



Pamagat: 500 Years of Confusion (March 17, 1521 – when Portuguese Explorer Ferdinand Magellan having been commissioned by the King of Spain, entered Homonhon Island, Eastern Samar, and introduced Roman Catholicism)

Bible Text: Rom. 3:28 “Therefore we conclude that a man is justified by faith without the deeds of the law.”

Pagsasalín: Sapagkat pinaninindigan natin na ang tao ay itinuturing na ganap (pinaging-matuwid) sa pananampalataya na hiwalay sa mga gawa ng kautusan.

Panimula:

1. Base sa mga sinabi ni Paulo sa mga nakaraang mga chapters and verses (mula sa 1:17) ay ang tao ay itinuturing ganap o matuwid sa pamamagitan ng pananampalataya at ito ay hiwalay sa mga gawa ng kautusan.
2. Ang magandang balita ay malaya sa kautusan!
3. Ang kautusan ay tumuturo sa atin na tayo ay makasalanan, at tinuturo tayo kay Jesu-Cristo. (Gal. 3:34)

I. Paano ang Tao ay Binigyan ng Katuwiran sa Harap ng Dios? (How is a man justified in the sight of God?)

- A. Ang Patotoo ng Biblia: Ang tao ay ligtas sa pamamagitan ng pananampalataya (buhay na pananampalataya), hiwalay sa gawa ng kautusan, kapag tinanggap niya si Jesu-Cristo at umaasa sa Kanya lamang. (Acts 13:38-39; 3:20-22; 3:26, 28; 4:2-6, 13-14; 9:30-32; 10:4; 11:5-6; Gal. 2:16; 3:10-11; Eph. 2:8-9; Phil. 3:9; Titus 3:5,7)
- B. Ang Patotoo ng Iglesia ng Roma:
 - 1) Council of Trent (1545-1563) 6th Session (Jan. 1547), Chapter 16 on the fruits of justification: “those who work well unto the end and trust in God, eternal life is to be offered, both as a grace mercifully promised...and as a reward promised...to be faithfully given to their good works and merits.” (sacrament of baptism, justifying grace may be increased by obedience, grievous sins can cause one to lose salvation but can be justified again by act of penance, salvation is a reward).
 - 2) Council of Trent, 6th Session, Canon #12: “If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ’s sake, or that it is this confidence alone that justifies us, let him be anathema.” (anathema means “banned” or “cursed”) (see also Canons 9, 11, 17, 23, 24, and 32).
 - 3) Catechism of the Catholic Church (1994) citing Trent, the 6th Session, Chapter 7: “Justification is not only the remission of sins, but also the sanctification and renewal of the inner man.” [para. 1989] – Faith plus meritorious works leads to justification before God.
 - 4) Catechism of the Catholic Church (1994) [para. 1992]: “Justification is conferred in Baptism” and “by it God makes us inwardly just by the power of his mercy.”

II. Ano ang Pangwakas ng Awtoridad sa Iglesia o Simbahan? (What is the Final Authority in the church?)

- A. Ang Biblical na Christianity ay may isang pangwakas na awtoridad: Ang Banal na Kasulatan!
- B. Ang Patotoo ng Iglesia ng Roma:
 - a) Biblia (na may karagdagang mga aklat: ang Apocrypha meaning “hidden”). 66 books ng O.T. and N.T. plus 12 Apocryphal writings: [originated when Eusebius Sophronius Hieronymus, Latin priest and theologian, aka Jerome (ca. 340? – Sept. 30, 420), included them in his Latin Vulgate Bible].
 - a.1. Historical Inaccuracies:
 - a.1.1. 1 Maccabees 8:1-16 – authorities of Rome ensured no envy and jealousy.
 - a.1.2. Tobit 1:4-5, he was a young man under Jeroboam 1, and remained a young man 200 years later in Nineveh, but died when he was 158 years old (T 14:11).
 - a.1.3. Judith 1:1 – Nebuchanezzar purportedly reigned over the Assyrians in Nineveh. Wrong he was the second king of Babylonia.

- a.2. Doctrinal Inaccuracies:
 - a.2.1. 2 Macc.12:43-45 – prayers and offerings for the dead.
 - a.2.1. Ecclesiasticus 3:30 – almsgiving atones for sins, and justifies cruelty to slaves
(also, 33:26, 28)
 - a.2.3. Wisdom of Solomon 7:25, 27 – doctrine of emanation.
 - a.2.4. Wisdom of Solomon 8:18-20 – the pre-existence of spirits.
- a.3. The Bible is not the same: internally and externally (as to the nature of it).

- b) at Mga Tradition.
 - b.1. Tradition is equal to the Scriptures.
 - b.2. Living tradition is open and continual: Immaculate Conception, 1854; Papal Infallibility, 1870; the Assumption of Mary, 1950.
 - b.3. Constantly changing also in accordance to the life of the church.

Katapusan:

1. The Bible is the final authority. It is self-authenticating and clear.
2. Justification is by grace through faith in Christ alone apart from the works of the law.