



# 先贤安息日学课

## PIONEER SABBATH-SCHOOL LESSONS

### 彼得后书

### SECOND EPISTLE OF PETER

#### 第 2 课

1888 年 11 月 3 日

#### 彼得后书 1:5-7

1. 上帝借着极大的应许为我们做了什么？彼后 1: 4。
2. 因此，我们该做什么？第 5-7 节。
3. 一切美德的基础是什么？第 5 节。
4. 信心为我们成就的第一件事是什么？罗 5: 1。
5. 因信称义后，我们会成为什么？加 3: 26。
6. 成为上帝的儿女后，我们可以安于自我满足吗？弗 5: 1。
7. 我们必须做什么？第 2 节。
8. 我们应该效法谁的榜样？第 2 节；约一 2: 6；彼前 2: 21。
9. 如果没有信心，我们能做上帝所要求的事吗？来 11: 6；罗 14: 23，后部分。
10. 既然称义了，我们唯有因着什么才能保持这种状态呢？哈 2: 4。
11. 真正的信心总是能做什么？加 5: 6，后一句。
12. 信心唯有怎样才能被显为完全？雅 2: 21, 22。
13. 怎么论到没有行为的信心？雅 2: 17, 26。
14. 信心要加上什么？
15. 德行又要加上什么？

#### LESSON 2

November 3, 1888

#### 2 Peter 1:5-7

1. What is done for us through the great promises of God? 2 Peter 1: 4.
2. Because of this, what are we to do? Verses 5-7.
3. What is the foundation of all graces? Verse 5.
4. What is the first thing that faith accomplishes for us? Rom. 5: 1.
5. Being justified by faith, what do we become? Gal. 3: 26.
6. Having become children of God, may we settle down in self-satisfaction? Eph. 5: 1.
7. What must we do? Verse 2.
8. Whose example are we to follow? Verse 2; 1 John 2: 6; 1 Peter 2: 21.
9. Could we without faith do the things that God requires? Heb. 11: 6; Rom. 14: 23, last part.
10. Having been justified, how alone can we remain in that state? Hab. 2: 4.
11. What does true faith always do? Gal. 5: 6, last clause.
12. How alone can faith be shown to be perfect? James 2: 21, 22.
13. What is said of a faith from which no works proceed? James 2: 17, 26.
14. What is to be added to faith?
15. And what to virtue?

16. 必须加上什么知识？  
西 1: 9, 10[钦定本]。
17. 这种知识的本质是什么？ 雅 3: 17。
18. 如果我们不获得这些知识，会有什么结果？ 何 4: 6, 第一句。
19. 知识必须加上什么？
20. 在哪些方面我们必须节制？  
林前 9: 25。
21. 节制是什么意思？  
答：掌控自我； 自我控制。 见林前 9: 27。
22. 宗教与饮食有关系吗？ 林前 10: 31。
23. 如果一个人吃喝只是为了满足自己的口腹之欲，那么他崇拜的是什么？  
腓 3: 18, 19。
24. 他违反了什么最大的诫命？  
出 20: 3; 太 22: 37, 38。
25. 我们如何荣耀上帝？  
林前 6: 20[钦定本]。
26. 那些放纵食欲的人的命运会怎样？  
路 21: 34。另见腓 3: 18, 19。

注：

“并且除此以外，你们要分外地殷勤。有了信心，又要加上”[钦定本“*And beside this*”直译就是“并且除此以外”]等等。翻译为“并且除此以外”的单词的字面翻译是“并且为此原因”，相当于“因此”。这里所指的可能是指上帝的神能已将一切关乎生命和虔敬的事赐给我们，或者是指又宝贵、又极大的应许，抑或是要我们与有份的上帝的性情。由于这种能力，因为我们是上帝的儿女，我们应该分外地殷勤添加基督徒的各种美德。

使徒的意思并不是说，任何一种美德只有在前一种美德得到完善之后才能获得，例如，除非我们在信心、德行、知识、节制和忍耐上达到完全，否则我们就不可能有任何虔敬。因为所有这些都是虔敬的一部分。但他的意思是我们应该拥有所有这些，并且每一样都在与日渐增。然而，我们可以观察到，在次序方面，特别是在节制和忍耐之间，似乎存在着明确的关系，因为一个不节制的人是绝对不可能成为一个忍耐的人的。确实，节制在某种意义上就是忍耐，因为节

16. What knowledge must be added ?  
Col. 1 : 9, 10.
17. What is the nature of this knowledge?  
James 3 : 17.
18. What will be the result if we do not obtain this knowledge? Hosea 4 : 6, first clause.
19. What must be added to knowledge ?
20. In what respect must we be temperate?  
1 Cor. 9 : 25.
21. What is the meaning of temperance ?  
Ans.-Mastery of self; self-control. See 1 Cor. 9 : 27.
22. Does religion have anything to do with one's eating and drinking ? 1 Cor. 10 : 31.
23. If a man eats and drinks simply for the gratification of his appetite, what does he worship? Phil. 3 : 18, 19.
24. What great commandment does he break ?  
Ex. 20 : 3; Matt. 22 : 37, 38.
25. How are we to glorify God ? 1 Cor. 6 : 20.
26. What will be the fate of those who give themselves up to indulgence in appetite ?  
Luke 21 : 34. See also Phil. 3 : 18, 19.

NOTES.

“AND beside this giving all diligence, add to your faith,” etc. A literal rendering of the words translated “and beside this,” would be, “and for this cause,” which is equivalent to “wherefore.” The reference may be to the divine power that hath given us all things that pertain unto life and godliness, or to the exceeding great and precious promises, or to the divine nature of which we are made partakers. Because of this power, because we are sons of God, we should use all diligence to add the Christian graces.

The idea of the apostle is not that any one grace cannot be obtained until the one preceding it has been perfected, as, for instance, that we cannot have any godliness until we are perfect in faith, virtue, knowledge, temperance, and patience; for all these things are a part of godliness. But he means that we should possess them all, and daily add to each. It may, however, be observed that there seems to be a definite relation in point of order, especially between temperance and patience, for it is utterly impossible for an intemperate man to be a patient man. Indeed, temperance is, in a sense, patience, for temperance is self-

制就是自制，忍耐就是在困难的情况下对自己的控制。事实上，所有的美德都是交织在一起的，但信心是一切的基础。它必须先于其他一切好事。

关于“德行”这个词，巴恩斯博士说：“这里所指的德行一词与第 3 节中使用的“美德”一词相同。……使徒所指出的所有事物，除非知识是一个例外，都是美德这个词常用的意义上的，并且很难假设使徒在这里打算使用一个概括的词，其中已包括所有其他的美德。因此，这里的这个词很可能指的是希腊词的一般含义，指的是男子气概、勇气、活力、精力；他的意思是，他希望他们表现出必要的坚定或勇气，以维护他们的宗教原则，并忍受他们的信仰可能遭受的试炼。真正的德行不是一种驯服和被动的东西。它需要巨大的能量和勇气，因为它的本质是坚定、男子气概和独立性。”

通过与腓 3: 19 和出 20: 3 对比，我们知道不节制是违反第一条诫命的。但违反第一条诫命的人就是偶像崇拜者。因此，一个不节制的人是绝对不可能成为基督徒的。一个沉迷于纵欲的人，他的心智如此蒙昧，以至于他无法珍视神圣的事物，或者即使他模糊地意识到它们，他也无法全神贯注地关注它们，因此，上帝的大日到来时，这人必毫无准备。

control, and patience is the controlling of one's self under trying circumstances. All the graces are, in fact, interwoven, but faith is the foundation of all. It must precede every other good thing.

On the word "virtue" Dr. Barnes says:- "The word here rendered virtue is the same which is used in verse 3. . . . All the things which the apostle specifies, unless knowledge be an exception, are virtues in the sense in which that word is commonly used, and it can hardly be supposed that the apostle here meant to use a general term which would include all of the others. The probability is, therefore, that by the word here he has reference to the common meaning of the Greek word, as referring to manliness, courage, vigor, energy; and the sense is that he wished them to evince whatever firmness or courage might be necessary in maintaining the principles of their religion, and in enduring the trials to which their faith might be subjected. True virtue is not a tame and passive thing. It requires great energy and boldness, for its very essence is firmness, manliness, and independence."

By a comparison of Phil. 3 : 19 and Ex. 20 : 3 we learn that intemperance is a violation of the first commandment. But one who violates the first commandment is an idolater. Therefore it is utterly impossible that an intemperate man should be a Christian. A man who is given to surfeiting, has his mind so beclouded that he cannot appreciate divine things, or if he dimly realizes them, he is unable to give them his full attention, and so the great day of God comes and finds him unprepared.



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