

## Chapter 3:

Complete the verse

*"...every man a \_\_\_\_\_. As it is written: "that you may be \_\_\_\_\_ in your words, and may overcome when you are \_\_\_\_\_."*

ORIGEN: If one is to be righteous, one must keep the law in every particular, which is almost impossible for human nature to achieve. Therefore every one is a liar. For since every man is a liar, it follows that on that day when the Lord comes to judgment with men, only he will be justified in what he says. For his words are true in everything, because they are the words of truth.

AUGUSTINE: God in himself is true; you in yourself are a liar—in him you can be true!

**Complete the verse where St Paul questions "Are we better than they?"**

*"There is \_\_\_\_\_ righteous, no, \_\_\_\_\_ one"*

All have sinned and fallen short of the glory of God. Some of the church fathers write that if I claim that I have no sin, then I am a liar and I make God out to be a liar. God forbid!

***"...whom God sets forth as a propitiation by his \_\_\_\_\_, through faith, to demonstrate his \_\_\_\_\_, because in his forbearance God had passed over the \_\_\_\_\_ that were previously committed..."***

The law condemns, and only Christ can save! The law is like a doctor who points out what our disease is and shows how it must be cured. As such it is a good thing, even if it is painful to experience. Although the law can diagnose our illness, it has no power to cure us. Instead it makes us more miserable, since we come to understand what is wrong with us without being able to do anything about it. We may want to escape its clutches, but without the grace of God we lack the power to do so.

***"...what shall we say? Is God \_\_\_\_\_ who \_\_\_\_\_ wrath?"***

ORIGEN: Paul says that it is wrong to say that God is unjust for bringing wrath on men. For how will the one who judges the world be thought to be unjust, when his very title of Judge shows that he does nothing without judgment? And where there is judgment, it follows that there will be justice. For the words *judge* and *judgment* are both derived from *justice*



***Many protestant believers will quote the following verse to support their beliefs about FAITH VS WORKS!! But, what did St Paul really mean when he said in verse 28 "...a man is justified by faith \_\_\_\_\_ from the deeds of the law"***

Some people misinterpret this verse in order to do away with the works of righteousness, saying that faith by itself is enough, even though Paul says elsewhere: "If I have all faith, so as to remove mountains, but have not love, I am nothing." (See 1 Corinthians 13 and James 2 for more) On the other hand, one must question what works did the apostle mean when he said that a man is justified by faith, without works? Obviously, these are the works of circumcision, the sabbath and so on, and not the works of righteousness about which St. James says: "Faith without works is dead." So you see, St Paul was here talking about the works of the Old Testament law NOT the god works that all Christians are called to do. St. Paul is speaking about the man who comes to Christ and is saved when he first believes by faith alone. A prime example is the thief on the cross- a man is justified by faith, the works of the law can make no contribution to this! And as you all know, if your faith is true, then it will naturally lead to righteous works...

## Chapter 4:

1. "if Abraham was justified by works, he has \_\_\_\_\_ to \_\_\_\_\_ about, but \_\_\_\_\_ before God."

ST JOHN CHRYSOSTOM: For the man who boasts in his works is boasting about himself, but the man who finds his honor in having faith in God has a much better reason for boasting, because he is boasting about God, not about himself. ... To abstain from stealing or murder is a minor accomplishment compared to **believing that God can do the impossible**.... The believer boasts not only because he sincerely loves God but also because he has received great honor and love from him

3. "...the father of circumcision, but who also walk in the steps of the faith which our father \_\_\_\_\_ had while still uncircumcised..."

AMBROSIAS: By "the circumcised" St. Paul means the Jews who have been justified by their faith in the promise and who believe that Jesus is the Christ whom God had promised in the law. By "the uncircumcised" he means the Gentiles who have been justified with God by their faith in Christ. Thus God has justified both Jews and Gentiles. St. Paul wants to show the Gentiles that the first saints had not been circumcised and that Abraham was righteous before his circumcision. But he adds "as well," so as not to appear to be excluding the Jews



**GOD IS THE ALPHA  
& THE OMEGA,  
THE GREAT 'I AM',  
THE 'KING OF  
KINGS'**

5. "and being \_\_\_\_\_ convinced that what he had \_\_\_\_\_ he was also \_\_\_\_\_ to perform"



2. "...to him who \_\_\_\_\_, the wages are not counted as grace but as \_\_\_\_\_. But to him who does not work but \_\_\_\_\_ ...his faith is accounted for righteousness."

We owe God! We are debtors to him for he gave us his only son as a sacrifice so that we may inherit eternal life! Even if you give Him my life, it is not enough for how much more valuable is the life of Christ. So start serving and giving without hesitation!



4. "...not being \_\_\_\_\_ in faith...he did \_\_\_\_\_ waver at the promise of God through unbelief, but was strengthened in \_\_\_\_\_, giving glory to \_\_\_\_\_"

CHRYSOSTOM: Think how great a thing it is to be persuaded and have complete confidence that God is able not only to set an ungodly man free from punishment but also to make him righteous and count him worthy to receive these immortal honors.... This is what makes a believer glorious—the fact that he enjoys so great a grace and displays such great faith.

**TRUST IN GOD'S PROMISES!!!!!!** What is your favourite promise?



Yes, God Does Pinky Swear