



"Drowning in the Tiber (Part 10)"
Responding to Francis Beckwith's *Return to Rome:*
Confessions of an Evangelical Catholic

The Voice of Scripture 2 | *tiber080209(10)* | Selected Scriptures



Introduction: Time to Define some Key Terms -

- 1) "Salvation" - Salvation (sōtēria | σωτηρια) is a broad term most generally meaning _____ or _____.
- 2) "Justification" - This word is much more specific. While the verb can be used in the sense of vindication (as in James' letter), theologically, when we talk about justification we're talking about the language from the courts of law. It's to be declared _____.
- 3) "Sanctification" - Another word with some nuance. Most of the time we use it in reference to growing in the Christian life. One of the things we have to be clear on is to keep justification and sanctification separate. Not separated, but separate. Why is this so important?
- 4) Imputation. To impute means to _____ or charge something to someone else.

I. Secondary Passages Beckwith and Roman Catholics Use to Deny the Gospel of Grace

A. The Teachings of Jesus

1. Mark 4:16-17 - The Parable of the Soils (cf. Matthew's account in Matt 13)
2. Mark 8:34-35 - Self Denial; and John 14:20-21 - Keep Christ's commandments
3. Matthew 19 - The Rich Young Ruler

"Mere imputed righteousness seems like the furthest idea from what one finds in these and other sayings of Jesus." [F. Beckwith, *Return to Rome*, 99]

- a. The "second" or "theological" use of the law (cf. Galatians 3:24)

"Salvation is for those who despair of their own efforts at saving themselves. Who realize that in and of themselves they are desperately sinful and helpless and know that they are powerless to extricate themselves from the plight of their spiritual poverty. Salvation is for those who view themselves as living violations of God's holiness and who fall before the Cross of Christ as their only hope, crying out for His mercy."

4. Matthew 7:17-27 - Which comes first, the "fruit" or the "tree?"

a. Note again James and 1 John

"Mere imputed righteousness seems like the furthest idea from what one finds in these and other sayings of Jesus. What one finds is an active faith by which God's grace gives us new life (not just new status), and therefore there is a responsibility of obedience on our part to remain faithful, bear fruit, practice charity, and persevere." [Francis Beckwith, *Return to Rome*, 99]

<u>Issue</u> : can faith with no change of heart save from sin?	James 2:14 What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him?
<u>Illustration</u> : no demonstration of love for a fellow believer (cf. 1 John 3:15-17)	James 2:15 If a brother or sister is without clothing and in need of daily food, 16 and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that?
<u>Conclusion</u> : faith that has no works is dead faith	James 2:17 Even so faith, if it has no works, is dead, being by itself. [1 John 3:18 Little children, let us not love with word or with tongue, but in deed and truth.]

Two Kinds of Faith	
<u>Faith - Works = Dead Faith</u> <i>Belief in Christ without evidence of repentance demonstrates non-saving belief</i>	<u>Faith + Works = Living Faith</u> <i>Belief in Christ with evidence of repentance demonstrates saving faith</i>

5. Matthew 16:27 and "Works Judgement" (cf. Matt. 16:27; 25:31 ff.; Rom. 2:6; Rev. 20:13)

a. Justified by or through faith (*dia* or *ek* / δία / εκ) - Judged according to (*kata* / κατα) works

b. Works (our fruit) *evidences* our justification, it does not contribute to it

c. Revelation 20:11-15 (cf. 15:8; 17:8; Eph. 1:4-5)

". . . obedience is not merely evidential but is rather built into the very fabric of salvation itself, yet without contributing to justification. Justification and judgment are linked not so much in cause-and-effect or linear progression as they are organically unified. This organic bond is union with Christ, in which one is not only declared righteous . . . but also indwelt by the Spirit. Justification and obedience both sprout from the seed of union with Christ."
[Dane C. Ortlund, *Justified by Faith, Judged According to Works: Another Look at a Pauline Paradox* JETS, June 2009, 338]

"A dead and empty faith cannot justify, but this is not because it lacks works as a supplement. It is because it lacks the living bond of trust from which works must flow."
[Edmund P. Clowney, "The Biblical Doctrine of Justification by Faith" in *Right with God* 49]

B. The Teaching of the Apostle Paul and the New Perspective (next week)

