***Romans -*** *The Gospel of Salvation - Session 05 Cheaper 7-8*

*The Logic of the Covenant, the Gravity of Sin, and the Gift of the Spirit*

*羅馬人書 - 救恩的福音 第五課 7-8章*

*盟約的邏輯、罪的嚴重性和聖神的恩賜*

*Answering the following questions will draw you into the heart of Paul’s message. If you do not understand something, make a note of it to bring up in the discussion.*

*透過回答以下問題，你會進入保祿信息的中心。倘若您不理解某些內容，請把它記下，以便在討論時提出。*

1. *Some scholars have noted echoes of the Exodus narrative in Romans 8:14-25, particularly with references to sonship (see Exodus 4:22), to God as Father (see Deuteronomy 32:6), to being led by the Spirit out of slavery (see the pillar of fire, Exodus 13:21), and to groaning (see Exodus 2:23-24). Many saints and mystics over the years have seen the Exodus as the template of salvation, which is in part why we read these narratives during Lent every year. How might the Exodus narrative give us an earthly foreshadowing of the heavenly reality of salvation?*

*有些學者指出，在羅馬書8:14-25中出現了出谷紀的影子，特別是提及於兒子的身份（參見出谷紀4:22）、形容天主為大父（參見申命紀32:6）、被聖神引導脫離奴役的描寫（參見火柱，出谷紀13:21），以及嘆息哀號的描述（參見出谷紀2:23-24）。多年來，許多聖人和神秘主義者都把出谷紀視為救贖的範本，這也是我們每年在四旬期閱讀這些敘述的部分原因。出谷紀的敘述如何在現世中預示著屬天救恩的現實？*

1. *In Romans 7-8, how real is sin and how real is the power of grace? In other words, a reductionist view sometimes portrays sin as just a mistake or bad example and grace simply as God’s favor, which overlooks or covers up our sins. What do you think St. Paul would say?*

*在羅馬書7-8章中，**罪有多真實，恩寵的大能有多真實？ 換句話說，復原論的觀點有時把罪描繪成一個錯誤或**壞榜樣，而恩寵只是上主的恩惠，令它忽視或掩蓋了我們的罪。 你認為聖保祿會說什麽？*

1. *Read Colossians 1:24, Hebrews 5:8, and John 15:13*

*讀哥羅森書 1:24，希伯來書 5:8 和若望福音 15:13*

1. *As much as we might not want to think about it, how can suffering unite us more deeply to Christ?*

*儘管我們可能不願意去思考苦難，但它如何能使我們更深刻地與基督結合？*

1. *With this in mind, what is “redemptive suffering”?*

*考慮到這一點，什麼是「救贖的苦難」？*

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| *DID ARISTOTLE KNOW OF ORIGINAL SIN?*  *亞里士多德認識原罪嗎？*  *Consider the following parallel with St. Paul from the philosopher Aristotle, who died over three hundred years before Christ:*  *哲學家亞里士多德比基督早三百多年去世；思考他與聖保祿相似之處：*  *Another nature in the soul would also seem to be nonrational…something apart from reason, clashing and struggling with reason. For just as paralyzed parts of a body, when we decide to move to the right, do the contrary and move off to the left, the same is true of the soul. (Nicomachean Ethics 1.13, emphasis added; compare Romans 7:15, 7:19)*  *靈魂中的另一種本性似乎也不合理......與理性相對立，並與理性相爭鬥。就像身體的癱瘓部分在我們決定向右移時，卻反其道而行之地向左移動一樣，靈魂也是如此。 （尼各馬可倫理學 1.13，比較羅馬書7:15, 7:19）*  *Based on this passage, Aristotle may have found the doctrine of original sin – had he known about it – to be illumining; after all, he seems to have intuited that something was wrong with human nature.*  *根據這段文字，亞里士多德可能已經瞭解原罪的教義——如果他知道的話——它是具有啟發作用；畢竟，他似乎直覺地感到人性出現了問題。* |

1. *Consider the Aristotle quotation in the boxed text above: What do you think he is getting at? From your perspective, if Aristotle had been exposed to the concept of original sin, what might he have thought of it?*

*考慮上面格中的亞里士多德引言：你認為他想表達什麼？ 從你的角度來看，如果亞里士多德接觸到原罪的概念，他對此會怎麼想？*

1. *Read Romans 8:18-25. How do sin and salvation relate to creation? Is there a cosmic dimension to the drama of salvation?*

*閲讀羅馬書 8:18-25。 罪惡和救贖如何與創世相關？ 救贖的情節是否存在宇宙的幅度？*

1. *Read Deuteronomy 30:6, Ezekiel 36:24-28, and Jeremiah 31:31-34.*

*閲讀申命紀 30:6，厄則克爾36:24-28 和耶肋米亞 31:31-34。*

1. *How do these passages express the hope of Israel? How does the gift of the Spirit answer this hope?*

*這些經文如何表達以色列的盼望？ 聖神的恩賜如何回應這個盼望？*

*b）Why is the gift of the Law alone not enough?*

*為什麼僅僅擁有律法的恩賜還不夠？*

1. *Read 2 Corinthians 11:24-25 and 12:9*

*閲讀格林多後書 11:24-25 和 12:9*

1. *When Paul speaks of the mystery of suffering, does he speak from experience*

*當保祿說到苦難的奧秘時，他是憑經驗說的嗎？*

1. *Look at Acts 9:15-16 and 14:22. In what way is the kingdom brought about through suffering?*

*請看宗徒大事錄9:15-16和14:22。 如何透過苦難進入天國？*

1. *Read Acts 7:54-60.*

*閲讀宗徒大事錄 7:54-60*

1. *What parallels do you see between Stephen’s death and Christ’s death?*

*你認為斯德望的死和基督的死之間有那些相似之處？*

1. *Does this shed light on Jesus’ words in Acts 9:4-5? Is the teaching that the Church is the body of Christ just a metaphor, or is it more? Explain.*

*以上所提到的是否能為宗徒大事錄9:4-5中耶穌的話語提供一些啓示？ 教會是基督的身體這教理只是一個比喻，還是更多？ 請解釋。*

*D. Application*

*生活實踐*

*REFLECT*

*反思*

*Consider this statement from C.S. Lewis’ Screwtape Letters: “Even of his sins [God] does not want him to think too much: once they are repented, the sooner the man turns his attention outward, the better God is pleased.” On the one hand, we must take the reality and gravity of sin seriously. On the other hand, the dynamic of the spiritual life is to move away from self-absorption and outward toward love of God and neighbor. Paradoxically, we can become too focused on our sins, to the point where it exhibits an underlying narcissism – we are too preoccupied with ourselves. We must take sin seriously and respect, but once we have repented and gone to the sacrament of Reconciliation, we should turn our attention outward toward God and neighbor. Obsessing over our weaknesses and failings is often more about the sadness we experience when faced with the shattering of the idealized vision we have of ourselves than about our sadness over offending the One whom we love. Sometimes a latent pride or vanity lies behind our sadness with regard to our failings.*

*考慮一下C.S. Lewis《魔鬼家書》/《地獄家書》/《地獄來鴻》中的這句話：“即使是他的罪，[天主] 也不希望他想太多：一旦他們悔改，人越早把注意力轉向外界，天主就越高興。” 一方面，我們必須認真對待罪惡並重視它的嚴重性。 另一方面，屬靈生活的動力是從自我吸移向外圍，走向對天主和鄰人的愛。 矛盾的是，我們有時會過於專注於自己的罪惡，以至於表現出一種潛在的自戀心——我們過於困擾於自己。 我們必須認真對待罪惡並予以尊重，一旦悔改並辦妥了修和聖事，我們應該將注意力轉向天主和鄰人。 過分沉迷於自己的弱點和失敗，往往更多是因爲面對理想化的自我形象破碎而感受到悲傷，並不是因爲傷害了我們所愛的那位而感到悲傷。有時，我們對自己失敗感到悲傷背後，潛藏著一種驕傲或虛榮。*

*COMMIT*

*承諾*

*Do not hesitate to approach the Divine Physician as you are – with all your strengths and your weaknesses. This is the only way you can experience true and lasting healing. Spend time this week being “real” with God – not just showing him your “good” side but inviting him into the deepest and darkest crevices of your heart. This can be scary, but it is always liberating – and it is the first step toward deep and abiding healing.*

*不要猶豫，以你本來的樣子——帶著你所有的長處和你的弱點接近神聖的醫生。 這是你體驗真正和持久治癒的唯一途徑。 本周花時間以“真實的我”與天主相遇——不僅向他展示你“善良”的一面，而是邀請他進入你內心最深、最黑暗的縫隙。 這可能很可怕，但這總會是解放的——這是邁向深刻而持久的治癒的第一步。*