

A	<p><u>善待寡婦</u></p> <ul style="list-style-type: none"> • 如何規勸老年人、青年人、老婦、青年女子。要「以完全純潔的心，勸青年女子如勸姊妹」是甚麼意思？ • 敬重寡婦是貫徹新舊約的教導。古時 40-50 歲婦女 40%是寡婦。保祿在此所有論述寡婦的教導，都針對著教會給她們在經濟上的資助而展開。 	<p>5:1-16</p> <p>5:1-2, 歌 4:9-12; 多 8:4; SN1, 2</p> <p>5:3-16, CCSS108, 申 10:17-18, 詠 68:6 路 7:11-15; 格前 7:8-9</p>
B	<p><u>論長老</u></p> <ul style="list-style-type: none"> • 讓某些福音工作者領受工資是合理的，因為「工人自當有他的工資」。這經文引自路 10:7。這是新約書信將耶穌所言當聖經般引用的第一個例子。保祿的書信在當時教會明顯地享有同樣地位。 • 對長老的控告 - 「牧放管理」少不免要堅持原則和立場，容易帶來反對和不滿，甚至惡意的報復。「除非有兩三個證人，你不可受理」。但不能排除管理者濫用權力，教會要小心處理，必要時「要在眾人前加以責斥…不可存成見，做事也不可有偏心。」 	<p>5:17-25</p> <p>5:17-18, 申 24:14-15, 雅 5:4, CCSS, CSB, 伯後 3:15-16</p> <p>5:19-21, 申 19:15, CCSS</p>
C	<p><u>論奴隸、異端邪說、信德生活、財富</u></p> <ul style="list-style-type: none"> • 新約書信對奴隸問題不置可否，但堅持在天主面前人人平等。為奴或為主都應該用愛心相待。現今教會立場。 • 「若有人講異端道理，不順從我們的主耶穌基督的健全道理」- 這說話假定了厄弗所會眾擁有口述或手寫有關耶穌所言的資料。這些「不順從」的人「必是妄自尊大，一無所知」，喜「爭吵、謾罵、惡意的猜疑」。這正是傳媒和自以為是的教友常犯的錯誤。這盲目源於人拒絕了領受真理的恩寵。 	<p>6:1-21</p> <p>6:1-2, 迦 3:27-29, 哥 3:22-25, 4:1 CCSS, CSB, SN3&4, 教理 2414</p> <p>6:3-5, CCSS</p> <p>得後 2:10</p>

C	<p><u>論奴隸、異端邪說、信德生活、財富(…續上)</u></p> <ul style="list-style-type: none"> • 「虔敬是獲利之源」(“religion to be a means of gain” NAB) – 宗教的確可以讓人致富。這些利用宗教賺錢的人和「那些想望致富的人」都陷於誘惑中，必敗壞和滅亡，「因為貪愛錢財乃萬惡的根源」。 • 「的確，虔敬是一種獲利的富源，但應有知足的心」 – 虔敬真的可以「獲利」，它給人心寧平安，讓人擺脫物慾的束縛，活在真理中，享真正自由。但必需有「知足的心」，才能得到這喜樂和自由。 • 「要奮力打這場有關信仰的好仗，要爭取永生」 – 得救與否有賴於一生的堅持，不是一信便一定得救。保祿常用競賽來比喻人的得救。 • 打信仰的好仗包括堅守「在許多證人前宣示了你那美好的誓言」，即領洗的誓言；「務要保守這訓令，不受玷污，無可指摘，直到我們的主耶穌基督的顯現」。 • 「也不要寄望於無常的財富，惟獨寄望於那將萬物豐富地供給我們享用的天主。」 – 應仿效最富有的天主，祂將祂擁有的與我們分享，讓我們也能擁有，也能歡樂。所以人應「在善工上致富，甘心施捨，樂意通財，為自己積蓄良好的根基，以備將來能享受那真正的生命。」 	<p>6:6-10, CCSS, 約 1:21, 路 11:3, 12:23, 瑪 16:26</p> <p>6:6, CCSS</p> <p>斐 3:7-8</p> <p>6:12, 格前 4:4, 斐 3:12, 希 6:4-6; 格前 9:25, 弟後 4:7</p> <p>6:12-14, CCSS, CSB</p> <p>6:17-19, CCSS</p>
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Special Notes:

1. “You have ravished my heart, my sister, my bride” (Sgs 4:9). According to John Paul, these expressions...illustrate how love reveals the other person. “The fact that in this approach the feminine ‘I’ is revealed for the bridegroom as ‘sister’ – and that she is bride precisely as sister – has a particular eloquence (TOB 109:4)...They reveal that he sees her not as a thing to be appropriated, but as a person to be loved...John Paul observes that recognizing each other as brother and sister presents a certain challenge for the man. It challenges him to assess his motives. Is he motivated by love or by lust, by the sincere gift of self or merely by a desire to gratify himself. (Christopher West, *Heaven’s Song*, pp. 54-55).
2. For, according to John Paul II, the dignity and balance of human life depend at every moment of history and at every point on the globe on who woman will be for man and who man will be for woman (see TOB 43:7). The sexual relationship – the relationship of man to woman and woman to man – is the deepest foundation of human ethics and culture (see TOB 45:3). The union of man and woman builds and shapes families...neighborhoods...communities...cities...states...nations...the world (*ibid*, p.54).
3. How did people become slaves (cf. CCSS p.120)
 - Capture in war, e.g. when Antiochus II (Syria) lost a war to Rome in 188 BC, Vespasian took 6,000 prisoners/slaves in the Jewish war
 - Kidnapped and sold
 - Unpayable debt, poverty
 - Children abandoned or sold by their parents
 - Born into slavery
4. The lot of slaves (*ibid*)
 - 1stC Mediterranean world – 1/3 of the populace of major cities were slaves
 - Master’s property; owner free to do with him or her what he wished. Sexual abuse and death were not uncommon.
 - When the head of a household became Christian, the whole household followed suit. Not the other way around (1 Tim 6:2).
 - Slaves were known for lying. Laws required their testimony in court to be verified by torture.