

a wide area. Everything nearly that we do, has something to do with salvation. Now what we speak of as "being saved" usually is justification. But we do not believe there is any justification without ^{starting} ~~standing~~ on a path which leads to constant improvement in sanctification. Now they discussed justification and they have a very long statement on justification and in this case as in most of their statements they begin with Augustinian phraseology. As you begin, you start to read it and you think, "My, that's all right. It's not exactly the way we'd say it but it expresses just about the same thing." And you read the first two or three sentences and it's right in line with Augustus' teaching, it seems to be going along the line of what we would say is Scriptural teaching and with just a slight bit of re-interpretation you will have our Protestant doctrine but then it goes on and interprets a little further and makes definite statements which rule out completely our Protestant views. Justification as it starts, you think it is sudden act by which man is justified before God ^{but} ~~and~~ it doesn't use those words. But it seems to imply that, but ~~as~~ you go on, it makes it clear that they mean ~~nothing~~ an act but (4.) Justification is a process which is not complete until death and therefore you can not be sure justified and it rules out completely the idea of a sudden, instantaneous salvation through faith in Jesus Christ. And that is true of many of these ~~doctrines~~ documents - they are very skillfully worded. They are worded in such a way as to seem to hold to the old teaching of the church - for Augustus was the greatest of the doctrine scholars of the church - to seem to hold to that and yet to so ~~define~~ it eventually in every one of these, as to rule out those who are actually taking Augustus' teaching and carrying them through logically as Luther and Calvin did. And so it grew a (5.) and before this time some of the cardinals, some of the leaders were