

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>“Memory is a dimension of our faith which we might call “deuteronomic”, not unlike the memory of Israel itself. Jesus leaves us the Eucharist as the Church’s daily remembrance of, and deeper sharing in, the event of his Passover (cf. Lk 22:19). The joy of evangelizing always arises from grateful remembrance: it is a grace which we constantly need to implore... Together with Jesus, this remembrance makes present to us “a great cloud of witnesses” (Heb 12:1)... The believer is essentially “one who remembers”.</p>	<p>羅 7:1-8:11</p> <p>Pope Francis, <i>Evangelii Gaudium</i>, #13</p>
B	<p><u>用婚姻說明基督徒已脫離梅瑟法律</u></p> <ul style="list-style-type: none"> • 受了洗的人已死於罪惡(即「死於法律」7:4)，像丈夫的死使妻子再不受其束縛，洗禮的「死」使人再不受法律束縛。 • 「當丈夫活著的時候，她若依附別的男人，便稱為淫婦」 - 保祿肯定耶穌在谷 10:11-12 的教導，即婚姻是終身關係，所以「若妻子離棄自己的丈夫而另嫁，也是犯姦淫」。 • 「我們還在肉性權下的時候」 - 「肉性」(flesh)一詞不單指肉身的一切，對保祿它有獨特意義，見 8:5-8。這比喻的結論是：再不受法律束縛的人，不應再拘泥於法律，「而應以新的心神事奉天主。」 	<p>羅 7:1-6</p> <p>7:1-6, CSB</p> <p>7:3, CSB</p> <p>7:5-6</p>
C	<p><u>法律使人認識罪和人性軟弱</u></p> <ul style="list-style-type: none"> • 「如果不是法律說：『不可貪戀!』我就不知道什麼是貪情。」 - 所謂「貪戀」是指第九和十誡：無願他人妻、無貪他人財物。 • 法律是聖和美好的，它指出甚麼事情是應做或不應做，但卻不能幫助人做到這些應做的事情。 	<p>7:7-25</p> <p>7:7, CSB</p> <p>CCC1963, SN1</p>

C	<p><u>法律使人認識罪和人性軟弱(…續上)</u></p> <ul style="list-style-type: none"> • 「原來若沒有法律，罪惡便是死的」- 沒法律時，罪惡是「死的」，因為沒有法律去定罪。有了法律，「罪惡便活了起來」：一方面是指法律使罪被認定，所以「我反而死了」，即被判有罪，其工價就是死亡。另一方面是指人知法犯法的本性，使罪惡「活了起來」。 • 不是本來美好的法律使人死，而是罪利用法律和人性軟弱，置人於死地。所以，討論至此，保祿補充說：「那麼，是善事使我死了嗎？絕對不是！而是罪惡。罪惡為顯示罪惡的本性，藉著善事為我產生了死亡，以致罪惡藉著誠命成了極端的凶惡。」 • 「我所願意的善，我不去行；而我所不願意的惡，我卻去作…我這個人真不幸呀！誰能救我脫離這該死的肉身呢？」- 最真誠和徹底的人性的剖白，坦誠地承認人軟弱無助。保祿的呼喊，代表全人類仰望救助的呼喊。留意保祿第一身的寫法，不一定指他自己，可能是指全人類和歷史。 • 「感謝天主，藉著我們的主耶穌基督。這樣看來，我這人是以理智去服從天主的法律，而以肉性去服從罪惡的法律。」- 無助的人從主耶穌基督得到一切所需的救助。但人繼續在兩種「法律」之間爭扎，私慾偏情常使人跌倒，故人需不斷悔罪，依賴的是天主無盡的愛和慈悲。 • 聖奧斯定精簡握要地總括了這法律和罪惡的討論。 	<p>7:7-25</p> <p>7:8-12, CSB</p> <p>7:13, CSB</p> <p>7:14-25, CSB</p> <p>CSB 7:9</p> <p>7:25 CSB</p> <p>SN2</p> <p>SN3</p>
D	<p><u>隨從聖神而生活</u></p> <ul style="list-style-type: none"> • 「隨從肉性的人，切望肉性的事；隨從聖神的人，切望聖神的事」。身體神學基於同樣道理，要求人過渡貞潔生活。 • 「天主的聖神」和「基督的聖神」交替地使用，因為聖神是聖父聖子所共發 – <i>Filioque</i> (Latin) “and from the Son”。 	<p>8:1-11</p> <p>8:5, 迦 5:16-21, SN4</p> <p>8:9 CSB, 迦 4:6, 若 15:26</p>

SPECIAL NOTES

1. “They live under the law, whereby what is good is commanded, but not also given: they live not under grace, which give through the Holy Spirit what is commanded through the law” (St. Augustine, *On Contenance*, 7).
2. “Love and life according to the Gospel...what they demand is beyond man’s abilities. They are possible only as the result of a gift of God who heals, restores and transforms the human heart by his grace: ‘For the law was given through Moses; grace and truth came through Jesus Christ’ (Jn 1:17). The promise of eternal life is thus linked to the gift of grace, and the gift of the Spirit which we have received is even ow the ‘guarantee of our inheritance’ (Eph 1:14)” (JP II, *The Splendour of Truth*, 23).
3. “The law was given that grace might be sought; grace was given that the law might be fulfilled” (St. Augustine, *On Merits and the Forgiveness of Sins*, Book 1, Chapter 34).
4. “Those who live ‘by the flesh’ experience God’s law as a burden, and indeed as a denial or at least a restriction of their own freedom. On the other hand, those who are impelled by love and ‘walk by the Spirit’ (Gal 5:16), and who desire to serve others, find in God’s Law the fundamental and necessary way in which to practise love as something freely chosen and freely lived out. Indeed, they feel an interior urge — a genuine ‘necessity’ and no longer a form of coercion — not to stop at the minimum demands of the Law, but to live them in their ‘fullness’. This is a still uncertain and fragile journey as long as we are on earth, but it is one made possible by grace, which enables us to possess the full freedom of the children of God (cf. Rom 8:21) and thus to live our moral life in a way worthy of our sublime vocation as ‘sons in the Son’” (JP II, *The Splendour of Truth*, 18).