

St. Paul's Rebuttal of Justification By Faith Alone



The Angelus¹

By Jean Francois Millet, Approx. 1857 Oil on canvas.

Let's begin by prayerfully calling upon The Holy Spirit to come and direct us interiorly and exteriorly in charity in this Bible study . . .

Come Holy Spirit Prayer

**Come, Holy Spirit, fill the hearts of Your faithful;
And enkindle in them the fire of Your love.
Send forth Your Spirit and they shall be created.
And You shall renew the face of the earth.**

Let Us Pray . . .

**O God, Who by the light of the Holy Spirit did instruct the hearts of the faithful.
Grant by the gift of that same Spirit,
we may always be truly wise and
ever rejoice in His consolation, through Christ Our Lord. Amen.**

¹ [https://en.wikipedia.org/wiki/The_Angelus_\(painting\)](https://en.wikipedia.org/wiki/The_Angelus_(painting)) (Reproduction of painting slightly lightened using AI in Adobe Elements)

(The people praying here in "The Angelus" are stopping to pray and thus doing a good "work".)

NOTES

Introduction

In this study I want to look at just one aspect of the following erroneous claim:

St. Paul says we are “justified” that is, God makes us “fit for Heaven,” because of **faith ALONE**.

Let’s look at this. Does St. Paul REALLY teach “justification by faith alone”?

Q: Why focus on **St. Paul’s teachings** on justification and the necessity of works?

A: Because of what many of the Bible-only followers are taught **from the time they are children**, if you don’t appeal to St. Paul (or “Paul” as they call him) primarily concerning justification and conclude “Faith alone” justifies us, your point will be rejected.

For example, if you appeal to the **ONLY** verse in Scripture that refers to **justification** and **faith alone**. . .

JAMES 2:14, 17, 19, 21-22, 24 14 What does it profit, my brethren, if a man says he has faith but has not works? Can **his faith SAVE him?** . . . 17 So faith by itself, if it has no works, is dead. . . 19 You believe that God is one; you do well. **Even the demons believe**--and shudder. . . 21 Was not Abraham our father **justified by works**, when he offered his son Isaac upon the altar? 22 You see that faith was active along with his works, and **faith was completed by works**. . . 24 You see that a man is **justified** by works and **not by faith alone**.

. . . They are taught to reject this from St. James² and say it has **nothing to do with a faith that “SAVES”!**

This appeal to James 2 is taught to be rejected immediately to many Bible-alone **children**. This “James doesn’t teach works in justification!” idea is drilled into many of the Bible-only children’s mind over and over. The result is, as adults they are resistant to almost any appeals to St. James concerning justification and “works” being necessary **along with** faith. Some are told even considering this is sinful.

Therefore, appealing to St. James’ letter concerning justification, is almost never persuasive to a Bible-only Christian on the Justification by faith alone issue. Their common reply is . . .

“This is mere “justification before men in James.”³ This is not a “saving” justification that he is talking about here. You need to look at Paul first then interpret all other verses in light of Paul.”

“Sola Fide” = Justification By “Faith Alone”

Once in a while you will hear a Bible-only Christian talk about “sola fide⁴”. That was the “Battle Cry of the Reformation.” It merely means “justification by faith ALONE.” Now you know what it means.

² Luther apparently did not like the Letter of James. See **Table 1** for his quote on this and him wanting to “throw Jimmy into the stove” (and just a couple of other of his interesting quotes).

³ Aside from this interpretation being wrong, trying to “justify yourself before men” is condemned in Scripture.

See **Table 2**

⁴ **Latin—solus = ONLY or “ALONE”. Latin—Fide = “Faith”.** I just want us all to be familiar with that term (sola fide) in case it’s used in a discussion with you.

With The Error Of Justification By Faith Alone, Sinful Works Would Have No Negative-Consequences Against Justification

If “works” don’t figure into your salvation, you can conclude sinful works cannot “condemn” a person as long as they BELIEVE in Jesus. **Luther** believed this and **taught** it saying **he could fornicate and murder a “thousand times a day” and still remain justified as long as he “believed boldly”** for example⁵.

Catholics absolutely affirm we ARE justified by FAITH. We just refuse to say that we are justified by faith ALONE. We refuse it because justification by faith ALONE goes against the Bible and Catholics are the fullness of Bible-believing Christians.

Catholics also affirm sin CAN destroy the life of grace (This is “mortal sin”) and can affect our justification (Luther was wrong). We will see St. Paul remind us of this several times in this study.

Sometimes You Cannot Even Appeal To Jesus Himself (!) In The Gospels (On Justification) To A Faith Alone Follower Even When Jesus Talks About Works And Our Salvation!

If you want to show the falsehood of justification by faith ALONE using the Gospels by appealing to a verse such as say, Matthew 7 . . .

MATTHEW 7:21 21 "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.

You might get told something to the effect of . . .

“Look. If you want to really understand Justification by faith ALONE, you must first read Paul. Not the Gospels. Because Paul is basically the author of the studies on justification. So first you read Paul, and then you work backwards and re-interpret the other Bible verses in light of Paul. And only THEN you will have the correct understanding of justification in the Gospels.”

So if you want to have a fruitful dialogue with someone who is a Bible-only Christian on the Justification issue⁶ you will need to teach yourself to be able to appeal to St. Paul or “Paul” as they often refer to him as, in the context of justification and works.

For several more examples of being made fit for Heaven (justification) and considering what **Jesus Himself** said concerning your works **in the Gospels and salvation**, please see Table 3 on your own.

It Is Important To Realize We Cannot Work Our Way To Heaven

So as Catholics teach we could never “earn” or “work” our way to Heaven on our own.

⁵ See Luther’s quotes on this in Table 1.

⁶ Virtually all Bible-only Christians assert **justification by faith alone** (sometimes called “sola fide”) because it was one of the two hinges (the other hinge is sola Scriptura) of the Protestant Reformation.

That fruitful working MUST be working IN Grace and IN-Christ FIRST.

(By the way, you cannot “faith” your own way to Heaven either. That is ALSO a GRACE⁷.)

COUNCIL OF TRENT Session 6, Chapter 7 none of those things which precede justification-whether faith or works - merit the grace itself of justification. For, if it be a grace, it is not now by works, otherwise, as the same Apostle says, grace is no more grace⁸.

But once you are baptized, then you have the Trinitarian life IN YOU and now you MUST cooperate with God in supernatural faith, hope, and charity. (“To whom much is GIVEN, much is **REQUIRED**.” Lk. 12:48)

This type of grace is God working in you and through you. Not mere “working” on your own, but you in-the-Vine and bearing fruit by **participating** in the **life** of Jesus—the Vine. As the Catechism states:

CCC 1997a Grace is a *participation in the life of God*⁹. . . .

2nd PETER 1:3-4 3 **His divine power** has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and **become partakers of the divine nature**.

Our justification is a grace from God that we are called to cooperate with or “work together with” Jesus.

2nd CORINTHIANS 6:1 1 Working together with him, then, we entreat you not to accept the grace of God in vain.

CCC 1996a Our justification comes from the grace of God. . . .

We cannot “work” our way to Heaven. Yet we MUST “work” to be saved.

But how can we harmonize the two?

The same way St. Paul does. We understand after our GIFT of the Trinitarian Life within us at Baptism, then our saving works must be through HIM, in HIM and with HIM. Then we MUST work attached to “the Vine” and bear fruit according to our state in life (an adult will have more expectations than a child). Again, accompanied by saving grace, not mere “works” on our own. Catholic apologist Steve Wood calls these works attached to “The Vine” or “In-Jesus”: “**Grace works**”.

Jesus is “The Vine” we are “the branches” as Jesus tells us in John 15:1-6.

JOHN 15:5 5 “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.

⁷ There is a natural aspect (CCC 154) to faith. And since grace builds on nature, there is also a supernatural element (CCC 153) to a saving faith.

⁸ Romans 11:6

⁹ Italics original here.

Apart from Jesus, we can do “nothing”. But notice, **WITH Jesus, we CAN “bear much fruit”**. Once we get INTO “The Vine” (Jesus), once we are Baptized, we CAN “work together” with Jesus. This is HOW your “works” can be fruitful and have a role in your salvation—they are united to Jesus.¹⁰

We cannot save ourselves apart from Christ¹¹! The Council of Trent teaches us the same thing:

COUNCIL OF TRENT Chapter 6, Canon 1 If anyone says that man can be justified before God by **his own works**, whether done by his own natural powers or through the teaching of the law, [110] **without divine grace through Jesus Christ**, let him be **anathema**.

An “**anathema**” is a **warning** of someone taking themselves OUT of believing in the FULL PACKAGE of what we are supposed to believe in. This “full package” the Church calls: “**The Deposit of Faith**”.

Since nothing unclean can enter Heaven¹² (the New Jerusalem), sanctification or our being made holy is also a necessary PART of our justification.

CCC 1989b . . . “Justification is not only the remission of sins, but **also the sanctification** and renewal of the interior man.”³⁹

Beware Of: “The ONLY Important Thing Here Is That We Both BELIEVE In Jesus”

There was a “justification by faith alone” Catholic¹³ (!) college student in our Bible study many years ago. He denied being a “justification-by-faith-alone” adherent. Then we had this discussion . . .

When you discuss almost any issue with a “justification by faith alone” Christian, and they have no Biblical answers, they often try to close out the discussion with a friendly gesture.

This is GOOD. But often this pleasant closure is stated something like: “Well I guess we don’t agree, but the ONLY important thing is, that we both BELIEVE in Jesus so I am glad of that.”

When they tell you that, they are merely implicitly giving you another way of saying, “People are justified by faith ALONE”, or “ONLY BELIEVING in Jesus, is important and is what saves us.”

We do not celebrate truth by affirming a falsehood. That is not charitable. So if someone says to you: “Well we don’t agree on this point, but the ONLY important thing is that we both believe in Jesus so I am glad of that”.

Just reply by politely asking them: “Where is THAT in the Bible? It’s great that we both believe, but that is NOT the “ONLY” important or necessary thing.”

¹⁰ For Biblical evidence of Jesus working in us and through us, please see Table 4.

¹¹ **ACTS 2:38, 40** 38 And Peter said to them, “Repent, and **be baptized** every one of you in the name of Jesus Christ for the forgiveness of your sins; and **you shall receive the gift of the Holy Spirit**. . . . 40 And he testified with many other words and exhorted them, saying, “**Save yourselves** from this crooked generation.” (**Coupled to the Holy Spirit via Baptism, they would THEN be able to “save yourselves” in this grace, AFTER having the Trinitarian life gifted and graced within them.**)

¹² **Revelation 21:27** (“The New Jerusalem” = Heaven).

¹³ The idea of “justification by faith ALONE” is so pervasive among Christians in our society, that even Catholics **unwittingly** pick it up.

Where Does St. Paul Contradict The Notion Of Justification By Faith Alone?

St. Paul does not teach justification by faith alone.

Let's go to some of St. Paul's writings and see where he tells us about the necessity of working. And since we already admit our mere works on their own are "nothing", we know these **saving** works must be united to the GRACE of "The Vine" Christ. **Works "on your own" cannot help in your salvation!**

For a listing of this GRACE of God at WORK in you, for this "participation" in God, please see Table 4.

It is a deception to think that your own mere works, or "works in the flesh" are saving. But it is just as much a deception to DENY that working in the Spirit are optional items.

We CAN and MUST WORK out our salvation because it is CHRIST HIMSELF at WORK in us and through us.

St. Paul's Letter To The Philippians—We Are To "WORK" Out Our Own Salvation

St. Paul tells us to "WORK" out our own salvation! This is not "salvation by faith alone".

PHILIPPIANS 2:12 12 Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, **WORK out your own salvation** with fear and trembling . . .

Question: Yikes! How can we possibly "work" out our own salvation?

Answer: Just as we saw earlier. Grace. God working in you and through you that's how. **Grace-works that "bear fruit"**. Not works-of-the-flesh or works on our own that only reap corruption.

PHILIPPIANS 2:12-13 12 Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, **work out your own salvation** with fear and trembling; 13 **for God is at work in you**, both to will and **to work** for his good pleasure.

Justification by the faith alone followers cannot accept this passage at face value. It will need to be "interpreted away". They also must reject other passages which use the same type of language¹⁴.

Work out your own salvation, for God is at work in you.

St. Paul does not teach justification by faith alone.

¹⁴ **ACTS 2:38, 40** 38 And Peter said to them, "Repent, and **be baptized** every one of you in the name of Jesus Christ for the forgiveness of your sins; and **you shall receive the gift of the Holy Spirit**. . . .
40 And he testified with many other words and exhorted them, saying, "**Save yourselves** from this crooked generation."

St. Paul's Letter To The Galatians 6:7-9

He Who Sows To The Spirit Will From The Spirit Reap Eternal Life

Let's go to St. Paul's letter to the Galatians for a moment and see this same thing that we just saw in Philippians, now explicitly taught in Galatians. St. Paul tells us we **can** sow and reap unto eternal life.

You sowing and reaping to "eternal life" is not "justification by faith alone" language.

GALATIANS 6:7-9 7 **Do not be deceived**; God is not mocked, for whatever a man sows, that he will also reap. 8 For **he who sows to his own flesh will from the flesh reap corruption**; but **he who sows to the Spirit will from the Spirit reap eternal life**. 9 And let us not grow weary in **well-doing**, for in due season we shall reap, if we do not lose heart.

Notice you can sow and reap to "eternal life" IF this is to The Spirit (of God). (If you are connected to "The Vine"—Jesus). And St. Paul warns us, that people who deny this power of God are "deceived".

St. Paul does not teach justification by faith alone.

St. Paul's Letter To The Romans and The "Obedience of Faith"

St. Paul discusses "faith" in context with "obedience" in his letter to the Romans.

Objection: "If you would just read Romans, you'd know we are justified by faith alone."

Answer: Well I have read Romans many times and St. Paul in Romans (or anywhere else) never once mentions justification by faith ALONE.

The saving "faith" that St. Paul talks about throughout Romans is contextually an "obedient" faith. And it is fruitful because of "**grace**" and "**through Jesus Christ**" who "**strengthens**" you. That's precisely part of WHY Jesus gets "the glory" in OUR "**strengthening**". (Exactly what we read elsewhere from St. Paul.)

The very first time the word "faith" is used in Romans and the very last time the word "faith" is used in Romans, St. Paul explicitly states he is discussing a faith that has "obedience".

ROMANS 1:5b-6 . . . we have received **grace** and apostleship to bring about **the obedience of faith** for the sake of his name among all the nations, 6 including yourselves who are called to belong to Jesus Christ

ROMANS 16:25-27 25 Now to **him** who is able to **strengthen you** according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret for long ages 26 but is now disclosed and through the prophetic writings is made known to all nations, according to the command of the eternal God, to bring about **the obedience of faith**-- 27 to the only wise God be glory for evermore **through Jesus Christ!** Amen.

St. Paul says the same thing about a "**work(ing) of faith**" in 1st Thessalonians 1:3.

1st THESSALONIANS 1:2-3 2 We give thanks to God always for you all, constantly mentioning you in our prayers. 3 remembering before our God and Father **your work of faith** and **labor of love** and **steadfastness of hope** in our Lord Jesus Christ.

A saving faith is a faith that is alive or an obedient faith. That is the context of “faith” in Romans too.

Objection: “Well I affirm that!” (Say some Protestants or Bible-alone Christians.)

Answer: And if your definition of a saving “faith” NECESSITATES WORKS, then the Church is not going to condemn that way of thinking.

Council of Trent Sixth Session - CANON IX If any one saith, that by faith alone the impious is justified; **in such wise as to mean**, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.

BUT! But if by “faith alone” you mean “nothing else is required to co-operate in order to the obtaining the grace of Justification” then the Church is going to take issue with that.

Fortunately some Protestants affirm your faith MUST BE a WORKING faith.

Unfortunately not all Protestants think this way. Here is an example of one who didn't . . .

Luther's Aug. 1, 1521 Epistle to Melanchthon "If you are a preacher of grace, then preach a true and not a fictitious grace; if grace is true, you must bear a true and not a fictitious sin. God does not save people who are only fictitious sinners. **Be a sinner and sin boldly, but believe** and rejoice in Christ even more boldly. . . . as long as we are here [in this world] we have to sin. . . . **No sin will separate us from the Lamb,** **even though we commit fornication and murder a thousand times a day.**" . . .

—Martin Luther: *Epistle* of August 1, 1521 to Melanchthon (official Lutheran American Edition of his complete works, vol. 42, pp. 281-82)

This is not the “obedience” of faith. **This is reckless sin.**

In Matthew 24, Jesus talks about reckless sin or “wickedness”. And this grows because of a LACK of “love”.

MATTHEW 24:11-12 11 And many false prophets will arise and lead many astray. 12 And because **wickedness** is multiplied, most men's **love will grow cold**. 13 But he who endures to the end will be saved.

Question: What does “love” have to do with “obedience”?

Answer: To answer that question, let's go to John 14:15 . . .

JOHN 14:15 15 "If you **love** me, you will **keep my commandments**.

ROMANS 1:b we have received grace and apostleship to bring about **the obedience of faith**

ROMANS 16:26b . . . is now disclosed and through the prophetic writings is made known to all nations, according to the command of the eternal God, to bring about **the obedience of faith**

Realize that St. Paul in Romans when he is talking about “faith”, he is contextually talking in the context of an “OBEDIENCE” of faith.

St. Paul does not teach justification by faith alone.

Romans 2:6—God Renders To Every Man According To Their Works

In Romans 2:6 we see St. Paul remind us god renders to every man according to his WORKS. This is in the context of moral workings and “eternal life”.

ROMANS 2:3-10 3 Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? 4 Or do you **presume**¹⁵ upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to **repentance**? 5 But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. 6 For he **will render to every man according to his works**: 7 to those who by patience in **well-doing** seek for glory and honor and immortality, **he will give eternal life**; 8 but for those who are factious and **do not obey the truth**, but obey wickedness, there will be **wrath and fury**. 9 There will be tribulation and distress for every human being who **does evil**, the Jew first and also the Greek, 10 but glory and honor and peace for every one who **does good**, the Jew first and also the Greek.

St. Paul does not teach justification by faith alone.

St. Paul's Letter To St. Timothy Teaches That Woman Will Be Saved . . . Through Childbearing!!

Yet woman will be saved through . . . what?

If ever St. Paul had a chance to say someone (in this case a woman) they were “saved through faith alone” it was here in 1st Timothy 2.

But that's NOT what St. Paul says. What DOES St. Paul teach here? Fortunately we can turn to the verse and find out.

1st TIMOTHY 2:15 15 **Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty.**

Objection: IF she continues in faith!

¹⁵ There is that sin of “presumption” brought up again as we have seen in other Bible studies.

Answer: Yes but IF she continues in **holiness with modesty!** And “**bearing children**”!
Also this is NOT “faith ALONE” is it? This verse is directly contrary to being “saved” by “faith alone”.

NOT 1st TIMOTHY 2:15 15 Yet woman will be saved through faith alone . . .

1st TIMOTHY 2:15 15 Yet woman will be saved through bearing children, if she continues in faith **AND** love and holiness, with modesty.

As Catholic apologist Kimberly Hahn says: This verse shows the benefit to your salvation with giving to others, most especially your children. Every good parent knows, having a child helps cure you of selfishness rapidly. Hahn also states that this verse does not mean, “You gotta have a kid to get saved.”

It’s clear this Biblical passage teaches something quite different from: “justification by faith alone”.

- **Bearing children**
- **Faith**
- **Love**
- **Holiness**
- **Modesty**

St. Paul does not teach justification by faith alone.

St. Paul In Galatians Teaches Faith WORKING In Love “Avails” Something

In 1st Timothy 2:15, we saw St. Paul talk of faith and love (and childbearing, and holiness, and modesty) and how they are part of your salvation (“saved”). St. Paul repeats the “faith” and “love” dimensions of being saved in Galatians 5 (below) saying “faith WORKING through love”, “avails” something.

GALATIANS 5:6-7 6 For in Christ Jesus neither circumcision nor uncircumcision is of **any avail**, but **faith working through love**. 7 You were running well; who hindered you from **obeying** the truth?

NOT GALATIANS 5:6 6 For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but **faith ALONE**.

St. Paul does not teach justification by faith alone.

In St. Paul’s First Letter To St. Timothy, St. Paul Also Teaches That ANY ONE Who Does Not Provide For His Family Is WORSE Than An Unbeliever!

St. Paul ALSO says¹⁶ (concerning a person who sins by NOT **DOING** something—taking care of family) . . .

¹⁶ St. Paul in 1st Timothy 5:8 is likely echoing the principles of Jesus on the Pharisee tradition of Corban, where they pay-off the Temple priests so they could be released from their duties of taking care of their old and infirm mom and dad. Mark 7:11-13.

1st TIMOTHY 5:8 8 If **ANY ONE** does not provide for his relatives, and especially for his own family, he has disowned the faith and is **worse than an unbeliever**.

This clearly is NOT the language of justification by faith ALONE!

St. Paul does not teach justification by faith alone.

Romans 10:9 Teaches About Salvation And a Work

Objection: Romans 10:9 teaches us if we believe we will be saved. Period!

Answer: No it doesn't. It teaches that if we "believe in your heart that God raised him from the dead" **AND** "confess with your lips that Jesus is Lord" we will be saved.

ROMANS 10:8b-9 The word is near you, on your lips and in your heart (that is, the word of faith which we preach); 9 because, if you **confess with your lips** that Jesus is Lord **AND believe in your heart** that God raised him from the dead, you will be saved.

The passage says we must "confess with your lips" AND "believe in your heart".
Do you HAVE TO "confess with your lips"? If you do, that is a fine WORK, but do you HAVE TO?

NOT ROMANS 10:9 9 because, if you **ONLY** believe in your heart that God raised him from the dead, you will be saved.

ROMANS 10:8b-9 The word is near you, on your lips and in your heart (that is, the word of faith which we preach); 9 because, **if you confess with your lips** that Jesus is Lord **AND believe** in your heart that God raised him from the dead, **you will be saved**.

Here in Romans 10:9, there is a **necessary interior** dimension ("believe"),
AND a **necessary exterior** dimension ("confess with your lips").

The Catechism teaches the same thing.

CCC 1816a The disciple of Christ **MUST** not only keep the faith **and live** on it, **but also profess it**, confidently bear witness to it, and spread it . . .

St. Paul does not teach justification by faith alone.

1st Corinthians 13 — "If I Have Faith To Move Mountains!"

It seems about half the weddings you attend have something from this great passage from 1st Corinthians 13. And rightly so! This is a great wedding passage from St. Paul¹⁷.

¹⁷ **1st CORINTHIANS 13:4-7** 4 Love is patient and kind; love is not jealous or boastful; 5 it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at wrong, but rejoices in the right. 7 Love bears all things, believes all things, hopes all things, endures all things.

But do you know this passage also teaches about going to Heaven or implying seeing God at the end of time, or “**when the perfect comes**”, and seeing God “face to face” and then “I shall understand fully”? Let’s read these parts of 1st Corinthians 13 too.

1st CORINTHIANS 13:1-3, 10-13 1 If I speak in the tongues of men and of angels, **but have not love**, I am a noisy gong or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all knowledge, **and if I have all faith, so as to remove mountains, but have not love, I am nothing.** 3 If I give away all I have, and if I deliver my body to be burned, **but have not love, I gain nothing.** . . . 10 but **when the perfect comes**, the imperfect will pass away. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. 12 For now we see in a mirror dimly, **but then face to face.** Now I know in part; **then I shall understand fully**, even as I have been fully understood. 13 **So faith, hope, love abide, these three; but the greatest of these is love.**

St. Paul teaches us in 1st Corinthians 13, that a person CAN have FAITH to move mountains!

That’s a lot of faith isn’t it? And if we were justified by “faith alone” with that kind of faith, you’re NECESSARILY going to Heaven right? Wrong.

St. Paul warns us you can have that kind of faith, but if you do not ALSO have “love”, you ARE “nothing” and you GAIN “nothing”. And he talks about this in the context of **seeing God “face to face” (salvation)**. **You can “see” God in the sense of tapered “appearances”** and live –**that’s called a “theophany”**), but no man has ever actually seen God face to face and lived.

EXODUS 33:20 20 But," he said, "you cannot see my face; for **man shall not see me and live.**"

Even the Holy Angels in Heaven are overwhelmed by God there¹⁸.

Remember. In 1st Corinthians 13, the context includes St. Paul talking about this in terms of salvation or being in Heaven or “seeing God face to face” at The Second Coming (“when the perfect comes”).

Now let’s break-down the passage and see how “faith” fits into this salvation motif.

We see that we can have FAITH to move mountains! That’s a lot of faith!

1st CORINTHIANS 13:2b-3a if I have **all faith**, so as to remove **mountains**, but have **not love, I am nothing.** 3 If I give away all I have, and if I deliver my body to be burned, **but have not love, I gain nothing.**

But even if we have this great faith, we MUST ALSO have LOVE! And Jesus has already defined “love” for us hasn’t He? Loving Jesus includes keeping His commandments¹⁹.

¹⁸ **ISAIAH 6:1b-3a** 1 . . . I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. 2 Above him stood **the seraphim; each had six wings: with two he covered his face**, and with two he covered his feet, and with two he flew. 3 And one called to another and said: "Holy, holy, holy is the LORD of hosts . . .

¹⁹ **JOHN 14:15** 15 "If you **love** me, you will **keep my commandments.**

So if we have FAITH to move mountains and St. Paul believed in “justification by faith ALONE” . . .
. . . What would you expect him to say (and what does St. Paul REALLY say)?

NOT 1st CORINTHIANS 13:2b-3a if I have all faith, so as to remove mountains, but have not love, I am still saved. 3 If I give away all I have, and if I deliver my body to be burned, **but have not love, I gain Heaven anyway because we are justified by faith alone.**

1st CORINTHIANS 13:2b-3a if I have all faith, so as to remove mountains, but have not love, I am nothing. . . . I gain nothing.

Objection: Well St. Paul is talking about a “False faith” here.

Answer: This doesn’t fit. Why not? Because not only does this guy has faith to MOVE MOUNTAINS, but also St. Paul says in this context **So faith, hope, love ABIDE, these three**

1st CORINTHIANS 13:13a 13 So faith, hope, love abide, these three

NOT 1st CORINTHIANS 13:13a 13 So faith, hope, love just abide in just the second two, hope and love, because the “faith” here is a false faith.

Would St. Paul tell you to ABIDE in a “faith” if it were a “FALSE” faith? No!

Objection: Well if you have REAL faith, you automatically will DO good works.

Answer: This is wrong and ignores the passage itself which explicitly talks about a guy with real faith to move mountains but has NOT love. (Good works flow primarily from “love”.²⁰)

It is also a religious error that takes you out of believing the fullness of revealed faith (“anathema”).

COUNCIL OF TRENT Session 6, Chapter 15 CANON XXVIII If any one saith, that, grace being lost through sin, faith also is always lost with it; or, that the faith which remains, though it be not a lively faith, is not a true faith; or, that he, who has faith without charity, is not a Christian; let him be anathema.

Faith without love (charity) can be a true faith! Yes this is a “dead” faith, but it is still a real or true faith. St. Paul says so. The Church through the Council of Trent says so! St. James likewise says so.

JAMES 2:17 17 So faith by itself, if it has no works, is **dead**. (Notice you **can** have “faith by itself.”)

If St. Paul believed “Justification by faith alone”, 1st Corinthians 13:13 OUGHT to say the GREATEST of these three supernatural virtues is “faith”.

NOT 1st CORINTHIANS 13:13 13 So faith, hope, love abide, these three; but the **greatest** of these **is FAITH because after all, you are justified by faith ALONE and this gets you to Heaven.**

But that’s NOT what St. Paul teaches. St. Paul teaches “the greatest of these is LOVE.”

²⁰ Please see Table 5.

1st CORINTHIANS 13:13 13 So faith, hope, love abide, these three; but the greatest of these is LOVE.

- Charismatic gifts (speak in tongues)—Check
- Gift of Prophecy or “prophetic powers”—Check
- FAITH to move mountains—Check
- Context of seeing God face-to-face (Heaven or salvation)—Check
- No love? = Am “nothing”. Despite all the above, I GAIN NOTHING.

1st CORINTHIANS 13:1-3, 10-13 1 If I speak in the tongues of men and of angels, **but have not love**, I am a noisy gong or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all knowledge, **and if I have all faith, so as to remove mountains, but have not love, I am nothing**. 3 If I give away all I have, and if I deliver my body to be burned, **but have not love, I gain nothing**. . . . 10 but when the perfect comes, the imperfect will pass away. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. 12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. 13 **So faith, hope, love abide, these three; but the greatest of these is love**.

St. Paul does not teach justification by faith alone.

Romans 10:10-17—According To St. Paul, “Faith” Is Necessarily Associated With The “WORK” of Preaching

You cannot even have “faith” without someone doing the WORK of preaching according to St. Paul. St. Paul teaches “**faith** comes from what is heard, and what is heard comes by the preaching of Christ.”

ROMANS 10:14 14 But how are men to call upon him in whom they have not believed? And **how are they to believe in him** of whom they have never heard? And how are they to hear without a preacher?

Notice **to even have faith, the WORK of “preaching”** is involved!

- No “WORK” of “preaching” = no “faith” = Consequently no justification 0

And the context is the preaching from “MEN” (not only preaching just from Jesus) and it also includes those “who are sent²¹”.

And the passage includes the “WORK” of “CALLING” upon the name of the Lord (also NOT faith alone).

But the passage rhetorically asks “**how are they to believe in him**” if Jesus has not been PREACHED to them? And the answer of course is they can’t. People NEED this WORK of preaching to have faith.

Let’s read the relevant passages . . .

²¹ Apostles or “apostello” (“one who is sent”).

ROMANS 10:10-17 10 For man **believes with his heart and so is justified**, and he **confesses with his lips and so is saved**. 11 The scripture says, "No one who believes in him will be put to shame." 12 For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him. 13 For, "**every one who calls upon the name of the Lord will be saved.**" 14 But how are men to call upon him in whom they have not believed? And **how are they to believe in him** of whom they have never heard? And how are they to hear without a preacher? 15 **And how can men preach unless they are sent?** As it is written, "How beautiful are the feet of those who preach good news!" 16 But they have not all obeyed the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?" 17 **So faith comes from what is heard, and what is heard comes by the preaching of Christ.**

St. Paul does not teach justification by faith alone.

Co-Redemption We Must Unite Our Sufferings To Jesus

Jesus in the fullest sense is our Redeemer. But He expects us, no He **REQUIRES** us to offer our sufferings up in union with Him.

This uniting in Redemption is so intimate, that we are united to Jesus on the Cross! That's **WHY** St. Paul can say he has been "crucified with Christ" in Galatians 2:20 (which we will see later).

We **ALL** play a necessary part (by Jesus' grace to be sure). But we **MUST** be united to Jesus in our **WORKS** of our sufferings. We must take up our crosses daily and follow after Jesus.

MATTHEW 16:24 24 Then Jesus told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me.

LUKE 14:27 27 Whoever does not bear his own cross and come after me, **cannot** be my disciple.

Objection: Look. You have to look at Paul to understand Jesus. Paul is the Gospel of justification. This suffering **WITH** Jesus has nothing to do with our being glorified with Jesus.

Answer: OK. Let's look at St. Paul and the **necessity** of suffering **with Jesus**. Let's look at what Romans 8 is. And what Romans 8 is not.

ROMANS 8:15-17 15 For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" 16 it is the Spirit himself bearing witness with our spirit that we are children of God, 17 and if children, then heirs, heirs of God and fellow heirs with Christ, **provided we suffer with him in order that we may also be glorified with him.**

NOT ROMANS 8:15-17 15 . . . you have received the spirit of sonship. When we cry, "Abba! Father!" 16 it is the Spirit himself bearing witness with our spirit that we are children of God, 17 and if children, then heirs, heirs of God and fellow heirs with Christ, **and we don't even have to suffer with Him in order that we may also be glorified with him.**

More from St. Paul and suffering.

There is nothing incomplete **per se** concerning Christ's sufferings that He endured. But we (the Church) too must be united to that suffering to make this **union** complete!

COLOSSIANS 1:24 24 Now I rejoice in **my sufferings** for your sake, and in my flesh I complete **what is lacking in Christ's afflictions for the sake of his body, that is, the church**

The Church must follow in the footsteps of the Lord. (Not be "raptured away" from suffering.)

CCC 677a The Church will enter the glory of the kingdom only through this final Passover, when **she will follow her Lord** in his death and Resurrection.⁵⁷⁹ . . .

GALATIANS 2:20 20 I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

St. Paul does not teach justification by faith alone.

In 2nd Thessalonians 2:13 St. Paul Says We Are Saved Through Sanctification AND Belief

Sometimes Bible-only Christians try to point out that "sanctification" or being made holy, and "justification" (being made fit for Heaven) are different.

Catholics agree with that. Sanctification and justification ARE different.

Sanctification is our holiness. But this holiness is definitely PART of our justification (along with our being made children of God by grace²² and the remission of sins and the renewal of inner man).

Sanctification (or being made holy) is part of our justification.

CCC 1989b . . . "**Justification is** not only the remission of sins, but **also the sanctification** and renewal of the interior man."³⁹

St. Paul here in 2nd Thessalonians teaches that we are **saved through sanctification AND belief**. Not "belief ALONE". Remember. Sanctification is PART of our justification. That's WHY St. Paul can say . . .

2nd THESSALONIANS 2:13 13 But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning **to be saved, through sanctification by the Spirit AND belief in the truth.**

²² **1st JOHN 3:1a** 1 See what love the Father has given us, that we should be **called children of God**; and **so we are**.

Nobody and nothing “unclean” will be able to enter that Holy City²³, the New Jerusalem (Heaven) without being “sanctified wholly”. If they did, it wouldn’t be Heaven anymore.

We MUST be sanctified wholly and entirely if we want to enter heaven.

1st THESSALONIANS 5:23-24 23 May the God of peace himself **sanctify you wholly**; and may your spirit and soul and body be kept sound and **blameless** at the coming of our Lord Jesus Christ. 24 He who calls you is faithful, and he will do it.

REVELATION 21:10-11b, 27a 10 And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, 11 having the glory of God, its radiance like a most rare jewel . . . 27 But **nothing unclean shall enter it**

HEBREWS 12:14 14 **Make every effort** to live in peace with all men and to be holy; **without holiness no one will see the Lord**.

St. Paul does not teach justification by faith alone.

St. Peter Warns Humanity About Interpreting St. Paul’s Writings In A Law-Less Manner

Justification-by-faith-alone Christians sometimes like to say concerning their many doctrinal differences:

“The main things are the plain things and the plain things are the main things.”

The radio preacher, “The Bible Answer Man” used to like to say this “main things/plain things” clever saying on his radio show. . . . until he saw Confession, the Eucharist, and the Ministerial Priesthood in the Bible and lost his job after becoming Eastern Orthodox (Pray for Hank Hanegraaff that he comes all the way into the FULLNESS of Truth into the Catholic Church.)

The “main things/plain things” people, are absolutely convinced concerning St. Paul on justification, that Paul teaches them justification by faith ALONE. And that this tradition is a main thing/plain thing.

They conclude this despite the Bible NEVER ONCE saying we are justified by faith ALONE. Ever.

Why say something different than St. James, and ADD the word ALONE to St. Paul when it’s not there?

We will do a separate Bible study later on WHY Bible-alone Christians think certain verses imply justification by faith alone and WHY those verses do no such thing.

Now as we finish this study, it would be a good time to read 2nd Peter 3:15-18.

²³ **EPHESIANS 5:25-27** 25 Husbands, love your wives, as Christ loved the church and gave himself up for her, 26 that he might **sanctify** her, having cleansed her by the washing of water with the word, 27 that he might **present the church to himself in splendor, without spot or wrinkle** or any such thing, that she might be holy and without blemish.

2nd PETER 3:15-18 15 And count the forbearance of our Lord as salvation. So also our beloved brother Paul wrote to you according to the wisdom given him, 16 speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable **twist to their own destruction, as they do the other scriptures**. 17 You therefore, beloved, knowing this beforehand, **beware** lest you be carried away with the **error of lawless** men and lose your own stability. 18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

St. Peter warns humanity that there will be men who are law-“less”. No “law” is necessary!

St. Peter says this is especially true with the writings of St. Paul. And that this conclusion is a misinterpretation or “error”.

St. Peter warns that following after such errors can lead to people’s “destruction” with a resulting loss of “your own stability”.

2nd PETER 3:17b **beware** lest you be carried away with the **error of lawless** men and lose your own stability.

St. Peter COULD have said:

“Beware lest you be carried away with the **error of faithless** men and lose your own stability.”

And THAT “Beware” would have ALSO have been true. But he doesn’t prioritize “faithless” for this warning. St. Peter prioritizes literally “lawless²⁴” men who appeal to Paul in the Bible²⁵!

2nd Peter 3:15-18 warns us

- **There will be a time when people misinterpret especially St. Paul.**
- **These men who are teaching about those writings will be “lawLESS”.**
- **These lawless (“Hey look. No “laws” are NECESSARY for salvation. We are justified by faith ALONE!”) men will “twist” the Scriptures most especially of St. Paul but even other Scriptures.**
- **This twisting will lead to their own “DESTRUCTION”.**
- **This twisting will lead others astray to their destruction too!**

2nd PETER 3:15-18 15 And count the forbearance of our Lord as salvation. So also our beloved brother Paul wrote to you according to the wisdom given him, 16 speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable **twist to their own destruction, as they do the other scriptures**. 17 You therefore, beloved, knowing this beforehand, **beware** lest you be carried away with the **error of**

²⁴ And the Greek word for “lawless” is “athesmon²⁴”, which literally means “lawless”. Not “faithless”.

The same word “athesmon” is used in 2nd Peter 2:8. You can see the context concerns WORKINGS. In this case evil workings.

2nd PETER 2:7-9a 7 and if he rescued righteous Lot, greatly distressed by the licentiousness of the wicked 8 (for by what that righteous man saw and heard as he lived among them, he was vexed in his righteous soul day after day with their lawless deeds), 9 then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment . . .

²⁵ **These “lawless men” must be Christians!** Or at least people who purport to be Christians.

Why? Because Jews and pagans are not going to appeal to “Paul” in the Christian Bible.

lawless men and lose your own stability. 18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

NOT 2nd PETER 3:15-18 15 And count the forbearance of our Lord as salvation.

So also **our beloved brother Paul wrote to you** according to the wisdom given him, 16 and we can use our interpretation of his writings to re-interpret what Jesus says about the sheep and the goats and other Gospel verses! There are no things in them hard to understand, about “law” **because the main things are the plain things and the plain things are the main things, and those are EASY. Beware** lest you be carried away with the **error** of lawless men but if you do, don’t worry as long as you have faith, because no laws whatsoever are necessary for salvation.

In Conclusion

As we discussed in our “Once Saved Always Saved” study, our justification is a moment (baptism), followed by a process—a lifelong process.

Part of that process is continuing in faith.

But part of that process is ALSO continuing in loving sanctifying works as well.²⁶

All of our faith, hope, and love MUST be carried out united to Jesus Christ (this is part of grace) if it is to “bear fruit”.

The teaching of justification by faith alone is a tradition of men that results in making void the word of God.

St. Paul does not teach justification by faith alone.

St. Peter does not teach justification by faith alone.

St. James does not teach justification by faith alone.

Jesus does not teach justification by faith alone.

The Bible does not teach justification by faith alone.

²⁶ There are other aspects involved in our process of justification too. Hope, repentance, suffering with Jesus, etc.

In Summary

In this study we saw how Catholics affirm FAITH is NECESSARY to our justification or being made fit for Heaven.

We also saw how Bible Christians almost consistently assert “Justification by faith ALONE” and looked at a quote from Luther that made *his* rejection of moral works in our justification very clear.

We looked at the difference between “grace works” and works on your own (apart from the grace of Christ’s work on Calvary). More on that in the next study.

We noted Catholics affirm FAITH is absolutely necessary for our salvation.

We looked at the ONLY place in the Bible that talks about “Justification” and “faith alone”. That was in the letter of St. James. We saw St. James explicitly say we are NOT justified by faith alone, and how “Bible” Christians reject the plain meaning of this passage.

They also reject Jesus’ teaching on the **necessity** of works when you appeal to Jesus in the Gospels.

We saw that Bible-only Christians insist you look to St. Paul FIRST for justification, then work backwards.

So we looked at many verses from St. Paul that directly or implicitly affirm the necessity of works.

We noted that OUR works on their own, are useless. But we differed that with God “at WORK IN” us and how in Christ, we are made “partakers of the divine nature”.

We saw that St. Paul does not teach justification by faith alone.

And lastly we saw St. Peter explicitly warn us about men who were lawLESS, misinterpret “our brother Paul” and how there are catastrophic consequences for that.

For the justification by faith ALONE devotee, we noted they MUST ADD the word “alone” (at least in their mind) to St. Paul, and IGNORE St. James when he talks about justification and faith alone.

So we asked the obvious question that Dr. Scott Hahn often asks of this faith ALONE tradition: “Why say something different than St. James, and ADD the word ALONE to St. Paul when it’s not there?”

The teaching of justification by faith alone is a tradition of men that nullifies the word of God.

I hope you enjoyed this study. Next time we will look at those verses from St. Paul that are ALLEGED to teach “justification by faith alone” and see that none of them do.

Let’s close with a word of prayer and may God bless you and continue justifying you.

Table 1

Luther Taught That Evil Works Cannot Condemn You As Long As You “Believe” “More Boldly” (Luther Also Felt Like “Throwing Jimmy Into The Stove”)

Here’s Luther on justification (context is God “saving” people) and murder and fornication and belief . . .

Luther’s Aug. 1, 1521 Epistle to Melanchthon "If you are a preacher of grace, then preach a true and not a fictitious grace; if grace is true, you must bear a true and not a fictitious sin. God does not ***save people*** who are only fictitious sinners. **Be a sinner and sin boldly, but believe** and rejoice in Christ even **more boldly**. . . as long as we are here [in this world] we have to sin. . . **No sin will separate us from the Lamb, even though we commit fornication and murder a thousand times a day.**" . . .

Can you imagine how badly murder and fornication grieve our Lord Jesus?

Yet some Protestants sometimes call this quote above “robust” teachings of Luther. I have even heard it called this on the radio by Protestant radio preachers.

More quotes from Luther to get an idea of what and how he believed and taught during the Protestant Revolt or “Reformation”. Luther was and still is exceedingly influential within Protestantism.

Luther "I sit here in idleness and pray, alas, **little**, and sigh not for the Church of God. Much more am I consumed by the fires of my unbridled flesh. In a word, I who should burn of the spirit, **am consumed by the flesh, and by lasciviousness** (“lasciviousness” is a “**morbid sexual desire**” according to the online dictionary “The Sage” – my addition)." Martin Luther in *Table Talk* (cited in P. F. O'Hare, *The Facts About Luther*, Tan, Rockford, 1987, p. 315:

Luther The assertion that justification is free to all that are justified **leaves none to work, merit or prepare themselves**... For if we are justified without works, **all works are condemned**, whether small or great; **Paul exempts none**, but **thunders impartially against all**. (From Luther’s book, *The Bondage of the Will* quoted by Tim Staples²⁷)

Luther [Catholics] know very well how to say of him: I believe in God the Father, and in his only begotten Son. But it is only upon the tongue, like the foam on the water; it does not enter the heart. Figuratively a big tumor still remains there in the heart; that is, **they cling somewhat to their own deeds** and **think they must do works in order to be saved**—that Christ's person and merit are not sufficient. . . . They say, Christ has truly died for us, but in a way that we, also, must accomplish something by our deeds. Notice how deeply **wickedness and unbelief** are rooted in the heart.

²⁷ <http://www.catholic.com/blog/tim-staples/error-begets-error>

Not only did Luther have a big problem with the necessity of GRACE works, but Luther also seemed to greatly dislike the Letter of St. James (please see quotes below). Even when Luther compliments the Letter of James, he adds to this “compliment” this: “I do not regard it as the writing of an apostle”.

Quotes and comments below from Dave Armstrong²⁸ (bold highlighting in many cases, mine).

Luther That epistle of James gives us much trouble, for the papists embrace it alone and leave out all the rest. Up to this point I have been accustomed just to deal with and interpret it according to the sense of the rest of Scriptures. For you will judge that none of it must be set forth contrary to manifest Holy Scripture. Accordingly, **if they will not admit my interpretations, then I shall make rubble also of it. I almost feel like throwing Jimmy into the stove,** as the priest in Kalenberg did. (Translated from the book, Luther’s Works. 34:317)

Luther Only the papists accept James **on account of the righteousness of works**, but my opinion is that it is not the writings of an apostle. **Some day I will use James to fire my stove.** (Bartling, 2; Weimar, *Tischreden* [5], p. 5854)

Without further context, we cannot be sure of the exact meaning, but Bartling seems to have assumed that Luther was referring to the book of James.

LUTHER'S PREFACE TO JAMES AND JUDE

Whatever he meant, we have his clear opinions about James in his Preface to James and Jude. The following citation is the complete preface. Luther revised the second to last paragraph, which I will present in both versions (emphasis is added):

Luther Though this epistle of St. James was rejected by the ancients, **I praise it and consider it a good book**, because it sets up no doctrines of men but vigorously promulgates the law of God. However, to state my own opinion about it, though without prejudice to anyone, **I do not regard it as the writing of an apostle. In the first place it is flatly against St. Paul and all the rest of Scripture in ascribing justification to works** (2:24). It says that Abraham was justified by his works when he offered his son Isaac (2:20); Though in Romans 4:22-22 St. Paul teaches to the contrary that Abraham was justified apart from works, by his faith alone, before he had offered his son, and proves it by Moses in Genesis 15:6. Although it would be possible to “save” the epistle by a gloss giving a correct explanation of justification here ascribed to works, it is impossible to deny that it does refer to Moses' words in Genesis 15 (which speaks not of Abraham's works but of his faith, just as Paul makes plain in Romans 4) to Abraham's works. This fault proves that **this epistle is not the work of any apostle.**

²⁸ <http://socrates58.blogspot.com/2004/09/luthers-outrageous-assertions-about.html>

Table 2

Jesus Warns Against the Idea of Justification Before Men (St. James Does NOT Teach “Justification Before Men” Either)

JAMES 2:14, 17, 19, 21-22, 24 14 What does it profit, my brethren, if a man says he has faith but has not works? Can **his faith SAVE him**? . . . 17 So faith by itself, if it has no works, is dead. . . . 19 You believe that God is one; you do well. **Even the demons believe**--and shudder. . . 21 Was not Abraham our father **justified by works**, when he offered his son Isaac upon the altar? 22 You see that faith was active along with his works, and **faith was completed by works**. . . 24 You see that a man is **justified** by works and **not by faith alone**.

The idea of this “justification before men” is not a good thing. See Matthew 6 and Luke 18 below.

MATTHEW 6:1-5 1 "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven. 2 "Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have received their reward. 3 But when you give alms, do not let your left hand know what your right hand is doing, 4 so that your alms may be in secret; and your Father who sees in secret will reward you. 5 "And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have received their reward.

LUKE 18:7-14 7 And will not God vindicate his elect, who cry to him day and night? Will he delay long over them? 8 I tell you, he will vindicate them speedily. Nevertheless, when the Son of man comes, will he find faith on earth?" 9 He also told this parable to some who trusted in themselves that they were righteous and despised others: 10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. 12 I fast twice a week, I give tithes of all that I get.' 13 But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' 14 I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted."

Table 3

Just A Few Passages Of Jesus Discussing The Principle Of Justification And “Working” In The Gospels

Here is a guy who, as the other guys, has Jesus for his “Master”. And they are given “talents” or gifts and graces, and they are expected, by that grace, to DO something with it. Multiply it.

But what if a “servant” of Jesus (the “Master”) refuses to even TRY to multiply these gifts? Fortunately St. Matthew tells us what happens:

MATTHEW 25:14-30 14 "For it will be as when a man going on a journey called his servants and entrusted to them his property; 15 to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. 16 He who had received the five talents went at once and traded with them; and he made five talents more. 17 So also, he who had the two talents made two talents more. 18 But he who had received the one talent went and dug in the ground and hid his master's money. 19 Now after a long time **the master of those servants** came and settled accounts with them. 20 And he who had received the five talents came forward, bringing five talents more, saying, '**Master**, you delivered to me **five talents**; here I have made five talents more.' 21 His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' 22 And he also who had the two talents came forward, saying, '**Master**, you delivered to me **two talents**; here I have made two talents more.' 23 His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' 24 He also who had received the **one talent** came forward, saying, '**Master**, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; 25 so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' 26 But **his master** answered him, 'You wicked and slothful **servant**! You knew that I reap where I have not sowed, and gather where I have not winnowed? 27 Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. 28 So take the talent from him, and give it to him who has the ten talents. 29 For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. 30 And cast the worthless servant into the **outer darkness; there men will weep and gnash their teeth.**'

These people below call upon Jesus as “Lord”, but evidently not with a “pure heart”..

Sola fide supporters insist ALL you need to do is “call upon” the Lord and you will be saved, citing verses like Romans 10:11-12 (you shouldn’t ADD the word “ALONE” to “calling on the Lord” either) and ignore 2nd Timothy 2:22 which ALSO says we are to “Call upon the Lord with a PURE HEART.

ROMANS 10:11-12 11 The scripture says, "No one who believes in him will be put to shame." 12 For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him.

They ADD the word “ALONE” in their minds, and ignore the fact that “calling” on the Lord is a “work”.

Calling upon the Lord with a pure heart.

2nd TIMOTHY 2:21-22 21 If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, **ready for any good work.** 22 So shun youthful passions and aim at righteousness, faith, love, and peace, along with those who **call upon the Lord from a pure heart.**

This “calling upon the Lord” AND doing it “with a pure heart” is **necessary**. If it was a mere “option” Matthew 7:21 wouldn’t make sense. This is part of WHY Jesus warns us . . .

MATTHEW 7:21 21 “**Not every one** who says to me, ‘**Lord, Lord,**’ shall enter the kingdom of heaven, but he who **does** the will of my Father who is in heaven.

Here below in Matthew 25 we see people who even “call upon the Lord” and get condemned for sins of NOT WORKING (called sins of omission)!

MATTHEW 25:31-46 31 “When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. 32 Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, 33 and he will place the sheep at his right hand, but the goats at the left. 34 Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; 35 for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, 36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ 37 Then the righteous will answer him, ‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? 38 And when did we see thee a stranger and welcome thee, or naked and clothe thee? 39 And when did we see thee sick or in prison and visit thee?’ 40 And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’ 41 Then he will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; 42 for I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ 44 Then they also will answer, ‘**LORD**, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?’ 45 Then he will answer them, ‘Truly, I say to you, as **you did it not** to one of the least of these, **you did it not** to me.’ 46 And they will go away into eternal punishment, but the righteous into eternal life.”

NOT MATTHEW 25:41-46 41 Then he will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; 42 for I was hungry **and you didn’t believe in me**, I was thirsty **and you didn’t believe in me**, 43

I was a stranger **and you didn't believe in me,**
naked **and you didn't believe in me,**
sick and in prison **and you didn't believe in me** ' 44

Then they also will answer,

'RABBI, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not believe in thee?' 45

Then he will answer them, 'Truly, I say to you, as you **did it not** to one of the least of these, you did it not to me.' 46

And they will go away into eternal punishment, but the righteous into eternal life."

Let's see what happens to servants of the "Master" (Jesus), if they fall away despite being a "servant of the Master"

LUKE 12:42-46 (NIV) 42 The Lord answered, "Who then is the **faithful** and **wise manager**, whom the master puts in charge of his servants to give them their food allowance at the proper time? 43 It will be good for **the servant** whom the master finds doing so when he returns. 44 I tell you the truth, he will put him in charge of all his possessions. 45 But suppose **the servant** says to himself, '**My master** is taking a long time in coming,' and he then begins to beat the men-servants and maidservants and to eat and drink and get drunk.

46 **The master of that servant** will come on a day when he does not expect him and at an hour he is not aware of. **He will cut him to pieces and assign him a place with the unbelievers.**

The faith-alone adherent will say the "manager" must have been unfaithful from the beginning, ignoring what Jesus already said about him being a **faithful** and wise manager.

Remember. That "servant of the Master" was already described as being a "**faithful** and wise" "servant" or "manager". But he is never described as faithless. Yet because of the things he DID, ("beat the men-servants and the maid servants" and "eat and get drunk") he ends up getting put in a place **with** the faithless or the "UNBELIEVERS"!

Jesus says taking up the Cross is not an optional item for us.

LUKE 14:27, 33 27. And anyone who does not carry his cross and follow me **cannot be my disciple**. . . . 33. In the same way, any of you who does not give up everything he has **cannot be my disciple**.

LUKE 9:23-26 23 And he said to all, "If any man would come after me, let him deny himself and take up his cross daily and follow me. 24 For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. 25 For what does it profit a man if he gains the whole world and loses or forfeits himself? 26 For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.

There are more verses that talk about the necessity of working from Jesus in the Gospels too²⁹. We are not unpacking even close to all of them here.

Table 4

Some Biblical Evidence That God WORKS Within Us And Through Us

We are allowed to really and actually participate in the life of God (by grace).

That is part of what grace is in a New Covenant sense and **WHY** we can “work” effectively to our salvation.

CCC 1997a *Grace is a participation in the life of God. . .*

Let’s look at some verses that teach God AT WORK IN YOU.

JOHN 15:5 5 **“I am the vine; you are the branches.**
If a man remains in me and I in him, he will bear much fruit;
apart from me you can do nothing.

ROMANS 6:3-5 3 Do you not know that all of us who have been **baptized into Christ Jesus**
were **baptized into his death?** 4

We were buried therefore with him by baptism into death,
so that as Christ was raised from the dead by the glory of the Father,
we too might **WALK in newness of life.**

5 For if we have been **united with him in a death like his,**
we shall certainly be **united with him in a resurrection like his.**

PHILIPPIANS 2:12a 12 Therefore, my beloved, as you have always obeyed, so now, not
only as in my presence but much more in my absence, **work out your own salvation** . . .

Yikes! HOW can we possibly DO this?? HOW can we possibly WORK out our own
salvation!!?? Fortunately St. Paul tells us in the very next sentence how. By God
WORKING within us!

PHILIPPIANS 2:12-13 12 Therefore, my beloved, as you have always obeyed, so now, not
only as in my presence but much more in my absence, **work out your own salvation**
with fear and trembling; 13 for **God is at work in you,** both to will and to work for his
good pleasure.

St. Peter teaches and St. Luke writes of the same thing in the book of ACTS.

In Acts 2, the hearers, coupled to the Holy Spirit via Baptism,
they would THEN be able to “save yourselves” in the **GRACE** they would receive, AFTER having the
Trinitarian life gifted and graced and put within them in this special way in their Baptism.

ACTS 2:38, 40 38 And Peter said to them, "Repent, and **be baptized** every one of you in the
name of Jesus Christ for the forgiveness of your sins; and

²⁹ Just last session for example, we talked about the Our Father prayer and how Jesus follows it up with the necessity of forgiveness.

you shall receive the gift of the Holy Spirit. . . .

40 And he testified with many other words and exhorted them, saying,
"**Save yourselves** from this crooked generation."

PHILIPPIANS 4:13 13 I can do all things **in him** who strengthens me.

2nd PETER 1:3-4 3 **His divine power** has granted **to us** all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and **become partakers of the divine nature**.

2nd CORINTHIANS 6:1 1 **Working together with him**, then, we entreat you not to accept the grace of God in vain.

GALATIANS 2:20 20 I have been crucified with Christ; it is no longer I who live, but **Christ who lives in me**; and the life I now live in the flesh I **live** by faith in the Son of God, who loved me and gave himself for me.

EPHESIANS 3:20-21 20 Now to him who by **the power at work within us** is able to do **far more abundantly than all that we ask or think**, 21 to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

HEBREWS 13:20a, 21 "Now may the God of peace . . . **equip you with everything good** that **you may do His will**, **working in you** that which is pleasing in His sight through Jesus Christ; to whom be glory for ever and ever. Amen.

ROMANS 8:8-11 8 and those who are in the flesh cannot please God. 9 But you are not in the flesh, **you are in the Spirit**, if in fact **the Spirit of God dwells in you**. Any one who does not have the Spirit of Christ does not belong to him. 10 But **if Christ is in you**, although your bodies are dead because of sin, **your spirits are alive** because of righteousness. 11 If the Spirit of him who raised Jesus from the dead **dwells in you**, he who raised Christ Jesus from the dead **will give life to your mortal bodies also** through **his Spirit which dwells in you**.

PHILIPPIANS 1:6 6 And I am sure that he who **began a good work in you** will bring it to completion at the day of Jesus Christ.

JOHN 6:55-56 55 For my flesh is food indeed, and my blood is drink indeed. 56 He who eats my flesh and drinks my blood **abides in me, and I in him**.

1st THESSALONIANS 2:13 13 And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, **the word of God, which is at work in you believers**.

1st CORINTHIANS 9:1 1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship **in the Lord**

2nd CORINTHIANS 9:8-10 8 And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. 9 As it is written, "He scatters abroad, he gives to the poor; his righteousness endures for ever." 10 **He who supplies seed to the sower** and bread for food will supply and **multiply your resources and increase the harvest** of your righteousness.

Table 5

Good Works Flow Primarily From Love

Good works are an outgrowth of charity and love.

CCC 1853c . . . in the heart also resides charity, the source of the good and pure works, which sin wounds.

ST. THOMAS AQUINAS Charity is the form, mover, mother, and root of all the virtues.

"Love" here in 1st Corinthians 13:13 is sometimes translated as "charity" by the way (i.e. the KJV and the DRV are two examples).

Certainly good works can flow from your faith, but not a faith divorced from supernatural charity.