

A	<p><u>弟後大綱</u></p> <ul style="list-style-type: none"> • 寫作日期：是保祿較後期作品，次序是弟前(65)、鐸(65)，弟後(66-67)。 • 特別主題：天主默感的聖經(弟後 3:16)、被囚的保祿已被奠祭，好仗已打完(弟後 4:6-7)。 • 背景：弟後是保祿在監獄中所寫(弟前卻不是)，在等待著最後審判，沒自由和能生存的希望。羅馬時代監獄處境。 • 內容大綱：在上述背景下寫成的弟後像一封遺書：好仗已打完，賽跑已到終點(4:7)；以慈父口吻吩咐弟茂德如何處事和來羅馬看自己。書中保祿最關注的是保存基督的健全道理(1:13, 4:2)和從保祿自己的堅忍(3:10)和聖經的權威(3:14-17)，學習如何面對必臨於基督徒的迫害(3:12)。 	<p>參考 BSP1 講義</p> <p>參考 BSP1 講義</p> <p>CCSS30, 135 CCSS 162</p> <p>CSB 395</p>
B	<p><u>致候和謝恩</u></p> <ul style="list-style-type: none"> • 「在基督耶穌內所恩許的生命」- 是永恆和豐盛的生命，是天主按公義為滿全祂的盟約，因救恩而帶來的生命；是基督徒已因主而享有的生命。對保祿而言，只有在基督內和讓「基督在我內生活」，人才能活出這生命。 • 自第二次傳教時在呂斯特辣收弟茂德為徒後(宗 16:1-3)，保祿視他為最密切的同伴和朋友，「他對我如同兒子對待父親一樣」。保祿在此再稱他為「可愛的兒子弟茂德」，除了要表達親切關係之外，可能也視他為自己承繼人。 	<p>1:1-5</p> <p>1:1, CCSS136-7, 若 3:15-16; 10:10; 羅 1:17; SN1, 迦 2:20</p> <p>1:2, CSB, CCSS, 見 BSP1/SN3, 斐 2:22</p>
C	<p><u>再燃熱火、為福音受苦難</u></p> <ul style="list-style-type: none"> • 「把天主藉我的覆手所賦予你的恩賜，再熾燃起來」- 提醒弟茂德要讓聖神在神品聖事中，藉保祿的覆手所賦予的恩賜，再熾燃起來，助他好好管理厄弗所教會。人領受聖神恩賜後，很多時沒好好利用，醒悟後，恩賜可以重新熾燃起來。 	<p>1:6-12</p> <p>1:6 CCSS142, 依 61:1</p>

C	<p><u>再燃熱火、為福音受苦難 (...續上)</u></p> <ul style="list-style-type: none"> • 聖神恩賜表現著「大能」和「慎重」(self-control)，不是「怯懦」。最重要地，它表現著愛，是人在聖神內回應基督的愛，因他先愛了人。 • 「但要依賴天主的大能，為福音同我共同勞苦」- 鼓勵弟茂德效法自己用生命(囚禁、殉道)為主作證。在厄弗所向猶太人和外邦人宣講，他們分別著重大能和智慧，「而我們所宣講的卻被釘在十字架上的基督」。保祿其實不是尼路的階下囚，而是自甘為基督背上這軛。為基督受苦本是” part of the deal”，「這樣我可在我的肉身上，為基督的身體——教會，補充基督的苦難所欠缺的」。這謙卑自下之路，卻成了他上達天父之途。 • 「如今藉著我們的救主基督耶穌的出現，顯示了出來：祂毀滅了死亡，藉著福音彰顯了不朽的生命」- 「出現” epiphaneia” (GK), “epiphany” (ENG)是天主顯現，指主降生成人，死亡和復活的奧蹟要帶給人「不朽的生命」，這「不朽」包括不腐壞，因復活後人享有「光榮的身體」，「是屬神的身體」。 	<p>1:6-12</p> <p>1:7, CCSS143, 宗 1:8, 羅 5:5, 格後 5:14, 若一 4:10</p> <p>1:8, CCSS</p> <p>格前 1:18-25</p> <p>宗 9:16, 哥 1:24 JNaz I, p.95</p> <p>1:10, CCSS</p> <p>斐 3:21, 格前 15:44</p>
D	<p><u>保管你所受的美好寄托 - 聖傳</u></p> <ul style="list-style-type: none"> • 「把從我所聽的健全道理, 奉為模範 - 「模範」, “norm” (ENG), “hypotyposis” (GK) 指建築藍圖、演說初稿、圖象粗描等。從保祿(宗徒們)「所聽的健全道理」是初步大綱, 要「保管你所受的美好寄托」, 在擬定範籌內, 將健全道理引用在日後詳情上, 或在將來出現的問題上, 基於健全道理的初步大綱深入探討=>進展中的聖傳。聖神是聖傳的引導和監護者。 	<p>1:13-14</p> <p>CCSS151, SN2</p> <p>若 16:12-15</p>
E	<p><u>忠與逆的實例</u></p> <ul style="list-style-type: none"> • 公元 49 年 Claudius 驅逐猶太人, Nero (54-68 為王)對基督徒的迫害, 使一些保祿門徒因害怕而與他疏遠, 但有些如敖乃息佛羅卻勇敢地保持忠信。敖乃息佛羅可能已亡, 因保祿只祝福他的家庭。若然, 這是為亡者祈禱的經文。 	<p>1:15-18</p> <p>CCSS154</p> <p>加下 12:42-46</p>

Special Notes:

1. In spite of all the confusions, the adverse impact on world and local economies, the horrific sufferings and tragedies, and even deaths; I trust in God's divine providence. I believe nothing can ever happen without God's knowledge, even if the devastation is not something He desires and wills directly. God mysteriously knows how to turn all evils into good, as in how He turned the crucifixion of His Son into salvation for us all.

Every Christian - the true and faithful ones - is already victorious in Christ. They are already triumphant over death and evil. If unfortunately I had to suffer and die because of this epidemic, I would still have peace in my heart because I know Christ has won over me. In Him I have true and everlasting life - a life that the epidemic cannot take from me. "Where's thy sting, O death!" (1 Corinthians 15:15)

(My discussion with friends on the coronavirus epidemic, Feb 13, 2020).

2. And so the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by an unending succession of preachers until the end of time. Therefore the Apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter (see 2 Thess. 2:15), and to fight in defense of the faith handed on once and for all (see Jude 1:3) (4) Now what was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the peoples of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.

This tradition which comes from the Apostles develop in the Church with the help of the Holy Spirit. (5) For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (see Luke, 2:19, 51) through a penetrating understanding of the spiritual realities which they experience, and through the preaching of those who have received through Episcopal succession the sure gift of truth. For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her.

(Dei verbum, Dogmatic Constitution on Divine Revelation, n.8)