

CATH= Catholic for a Reason-Scripture/Family
CSB =Ignatius Catholic Study Bible
SN = Special notes, LF=Francis, Lumen Fidei
SK = 中文思高聖經
JNaz=Jesus of Nazareth
CCC=天主教教理,
SUN=R. Sungenis, Not By Faith Alone

A	<p><u>正義源於信德又歸於信德(羅 1:17)、有關經文簡介</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>	羅 3:21-4:25
B	<p><u>人成義有賴基督救恩</u></p> <ul style="list-style-type: none"> • 無論異民或選民都活在罪惡中，成義有賴基督救恩。 • 「眾人都因天主白白施給的恩寵，在耶穌基督內蒙救贖」 - 耶穌用自己的血訂立了新而永久的盟約，天主基於這盟約，無條件地賜給人赦罪的恩寵。「白白施給的恩寵」正好反影人與天主的關係，是建基於盟約，不是合約。不接受這道理的教友，也不接受僱工的比喻(瑪 20:1ff)，他們終日營營役役，用好行為去換取救恩，信靠自己，不信靠天主，活於驕傲和自我中。不幸地，他們的努力只會徒勞無功。 <p>保祿說耶穌「是天主公開立定，使他以自己的血，為信仰祂的人作贖罪祭的」，表示舊約贖罪節禮儀 (肋 16)所期待的，已在他身上實現。</p>	<p>羅 3:21-27</p> <p>SN1</p> <p>3:24, SN2</p> <p>3:27</p> <p>3:25, JNaz II, pp. 39-40</p>
C	<p><u>人成義是藉信德， 而不在於遵行法律</u></p> <ul style="list-style-type: none"> • 保祿和雅各伯有關信德和行為的教導是否互相矛盾？ • 保祿所謂「法律」(works of law)與雅各伯所謂「行為」(works)的意義有別，他們針對的對象也不同，兩者沒有矛盾。 • 保祿主張「只憑信德」(sola fide)嗎？在新約中，保祿用「信德」一詞超過二百次，但從不將它與「只憑」連結。 • 對於保祿，要獲得救贖恩寵和進入天國，好行為是不可或缺的。 	<p>3:28-31</p> <p>雅 2:24</p> <p>CSB Jam 2 essay on “Faith and Works”</p> <p>SUN p.1</p> <p>SUN pp.32, 50; 3:31, 6:15-19, 13:8-10, 迦 5:6，格前 13:13</p>

C	<p><u>人成義是藉信德， 而不在於遵行法律(…續上)</u></p> <ul style="list-style-type: none"> • 其它新約教導。 • 天主教和基督教在「成義」問題上的分歧。 • 天主教和路德會在「成義」問題上的對話達到了突破性的成果，發覺雙方立場一致，雙方撤回歷史上因這教義上的分歧而作出的譴責。循道會也支持這對話和撤回譴責。 	<p>3:28-31</p> <p>雅 2:14-26，瑪 7:21, 25:31ff</p> <p>SN3</p> <p>SN4</p>
D	<p><u>從亞巴郎可見人成義是由於信德</u></p> <ul style="list-style-type: none"> • 『亞巴郎信了天主，天主就此算為他的正義。』 - 保祿按創 15:6 所說，證明人因信稱義。因工作而得的報酬是工資，因信德而獲的正義是恩寵，前者基於合約，後者基於盟約。所以，亞巴郎的割損發生於他成義後，只是他「因信德獲得正義的印證」。 • 所有人都因信稱義，因為「『算為他的正義』這句話，不是單為他個人寫的，而且也是為了我們...寫的」。 • 信、愛、和行為不可分割，沒有愛和行為的信德並不是真的信德，不能使人成義。 	<p>4:1-25</p> <p>4:1-12</p> <p>SN5</p>

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. 「合約」和「盟約」的分別：

	合約	盟約
1	由互不相干和有法律地位團體(legal entities)所立。	由有親屬關係(kindship)人仕或家庭成員所立。
2	用法律作約束。	用禮儀和誓言作約束。(見創 15:5-21, 17:1-11; 出 19:3-15)
3	基於利益關係, 雙方各付出不同代價。	基於愛和忠信, 雙方亦還以愛和忠信。
4	不遵行義務(obligations)使合約受破壞。	不公義, 不忠信和邪惡使盟約受使合約受破壞。
5	結果是法律上的懲罰。	結果是脫離家庭、隔絕、關係缺裂。

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

3. 天主教和基督教在「成義」問題上的分歧：

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 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. 天主教和路德會在「成義」問題上的對話達到了突破性的成果：

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.).