

**Saved by Grace through Faith, Not By Works**  
**(2<sup>nd</sup> Sunday of Lent, Year A)**

**2 Timothy 1:8-10—The Gospel of Grace**

<sup>8</sup> Do not be ashamed then of testifying to our Lord, nor of me his prisoner, but *share in suffering for the gospel* in the power of God, <sup>9</sup> *who saved us and called us with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus* ages ago, <sup>10</sup> and now has manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. (2 Timothy 1:8-10)

1. Suffering: literally, “join with me [Paul] in suffering” (1:8); cf. “prison” epistles.
2. Gospel: for the sake of the “gospel” or “good news” (Greek *euangelion*) (1:8)
2. Works: “saved” *not* “according to our works” (Greek *ou kata ta erga hēmōn*) (1:9)
3. Grace: but “according to his own purpose and grace” (Greek *kata idian... charin*) (1:9)

<sup>4</sup> But God, who is rich in mercy, out of the great love with which he loved us, <sup>5</sup> even when we were dead through our trespasses, made us alive together with Christ (*by grace you have been saved*), <sup>6</sup> and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus... <sup>8</sup> For *by grace you have been saved through faith*; and *this is not your own doing, it is the gift of God*— <sup>9</sup> *not because of works*, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus *for good works*, which God prepared beforehand, that we should walk in them. (Ephesians 1:4-10)

**Living Tradition**

Thomas Aquinas: “He [Paul] says, therefore: he called us not by our virtue, namely, not by our works, which are the effects of virtue: “not by the works of justice which we have done, but according to his mercy he saved us” (Titus 3:5). (Aquinas, *Commentary on 2 Timothy* no. 21; trans. F. R. Larcher).

Council of Trent: [W]e are said to be justified gratuitously because *nothing that precedes justification, neither faith nor works, merits the grace of justification*; for “if it is by grace, it is no longer on the basis of works; otherwise (as the same apostle [Paul] says) grace would no longer be grace” (Rom 11:6). (Council of Trent, *Decree on Justification*, Chapter 8).

Catechism: *Pelagius* held that man could, by the natural power of free will and without the necessary help of God's grace, lead a morally good life; he thus reduced the influence of Adam's fault to bad example (CCC 406)

Catechism: 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. (CCC 2010)

## Questions for Discussion and Reflection (2<sup>nd</sup> Sunday of Lent, Year A)

1. What exactly is the “gospel” or “good news” for Paul?

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2. What does Paul mean when he says that we are saved “not in virtue of our works”? How does the Church interpret these statements?

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### For Further Reading

1. St. Thomas Aquinas, *Commentary on the Letters of Saint Paul to Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon* (trans. F. R. Larcher, O.P.; eds. J. Mortensen and E. Alarcón; Lander, WY: Aquinas Institute, 2012).
2. Heinrich Denzinger, *Compendium of Creeds, Definitions, and Declarations on Matters of Faith and Morals* (43 ed.; ed. P. Hünermann; San Francisco, Ca.: Ignatius, 2010), nos. 1520-1583. Contains full translation of the Council of Trent’s Decree on Justification.
3. George T. Montague, SM, *First and Second Timothy, Titus* (Catholic Commentary on Sacred Scripture; Grand Rapids, MI: Baker Academic, 2008), 145-51.