

A	<p><u>“For in it the righteousness of God is revealed through faith for faith” (Rm 1:17)</u> <u>Introduction of Related Scriptural Passages</u></p> <p><i>For those early Christians, faith, as an encounter with the living God revealed in Christ, was indeed a “mother”, for it had brought them to the light and given birth within them to divine life, a new experience and a luminous vision of existence for which they were prepared to bear public witness to the end.</i></p>	<p>Rm 8:12-9:29</p> <p>LF #5</p>
B	<p><u>Those who are led by the Spirit of God are children of God</u></p> <ul style="list-style-type: none"> • “For if you live according to the flesh, you will die; but if by the Spirit ... you will live”. In terms of sexuality, those who follow the flesh are controlled by lust, therefore, while they let their spirit life withered, they are unable to exercise the true meaning of sex. Sex immortality is at the heart of life and death, “for love is strong as death, passion fierce as the grave. Its flashes are flashes of fire, a raging flame”. Those who live their marriage in God’s Spirit enjoy the richness of life (Jn 10:10); a life of freedom, self-mastery, and “purity of the heart” (Mt 5:8). The fruits are evident: “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (Gal 5: 22-23). • Does it mean the spirit is superior to the flesh? This reflects the philosophy of Gnosticism and later Iconoclasm (8th C). It leads to the erroneous criticism of sacraments as a form of idolatry. Paul’s concept of “flesh” does not imply the body and he certainly does not degrade the body (see CSB 7:5). The body is the temple for the Holy Spirit (1Cor 6:19), therefore, the eschatological man possesses a resurrected body that is in harmony with flesh and spirit. • “Abba, Father!” – This intimacy is unimaginable before the gospel; however, we become adopted children through Jesus Christ so that we may call God “Father” and become heirs with Christ. 	<p>Rm 8:12-17</p> <p>Rm 8:13; Gal 5:17; JP2, Gen Audience of Jun 27, 1984; Songs 8:4-9; Ps 1:3, W. Schu, <i>The Splendor of Love</i>, pp 99-106 S. Weidenkopt, <i>Epic – A Journey Thru Church Hist.</i>, pp.120;</p> <p>Schu book, 138 pp. 109-112 Rm 8:15; CSB; BXVI, General Audience, Oct 8, 2009; 1 Pet 1:3; Gal 4:7</p>
C	<p><u>Present Sufferings and Future Glory</u></p> <ul style="list-style-type: none"> • “The creation was subjected to futility” – note the Exodus imagery. The Israelites were subjected under Egyptian rule but were led to freedom under the guidance of the cloud of fire and Moses. We, the new Israelites, are also “subjected to futility”, “groaning in labour pains”, awaiting the guidance of Jesus (new Moses) and the Holy Spirit, to be free from the “bondage [of] decay”. • The Holy Spirit helps us in our weakness, “intercedes for us with sighs too deep for words”. Our present sufferings conform to the image of Christ, “those whom he justified he also glorified”. Therefore our present sufferings are incomparable to the future glory. 	<p>Rm 8:18-39</p> <p>Rm 8:20, CSB 1Cor 10:1-11</p> <p>Rm 8:26 Rm 8:29, CSB</p>

Chinese Martyrs Catholic Church
Bible Sharing Program 2013-2014
Romans #6: Blessings of God's Children and God's Election of Israel

	<ul style="list-style-type: none"> • “Those whom he predestined he also called” – “predestined” implies God’s plan and His omnipotence but it does not interfere with individual freedom. • “Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” Unless we turn to sin against God, our unity with God’s is confirmed due to His love for us. 	<p>Rm 8:30, Eph 1:4-5, NJBC 82:41 CCC 1037</p> <p>Rm 8:35-39 CSB SN1</p>
<p>D</p>	<p><u>God's Election of Israel</u></p> <ul style="list-style-type: none"> • “For I could wish that I myself were accursed and cut off from Christ for the sake of my own people,* my kindred according to the flesh.” Paul is willing to sacrifice himself for the sake of the nation’s survival. This reflects Moses’ sacrifice. Only by giving up one’s life out of love may one gain his/her life. • Similar to God’s extraordinary grace for the Church, He has bestowed an extraordinary grace onto the Israelites. • Isaac and Jacob => the freedom of God’s election. “This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants”. “Hated Esau” originally means “loving less”. • The image of the potter implies the freedom in God’s election. Though we can’t understand God’s plan nor His wisdom, His plan is perfect and just and His wisdom is beyond human wisdom. The Church of Christ – new Israel – must heed this teaching. 	<p>Rm 9:1-29</p> <p>Rm 9:1-3, CSB Ex 32:32, JP11, Letter to Families, 11</p> <p>Rm 9:4-5</p> <p>Rm 9:6-13 CSB NAB</p> <p>Rm 9:14-29CSB Ps 19:8-10</p>

SPECIAL NOTES

1. “The issue is whether or not you have met something that can stand up to the fallout of the terrorist attack. Do we have a certainty that can withstand this impact? The challenge is for a situation like this to be the occasion to grow in the certainty of Christ.” - Julián Carrón, President of Communion and Liberation Movement, commenting on the terrorist attack at the Westgate Mall of Nairobi, Kenya. (*Traces*, vol. 15, n.10, November 2013, p.12).
2. “It is not science that redeems man: man is redeemed by love...The human being needs unconditional love. He needs the certainty which makes him say: ‘neither death, nor life, nor angels...’ (Rom 8:38-39). Through [Jesus] we have become certain of God...because his only-begotten Son has become man and of him everyone can say: ‘I live by faith in the Son of God, who loved me and gave himself for me’ (Gal 2:20)” (BXVI, *On Christian Hope*, 26).