

A	<p><u>經文大綱</u></p> <ul style="list-style-type: none"> 假教師「膽大驕傲」，連天使也褻瀆。他們「如無理性的牲畜」，必定喪亡。他們以享受為快樂；「縱情於淫樂」；「勾引意志薄弱的人」；「離棄正道」如巴郎；最終必入「黑暗的幽冥」。又好講大話，用肉慾勾引人，應許他們自由，自己卻成了奴隸。他們背信，日後處境必比以前更壞。 在末日假教師將質疑天主的眷顧是否屬實。他們忘記天主如何創造，洪水滅世，現世也「因天主的話得以保存」，和末日審判。「在天主前一日如千年，千年如一日」，主未來代表「他對你們含忍…只願眾人回心轉意」。「主的日子必要如盜賊一樣來到；在那一日」大地要被烈火溶化。 應聖潔和虔敬地生活，等待主的再來和新天新地。讓主「見到你們沒有玷污，沒有瑕疵，安然無懼」。保祿也這樣教導過，他的書信有難懂的地方，被人曲解。最後勸勉與祝福。 	<p>2:11-3:18</p> <p>2:11-22</p> <p>3:1-10</p> <p>3:11-18</p>
B	<p><u>假教師的醜惡</u></p> <ul style="list-style-type: none"> 對假教師的指責包括「宴樂時，縱情於淫樂…滿眼邪色…，勾引意志薄弱的人」。直至三世紀初，聖體聖事可以是「愛宴」(普通聚餐)一部份；可能人數愈來愈多難控制，或濫用，後終止了。「滿眼邪色，犯罪不饜，勾引意志薄弱的人」- 這不是偶爾失足，是有計劃和規模的罪行。他們「離棄正道，走入了歧途」如巴郎，是「應受咒罵的人」，結局「是黑暗的幽冥」。 「應許他們自由，自己卻是敗壞的奴隸」- 假教師可能曲解保祿，給信德淺薄者對自由錯誤的見解。 	<p>2:11-19</p> <p>格前 11:20-34, 猶 12, CCSS208, CSB</p> <p>戶 22-24</p> <p>CCSS171, SN1, 雅 1:25</p>
C	<p><u>在末日人要質疑天主的話語是否確實</u></p> <ul style="list-style-type: none"> 在末日，「愛嘲笑戲弄，按照…私慾生活的人」要質疑天主眷顧世界之說。他們妄顧創造是藉天主話語而成，連現有的一切也因話語才能保存；如天主曾用洪水審判世界，末日的審判將在火中出現。 	<p>3:1-10</p> <p>3:1-7, CCSS, CSB</p> <p>哥 1:16-17</p>

C	<p><u>在末日人要質疑天主的話語是否確實(…續上)</u></p> <ul style="list-style-type: none"> 「天主前一日如千年，千年如一日」，主遲遲不來其實是他的含忍，要給更多人回頭的機會。但「主的日子必要如盜賊一樣來到」，到時烈火要溶化所有原質和大地。 科學對創造和洪水之說的質疑。 	<p>3:1-10</p> <p>3:8-10, 詠 90:4 CCSS, CSB</p> <p>SN2</p>
D	<p><u>以聖潔和虔敬的生活等候主的來臨</u></p> <ul style="list-style-type: none"> 既然天地要溶化，人的一切作為要受主審判，在這日子來臨前便應「以聖潔和虔敬的態度生活」。 「新天新地」是聖經重要主題。這美好的將來是指另一世界，或指轉化後的現今世界？ 「就應該勉力，使他見到你們沒有玷污，沒有瑕疵，安然無懼」－到那時候，人期待的是聖潔和虔敬的生活讓自己在主前聖善無瑕，充滿平安，因為自己和天主的關係和好。 	<p>3:11-16</p> <p>3:11 CCSS, CSB</p> <p>3:13, 依 65:17-25, 66:22-23, 羅 8:19-21, 默 21:1-5, CSB, CCSS</p> <p>3:14 CCSS</p>

Special Notes:

1. “Genuine freedom is an outstanding manifestation of the divine image in man...[The currents of subjectivism and individualism] are at once lessening or even denying the dependence of freedom on truth...a dependence which has found its clearest and most authoritative expression in the words of Christ: ‘You will know the truth, and the truth will set you free’ (Jn 8:32)” (JP2, *Veritatis Splendor (The Splendor of Truth)*, n.34).
2. The modern sciences pose significant challenges for how we read the Bible, especially the stories found in Gen 1-11. Did God create the world in six twenty-four-hour days? Was there really a flood that covered the whole earth? Geological studies, for example, supply substantial evidence that life on earth developed over hundreds of millions of years. Even early Church Christians recognized that these founding stories had symbolic elements – they were not always interpreted as literal history. NT writers who refer to these early narratives are not primarily wishing to affirm the historicity of such events, but rather presuppose a common knowledge of this biblical history and wish to teach something for the present through this common understanding about the past.

Today the Church tends to read Gen 1-11 as symbolic stories grounded in history and inspired by the Spirit to teach the truth about the relationship between God and the world. How accurately do these stories reflect actual history? It is difficult to know for sure. It may be that some have a close correlation to historical events, while others have less. Pius XII teaches that when the sacred writers of the Bible describe things in the physical world, they often use figurative language or employ terms common to their own day (Divino Afflante Spiritu 3). Genuine scientific discoveries do not contradict what Scripture is affirming. (Extracted from side box, CCSS, p. 177.)