* Podcast #2: Protestant view of Faith & Works
  + Intro:
    - Saw last time teaching on original sin. This is foundational for understanding the question of justification, as well as the debate on faith v works
    - Joint Declaration on Justification
      * Faith & Works intimately tied to question of justification?
        + Opposing interpretations and applications of the biblical message of justification were in the sixteenth century a principal cause of the division of the Western church and led as well to doctrinal condemnations. **A common understanding of justification is therefore fundamental and indispensable to overcoming that division**.
      * Like the dialogues themselves, this Joint Declaration rests on the conviction that in overcoming the earlier controversial questions and doctrinal condemnations, the churches neither take the condemnations lightly nor do they disavow their own past. On the contrary, this Declaration is shaped by the conviction that in their respective histories our churches have come to new insights. Developments have taken place which not only make possible, but also require the churches to examine the divisive questions and condemnations and see them in a new light.
  + What do we mean by justification?
    - Process by which man is made just from being unjust
      * Fundamental question: can man cooperate in this process in any meaningful way? Does man have free will?
      * As we saw, for the early Protestants, man’s nature is wholly corrupted by original sin. Every movement of man’s will is fundamentally evil and opposed to the will of God. Thus, impossible to cooperate.
      * Furthermore, Luther believed that if man were to cooperate or contribute anything to his salvation, it renders Christ’s Passion null and void.
      * St TA (Ia Q113 art 3 respondeo:
        + The justification of the ungodly is brought about by [God](https://www.newadvent.org/cathen/06608a.htm) moving [man](https://www.newadvent.org/cathen/09580c.htm) to [justice](https://www.newadvent.org/cathen/08571c.htm). For He it is "that justifieth the ungodly" according to [Romans 4:5](https://www.newadvent.org/bible/rom004.htm#verse5). Now [God](https://www.newadvent.org/cathen/06608a.htm) moves everything in its own manner, just as we see that in [natural](https://www.newadvent.org/cathen/10715a.htm) things, what is heavy and what is light are moved differently, on account of their diverse [natures](https://www.newadvent.org/cathen/10715a.htm). Hence He moves [man](https://www.newadvent.org/cathen/09580c.htm) to [justice](https://www.newadvent.org/cathen/08571c.htm) according to the [condition](https://www.newadvent.org/cathen/04211a.htm) of his [human](https://www.newadvent.org/cathen/09580c.htm) [nature](https://www.newadvent.org/cathen/10715a.htm). But it is [man's](https://www.newadvent.org/cathen/09580c.htm) proper [nature](https://www.newadvent.org/cathen/10715a.htm) to have [free-will](https://www.newadvent.org/cathen/06259a.htm). Hence in him who has the use of [reason](https://www.newadvent.org/cathen/12673b.htm), [God's](https://www.newadvent.org/cathen/06608a.htm) motion to [justice](https://www.newadvent.org/cathen/08571c.htm) does not take place without a movement of the [free-will](https://www.newadvent.org/cathen/06259a.htm); but He so infuses the [gift](https://www.newadvent.org/cathen/06553a.htm) of justifying [grace](https://www.newadvent.org/cathen/06689a.htm) that at the same time He moves the [free-will](https://www.newadvent.org/cathen/06259a.htm) to accept the [gift](https://www.newadvent.org/cathen/06553a.htm)of [grace](https://www.newadvent.org/cathen/06689a.htm), in such as are capable of being moved thus.
      * St TA (Ia Q113 art 5)
        + Hence the [human](https://www.newadvent.org/cathen/09580c.htm) mind whilst it is being justified, must, by a movement of its [free-will](https://www.newadvent.org/cathen/06259a.htm) withdraw from [sin](https://www.newadvent.org/cathen/14004b.htm)and draw near to [justice](https://www.newadvent.org/cathen/08571c.htm). Now to withdraw from [sin](https://www.newadvent.org/cathen/14004b.htm) and to draw near to [justice](https://www.newadvent.org/cathen/08571c.htm), in an act of [free-will](https://www.newadvent.org/cathen/06259a.htm), means detestation and desire. For [Augustine](https://www.newadvent.org/cathen/02084a.htm) says on the words "the hireling fleeth," etc. ([John 10:12](https://www.newadvent.org/bible/joh010.htm#verse12)): "Our emotions are the movements of our [soul](https://www.newadvent.org/cathen/14153a.htm); [joy](https://www.newadvent.org/cathen/07131b.htm) is the [soul's](https://www.newadvent.org/cathen/14153a.htm) outpouring; fear is the [soul's](https://www.newadvent.org/cathen/14153a.htm) flight; your [soul](https://www.newadvent.org/cathen/14153a.htm) goes forward when you seek; your [soul](https://www.newadvent.org/cathen/14153a.htm) flees, when you are afraid." Hence in the justification of the ungodly there must be two acts of the [free-will](https://www.newadvent.org/cathen/06259a.htm)—one, whereby it tends to [God's](https://www.newadvent.org/cathen/06608a.htm) [justice](https://www.newadvent.org/cathen/08571c.htm); the other whereby it [hates](https://www.newadvent.org/cathen/07149b.htm) [sin](https://www.newadvent.org/cathen/14004b.htm).
    - End result of this process: what is meant by being just?
      * Fundamental question: is man made good, or is he merely reputed to be “good”?
      * For Protestants, man is *not* made good. He is, as is stated in the Joint Declaration, both justified and a sinner. In other words, he remains intrinsically evil and incapable and good works, but is presented as “just” in a pious fiction?
        + Mae Smith:In this work on Romans, Luther also works out the sinfulness of believers. **One of the reasons Luther was so radical is related to his second assertion, that an active sinful nature still operates in a believer, and that therefore a person can be simultaneously saved and a sinner.**
        + Original sin, according to the Belgic Confession, corrupts the entire nature of man: **“As a root it produces in man all sorts of sin. It is, therefore, so vile and abominable in the sight of God that it is sufficient to condemn the human race. It is not abolished nor eradicated even by baptism, for sin continually** **streams forth like water welling up from this woeful source.”30**
      * St TA (Ia Q113 art 1)
        + Secondly, [justice](https://www.newadvent.org/cathen/08571c.htm) is so-called inasmuch as it implies a certain rectitude of order in the interior disposition of a man, in so far as what is highest in [man](https://www.newadvent.org/cathen/09580c.htm) is subject to [God](https://www.newadvent.org/cathen/06608a.htm), and the inferior powers of the [soul](https://www.newadvent.org/cathen/14153a.htm) are subject to the superior, i.e. to the reason; and this disposition the [Philosopher](https://www.newadvent.org/cathen/01713a.htm) calls "[justice](https://www.newadvent.org/cathen/08571c.htm) metaphorically speaking" (Ethic. v, 11). Now this [justice](https://www.newadvent.org/cathen/08571c.htm) may be in [man](https://www.newadvent.org/cathen/09580c.htm) in two ways: first, by simple generation, which is from privation to form; and thus justification may belong even to such as are not in [sin](https://www.newadvent.org/cathen/14004b.htm), when they receive this [justice](https://www.newadvent.org/cathen/08571c.htm) from [God](https://www.newadvent.org/cathen/06608a.htm), as [Adam](https://www.newadvent.org/cathen/01129a.htm) is said to have received original [justice](https://www.newadvent.org/cathen/08571c.htm). Secondly, this [justice](https://www.newadvent.org/cathen/08571c.htm) may be brought about in [man](https://www.newadvent.org/cathen/09580c.htm) by a movement from one contrary to the other, and thus justification implies a transmutation from the state of [injustice](https://www.newadvent.org/cathen/08010c.htm) to the aforesaid state of [justice](https://www.newadvent.org/cathen/08571c.htm). And it is thus we are now speaking of the justification of the ungodly, according to the [Apostle](https://www.newadvent.org/cathen/11567b.htm) ([Romans 4:5](https://www.newadvent.org/bible/rom004.htm#verse5)): "But to him that worketh not, yet [believeth](https://www.newadvent.org/cathen/02408b.htm) in Him that justifieth the ungodly," etc. And because movement is named after its term "whereto" rather than from its term "whence," the transmutation whereby anyone is changed by the remission of [sins](https://www.newadvent.org/cathen/14004b.htm) from the state of ungodliness to the state of [justice](https://www.newadvent.org/cathen/08571c.htm), borrows its name from its term "whereto," and is called "justification of the ungodly."
  + What is Lutheran/Catholic understanding of Faith?
    - Lutheran: act of trust that God will not crush.
      * Preface to Romans: Faith is a living, bold trust in God's grace, so certain of God's favor that it would risk death a thousand times trusting in it.
      * Instead, faith is God's work in us, that changes us and gives new birth from God. (John 1:13). It kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts and all our powers. It brings the Holy Spirit with it. Yes, it is a living, creative, active and powerful thing, this faith. Faith cannot help doing good works constantly. . . . Anyone who does not do good works in this manner is an unbeliever.
    - John Calvin, Institutes of Christian Religion. Book 2, 7
      * We shall now have a full definition of faith, if we say that it is a firm and sure knowledge of the divine favor toward us, founded on the truth of a free promise in Christ, and revealed to our minds, and sealed on our hearts, by the Holy Spirit.
  + What is Lutheran/Catholic understanding of works?
    - Lutheran: signs of justification worked by God. Not claims to merit.
    - Question of free-will
      * A poorly understood term.
      * Means firstly a certain indifference to goods. I.e., not moved of necessity to chose this or that thing. Opposed to animal instinct.
      * Ability to choose between good/evil or good & good.
      * Early Protestants deny free-will
        + In this, they are similar to various schools of determinists such as Hegel, Marx, etc. Man is a product of his environment.
  + What is the origin of Luther’s teaching?
    - Fear of responsibility.
    - Quote of Dostoyevsky’s Grand Inquisitor
* Texts
  + Various texts
    - Harma-Mae Smith (<https://reformedperspective.ca/original-sin-luthers-other-life-changing-doctrine/>) October 2019
      * In fact, Luther suffered because he was aware not only of his actual sin, but also his sinful nature. And the comfort his church offered him all the years he struggled as a monk was rooted in a very different view of humanity’s original sin, a view that did not provide him with the strategies to address his own sinful nature as the fountain of his sinful impulses.
      * Roland H. Bainton underscores this in his biography of Luther, Here I Stand: “There is, according to Luther, something much more drastically wrong with man than any particular list of offenses which can be enumerated, confessed and forgiven. **The very nature of man is corrupt. The penitential system fails because it is directed to particular lapses. Luther had come to perceive that the entire man is in need of forgiveness.”11**
      * Luther argues on the basis of Romans that original sin was not just a lack of a quality in the will or a lack of light in the mind, but a total lack of uprightness and power of everything in body and soul – a complete inclination to evil.18The scholastic trend Luther discerned was an attempt to replace divine grace with light of human reason.19
      * **“[W]e should call ‘natural’ the fact that we are in sin and death and that we desire, understand, and long for things that are corrupt and evil,” Luther states in another one of his works.**  He then insists, “Who does not see the contradiction between the statement that the natural powers are perfect, and the statement that nature is corrupted by sin?”20
      * **The Reformed definition of sinful nature would not be a loss of control over human desires, but rather the active sinful bend in every human desire**. And this parish priest catechism goes on to highlight the issues with understanding concupiscence in this way, when it goes on to define sinful concupiscence as concupiscence that conflicts with spirit and reason. The Reformed interpretation would emphasize that spirit and reason are bent away from God as well, and so a conflict between desire, spirit and reason would be meaningless as a barometer of sinfulness before God. [as opposed to definition of concupiscence in Council of Trent and its corresponding catechism]
      * The Belgic Confession insists the effects of sin are so radical and so widespread, especially in man prior to conversion, that it is impossible to imagine how man can take even a step towards a right relationship with God again. And it underscores Luther’s understanding that even in a believer this sinful nature will continue to produce sin, as it states: “the awareness of this corruption may make [believers] groan as they eagerly wait to be delivered from this body of death.”
    - Luther: Faith & Works
      * Section 4
        + 1st paragraph: defines faith as an “if he finds his heart confident that it pleases God, the work is good, even if it were so small a thing as picking up a straw. If confidence is absent, or if he doubts, the work is not good, although it should raise all the dead and the man should give himself to be burned.”

What is the source of this confidence?

* + - * + 2nd paragraph: denies that Faith is a virtue, but identifies it with an act of trust

Denies that it is a “habitus”. In other words, he denies that it is a permanent quality in the soul. I.e., the soul is not made good by faith.

Soul cannot acquire good stable dispositions, or virtues.

* + - * Section 5
        + 1st paragraph. Faith makes all works equal; works are not acceptable for their own sake, but because of the Faith which alone is, works and lives in each and every work without distinction.
    - Luther: Preface to Letter to Romans (1522)
    - Augsburg Confession
      * Article IV. Of Justification
        + [1](https://boc.confident.faith/ac-iv-0001)Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ’s sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ’s sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. [Rom. 3](https://biblia.com/bible/esv/Rom.%203) and [4](https://biblia.com/bible/esv/Rom%203.4).
    - Council of Trent
      * Session 6
        + This disposition, or preparation, is followed by Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting.
* Outline of Talk on Faith v Works
  + Introduction
    - What is the relevance of this talk? This was originally a debate between Protestants such as Martin Luther, Calvin, etc. with the Church. However, exceedingly few Lutherans of today have any serious and meaningful concern with what Luther taught. Evidence: recent decision of Missouri Synod Lutherans to accept homosexual behavior.
    - So, what relevance?
      * Huge implications for man’s vision of God and man, which greatly impacts the behavior of man. Ultimate question: what role does man have in his own justification?
    - Status Questionis
      * How is man justified?
        + What is justification? IaIIae Q113 & 114

Movement from state of sin to state of justice

What is the term of this movement? What do we mean when we say man is just?

* + - * What is required for glory of God?
        + Luther thinks he is defending God’s honor by saying man can do absolutely nothing to contribute to his own salvation.
      * What is the status of man’s nature after the fall?
        + Is it so corrupt that any movement whatsoever – even in response to grace – is sinful? Yes. Cf. Belgic Confession
        + Does there remain some intrinsic goodness whereby man’s actions may be good, whether naturally or supernaturally under the influence of grace)?
        + Can God’s grace heal what is wounded in man? Can man be made to partake in God’s life; i.e., to act as God acts?
      * What is relation of man’s efforts to his eternal salvation?
        + What is justification?

Movement from state of sin to justice

* + - * + Can man be in any way said to be responsible for his salvation?
        + What kind of efforts are expected of him?
      * Or is his fate determined by an arbitrary choice of God?
    - Quotations of Luther & Calvin
      * Man’s nature is so profoundly corrupt that he can do nothing good. Indeed, every effort to pursue good works is a blasphemy against God, and an insult to Our Lord Jesus Christ.
    - Fundamental assumption
      * Grace does *not* build on nature. There is no relation between the two. Nature is thoroughly corrupted and can do nothing good. Grace does not heal nor elevate, merely covers wickedness. “One can be saved and yet remain a sinner”
      * Protestants accuse Catholics, effectively, of Pelagianism. They think that Catholics believe that we merit God’s grace by works. It is a false dichotomy: either we can merit salvation or our nature is so thoroughly corrupted it can do nothing good. Cf. Luther’s critique of Catholic emphasis on works to the detriment of faith. Especially sections 12 (towards end) &
    - Anecdotal evidence of Catholics giving up after one mortal sin. It’s an all or none game. As soon as I am in state of mortal sin, no point in trying.
  + What is Faith?
    - Catholic understanding
      * IIaIIae Question 1 article 2
    - Lutheran/protestant understanding
      * Trust/confidence in God’s arbitrary choice to save me
  + Predestination
  + Why and in what way does Luther reject works?
    - Psychological reason: Luther’s scruples and worries to be out of sin
      * He fears being responsible.
    - False justification:
      * honor of God. It is seen as an insult to God and Jesus Christ to believe that our actions can attain salvation.
      * In this sense, Luther sees Catholic doctrine as “Pelagian”
    - Does not simply refuse works, but states that they are irrelevant for salvation. All works are equal, and thus all sin is equal; i.e., lack of faith (i.e., trust) in God.
      * We must do these actions, even if they are sinfully done.
    - Works are in fact sinful.
      * Section 16: “Yes, this confidence and faith must be so high and strong that the man knows that all his life and works are nothing but damnable sins before God’s judgment, as it is written, “Psalm 143: In thy sight shall no man living be justified” and he must entirely despair of his works, believing that they cannot be good except through this faith, which looks for no judgment, but only for pure grace, favor, kindness, and mercy.”
        + NB: this faith does not make a work intrinsically good. Nor does it merit anything from God.
      * Section 16: “Thus are works forgiven, are without guilt and are good, not by their own nature, but by the mercy and grace of God because of the faith which trusts on the mercy of God.” Works are intrinsically bad, but are imputed as good because a man trusts God is kind to him.
  + What are works?
    - What is Catholic doctrine of works? Is it Pelagian?
    - What is Pelagianism?
    - How does man “merit” his salvation?
  + Conclusion