



先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

彼得后书

SECOND EPISTLE OF PETER

第3课

1888年11月10日

彼得后书 1:6-7

1. 在彼得列出的美德列表中，节制之后紧接着的是什么美德？
彼后 1: 6。
2. 我们如何承受上帝的应许？
来 6: 11, 12。
3. 我们怎样才能承受永生？
罗 2: 7。
4. 在什么情况下我们必须要有忍耐？
罗 12: 12。
5. 唯有有什么才能产生忍耐？
罗 5: 3; 雅 1: 2, 3。
6. 如果我们要在患难中赞美，在试炼中喜乐，我们什么时候会怀疑、恐惧和灰心呢？
帖前 5: 16 ; 腓 4: 4。
7. 如果我们拥有完全忍耐的美德，那么我们还会缺乏什么使我们的品格成为完全吗？
雅 1: 4。
8. 当试炼让我们的忍耐变得完全时，等待我们的是什么？
雅 1: 12; 来 10: 36。
9. 彼得在忍耐之后接着提到了什么？
10. 什么被称为“大利”？ 提前 6: 6。
11. 敬虔之后是什么？
12. 我们领受了什么诫命表明敬虔之外还必须加上爱弟兄的心？
约一 4: 21。
13. 我们唯有怎么样才能知道应该如何彼此相爱？ 约一 4: 7-11。

LESSON 3

November 10, 1888

2 Peter 1:6-7

1. What grace in Peter's list follows next after temperance? 2 Peter 1 : 6.
2. How are we to inherit the promises of God? Heb. 6 : 11, 12.
3. How alone can we inherit eternal life? Rom. 2 : 7.
4. Under what circumstances must we be patient? Rom. 12 : 12.
5. What alone can produce patience? Rom. 5 : 3; James 1 : 2, 3.
6. If we are to glory in tribulation, and rejoice in the midst of trials, what time shall we take for doubting, fears, and discouragement? 1 Thess. 5 : 16 ; Phil. 4 : 4.
7. If we have the grace of patience in perfection, what shall we lack that is necessary to a perfect character? James 1 : 4.
8. When trials shall have perfected patience in us, what will await us? James 1 : 12; Heb. 10 : 36.
9. What does Peter mention next after patience?
10. What is declared to be "great gain"? 1 Tim. 6 : 6.
11. What follows godliness?
12. What commandment have we received that shows the fitness of saying that brotherly kindness must be added to godliness? 1 John 4 : 21.
13. How alone may we know how we ought to love one another? 1 John 4 : 7-11.

14. 一个人已经悔改归主的证据是什么？
约一 3: 14。

15. 新悔改归主的人对弟兄们的爱的程度是否永远足够？帖前 3: 12; 4: 9, 10。

16. 我们应该如何彼此相爱？
约 15: 12; 13: 34。

17. 一个人所能拥有的最大程度的爱是什么？
约 15: 13。

18. 我们应该爱弟兄到那种地步吗？
约一 3: 16。

19. 什么样的心理状态会使这件事变得比自然情况更容易？腓 2: 3。

20. 重复叙述使徒保罗对完全的弟兄之爱的具体描述？弗 4: 31, 32[钦定本]。

注：

“患难生忍耐。”除了患难，没有什么能培养忍耐。当一切顺利的时候，不需要忍耐，而没有忍耐的人也能生活得很好。而且当不需要忍耐时，可以肯定的是，忍耐是无法培养的。有人说“患难生忍耐”是不正确的。他们说，试炼和困难使他们失去忍耐。但这是一个错误。试炼不可能使人心变得不忍耐。对于一个表现出脾气暴躁的人来说，他们所做的只是显露他缺乏忍耐的事实，并使不忍耐变得更加严重。但为什么随着试炼的继续，他的忍耐[应是“不忍耐”]不但没有减少反而增加了呢？很简单，因为他没有建立忍耐的基础。没有信心的基础，患难就不可能生出忍耐。并且圣经没有说他们在任何其他情况下都会这样做。见罗 5: 1-5。但有坚定信心的人就会相信，并且相信后就会认识到“万事都互相效力，叫爱上帝的人得益处”，所以他会乐意忍受试炼。

“我们也当为弟兄舍命。”这确实是真的，不仅适用于少数人，而且适用于所有基督的跟从者，不仅是在逼迫的时期，而是任何时候。这并不意味着我们所有人或任何人都应被召去为弟兄们走上火刑柱、走上刑台或绞刑架；而是意味着我们的生命应该被视为不属于我们自己，而是属于主，因此应该用我们的生命来为祂服务。基督是伟大的榜样。祂“周流四方，行善事”。当祂因劳累而疲惫、因饥饿而昏厥时，祂在努力扶起倒下的人中找到了休息和恢复。祂“不求自己的喜悦”。祂只求他人的福利和喜悦。正是这样的服务所要求的同等程度的克己，导致一个人实际上为另一个人献出生命。如果没有这种自我牺牲的精神作为一

14. What is the evidence that one has been converted? 1 John 3 : 14.

15. Is the measure of love that the new convert feels for the brethren sufficient for all time ? 1 Thess. 3: 12; 4 : 9, 10.

16. How should we love one another? John 15 : 12; 13 : 34.

17. What is the greatest measure of love that a man can possess? John 15 : 13.

18. Ought we to love the brethren to that extent ? 1 John 3 : 16.

19. What state of mind will render this less difficult than it would naturally be ? Phil. 2 : 3.

20. Repeat the apostle Paul's specific description of perfect brotherly kindness ? Eph. 4 : 31, 32.

NOTES.

“TRIBULATION worketh patience.” Nothing but tribulation can develop patience. When everything goes smoothly, there is no call for patience, and the person who has none can get along very well. And when there is no demand for patience, it is certain that none can be developed. Some people say that it is not true that tribulation works patience; they say that trials and difficulties make them impatient. But that is an error. It is impossible that trials should plant impatience in the heart. All they do in the case of one who manifests ill-temper, is to bring to light the fact that he is destitute of patience, and to develop impatience into greater magnitude. But then why does his patience [should be “impatience”] increase rather than diminish with the continuance of trials? Simply because he has not the foundation upon which to build patience. Without a groundwork of faith, it is impossible that tribulation should work patience. And the Bible does not say that they will do so under any other circumstances. See Rom. 5 : 1-5. But the one who has firm faith will believe, and believing will realize that “all things work together for good to them that love God,” and so he will gladly endure trials.

“And we ought to lay down our lives for the brethren.” This is literally true, not of a few persons merely, but of all who are followers of Christ, and not simply in times of persecution, but all the time. This does not mean that we shall all or any of us be called to go to the stake, the block, or the gallows for the brethren; it means that our lives should be considered as not belonging to us, but to the Lord, and that therefore they should be used in his service. Christ is the great Example. He “went about doing good.” When he was weary with toil, and faint with hunger, he found rest and refreshment in laboring to lift up the fallen. He “pleased not himself.” He sought only the welfare

个人生活的主导原则，人不会真的在需要时为另一个人舍命；否则，即使他这样做，这种牺牲也不会蒙上帝悦纳。见林前 13:3。每天舍己是给基督真正跟从者的命令。这并不意味着苦脸相伴的克己，而是意味着没有人注意到的服务——正是这种安静的服务在上帝知晓这一事实中得到了回报。

我们怎样才能看别人比自己更好呢？很容易；只需单看别人的优点，并看我们自己像上帝看我们一样。圣灵用它的宝剑，就是上帝的道，把我们自己诡诈的心暴露出来，让我们看见它们在上帝面前的样子。可以肯定的是，对于我们在那里发现的罪孽，我们很容易获得赦免；然而，当我们看到我们的内心自然会产生什么样的行为，并且知道如果没有上帝的恩典，它们永远不会产生任何其它行为时，我们就应该学习谦卑。现在，我们的弟兄实际上可能和我们一样糟糕，甚至更糟；但是，既然我们没能知道他内心的秘密，那么我们在自己内心中所看到的——即邪恶的性情，如果不压抑，就会导致最邪恶的行为——远比我们在弟兄行动中所看到的更糟糕。因此，我们可以怀着谦卑的心，看别人比自己强。

没有敬虔，就不可能有爱弟兄的心。因为（1）我们必须首先被收入上帝的大家庭，然后才能拥有可以向他们施行基督徒仁爱的弟兄。（2）正是出于上帝的爱，我们才学会彼此相爱；而且，我们无法认识上帝的爱，除非它成为我们自身的一部分。爱弟兄的心只是上帝的爱的自然流露，这爱是借着圣灵浇灌在我们心中的——这圣灵临格在我们心中标志着我们是上帝的儿女。

新悔改归主的人所感受到的爱的程度，只是他在归主很长一段时间之后应该感受到的爱的一个样本。如一个人开始基督徒经历之后，爱弟兄的心就不再增长，这种爱就不能使他丰丰富富地进入我们的主救主耶稣基督的永恒国度。这不是迈向天国的一个例子，而是一个人以正确的方式站稳脚跟，然后却转身回到世界的例子。基督徒应该在信心、爱心和各样美德上“多而又多”。

and pleasure of others. It is such service as this that calls for self-denial of the same class as that which would lead one actually to lay down his life for another. Without such a self-sacrificing spirit as the ruling principle of one's life, one would not actually lay down his life for another, if it were required; or if he should do so, the sacrifice would not be acceptable to God. See 1 Cor. 13 : 3. Daily dying is the order with one who is a true follower of Christ. This does not mean self-denial that is accompanied by a wry face, it means service of which no one is cognizant—necessary labor performed when weary, with the same cheerfulness as when fresh. It is that quiet service which finds its reward in the fact that God knows.

How may we esteem others better than ourselves? Easily enough; simply by looking only at the good qualities of others, and by seeing ourselves just as God sees us. The Holy Spirit, by means of its sword, the word of God, lays bare our own deceitful hearts, and lets us see them just as they appear to God. To be sure, for the sins that we find there we may readily secure pardon; nevertheless having seen what manner of actions our hearts naturally produce, and knowing that but for the grace of God they would never produce any other, we should learn humility. Now our brother may be in reality as bad as we, or even worse; but since it is not given us to know the secrets of his heart, the things which we can see in our own hearts—that is, the evil passions which, if not repressed, would result in the wickedest acts—are far worse than what we can see in our brother's actions. And so we can, in lowliness of mind, esteem others better than ourselves.

Without godliness, there can be no brotherly kindness. For (1) we must first be adopted into the family of God before we can have brethren to whom to exercise Christian kindness. And (2) it is from the love of God that we learn to love one another; and we cannot know the love of God except as it becomes a part of our being. Brotherly kindness is simply the natural outflow of the love of God which is shed abroad in our hearts by the Holy Spirit—that Spirit whose presence in us marks us as children of God.

The measure of love which the newly converted man feels, is only a sample of the love which he ought to feel after he has been a long time in the way. Brotherly love which grows less after the beginning of one's Christian experience, is not such love as will give an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. That is not an instance of progress toward Heaven, but of having one's feet set in the right way and then turning around and going back toward the world. The Christian should "abound yet more and more" in faith and love and every grace.

