

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><i>Something disturbing takes place in [Abraham's] life: God speaks to him; He reveals Himself as a God who speaks and calls his name...Faith is linked to hearing. Abraham does not see God, but hears his voice...Faith is our response to a word which engages us personally, to a 'Thou' who calls us by name.</i></p>	<p>羅 9:30-10:21</p> <p>LF #8</p>
B	<p><u>以色列不憑信德，只憑行為追求正義</u></p> <ul style="list-style-type: none"> <li>藉先知，天主預告了以色列的過犯，即按法律和用行為去追求正義。這「靠自己」的心態卻偏偏讓他們得不到正義。反觀「外邦人沒有追求正義，卻獲得了正義，即由信仰而得的正義」。</li> <li>「我在熙雍按放了一塊絆腳石，一塊使人絆跌的磐石」- 這樣，基督成了以色列的絆腳石，他們始終被法律抓死，不能用信德接受基督的救恩。「磐石」是聖經用來預告基督的名詞。</li> <li>同樣，「感恩(聖體)聖事和十字架同是絆腳石。這是同一的奧跡，不斷成為分裂的原因。」</li> </ul>	<p>羅 9:30-10:4</p> <p>9:30-33, 依 8:14, 28:16</p> <p>9:3、詠 118:22, 18:2;伯前 2:7-8; 格前 10:4</p> <p>CCC1336</p> <p>10:1-4, CSB</p>
C	<p><u>以色列不認識由天主而來的正義</u></p> <ul style="list-style-type: none"> <li>以色列拘泥於法律，「企圖建立自己的正義」，反而「不認識由天主而來的正義」，即基督藉救贖帶來的正義。法律需能帶來正義 (10:5)，但沒有天主的恩寵和助佑，完全遵行法律是不可能的。所以，法律只是救恩計劃的第一步，其終向是讓人歸向基督，因信賴他而獲得正義。</li> </ul>	<p>10:1-13</p> <p>10:1-5, CSB</p>

C	<p><u>以色列不認識由天主而來的正義(…續上)</u></p> <ul style="list-style-type: none"> <li>「誰能升到天上去…誰能下到深淵裏去? …」梅瑟論及法律時，說它不難遵行，要升到天上去或下到深淵裏去尋找一般。事實上，「這話離你很近，就在你口裏，就在你心裏，使你遵行」- 藉梅瑟所說，天主預告了耶穌的福音要帶給人的恩寵，這福音不難遵行，就在人口裏，就在人心中，只要信便可以。</li> <li>「如果你口裏承認耶穌為主，心裏相信天主使祂從死者中復活起來了，你便可獲得救恩」- 這是初期教會領洗禮儀的經文(<i>creedal formula</i>)。承接上述道理，保祿的結論是：就如我們在洗禮中有關信仰的宣認所說，信耶穌為主和他的復活能使人得救，這宣認假設了洗禮和行為，就如梅瑟所言，在人口裏和心裏的話假設了「遵行」一般。</li> </ul>	<p>10:1-13</p> <p>10:6-13, CSB, 申 30:12-14</p> <p>10:9-10, CSB, G. Collins, <i>Interpreting Jesus</i>, p.14, SUN p.35, 2013-14 BSP notes #3, C4</p>
D	<p><u>沒奉派遣，人不能宣講福音</u></p> <ul style="list-style-type: none"> <li>信仰和信仰的宣講來自團體 - 基督建立的團體。人不能給自己宣講信仰，或給自己受洗。同樣地，沒有信仰團體可以使自己成為教會。</li> <li>「傳佈福音者的腳步是多麼美麗啊！」- 明白傳佈福音的使命多寶貴和崇高！</li> <li>「但我要問：難道他們沒有聽過嗎？一定聽過了。『他們的聲音傳遍普世，他們的言語達於地極。』」- 留意保祿的氣勢：行文至此，不禁忘形地問。從舊約至新約，這聲音表現於曠野的呼喊(依 40:3)、傳遍普世的聲音和達於地極的言語(詠 19)、在起初已有的聖言(若 1:1)、直穿靈魂和神魂，關節與骨髓的分離點的話語(希 4:12)中。</li> <li>「但是我再問：難道以色列人不明白嗎？」- 保祿跟著痛心地問，並引用梅瑟和依撒意亞，說明以色列人心硬和不服從，以至「那不成子民的」，因信成子民；那「愚昧的民族」，因著福音成了有真正智慧的民族。藉宗徒和教會的傳揚，使未曾尋找天主的，找到了；對未曾訪問天主的，顯現了。「這樣，最後的，將成為最先的，最先的將成為最後的。」(瑪 20:16)</li> </ul>	<p>10:14-21</p> <p>10:14-15a, CCC875, SN1</p> <p>10:15b, SN2</p> <p>10:18</p> <p>10:19-21 CSB 申 32:21, 依 65:1-2</p>

SPECIAL NOTES

1. “After the Resurrection, Jesus draws the disciples into this dynamic of mission: ‘As the Father has sent me, even so I send you’ (Jn. 20:21). A defining characteristic of the community of disciples in every age must be their ‘being sent’ by Jesus. This will always mean that for them, too, ‘my teaching is not mine’ (Jn. 7:16); the disciples do not proclaim themselves, but they say what they have heard. They represent Christ, just as Christ represents the Father...

“In this quality of ‘being sent’, characteristic of Christ’s disciples, and inasmuch as they were bound to his word and to the power of his Spirit, the early Church was able to recognize the form of ‘apostolic succession’. The continuation of the mission is ‘sacramental’, that is to say, it is not self-generating, nor is it something man-made, but it is a matter of being incorporated into the ‘Word that existed from the beginning’ (cf. 1 Jn 1:1), into the communion of witnesses called forth by the Spirit” (JNaz II, p.98).

2. “Here (in our encounter with God’s love) we find the source and inspiration of all our efforts at evangelization. For if we have received the love which restores meaning to our lives, how can we fail to share that love with others?” (Pope Francis, *On the Proclamation of the Gospel in Today’s World*, n.8).

“For the Church, the first means of evangelization is the witness of an authentically Christian life...Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (Paul VI, *On Evangelization in the Modern World*, n. 41).