



"JUSTIFICATION EXPLAINED" Part 2

"SIMUL JUSTUS ET PECCATOR"

This was the rallying cry, the war cry and the slogan of the Reformation that tore down the bastions of Rome's darkness. Yes, as Christians we are "**SINFUL YET RIGHTEOUS AT THE SAME TIME**". A saved, just and righteous soul trapped within a sinful fleshy body.

Rome and Roman Catholics cannot imagine, even in their wildest dreams, of a justification in which a man remains a sinner. Catholic theology dogmatically, categorically and unequivocally states that **God must pour his goodness and grace into a man's heart, thereby completely displacing any sin and sinfulness**. For Rome, either a man is just or he is sinful – he cannot be both. Luther, in openly defying Rome's doctrine, coined the phrase **simul justus et peccator** meaning **simultaneously righteous and sinful**.

For Paul, and the baton passed onto Luther, justifying righteousness is something which always resides **in the person of Christ alone**. The **imputation** of this **alien (foreign)** righteousness is the only means by which a man can be acceptable to God. As long as the Christian lives, he is guilty and sinful in himself but **in Christ** he is righteous and **accounted** as precious.

Luther states "Although I am a sinner according to the law, nevertheless I do not despair, because Christ lives, who is my eternal and heavenly life. In that righteousness and life I have no sin. I am indeed a sinner according to the present life and its righteousness, as a son of Adam where the Law accuses me, death reigns and devours me. But above this life, I have another righteousness, another life, which is Christ, the Son of God, who does not know sin or death, but is righteousness and eternal life. As long as we are alive, we are supported and nourished at the bosom of divine mercy and forbearance, until the body of sin ([Rom 6:6](#)) is abolished and we are raised up as beings on the Day."

According to St Paul and Luther, original sin, that is man's sinful nature at birth, will not be eradicated until the rapture. Meanwhile, however, the guilt of man's inbred corruption is forgiven and not imputed to all who will believe Paul's gospel. This means that even the most holy of Christians can only tremble and look to God for mercy since he falls **infinitely short** of God's glory and Christ's perfection and sinlessness. Christ offers his own holy flesh and spotless obedience to the law in place of man's defilement.

Rome's Council of Trent states that Luther's *simul Justus et peccator* to be a most serious threat to the traditional teaching of Rome. The Council of Trent was careful to safeguard the Catholic understanding of justification in which the regenerate man ceases to be a sinner. It defined justification as the **renewal** of the **interior** man, whereby an unjust man becomes a just man.

As stated by Trent:

"If anyone ... asserts that the whole of that, which has the true and proper nature of sin is **not** taken away, but says that it is only not imputed, **let him be anathema**. For in those who are born again, God hates nothing, because they are made innocent, immaculate, pure and guiltless.

If anyone shall say that the one who is justified sins, when he performs good works with a view to eternal reward: **let him be anathema**.

If anyone shall say that men justified either by the sole imputation of the justice of Christ, or by the sole remission of sins ... **let him be anathema**."

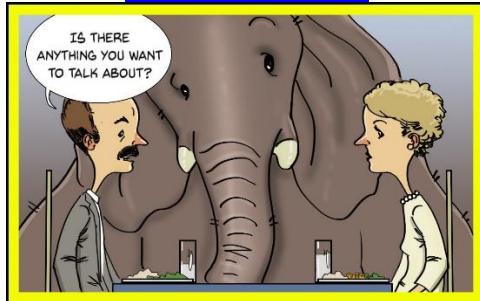
This is why, countless tens of thousands who refused to eat the mass, Rome's wafer, have been put to death by Rome. Their motto is "You must eat Jesus to be accepted by God."

Today, for the general public and indeed many Christian churches, attempts to show any differences between Roman and Pauline Christian doctrine, on the subject of justification, generally fall on deaf ears. It seems that this topic is no longer vital or fundamental, and is of little importance, as to present an obstacle to the two sides coming together in some sort of unity. **The satanic error which lies at the very foundation of Roman Catholic doctrine, is meticulously and carefully covered up by Rome and kept out of sight.**

Harley Hitchcock

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