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 CCC = Catechism of the Catholic Church  
 IBC = Ignatius Bible Commentary  
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**Chinese Martyrs Catholic Church**  
**BSP 2005-2006**  
**Galatians #3: Justification through Faith**

<b>A</b>	<b>Area of Study:</b> Gal 3; reference materials: B3/1-15	
<b>B</b>	<p><b>Research Presentation:</b></p> <p>What is the meaning of “justification”? The differences between the Protestant and Catholic Churches on its definition. Why the differences? The different understanding of salvation that results from the difference.</p>	
<b>C</b>	<p><b>Paul teaches justification by faith</b></p> <ul style="list-style-type: none"> <li>• Abraham is justified because of his faith; God’s promise to Abraham, “and in you all the families of the earth shall be blessed” (Gen 12:3). Those who believe will share in Abraham’s blessings.</li> <li>• Holy Spirit; faith; grace V.S. The flesh; law; good works – similar to the concept of “nothingness” according to Buddhism.</li> <li>• Justification does not come from following the law       <ul style="list-style-type: none"> <li>⇒ From a legalistic perspective, God rewards the good and punishes the evil. One must try to enter into the most perfect state (heaven) by doing endless amount of good works. → IMPOSSIBLE!</li> <li>⇒ Adam brings the curse of sin so that man is expelled from Eden and cannot be united with God. The way to the tree of life has been blocked off. (Gen 3:23-24)</li> </ul> </li> <li>• “Cursed is everyone who does not observe and obey all the things written in the book of the law” (Gal 3:10) → all will be cursed; Jesus redeems humanity from the curse of the law.       <ul style="list-style-type: none"> <li>⇒ “for anyone who hung on a tree is under God’s curse”</li> <li>⇒ OT has already foretold the fact that humanity cannot save itself.</li> </ul> </li> <li>• Difference between the Covenant of Abraham and the Mosaic Covenant: the former is not annulled by the latter.       <ul style="list-style-type: none"> <li>⇒ “430 years” is the length of time the Israelites remained in Egypt. 430 years is also the length of time from God’s confirmation with Jacob his Covenant with Abraham (Gen 28:14) to the time of the Covenant made on Mount Sinai.</li> <li>⇒ God and humanity have established six covenants throughout the salvific history. Each covenant progressively expands the focus of salvation. The ultimate goal is to establish the Kingdom of God. Covenants are rooted in marriage and family as the nature of the Holy Trinity is also marriage and family:           <ol style="list-style-type: none"> <li>1. Adam – Sabbath as the sign – Marriage</li> <li>2. Noah – Rainbow as the sign – Family</li> <li>3. Abraham – Circumcision as the sign – Tribe</li> <li>4. Moses – Passover as the sign – Nation</li> <li>5. David – Kingship as the sign – Dynasty</li> <li>6. Christ – Eucharist as the sign – Church</li> </ol> </li> </ul> </li> <li>• Why are law and Moses’ Covenant necessary?</li> </ul>	<p>Gal 3</p> <p>Gal 3:1-9, B3/3, 7-8</p> <p>Gal 3:10-12  <b>Not By Faith Alone</b>, R. Sungenis, p 8-11      Ibid, p 11-12</p> <p>Gal 3:13-13, B3/4</p> <p>Deut 21:23      Ps 14:3, Gen 18:23ff, Rm3:10      Gal 3:15-18</p> <p>IBC p 23</p> <p><b>A Father Who Keeps His Promises</b>, S. Hahn, p 32-35</p>

	<p>⇒ “because of transgressions”, so that we will understand that salvation does not come from the law (legalism).</p> <p>⇒ The “added laws” refers to the additional statues made on Mt. Sinai after the incident of worshipping the golden calf. They are called “Mosaic ceremonial works”, for example, laws concerning circumcision, food, cleansing, and liturgical calendar. These were “ordinances by which they could not live”. They are second generation laws “Deutero noma”</p> <p>⇒ These statues are transitional that cannot bring about Jesus’ grace but point to it, and reveal the limitations of good works, e.g. Sabbath Day, sacrifice, etc.</p> <p>⇒ “Mediator” means Moses – Moses’ Covenant involves both God and people and must be fulfilled by both. On the other hand, God’s covenant with Abraham is established by God alone unconditionally and unilaterally.</p> <p>⇒ The law is the “disciplinarian”; “faith” means Jesus’ salvation has arrived, thus humanity can live under the power of “faith”.</p>	<p>Gal 3: 19-29 Gal 3:19, Rm 3:20</p> <p>Ezek 20:25 <b><u>A Father Who..</u></b> , S. Hahn p179, Deut 28:69</p> <p>Gal 3:20, IBC p23</p> <p>Gal 3:23-29</p>
<b>D</b>	<b><u>“Justification by Faith” and the Parable of “the Labourers in the Vineyard”</u></b>	Mt 20:1-16
<b>E</b>	<b><u>“Justification is by works, not by faith alone”</u></b> – BSP #4	Jm 2:24
<b>F</b>	<p><b><u>Conclusion</u></b></p> <p>In this chapter, you have learned:</p> <ul style="list-style-type: none"> <li>• The meaning of “Justification”</li> <li>• The differences in the understanding of “justification” in the Protestant and Catholic Churches result in different views on salvation.</li> <li>• God has blessed Abraham who was justified by faith so that all nations may also be justified by faith as Abraham.</li> <li>• Humanity cannot be saved by obeying the law (good works) because people can’t possibly perform infinite good works to obtain God’s infinite mercy. After Adam, people live under the curse of sin and thus, cannot return to Eden.</li> <li>• The six covenants established by God in the salvific history progressively bring humanity from the family of this world into the big family of the Holy Trinity.</li> <li>• The laws of Moses reveal the sin of humanity so one may see their limitations and accept the salvation granted by God out of love. These laws are transitional; they in themselves cannot bring God’s grace. In the NT era, people no longer live under the law, the “disciplinarian”, but under salvation. This salvation can only be received through faith.</li> </ul>	