

**The Lutheran Church and the Roman Catholic Church AGREE that**

**A sinner  
Is justified  
By grace  
For Christ's sake  
Through faith**

**(But they teach radically different things!)**

**Lutheran Teaching**

**A sinner**

Sin leaves man with no “free will” in spiritual matters. He is by nature spiritually dead and helpless. FC SD II 7

**Is justified**

God justifies the sinner by forgiving him all his sins and by imputing or reckoning to him the righteousness of Christ. This makes the sinner wholly righteous before God. He is a sinner and a saint at the same time. FC SD III 30-32

**By grace**

God's grace is God's goodwill toward undeserving sinners for Christ's sake whereby He chooses to give them forgiveness of sins and eternal salvation. FC SD IV 22 & V 25

**For Christ's sake**

“For Christ's sake” means that God imputes to the sinner the righteousness of Christ. FC SD III 17

**Through faith**

Faith receives and has the gift of forgiveness and righteousness that God offers in the gospel. Faith is not a virtue, but the receptive means through which Christ's righteousness is obtained. Faith is confidence that one has received the forgiveness of sins and is in a state of grace. Ap XII 88; FC SD III 13-14

**Roman Catholic Teaching**

**A sinner**

Man has “free will” in spiritual matters. He is by nature spiritually wounded and weak. CCC par 405 & 407

**Is justified**

God justifies the sinner by transforming him into a righteous person. God does not impute Christ's righteousness to the sinner. He is not a sinner and a saint at the same time. CCC par 1989-1991

**By grace**

God's grace is God's freely given help and strength that enables the sinner, through the right use of his free will, to cooperate with God to become progressively more righteous. CCC par 1996 & 2010

**For Christ's sake**

"For Christ's sake" means that Christ has made the justification of the sinner possible. CCC par 1992

**Through faith**

Faith is necessary as a theological virtue. It is the beginning of justification. Faith is not the certainty of salvation. It is possible to have faith and not to be in a state of grace. CCC par 1814 & 2005