

A	<p><u>今節範圍和重點</u></p> <p>這一章論及的牧民議題，是保祿對弟茂德身體健康的關注，和應如何處理和教導會眾，特別是假教師。然後提醒他曾領受了從宗徒傳遞下來的神恩。這重要主題 - 宗徒傳遞和神品聖事 - 也是這次聚會重點。</p>	弟前 4:1-16
B	<p><u>禁止嫁娶和戒絕某些食物的異端</u></p> <ul style="list-style-type: none"> 「聖神明明地說」- 出神地說預言在舊約中已有記述，後來猶太教中再不見。在早期教會又再次出現，為「建樹、勸慰和鼓勵」、為預告將來、為見證、為派遣；常突發和無可捉摸，「應當考驗一切」(得前 5:20)，小心審亥以防假先知；保祿視之為末世已臨的蹟象。所以教會有聖統架構，也有神恩特色。 「他們禁止嫁娶，戒絕一些食物」讓人看見在初期教會興起的不可知論(Gnosticism) - 一種不合理的精神主義。他喜愛「那信仰而認識真理的人」，對保祿「認識」指有關福音真理，能讓人「愛德日漸增長，滿渥真知識和各種識見」，不為異端誤導。保祿的反駁正解釋了為何要飯前祈禱。 	<p>4:1-5</p> <p>4:1, 戶 11:25-29, 撒 10:10, 19:20; 格前 14:3; 谷 13:2, 宗 11:28, 21:10-11; 瑪 5:11-12; 宗 13:2, 弟前 1:18, 4:14, CCSS92</p> <p>4:3-5, CCSS, CSB</p>
C	<p><u>躲避閒言，在虔敬上操練自己</u></p> <ul style="list-style-type: none"> 「你在信德和你一向所追隨的好教訓上得到好的教育」(“nourished on <u>the words of the faith</u> and of the sound teaching you have followed”) - 所謂“words of faith”可能指聖經，即按基督光照和宗徒教導所瞭解的舊約經文。人生活要靠天主口中所發的一切言語。教友「要在虔敬上操練自己」，但不能缺少聖經研讀。 「我們已寄望於永生的天主，祂是全人類，尤其是信徒們的救主」- 基督救恩是普世性的，不論民族、國籍、語言，若真誠尋求天主和願意真心歸向祂，藉主救恩皆可得救。 	<p>4:6-10</p> <p>4:6-7, CCSS</p> <p>申 8:3, 瑪 4:4, 伯前 2:2 CCSS98</p> <p>4:10, CSB</p> <p>宗 10:34-35, 迦 3:28, CCC1261</p>

D	<p>藉長老團的覆手所賜的神恩</p> <ul style="list-style-type: none"> • 作為監督，弟茂德應基於聖言和宗徒書信「專務宣讀」，用先知之恩說建樹、勸勉和鼓勵的話，藉正確教義和神學教導信眾。 • 「不要疏忽你心內的神恩，即從前因預言，藉長老團的覆手賜於你的神恩」- 大司祭耶穌建立教會，任命十二宗徒，賜與司祭職份，這神恩「藉長老團的覆手」，即神品聖事，在連續不斷的宗徒傳遞中，傳留於當今神職人員。 	<p>4:11-16</p> <p>4:13; CCSS; CSB, 得前 5:27, 默 1:3; 格前 4:13</p> <p>4:14, SN1,2,3</p>
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Special Notes:

1. Catholic Priesthood – From Christ and the Apostles

“The Catholic Church was founded by Jesus when he chose the apostles and bestowed his priesthood and ministry upon them. The priesthood of the Catholic Church is not an invention after the time of Christ; it is already present in the ministry of Jesus and is the will of God, the will of Christ for us. What Jesus began to do, he continues to do now through his faithful priests ministering in his name, in apostolic succession, in line that goes back to the apostles and to Jesus himself” (CP 202).

2. Succession – a Scriptural Concept (CP 176-181)

Old Testament

- It's in the Old Testament and Judaism
- Succession in a direct line of descent was important for the office of high priest: 1 Chron 5:27-41.
- High priesthood passed from father to son until Jason had his brother deposed and got himself appointed in 175BC, which signaled the end of lifetime office.
- Moses' spirit transferred to first elders (Num 11:24-25) and to his successor Joshua by the laying on of hands (Deut 34:9)
- Jewish tradition: the elders go back in an unbroken line to the first 70 elders on whom Moses laid his hands.

New Testament

- Succession of the word of God in the teaching of the apostles being handed down (1 Cor 15:3-5, 11:23).
- Succession of the word goes hand in hand with a succession of ministry, i.e. ministers who serve a mission that continues after their predecessor (in subtle form in Acts 20:18-35, 1 Cor 4:17, 1 Peter 5:1-4; overtly in the Pastorals through the laying on of hands, 1 Tim 4:14, 5:22, 2 Tim 1:6, Titus 1:5).
- The apostles' consecration proceeded from Christ's consecration (Jn 17:19, Matt 28:16-20, Jn 20:19-23)

Post NT

- Clement (d. end of 1st C) writes that God sent Jesus, Jesus sent the apostles, and they appointed their first-fruits, overseers and deacons; and that when the apostles appointed these, they instructed that if they died others should succeed them in their ministry.
3. Apostolic Commissioning Needed for Church Missions (CP 144-145)
- Deacon Philip's successful mission in Samaria received apostolic authority through Peter and John (Acts 8:4-7, 14-17)
 - Many believers in Antioch; apostles sent Barnabas to discern; Antioch received apostolic endorsement and enjoyed unity with the church in Jerusalem (Acts 11:19-24).
 - After each of Paul's missionary journeys, he visited Jerusalem (Acts 15:1-4, 18:22, 21:15)
 - Unity of Paul's missions with the church in Jerusalem shown in the collection they made for the poor in Jerusalem (Rom 15:26, 1 Cor 16:1-3, Gal 2:10, 2 Cor 8-9).
 - James, Cephas, and John leading the church in Jerusalem and gave Paul and Barnabas the "right hand of fellowship," allowing them to continue their ministry to the Gentiles (Acts 15)
 - Mission without apostolic endorsement unthinkable to Paul – Gal 2:1-2.