

Justification = To Be Made Right



Justification is a translation from the state which man is born a child as a descendant of Adam to a state of grace as an adoptive son of God through Jesus Christ. After Baptism, the faithful will undergo a similar slower process of transforming (metanoia) from the state of 'chosen' sin, or unrighteousness, to that of holiness. The word 'justify' is an antonym of the word "unrighteous".

Justification is made possible by continual nurturing of faith in Christ and partaking of the sacraments. The Church teaches that "faith without Corporal Works of Mercy is dead". The Corporal Works of Mercy perfect faith.

We believe that everyone is born in a state of original sin inherited from Adam. St Augustine taught that people alone were unable to become righteous; instead, they require justification with Christ. The Church teaches that the sacrament of baptism "purifies, justifies and sanctifies" the sinner who is then "freed from sin". This is termed initial justification or "being cleansed of sin", the entrance into the Christian life. Catholics use Mark 16:16 (Whoever believes and is baptized will be saved; whoever does not believe will be condemned.), John 3:5 (Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit.), and Acts 2:38 (Peter said, "Repent and be baptized,* every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit.) to support this view in justification by baptism.

In transformation Christians continue to receive God's grace directly through the Holy Spirit and through the sacraments. This causes us to become more righteous. Justification is lost when we fall into mortal sin, but justification can be regained through the sacrament of confession.

At the Final Judgment, the individual's Corporal Works of Mercy are evaluated. Our righteous, or lack thereof, will be shown. This we call permanent justification and Paul developed the term which became a major theme of the letters to the Romans and to the Galatians.

1. In Romans, Paul develops justification by first speaking of God's just wrath at sin (Romans 1:18-3:20).
2. Justification is then presented as the solution for God's wrath (Romans 3:21-26, Romans 5:1).
3. One is said to be 'justified by faith apart from works of the Law' (Romans 3:28).
4. Paul writes of sin and justification in terms of two men, Adam and Christ (Romans 5).
5. Through Adam, sin came into the world bringing death; through Jesus, righteousness came into the world, bringing justification unto life (Romans 5:15-17).
6. In this connection, Paul speaks of Adam's sin being 'imputed' or 'accounted' (Greek *ελλογεται*) and speaks of justification as acting in analogy to sin (Romans 5:13; Romans 5:18).
7. In chapter 8, Paul connects justification with predestination and glorification (Romans 8:30).
8. He further states that those who are justified cannot be separated from the love of Christ (Romans 8:33-39).

Justification = To Be Made Right



9. In Galatians, Paul emphatically rejects justification by works of the Law, a rejection sparked by a controversy concerning the necessity of circumcision for salvation (Galatians 2:16, Galatians 5:4; see also Romans 5:1-12 and Council of Jerusalem). He also adds that the only thing that counts is the faith which works by love (Galatians 5:6).