

<p>A</p>	<p><u>For in it the righteousness of God is revealed through faith for faith (Rm 1:17); Introduction to Related Passages</u></p> <p>“Faith is not merely a personal reaching out towards things to come that are still totally absent: it gives us something. It gives us even now something of the reality we waiting for...Faith draws the future into the present...” (BXVI, Spe Salvi [On Christian Hope], #7).</p>	<p>Rm 3:21-4:25</p>
<p>B</p>	<p><u>Righteousness Through Redemption by Christ Jesus</u></p> <ul style="list-style-type: none"> • Both Gentiles and Jews live in sin and need Christ’s salvation to be reckoned righteous. • “... they are now justified by his grace as a gift, through the redemption that is in Christ Jesus” – Jesus established the new and eternal covenant with his blood, therefore God has granted all the grace of forgiveness through this covenant. The “grace that is freely given” reflects the covenantal instead of contractual relationship between God and humanity. Those who reject this teaching also reject the Parable of “the Labourers in the Vineyard” (Mt 20:1ff). They toil day and night in an attempt to earn redemption by their hard work; they trust in themselves instead of God due to their pride and self-centeredness. Unfortunately, their efforts will lead them to nothingness. • Paul asserts that Jesus is “whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed”. This indicates Christ is the fulfillment of the rituals of the Day of Atonement in OT (Deu 16). 	<p>Rm 3:21-27</p> <p>SN 1</p> <p>Rm 3:24, SN 2</p> <p>Rm 3:27</p> <p>Rm 3:25, JNaz II, pp 39-40</p>
<p>C</p>	<p><u>Righteousness by Faith and not by the Works of Law</u></p> <ul style="list-style-type: none"> • Do the teachings about faith and deeds of Paul and James contradict each other? • Paul’s “works of law” and James’ “works” have different meanings. The people they deal with are also different. Therefore, their teachings do not contradict each other. • Does Paul argue for “sola fide”? Paul has used the term “faith” over 200 times in the NT but has never connected it to “sola”. • Paul insists that good deeds must accompany faith in order to receive the gift of salvation and Heaven. • Other NT teachings 	<p>Rm 3:28-31</p> <p>Ja 2:24</p> <p>CSB Jam 2 essay on “Faith and Works”</p> <p>SUN p 1 SUN pp 32, 50 Rm 3:31, 6:15-19, 13:8-10 Gal 5:6, 1Cor 13:13 Ja 2:14-26, Mt 7:21, 25:31ff</p>

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	<ul style="list-style-type: none"> • The different understanding of “righteousness” between Protestantism and Catholicism. • The dialogue on “righteousness” between the Catholic Church and Lutheran Church has resulted in new possibilities; both share the same understanding. This results in the reconciliation between the two churches’ historical schism on this issue and their condemnation of each other’s position. The Methodist Church also supports this dialogue and reconciliation of the condemnation. 	<p>SN 3</p> <p>SN 4</p>
<p>D</p>	<p><u>The Life of Abraham Revealed Righteousness Through Faith</u></p> <ul style="list-style-type: none"> • “Abraham believed God, and it was reckoned to him as righteousness.” – Paul explains according to Gen 15:6 that righteousness comes from faith. The reward from works is only wages paid but righteousness through faith is grace. The former is based on a contract while the latter, the Covenant. Therefore, “faith was reckoned to Abraham as righteous” before circumcision, a “seal of the righteousness that he had by faith while he was still uncircumcised”. • Therefore, we are justified by faith. The phrase, “faith is reckoned to Abraham as righteous” does not only apply to Abraham but is written for all of us. • Faith, love, and deeds cannot be separated. Deeds without love and faith do not come from faith and cannot reckon one as righteous. 	<p>Rm 4:1-25</p> <p>Rm 4:1-12</p> <p>SN 5</p>

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SPECIAL NOTES

1. “Therefore, the theory of the limited, incomplete, or imperfect character of the revelation of Jesus Christ, which would be complementary to that found in other religions, is contrary to the Church’s faith...Such a position is in radical contradiction with the foregoing statements of Catholic faith according to which the full and complete revelation of the salvific mystery of God is given in Jesus Christ” (Congregation for the Doctrine of the Faith, *Dominus Iesus*, 6).
2. “Contract” V.S. “Covenant”

	Contract	Covenant
1	Established between legal entities	Built on kinship and is established between family members
2	Bound by law	Bound by rituals and promises (see Gen 15:5-21, 17:1-11; Ex 19:3-15)
3	Built on mutual benefit; each party makes different offers.	Built on love and trust; each party offers love and trust
4	The contract is nulled by unfulfilled obligations	Injustice, unfaithfulness, and evilness destroy the Covenant
5	Penalty is determined by law	Consequences include separation from one’s family, isolation, and broken relationship

Source: S.Hahn, *A Father Who Keeps His Promises*, pp.24-26.

3. The Debate Regarding Righteousness: Protestant V.S Catholic

Protestant	Catholic
Imputation – to declare righteous, i.e. guilty but declared not guilty because of Jesus’ substitution; a legal exchange. (CATH p.92) Luther: “dunghills covered by snow” (CATH p.115)	Infusion – to make righteous, God’s grace transforms us from sinners to children of God (CATH p.93).
Once and for all (CATH p.90).	Progressive (pp. 90, 91, 98, 104)
Faith alone (pp. 90, 104).	Justified by faith, which includes good works (pp. 91, 95-6, 103; note: not perfect works but good works that reflect obedience and humility – SUN pp. 50, 82, 88).
Legal adoption of sonship, not real sonship (p.102).	Partakers of divine nature, children of God, “heirs of God, fellow heirs with Christ” (pp. 90-1, 101-2, Rom 8:17).

Summarized from CATH, R. White article, *Justification as Divine Sonship – Is ‘Faith Alone’ Justifiable?*, pp.89-105, 115.

How significant is this doctrinal difference to the Protestants? “I remembered how one of my favorite theologians, Dr. Gerstner, once said in class that if Protestants were wrong on sola

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fide – and the Catholic Church was right that justification is by faith and works – ‘I’d be on my knees tomorrow morning outside of the Vatican doing penance’” (S & K Hahn, *Rome Sweet Home*, Ignatius Press, San Francisco, 1993, p. 31).

4. The dialogue between the Catholic and Lutheran Churches regarding the question of righteousness:

Paragraph and topic in Declaration	Resolution of the Conflict
4.2 Justification as Forgiveness of Sins and Making Righteous	<ul style="list-style-type: none"> • Imputation vs. infusion • “When [Lutherans] stress that God’s grace is forgiving love (‘the favor of God’), they do not thereby deny the renewal of the Christian’s life. They intend rather to express that justification remains free from human cooperation and is not dependent on the life-renewing effects of grace in human beings. • “When Catholics emphasize the renewal of the interior person through the reception of grace imparted as a gift to the believer, they wish to insist that God’s forgiving grace always brings with it a gift of new life, which in the Holy Spirit becomes effective in active love.”
4.3 Justification by Faith and through Grace	<ul style="list-style-type: none"> • Faith Alone. • “In the doctrine of ‘justification by faith alone,’ a distinction but not a separation is made between justification itself and the renewal of one’s way of life that necessarily follows from justification and without which faith does not exist. • “While Catholic teaching emphasizes the renewal of life by justifying grace, this renewal in faith, hope, and love is always dependent on God’s unfathomable grace and contributes nothing to justification about which one could boast before God (Rom 3:27).” • “For this reason Luther’s phrase: ‘faith alone’ is true, if it is not opposed to faith in charity, in love” (BXVI, General Audience, Nov 19, 2008).

Extracted from *Joint Declaration on the Doctrine of Justification*, Lutheran World Federation and the Pontifical Council for Promoting Christian Unity of the Roman Catholic Church, 1999.

5. “Faith, if it is true, if it is real, becomes love, becomes charity, is expressed in charity. A faith without charity, without this fruit, would not be true faith. It would be a dead faith...Christian love is particularly demanding because it springs from Christ’s total love for us: that love that claims us welcomes us, embraces us, sustains us, to the point of tormenting us since it forces each one to no longer live for himself, closed into his own selfishness, but for him ‘who for their sake died and was raised’ (2 Cor 5:15)” (BXVI, General Audience, Nov 26, 2008.).