

NJBC = *New Jerome Biblical Commentary*  
 CSB = *Ignatius Catholic Study Bible*  
 SN = *Special notes*  
 SK = 中文思高聖經  
 JNaz = *BXVI, Jesus of Nazareth*  
 RM = *JPII, Redemptoris Mater*  
 CCC = 天主教教理

A	<p><u>默存心中，反覆思量(路 2:19)、有關經文簡介</u>                  “In contrast to the masculine, activistic-sociological people of God approach, Church is feminine... Church is more than ‘people’, more than structure and action: the Church contains the living mystery of maternity and of the bridal love that makes maternity possible” (J. Ratzinger, <i>Mary, the Church at the Source</i>, p.25).</p>	路 13:22-17:10
B	<p><u>要得救應由窄門而入、黑落德要殺害耶穌</u></p> <ul style="list-style-type: none"> <li>• 用古代城門和聖城城門形象。</li> <li>• 不要跟隨世界，努力堅持天主啓示的真理、教導、和價值觀。</li> <li>• 「我們曾在你面前吃過喝過；你也曾在我們的街市上施教過」 - 指猶太人；他們本是最先 - 萬邦中的長子(出 4:22) - 卻成為最後。</li> <li>• 「先知不宜死在耶路撒冷之外」 - 耶穌是舊約預許的像梅瑟一般的先知，他知道自己的任務要完成於耶路撒冷，故不理會黑落德的威脅。</li> <li>• 「你屢次殘殺先知」 - 連耶穌這舊約預許的先知也要殘殺，但麥子死了才結出果實。用羽翼作保護形像，舊約中常常採用。</li> <li>• 「看罷！你們的房屋必給你們撇下」 - 預告 70AD 耶路撒冷毀滅。上主的光榮離開聖城，日後從東門返回。</li> </ul>	<p>13:22-35</p> <p>13:22-30, CSB Mt. 7:13-14 若 15:18-20</p> <p>13:31-35, 申 18:18, BXVI, <i>JNaz I</i>, p. 4 若 12:24, 申 32:10, 詠 91:4</p> <p>SN1</p>
C	<p><u>宴會中人應貶抑自己、宴席的比喻、如何做耶穌門徒</u></p> <ul style="list-style-type: none"> <li>• 「凡高舉自己的，必被貶抑；凡貶抑自己的，必被高舉」 - Leo the Great: 基督建立的教會是有層次的權力架構，是 hierarchy 不是 equality，但天主的權力是為服務而賜的。</li> </ul>	<p>14:1-35</p> <p>14:7-14, W. Henn, <i>The Honour of My Brother</i>, p.73.</p>

C	<p><u>宴會中人應貶抑自己、宴席的比喻、如何做耶穌門徒 (...續上)</u></p> <ul style="list-style-type: none"> <li>• 宴席的比喻 – 以色列拒絕進天國的邀請，天主遂邀請低微的人和外民，這正是聖經中「兩兄弟的主題」所預告的。</li> <li>• 做耶穌門徒的條件 - 「惱恨」是希伯來文化語風，即「相對地愛少一些」。親人/家庭與天主/真理之間，本來互相配合；但兩者若要取捨，前者也不及後者重要。「先坐下籌算費用，是否有力完成」- 面對天主召叫，當慎重審核自己才決定。</li> </ul>	<p>14:1-35</p> <p>14:15-24 CSB SN2</p> <p>14:25-35, CSB 拉 1:2-3</p>
D	<p><u>亡羊和蕩子的比喻</u></p> <ul style="list-style-type: none"> <li>• 亡羊的比喻 – 聖經傳統往往形容天主和默西亞為以色列的牧者。在末世這牧羊人也要審判他的羊群。</li> <li>• 蕩子的比喻 – 重點: 醒誤失去人性尊嚴、上主慈愛勝公義、不是姑息、長子=猶太人，縱是選民也不滿足、人屬靈旅程、長子=法利塞人。</li> </ul>	<p>15:1-32</p> <p>15:1-7, CSB, 詠 23:1, 依 40:11, 則 34:11, 匝 13:7, 瑪 25:31ff</p> <p>15:11-32, JPII, <i>The Mercy of God</i>, 5-6; SN3; JNazII p.209; CCC1439; CSB</p>
E	<p><u>不忠信的管家、法律不會失落、富翁與拉匝祿</u></p> <ul style="list-style-type: none"> <li>• 不忠信的管家在危急中為將來作好準備是好的，但他不擇手段的作風卻反影法利塞人賺取不義錢財和虛假作風。</li> <li>• 再婚的問題 – 不可參與聖事，教會否決「按良心」處理方法，慕道班的挑戰。</li> <li>• 富翁與拉匝祿 - 拉匝祿與若 11:25 被耶穌復活者應是同一人。耶穌富翁在陰間境況，源自早期猶太教，=煉獄。</li> </ul>	<p>16:1-31</p> <p>16:1-12, CSB</p> <p>16:18, 1995 Cath Almanac, pp.234-5</p> <p>16:19-31, SN4</p>
F	<p><u>引人跌倒罪大、為主做事應份</u></p> <ul style="list-style-type: none"> <li>• 引人跌倒罪大</li> <li>• 為主做事應份</li> </ul>	<p>17:1-10</p> <p>17:1-4, 格前 8:9-13</p> <p>17:7-10, CSB</p>

路加福音#7：基督徒的言行和精神(二)  
SPECIAL NOTES

1. Here I shall limit my comments to one [sign] that bears a strange resemblance to the somber words of Jesus [in Luke 13:35]. The event took place at Pentecost in A.D. 66 “At the Feast of Pentecost, when the priests had gone into the inner court of the Temple at night to perform the usual ceremonies, they declared that they were aware, first of a violent movement and a loud crash, then of a concerted cry: ‘Let us go hence’” (*The Jewish War*, p.361). Whatever exactly may have happened, one thing is clear: in the final years before the dramatic events of the year 70, the Temple was enveloped in a mysterious premonition that its end was approaching (BXVI, *Jesus of Nazareth II*, p. 26). Ref: Eze 22-23, 43:2.

2. Two-brother theory of Genesis:

Elder Son	Younger Brother
Cain	Abel(Seth)
Ishmael	Isaac
Esau	Jacob
Reuben	Judah
Manasseh	Ephraim
<b>Adam</b>	<b>New Adam – Jesus</b>
<b>Israel (Exodus 4:22)</b>	<b>New Israel - Church</b>

出 4:22, *Catholic for a Reason*, p.82

3. “To fight for truth by dishonore, violent, inhuman, or unreasonable means would simply betray the truth one is trying to vindicate. The absolute refusal of evil or suspect means is a necessary element in the witness of nonviolence. As Pope Paul said before the United Nations Assembly in 1965...the attempts to establish peace on the basis of violence were in fact a manifestation of human pride” (C. Bochen, *Thomas Merton Essential Writings*, p. 131).

“Here is the trial of the Christian’s faith, who, if the fact is so, must not resist it, lest haply he be found fighting against God, nor must he quarrel with it after the manner of the elder brother in the Prodigal Son. But he must take everything as God’s gift, hold fast his principles, not give them up because appearances are for the moment against them, but believe all things will come round at length” (John Henry Newman, *Life’s Purpose*, p.28-29).

4. “We must note that in this parable Jesus is not referring to the final destiny after the Last Judgment, but is taking up a notion found in early Judaism, namely that of an intermediate state between death and resurrection, a state in which the final sentence is yet to be pronounced. This early Jewish idea of an intermediate state includes the view that these souls are not simply in a sort of temporary custody but, as the parable of the rich man illustrates, are already being punished or are experiencing a provisional form of bliss. There is also the idea that this state can involve purification and healing which mature the soul for communion with God” (BXVI, *Spe Salvi – On Christian Hope – 44-45*).

Note: For further details and scriptural references on Purgatory, see CRP 13 notes.