

Roman Catholic Apologetics & Evangelism

Week 3: The Gospel
How do I have peace with God?



Catholic Catechism: 2068: The Council of Trent teaches that the Ten Commandments are obligatory for Christians and that the justified man is still bound to keep them;²⁸ the Second Vatican Council confirms: "The bishops, successors of the apostles, receive from the Lord ... the mission of teaching all peoples, and of preaching the Gospel to every creature, so that all men may attain salvation through faith, Baptism and the observance of the Commandments."



What separates Evangelicals from Rome is not the necessity of God's grace nor faith in the atoning work of Christ on the cross. Rather it is the sufficiency of it.



Why is this so important?

The purity of the gospel is at stake!



6 I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— 7 not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. 8 But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. 9 As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

Galatians 1:6–9

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Grace alone by
Faith alone in
Christ alone



21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. 26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

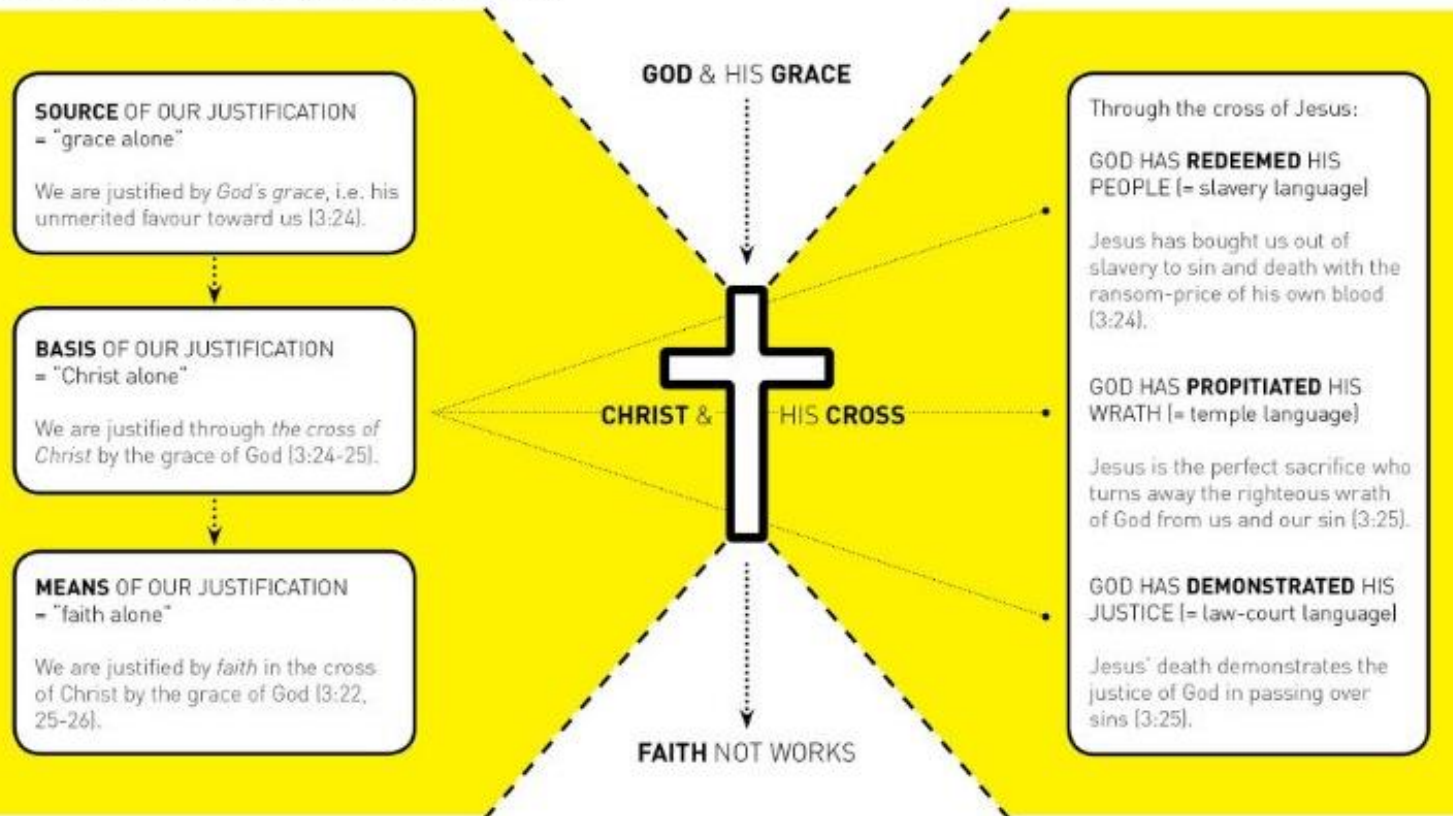
Romans 3:21–26

ESV

JUSTIFICATION BY FAITH ROMANS 3:21-26

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JUSTIFICATION = being legally declared right before God



Catholic Catechism 2010: Since the initiative belongs to God in the order of grace, no one can merit the initial grace of forgiveness and justification, at the beginning of conversion. Moved by the Holy Spirit and by charity, we can then merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life. Even temporal goods like health and friendship can be merited in accordance with God's wisdom. These graces and goods are the object of Christian prayer. Prayer attends to the grace we need for meritorious actions.

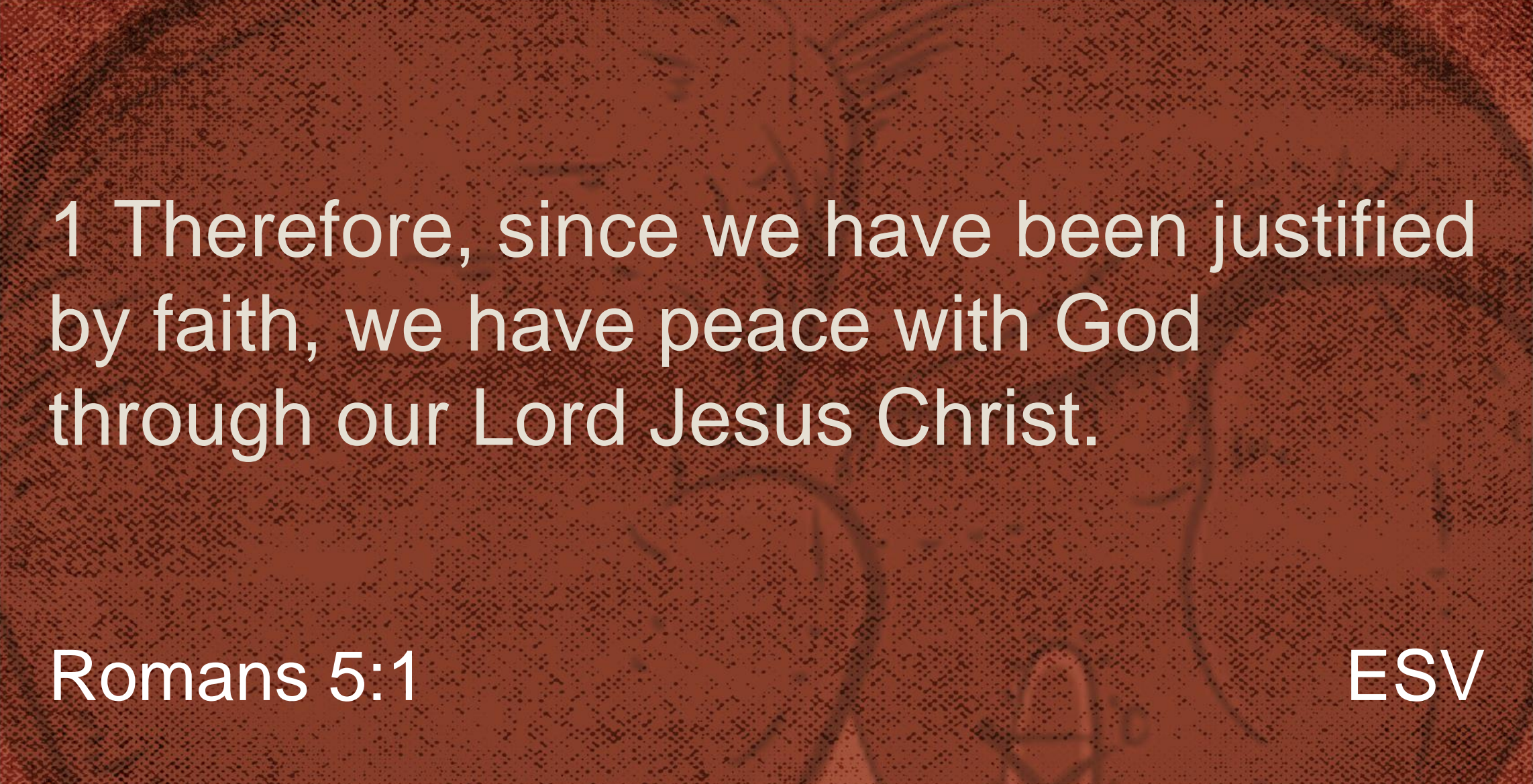


Sola Gratia. One question that was debated during the Reformation was “How sinful are we?” Are we merely “sick” in our sins, or “dead” in our sins? Luther addressed this precise issue in his Bondage of the Will. If we are dead in our sins, then it takes a supernatural act of God’s grace to awaken us. *To sum up, sola gratia fights against humanism* (the idea that humans are inherently good).



Faith Alone





1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

Romans 5:1

ESV

3 For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” 4 Now to the one who works, his wages are not counted as a gift but as his due. 5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, 6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 7 “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; 8 blessed is the man against whom the Lord will not count his sin.”

Romans 4:3–8

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The following table specifies several differences between justification and sanctification:

Legal standing	Internal condition
Once for all time	Continuous throughout life
Entirely God's work	We cooperate
Perfect in this life	Not perfect in this life
The same in all Christians	Greater in some than in others



Perfect
Holiness

Growing
in
Holiness

Slaves
to
Sin

Non-Christian

1 Conversion

2 Christian Life

3 Death

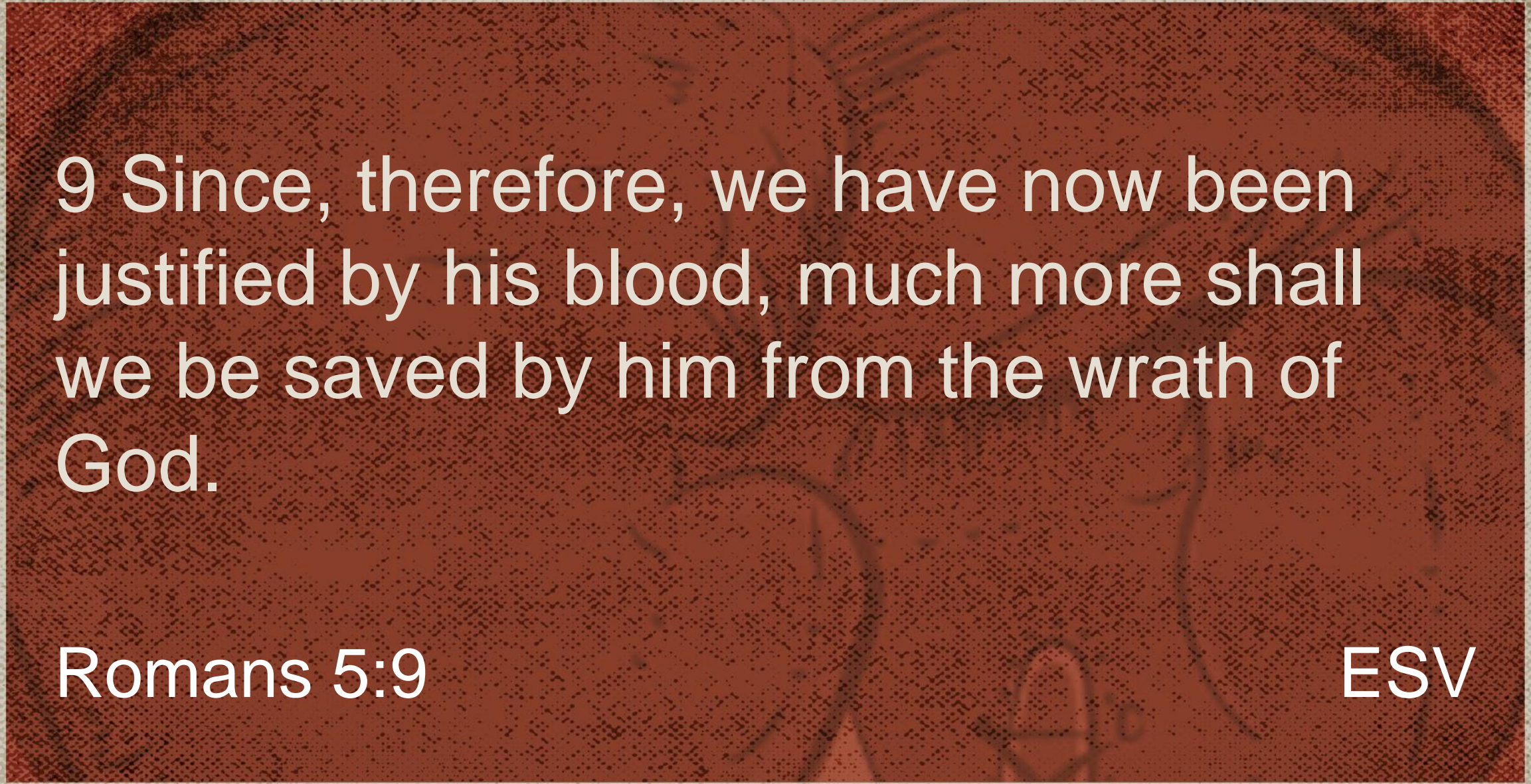


Sola Fide. Of course, *sola fide* is an obvious reply to the Catholic mixing of faith and works as the means of justification. But it is more than this. It fights against the inclination inside each one of us towards meritorious works-righteousness. Humans want to *earn* their salvation so we can feel good about ourselves. In contrast, the Reformers insisted that faith, and faith alone, is the sole instrument of our justification. **To sum up, *sola fide* fights against legalism.**



Christ Alone





9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

Romans 5:9

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Solus Christus. One of the major critiques of Catholicism during the Reformation was that it undermined the sufficiency of Christ in salvation. His work was not enough to save (it had to be combined with other acts, and even other “mediators”). But, the battle cry of solus Christus was more than a response to Rome. It basically argues that Christ, and Christ alone, is the only way to heaven. There are no other saviors. To sum up, solus Christus fights against pluralism







8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Ephesians 2:8–10

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Soli Deo Gloria. If we are saved by God's grace, the Reformers insisted that all glory must therefore go to God, and not to man. And we should, in turn, glorify God in all aspects of our life—in our worship, but also in our vocations. And that principle is bigger than just a counterpoint against Catholicism. It is about letting go of our glory, and living for God's glory. To sum up, soli Deo gloria fights against pride.



Conclusions:

Father is the maker of peace;
Christ's work the ground of our peace;
Holy Spirit the testifier of our peace



All is found in Christ; we add nothing

The perfection of the savior establishes the basis for our peace

His work on the cross is the means of our peace with the Father



We are incapable of making & maintaining peace ourselves
Our works are useless and we must depend upon the works of another, Christ
This is why the active and passive obedience of Christ is important
passive in going to cross and active by living the sinless life



You silly Protestants! Again, you are cherry picking scripture! Don't you know that the one place in scripture where the words "faith alone" are used is in [Jas. 2.24](#) where it says that you are not justified by faith alone but rather by works?



Finally, Hahn's understanding of justification shifted as he studied verses like James 2:24, realizing that early Christians did not adhere to the Protestant belief in Sola Fide (faith alone), but rather saw faith and works as part of the process of salvation, a view that aligns with Catholic teaching. Through these discoveries, Hahn concluded that the early Church was fundamentally Catholic in its theology and practices.





Ancient Masculinity ✂️🔵

@Ancient_Masc

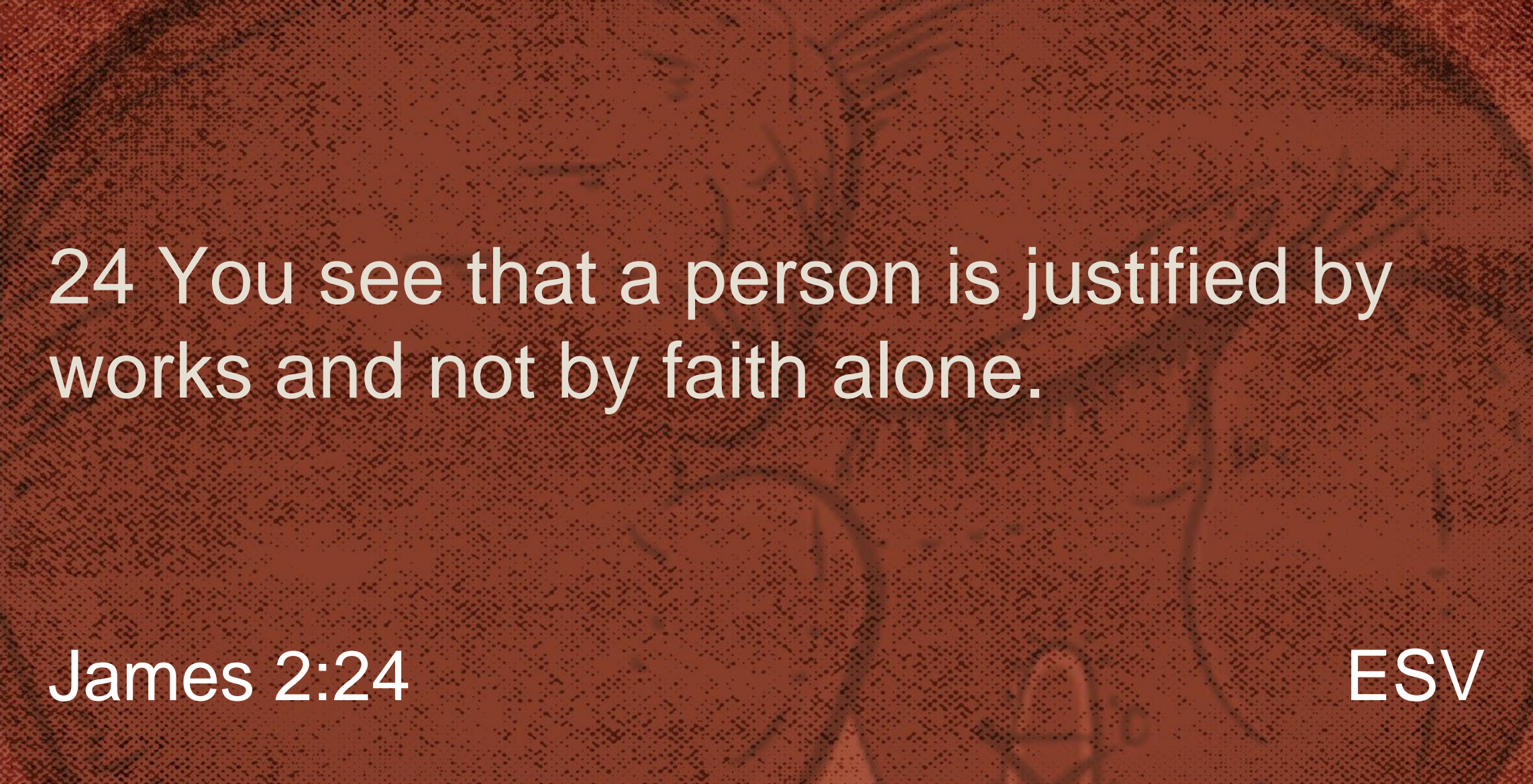
Follow



Justification by Faith Alone (Sola Fide)

Luther's rallying cry—faith alone saves—misunderstands the biblical teaching on faith and works. James [2:24](#) couldn't be clearer: "You see that a person is justified by works and not by faith alone." Works don't save us, but genuine faith naturally produces works. In the same way that the soul gives life to the body, works and faith enliven each other. To separate them is to twist the gospel and oversimplify salvation.





24 You see that a person is justified by
works and not by faith alone.

James 2:24

ESV

Assumptions:

What type of faith is the person hoping to be justified by? Who is this person hoping to be justified before?



14 What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?

James 2:14

ESV

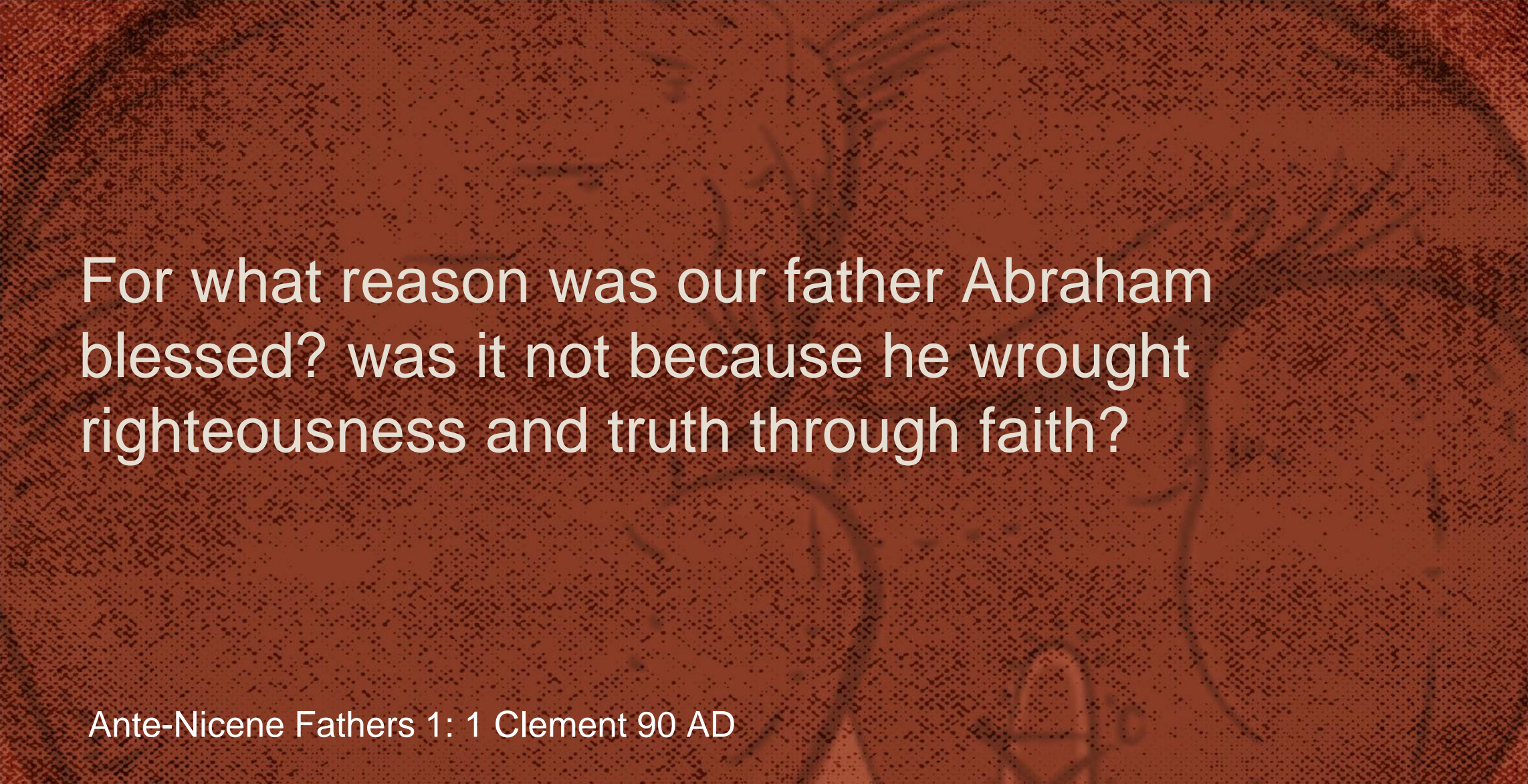
17 So also faith by itself, if it does not have works, is dead. 18 But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. 19 You believe that God is one; you do well. Even the demons believe—and shudder!

James 2:17–19

ESV

We are justified by faith alone
but never by a faith that is alone!





For what reason was our father Abraham
blessed? was it not because he wrought
righteousness and truth through faith?

Ante-Nicene Fathers 1: 1 Clement 90 AD

All these, therefore, were highly honoured, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His will. And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever.

Ante-Nicene Fathers 1: 1 Clement 90 AD

What shall we do, then, brethren? Shall we become slothful in well-doing, and cease from the practice of love? God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Lord of all Himself rejoices in His works

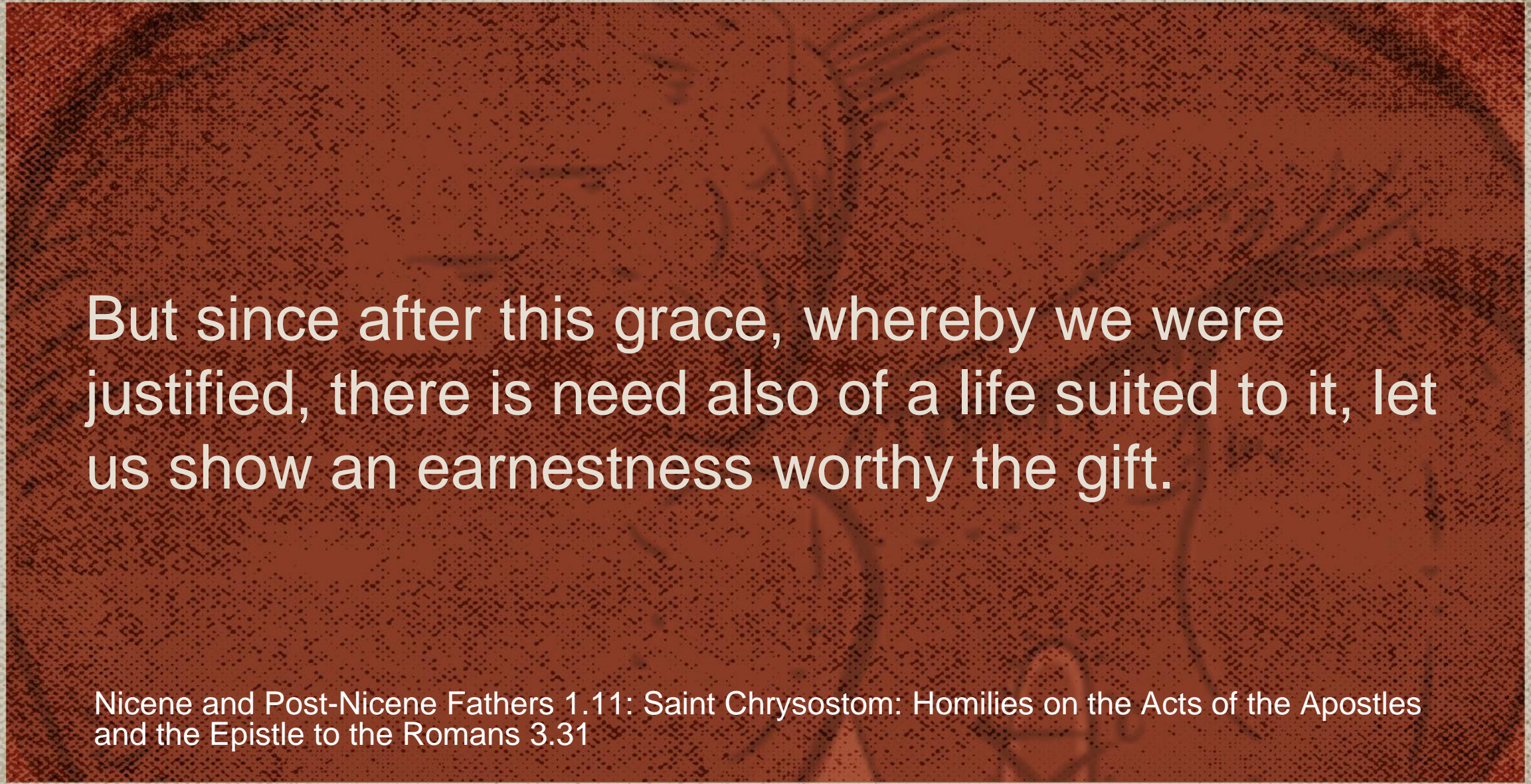
Ante-Nicene Fathers 1: 1 Clement 90 AD

But having obtained that grace of faith, thou shalt be just by faith (for the just lives by faith); and thou shalt obtain favor of God by living by faith. And having obtained favor from God by living by faith, thou shalt receive immortality as a reward, and life eternal. And that is grace.

Nicene and Post-Nicene Fathers 1.7: St. Augustin: Homilies on the Gospel of John, Homilies on the First Epistle of John, Soliloquies

he adds also righteousness; and righteousness, not thine own, but that of God; hinting also the abundance of it and the facility. For you do not achieve it by toilings and labors, but you receive it by a gift from above, contributing one thing only from your own store, “believing.”

Nicene and Post-Nicene Fathers 1.11: Saint Chrysostom: Homilies on the Acts of the Apostles and the Epistle to the Romans 3.24-25



But since after this grace, whereby we were justified, there is need also of a life suited to it, let us show an earnestness worthy the gift.

Nicene and Post-Nicene Fathers 1.11: Saint Chrysostom: Homilies on the Acts of the Apostles and the Epistle to the Romans 3.31