

SUMMARY OF ST. PAUL'S LETTER TO THE ROMANS

BIBLICAL PERIOD	THE MESSIANIC AGE and THE FINAL AGE OF MAN							
COVENANT	NEW COVENANT IN CHRIST							
FOCUS	Application of the Righteousness of God		Application of God's Righteousness in the Old Covenant		Application of God's Righteousness in the New Covenant			
SCRIPTURE	1:1-----1:16-----2:1-----4:1-----5:11-----6:1-----9:1-----12:1-----16:37							
DIVISION	Greets the Church	All mankind needs salvation	Election of the O.C. people of God	Fulfillment of the Abrahamic Covenant	Jesus Christ the new Adam	Freedom in Christ & Life in the Spirit	Destiny Of Israel	The life of Christian discipleship & Epilogue
TOPIC	Faith, sin, and justification				Deliverance and sanctification			
	Doctrine of Salvation					Spiritual life of Christians		
LOCATION	CORINTH [GREECE]							
TIME	Winter of 57/58 AD							

TIME LINE AD

30	36	42	57/58	64	67
-Resurrection -Ascension -2 nd Pentecost (birth of the New Covenant Church)	Peter pastors the Church at Antioch	Peter founds the Church in Rome	Paul writes to the Church in Rome	Roman Persecution of Christians begins	martyrdom of Sts. Peter and Paul

M. Hunt copyright January 2006

*please note that for the ancients there was no concept of a 0-place value. The counting of any sequence of days or years always begins with the first number. All dates are approximate. Bishop Eusebius, the 4th century Bishop of Caesarea noted in his Church History that Pope St. Clement testified that Peter was in Antioch, Syria for 7 years and was in Rome for 25 years.

Handout for Romans Chapter 1

Some of the Old Testament servants/ slaves of Yahweh:

Abraham	<i>Faithful to his sacred promise, given to his servant Abraham, he led out his people with rejoicing, his chosen one with shouts of joy. Psalm 105:42-43</i>
Moses	<i>...the people revered Yahweh and put their faith in Yahweh and in Moses, his servant. Exodus 14:31</i>
Joshua	<i>Joshua fell on his face to the ground, worshipping him, and said, 'What has my Lord to say to his servant?' Joshua 5:14</i>
Samuel	<i>Yahweh then came and stood by, calling as he had done before, 'Samuel! Samuel! Samuel!' Samuel answered, 'Speak, Yahweh; for your servant is listening.' 1 Samuel 3:10</i>
David	<i>What is more, you have deigned to bless your servant's dynasty, so that it may remain for ever before you; for you, Lord Yahweh, have spoken; and may your servant's dynasty be blessed with your blessing for ever. 2 Samuel 7:29 (David is called God's servant 10 times in 7:5-29).</i>
Isaiah	<i>Yahweh then said, 'My servant Isaiah...' Isaiah 20:3</i>

The title “servant” or “slave” is also used by Sts Peter (2 Peter 1:1); James (James 1:1), and Jude (Jude 1:1) in the introduction to their letters to the universal Church.

The Theology of Justification:

The Magisterium of the Catholic Church has taught us through the documents of the Council of Trent that when we are justified through the sacrifice of Christ there is a change from the condition in which a person was born as a child of the first Adam into a state of grace and adoption among the children of God through the Second Adam, Jesus Christ our Savior (see *Council of Trent, De iustificatione, chapter 6*). The Church also declared in the documents of Trent: *...the only formal cause is 'justice of God, not the justice by which he is himself just, but the justice by which he makes us just' (Augustine, De Trinitate, XIV, 12, 15), namely, the justice which we have as a gift from him and by which we are renewed in the spirit of our mind. **And not only are we considered just, but we are truly said to be just, and we are just** (Council of Trent, De iustificatione, chapter 7).* Justification is both a true removal of sin, through the Sacraments of Baptism and Reconciliation/Confession [not merely having one's sins ignored or no longer held against the sinner] and is at the same time the supernatural sanctification and renewal of the believer who becomes holy and pleasing to God, and by God's grace becomes an heir of eternal salvation in His Kingdom.

The Catholic theology of justification is directly opposed to Martin Luther's “doctrine of total depravity” which teaches that we are all bound by an unavoidable law of sin that has completely corrupted the soul and that although our sins cannot separate us from the love of Christ, His sacrifice on the cross only covers our sins as “snow covers a dunghill”—man can never truly be declared “just” it is Christ who is “just” and His righteousness that is imputed to us. This doctrine is not the Catholic understanding of forgiveness in which Jesus Christ's perfect sacrifice wipes the sin away utterly and completely through the Sacrament of Confession. See CCC# 411; 1266; 1446; 1992; 1987-1995; 2018-20. M. Hunt © January 2006 www.AgapeBibleStudy.com