

A	<p><u>善盡教導職責</u></p> <ul style="list-style-type: none"> • 應把從保祿和許多證人得來的教導「傳授給忠信可靠的人，使他們也能夠教導別人」- 像保祿和教會內許多證人一樣，將從宗徒而來的信仰傳統，包括教導和聖職，忠誠地傳留下去。 • 「沒有一個當兵的為叫他的元首喜歡，而讓日常的俗務纏身的」- 先後用需要勤勞和全身投入的士兵、運動員、農夫來指出，做漁人的漁夫必需盡忠職守，放下一切俗務。 	<p>2:1-7</p> <p>2:1-2, CCSS, CSB</p> <p>2:3-7, CCSS, CSB</p>
B	<p><u>為福音受苦</u></p> <ul style="list-style-type: none"> • 「達味的後裔耶穌基督從死者中復活了」- 可能是當時基督徒短頌。「達味的後裔」說明默西亞預告的應驗。 • 工作和承擔痛苦都是有效的福傳。為福音，保祿帶鎖鏈，「但是天主的道，決束縛不住。」這是最有效的福傳。 • 「如果我們不忠信，祂仍然是忠信的，因為祂不能否認自己」- 是盟約，蕩子回頭。為基督徒，死亡是過去，復活是將來，堅持是現在。堅持就是愛，因「凡事忍耐」。 	<p>2:8-13</p> <p>2:8 CCSS, 撒下 7:12, 依 11:1, 宗 2:34-36</p> <p>2:9-13 CCSS, 哥 1:24, 默 7:14-17</p> <p>2:13CCSS, 路 15:11-32, 格前 13:7</p>
C	<p><u>正確地講授真理、天主堅固的基礎</u></p> <ul style="list-style-type: none"> • 「言辭上爭辯」和「凡俗的空談」沒有益處。應「正確地講授真理之言」，以免「顛覆了一些人的信仰。」 • 「但是天主堅固的基礎，屹立不動」- 異端邪說層出不窮，應以天主聖言和教會教導為堅固的基礎，以免迷失。天主認識那堅定站立祂的陣營中的人。 • 「在大戶家庭中，不但有金器和銀器，而且也有木器和瓦器...人若自潔，離開卑賤的，必然成為貴重的，聖潔的」- 侍奉主的人有好也有壞，若好好改善，必能聖潔。 	<p>2:14-26</p> <p>2:14-18, CCSS, SN2</p> <p>2:19, CCSS, 弟前 3:15, 戶 16</p> <p>2:20-21, CCSS176</p>

D	<p><u>預言後世的磨難</u></p> <ul style="list-style-type: none"> • 「在末日，困難的時期必要來臨，因為那時人只愛自己…」 - 保祿列出末日時 19 個常見的惡行，「只愛自己」排列第一，代表著愛自己是萬惡之首。 • 「這等人，你務要躲避」 ->原文可解作「拒絕」，即遂出教會。 • 「雅乃斯和楊布勒反抗梅瑟」 - 是猶太傳統，沒記載舊約聖經中=>不是只憑聖經。 	<p>3:1-9</p> <p>3:1-5 CCSS</p> <p>3:5 CCSS, 瑪 18:17, 格前 5:25</p> <p>3:8 CSB, 出 7:11-13, 格前 10:4, 宗 20:35</p>
E	<p><u>保祿的模範和默感的聖經</u></p> <ul style="list-style-type: none"> • 「凡是願意在基督耶穌內熱心生活的人，都必要遭受迫害」 - 不但指當代基督徒，也指我們。 • 「凡受天主默感所寫的聖經…」 - 何謂默感？「聖經」包括新舊約經文。 • 聖經的四大用途：「為教訓、為督責、為矯正、為教導人學正義，都是有益的」。 • 「好使天主的人成全」 = 只憑聖經，不需任何其它幫助？ 	<p>3:10-17</p> <p>3:12, CCSS, CSB 谷 4:17, 瑪 5:10-11, 宗 14:22, 伯前 4:12-13</p> <p>3:16, CCSS, CSB, SN1, 得前 2:13</p> <p>CCSS</p> <p>3:17, CSB, 得後 2:15, 弟前 3:15</p>

Special Notes:

1. For holy mother Church, relying on the belief of the Apostles (see John 20:31; 2 Tim. 3:16; 2 Peter 1:19-20, 3:15-16), holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself. In composing the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted.

Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation. (Dei verbum 11)

[The Scriptures], then, give expression to a lively sense of God, contain a store of sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayers, and in them the mystery of our salvation is present in a hidden way. Christians should receive them with reverence. (DV 15)

The Church has always venerated the divine Scriptures just as she venerates the body of the Lord...(DV 21).

2. “The teacher should not serve the words but the words the teacher.” (St. Augustine, *On Christian Doctrine* 4.28.61.)