

A	<p><u>For in it the righteousness of God is revealed through faith for faith (Rm 1:17);</u> <u>Introduction to Romans</u></p> <p>““Faith is born of an encounter with the living God who calls us and reveals his love...Transformed by this love, we gain fresh vision, new eyes to see; we realize that it contains a great promise of fulfilment, and that a vision of the future opens up before us. Faith, received from God as a supernatural gift, becomes a light for our way, guiding our journey through time.” (LF, #4).</p>	RM 2:1-3:20
B	<p><u>The Sins of the Israelites</u></p> <ul style="list-style-type: none"> • “Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God?” – “you” refers to the Israelites (see 2:17). One does not inherit his/her ancestor’s advantage of the law or the promise of the Covenant, and enjoys salvation. They judge others but commit the same acts themselves. • “For He will render to every man according to his works” – Jesus is affirming a teacher from the OT (Ps 62:12, Pr 24:12, Mt 16:27). “Works” refer to works carried out on behalf of God and are rooted in faith, not for the sole purpose of earning one’s salvation. “Works of Mercy” refer to the first, not the latter. One may become righteous through faith. This is the true balance between work and faith. • “... to those who by patience in well-doing seek for glory and honour and immortality, he will give eternal life; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury”. – “Factious” refers to those who only seek their personal vision. There is a difference living for God and living for oneself. 	<p>Rm 2:1-11</p> <p>Rm 2:3, SK Note 1, CSB</p> <p>Rm 2:5-11, CSB, SUN p.39 2Cor 5:1 Rev 22:12 CCC2447 Sg 2:17, SN1</p> <p>Rm 2:7-8</p> <p>CSB</p>
C	<p><u>Both the Gentiles and the Chosen are under God’s Judgment</u></p> <ul style="list-style-type: none"> • “For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified” – What does “justified” mean Dikaioo (Gk)? According to Scripture, Paul explains that humanity is justified by faith (Rm 3:28) but this does not imply “sola fide” or by faith only. • “When Gentiles who have not the law do by nature what the law requires, they are a law to themselves ... They show that what the law requires is written on their hearts, while their conscience also bears witness” – Natural Law. One may have erroneous conscience (VS 62) and must make an effort to seek the truth through revelation and following the guidance of the Holy Spirit in order to nourish a correct and clear conscience. The Church’s teaching offers an excellent educational tool because the Church is the corner stone and foundation of the truth. 	<p>Rm 2:12-29</p> <p>CSB 2:13 Word Study CATH, p 103</p> <p>Rm 2:14 CCC 1978-9 CCC1960, JP11, <i>Veritatis splendour</i> 62,64) 1 Tm 3:15</p>

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Romans #2: The Wickedness of the Romans / None is Righteous

	<ul style="list-style-type: none"> • “... real circumcision is a matter of the heart, spiritual and not literal” – the origin of circumcision, see Gen 17:9-14; its meaning (Lv 12:3) and prefiguration (Dt 30:6, Col 2:11-12) 	Rm 2:29, CSB
D	<p><u>The Grace and Wickedness of the Chosen</u></p> <ul style="list-style-type: none"> • Paul reaffirms the advantages of the Jew, God’s Chosen People (ref. Rm 9:4-5). This teaching is also affirmed by the Church. • Should one commit sin for a righteous cause? The Church opposes to the ideology of “Proportionalism”, popular in the 80s, that argues evil means can be justified by positive outcomes, therefore, they are morally acceptable. Evil acts are intrinsically evil, therefore, they are immoral. According to Vat II, these acts include murder, abortion, suicide, euthanasia, prostitution, and so on. Paul VI also included artificial contraception. One’s intention or circumstantial factors may diminish but not erase evil acts. • “For no human being will be justified in his sight by works of the law, since through the law comes knowledge of sin” – Paul refers to Ps 14:3 & 143:2 to elaborate on the theology of sin and grace. This echoes “If you, O LORD, should mark iniquities, Lord, who could stand?” (Ps 130:3), only in one’s weaknesses and helplessness that one is able to truly appreciate Christ’s sacrifice and salvation and comprehend the Good News of the truth. • Meaning of “works of the law”: 1) this could refer to “legalism” that sees good deeds balancing out wicked deeds; or 2) the law of Moses or works according to the Mosaic ceremonial law. Most accept the second understanding. Such works include circumcision, unclean food, Sabbath rules, and so on. These laws only reveal human sins and their need for salvation. Their hope for Christ’s coming has already been fulfilled; therefore, these acts become unnecessary. 	<p>Rm 3:1-20</p> <p>Rm 3:1-2, CSB, SN2</p> <p>3:5-8, CCC1756</p> <p>VS 80-81</p> <p>Rm 3:10-20 JPII, General Audience, July 9, 2003 , Gal 2:16</p> <p>CSB Gal 2:16 essay</p>

SPECIAL NOTES

1. “But what does Catholic teaching mean when it says that we are justified by works? It does not mean that we can earn our salvation, any more than it means that in James. Indeed, any good works that we do are a response to God’s grace, just as faith comes from grace. Rather, it is a recognition that there is a correlation between good works done in love and our standing before God.” (S.Hahn & L. Suprenant, Jr., *Catholic for a Reason – Scripture and the Mystery of the Family of God*, p. 104).
2. Those who have not accepted the Gospel are the ones who attempt to approach God through other means. The first group is the Israelites who have received the Covenant and promise and through whom Christ was born (ref. Rm 9:4-5). This Chosen nation is also loved by God because of their ancestors; God is faithful to His promises and choice (ref. Rm 11:28-29). However, God’s salvific plan also includes all those who recognize God as the Creator, particularly, the Muslims who proclaim their possession of Abraham’s faith ... as well as those who still in the valley of darkness and dwell in idolatry ... (LG 16).