be able to save him? [Yes, faith is the only thing that can save! We are saved by faith per Romans 3-4 and the Gospel of John.] This likewise: Do not err; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor etc. [RCC 6th Trent. If anyone says that men are justified [and thus merit eternal life] ... by the sole imputation [counting] of the justice of Christ or by the sole remission of sins, to the exclusion of ... [good works done via] love which is poured forth in their hearts by the Holy Ghost, ... let him be anathema.]

Augustine. All these, then, are false. For if all one has to do is believe and be baptized, though he continues to commit such sins as these ... [But the real issue isn't the bigness or smallness of our sins after justification, but the irrelevance of them for 'meriting' eternal life vs. rather only being 'proof' that we have received the Holy Spirit via justification. RCC Catechism 1991. If anyone says ... those works are merely fruits and signs of justification obtained, ... let him be anathema.]

Augustine. But then I do not see why the Lord said: If you will enter into life, keep the commandments, or why, after He had said this, He listed those which one must keep in order to live a good life if one can obtain eternal life without keeping the commandments, by faith alone. [But we see why Jesus said this; to make the man realize he hadn't actually kept the commandments and thus needed salvation by faith.]

Augustine. And then, too, how will the Lord be able to say to those whom He will place on His left hand: Go you into everlasting fire, which was prepared for the devil and his angels? For it is evident that He rebukes them, not because they did not believe in Him, but because they did not perform good works. In fact, this is why He said that He will separate all who were united together by the same faith, in order that no one might think that faith alone, or a dead faith, that is, a faith without works, is sufficient for eternal life.

Augustine. It is evident, therefore, that the punishment will be eternal the same as the fire, and that the Truth has said that they will suffer this punishment who, though they had faith, did not perform good works [and thus 'merit' eternal life].

Augustine. Furthermore, if we must have faith in Christ, then certainly it must be that faith which, as the Apostle has defined it, works by love. [He's saying faith doesn't actually justify, it just helps us do good works which actually justify - not 'salvation by faith' but 'salvation by faith which works'. RCC Catechism 1991. With justification, ... love is poured into our hearts, and obedience to the divine will is granted us. ... It conforms us to the righteousness of God. RCC 6th Trent. Being considered to have, by those very works ... satisfied the divine law ... and ... merited eternal life. ... If anyone says that men are justified ... by the sole imputation [counting] of the justice of Christ or by the sole remission of sins, to the exclusion of ... love which is poured forth in their hearts by the Holy Ghost, ... let him be anathema.]

Augustine. Consider the man who asked the good Lord what he should do to obtain eternal life. And when the Lord said to him that, if he wished to come to life, he should keep the commandments.

Augustine. [We don't say to the wicked] all that is necessary is that you believe in Christ and receive His sacrament of baptism, and you will be saved, even though you continue to lead very wicked lives. [I wish he had dropped the straw man argument of the 'very wicked' and had said 'even if you live a fairly moral life,' because then he would have revealed his true colors that he thinks we're saved by works alone, faith only enabling works, which then in turn save us].

Augustine. For the faith that saves is not the faith which the devils have and which is correctly called a dead faith, but the faith which works by charity.

Augustine. The hour comes wherein all that are in the graves shall hear His voice. And they that have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. Notice that he does not say here "they who have believed" and "they who have not believed," but they that have done good things and they that have done evil. [But John says, "He that believes on the Son has everlasting life," John 3:36. Not "he that is good," or "he that is baptized into the RCC," but "he that believes on the Son."]

Augustine. For a good life is inseparable from faith, from that faith that works by charity; in fact, they are one and the same. [Augustine is claiming that whenever the Bible says we're saved by faith, it really means we're saved by works, because true faith results in good works, i.e. that in the Bible faith=works, that whenever you see the word 'faith' you should think 'he means good works.' But faith and works are different words, and Romans 4 contrasts the man who believes and doesn't work and is saved vs. the man who works. You can't have salvation if you think your works merit salvation as the RCC teaches. Rom. 5:4-5, "To him that works the reward wouldn't be reckoned of grace, but of debt [so the man that works for salvation isn't saved because salvation is by grace because a just judge wouldn't be obligated by justice to declare us righteous], but to him that doesn't work, but believes on him that justifies the ungodly, his faith is counted for righteousness." RCC 6th Trent. If anyone [like Paul in Romans] says that men are justified ... to the exclusion of [without the good works produced by] love which is poured forth in their hearts by the Holy Ghost, ... let him be anathema.]

Augustine. Let us take care, therefore, with the help of the Lord God, not to make men falsely secure by saying to them that, as long as they are baptized in Christ and have the faith, they will be saved, no matter what kind of life they lead [implying if they lead very bad life]. [Again the straw man argument. The truth is that even if we lead a fairly good life, we continue to be saved only by faith.]

Augustine. Eternal life should not be promised to anyone who is either not baptized or not leading a good life.

Augustine. That opinion which says that they who live most evil and most disgraceful lives [the truth is even if we don't live a most evil and most disgraceful life only faith saves us], even though they continue to live in this way, will be saved and will gain eternal life as long as they believe in Christ and receive His sacraments. This is a flat contradiction of what the Lord said to the man who asked what he must do to gain eternal life: If you will enter into life, keep the commandments. The Lord then went on to enumerate the commandments which he must keep. But our opponents [like modern-day Protestants], strange to say, promise eternal life to those who commit the very sins which these commandments forbid, provided they have faith, even though it is a dead faith, a faith without works. [Augustine doesn't mean what modern Protestants mean by James' term 'dead faith.' Protestants mean a non-genuine faith. Anyone can claim to have faith. James 2:14, "though a man SAY he has faith ..." John said the same thing. 1 John 2:4, "He that SAYS, I know him, and doesn't keep his commandments is a liar [he never actually had faith, because faith justifies, and justification gives the Holy Spirit, and the Holy Spirit gives obedience, so if you don't have a walk of general obedience you lied that you ever believed]." Augustine means 'dead faith' is one that doesn't help you do good works which then those good works justify you, count you as good because you're actually a good person, give you what you deserve for your works, eternal life. If you're a born-again believer you know we don't deserve eternal life for our works whether God helps us do some of them or not.]

Augustine. We should not tell the faithful that they will obtain eternal life if their faith is dead, if it is without works and therefore cannot save [because he believes we're ultimately only saved by the good works faith produces, not by faith which declares or counts righteous], but rather that they will obtain eternal life if they have that faith of grace that works by charity [and thus he says it's actually the works of love that save you and faith is merely a stepping stone to works].

Augustine. Of Faith and Works, in which, to the best of my ability, God assisting me, I have shown from Scripture, that the faith which saves us is [actually works] that which the Apostle Paul clearly enough describes when he says: For in Jesus Christ neither circumcision avails anything, nor uncircumcision, but faith which works by love.

Augustine. Further, if a wicked man shall be saved by fire on account of his faith alone, and if this is what the blessed Apostle Paul means when he says, But he himself shall be saved, yet so as by fire; then faith without works can save a man, and what his fellow-apostle James says must be false. And that must be false which Paul himself says in another place: Be not deceived: neither fornicators, nor idolaters, nor adulterers, ...

Augustine. He can say, Our Father which art in heaven, seeing that to such a Father he is now born again of water and of the Spirit. And this prayer certainly takes away the very small sins of daily life. [No, we don't go to heaven because saying the Our Father or Hail Mary prayers and going to purgatory takes away small sins.]

Augustine. Now he could not mean to contradict himself in saying, The doers of the law shall be justified, [Romans 2:13] as if their justification came through their works, and not through grace; since he declares that a man is justified freely by His grace without the works of the law, intending by the term freely nothing else than that works do not precede justification. For in another passage he expressly says, If by grace, then is it no more of works; otherwise grace is no longer grace. [Romans 11:6] But the statement that the doers of the law shall be justified [Romans 2:13] must be so understood, as that we may know that they are not otherwise doers of the law, unless they be justified, so that justification does not subsequently accrue to them as doers of the law, but justification precedes them as doers of the law. For what else does the phrase being justified signify than being made righteous [actually doing the law] - by Him, of course, who justifies the ungodly man, that he may become a godly one [and thus be saved by being godly, i.e. good, which is an oxymoron because if you're actually good, you don't need 'salvation' or Jesus' substitutionary death].

Augustine. For Christ is the end of the law for righteousness to every one that believes. [Romans 10:3-4] Then are we still in doubt what are those works of the law by which a man is not justified, if he believes them to be his own works, as it were, without the help and gift of God, which is by the faith of Jesus Christ? [Augustine says we are saved by faith because we're saved by works which we know to be given to us by God vs. works that we self-righteously think to be our own, but by works none the less. But salvation by faith says we're saved by faith totally 'apart from' consideration of any merit of works, whether works we think we do ourselves or works we think God is doing through us, even though some degree of good works do follow and result from having eternal life. RCC 6th Trent. Christ Jesus ... infuses strength ... [for] good works, ... without which [we] could not ... be ... meritorious before God ... being considered to have, by those very works ... satisfied the divine law ... and ... merited eternal life. ... If anyone says ... those works are merely fruits and signs of justification obtained, ... let him be anathema.]

Augustine. It is God that works in you both to will and to do of His own good pleasure, [Philippians 2:13] belongs already to that grace which faith secures, in order that good works may be within the reach of man [so that men can obtain and merit eternal life through good works, he believes, not through faith] - even the good works which faith achieves through the love which is shed abroad in the heart by the Holy Ghost which is given to us.

Augustine. When the righteous King shall sit upon His throne to render to every man according to his works, who shall then boast of having a pure heart? Or who shall glory of being clean from sin? It was therefore necessary to mention God's loving-kindness and tender mercy there, where one might expect debts to be demanded and deserts recompensed so strictly as to leave no room for mercy. He crowns, therefore, with loving-kindness and tender mercy; but even so according to works. For he shall be separated to the right hand, to whom, it is said, I was an hungered, and you gave me meat. [Matthew 25:35] There will, however, be also judgment without mercy; but it will be for him that has not showed mercy [i.e. has not done enough good works like being merciful to others].

Augustine. Such sins do not cease daily to be committed, as are daily remitted to those who pray in faith [by saying the Our Father] and work in mercy. This is the soundness of the catholic faith.

Augustine. By grace are you saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast; [Ephesians 2:8-9] saw, of course, the possibility that men would think from this statement that good works are not necessary to those who believe, but that faith alone suffices for them.

Augustine. God has before ordained that we should walk in them. It follows, then, dearly beloved, beyond all doubt, that as your good life is nothing else than God's grace, so also the eternal life which is the recompense of a good life is the grace of God [he says: good works=grace; grace=eternal life; therefore good works=eternal life] ... in order that it may be true, because it is true, that God shall reward every man [with either eternal life or damnation] according to his works.

Augustine. He says that a man is justified by faith and not by works, because faith itself is first given, from which may be obtained other things [good works] which are specially characterized as works, in which a man may live righteously. [Augustine says we are justified directly by good works, and only indirectly by faith. The Bible says we are justified by faith, and differing degrees of good works are only a fruit of having received the Holy Spirit]. [RCC Catechism 1991. Justification is ... the acceptance of God's righteousness through faith. ... Justification (or "justice") here means ... rectitude [morally correct behavior]. ... With justification, ... love is poured into our hearts, and obedience to the divine will is granted us. ... It conforms us to the righteousness of God. RCC 6th Trent. Christ Jesus ... infuses strength ... [for] good works, ... without which [we] could not in any manner be pleasing and meritorious before God ... being considered to have, by those very works ... satisfied the divine law ... and ... merited eternal life. ... If anyone says that men are justified ... by the sole imputation [counting] of the justice of Christ or by the sole remission of sins, to the exclusion of ... love which is poured forth in their

hearts by the Holy Ghost, ... let him be anathema. ... If anyone says ... those works are merely fruits and signs of justification obtained, ... let him be anathema.]

Augustine is a great philosopher, but a lost soul because he believes when Paul says 'faith' he really means 'good works,' and that when Paul says we're 'justified by faith' he really means we're 'justified by the good works faith produces.' No matter how famous or well respected, 'sola fide' (by faith alone) is the essence of salvation, and Augustine doesn't believe in 'sola fide.' I hope I've been able to at least partly expose Augustine's confusing statements trying to harmonize Paul's obvious statement of justification by faith with the RCC (and Augustine's) doctrine of justification by works.

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