



先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

彼得后书

SECOND EPISTLE OF PETER

第 9 课

1888 年 12 月 22 日

彼得后书 3:7-12

LESSON 9

December 22, 1888

2 Peter 3:7-12

1. 陈述使徒彼得所说的末日讥诮的人将反对基督复临教义的论点。
2. 显示他们的说法是错误的。
3. 这些讥诮的人怎么会如此盲目？比较彼后 3: 3 的最后部分与帖后 2: 10-12 和来 3: 13。见注。
4. 主的话怎么论到了地球的命运？彼后 3: 7。
5. 怎么论到关于上帝与时间的关系？第 8 节；诗 90: 4。
6. 我们可以从中学到什么重要的教训？见注。
7. 上帝为何如此长久地延搁未降祂所宣布的报应？彼后 3: 9。
8. 然而，祂仁慈的忍耐对大多数恶人有何影响？传 8: 11。
9. 上帝的恩惠对这些邪恶的讥诮者有什么影响？赛 26: 10。
10. 因为上帝的报应被推迟，恶人的状况与义人的状况相比，常常显得如何？诗 73: 3, 4, 12, 13。
11. 他们自己怎么想？诗 49: 11。
12. 但现实会如何？传 8: 12, 13。
13. 骄傲的人何时才会被降为卑？赛 2: 12。
14. 主的日子将如何临到他们？彼后 3: 10。

1. State the argument which the apostle Peter says the last-day scoffers will urge against the doctrine of Christ's second coming.
2. Show the falsity of their statement.
3. How is it that these scoffers are so blind? Compare 2 Peter 3 : 3, last part, with 2 Thess. 2 : 10-12 and Heb. 3 : 13. See note.
4. What has the word of the Lord spoken concerning the fate of this earth ? 2 Peter 3 : 7.
5. What is said of God's relation to time ? Verse 8 ; Ps. 90 : 4.
6. What important lesson may we learn from this? See note.
7. Why is it that God has so long delayed his threatened judgments? 2 Peter 3 : 9.
8. Yet how are the majority of wicked men affected by his merciful patience? Eccl. 8 : 11.
9. What effect does the favor of God have upon these wicked scoffers? Isa. 26 : 10.
10. Because the judgments of God are delayed, how does the condition of the wicked often appear, as compared with that of the righteous? Ps. 73 : 3, 4, 12, 13.
11. What do they themselves think? Ps. 49 : 11.
12. But how will it be in reality? Eccl. 8 : 12, 13.
13. At what time shall the proud be humbled? Isa. 2 : 12.
14. How will the day of the Lord come upon them? 2 Peter 3 : 10.

15. 当毁灭之时忽然临到他们身上时，他们正说什么？帖前 5：2，3。
16. 主的日子将发生什么事？彼后 3：10。
17. 先知以赛亚怎么论到那一日？赛 13：6，7，9，10。
18. 西番雅的见证是什么？第 1 章：14-18。
19. 这是值得想望的时期吗？摩 5：18-20。
20. 主赐予了一位义人对此时期的预言的景象，他对此说了什么？哈 3：16
21. 谁会安然度过那可怖的时期？诗 91：1，5-10。
22. 什么会保护他们？第 2-4 节。
23. 鉴于必将发生的大事，我们应该时刻思念什么？彼后 3：11，12。

注：

“免得你们中间有人被罪迷惑，心里就刚硬了。”这是最有力的表达，它所表示的真理应该得到比现在更多的关注。当一个人故意决定走某种道路时，即使他知道这是错的，他很快就会坚信那条道路是正确的，当然，他也不再能接受关于这个问题的真理。大家都熟悉老印度酋长的故事，当传教士与他交谈时，他对基督教很有好感，直到他被告知所有人在末日都会复活。“什么！”他说，“所有在战斗中死去的人都会复活吗？难道我必须面对那些被我杀死的人吗？”在得到肯定的回答后，他大声说道：“不是这样的；我不希望这样；他们不会复活。”之后，无论多少推理都无法说服他，复活是会发生的。在马克·霍普金斯博士的《基督教的证据》第一讲中，有这样一段恰当的陈述，说明了人们的欲望如何压倒他们的理性：—

“‘人们’，霍布斯说，‘从习俗诉诸理性，从理性诉诸习俗，因为这对他们有利，当他们的利益需要时，他们就会远离习俗，而理性与他们作对时，他们就会与理性作对；这就是是非之说永远受到笔和剑的争论的原因；而线条和图形的学说则不然，因为在那个主题上，人们不在乎什么是真理，因为它是一件不违背任何人的野心、利益或欲望的事情。因为，我毫不怀疑，如果三角形的三个角应该等于正方形的两个角，这件事违反了任何人的统治权，或违反了拥有统

15. What will they be saying when the time of their destruction thus suddenly bursts upon them? 1 Thess. 5 : 2, 3.
16. What will take place in the day of the Lord? 2 Peter 3 : 10.
17. What does the prophet Isaiah say of that day? Isa. 13 : 6, 7, 9, 10.
18. What is the testimony of Zephaniah ? Chap. 1 : 14-18.
19. Is it a time to be desired ? Amos 5 : 18-20.
20. What was said about it by a righteous man to whom the Lord granted a prophetic view of it ? Hab. 3 : 16.
21. Who will pass through that terrible time unharmed? Ps. 91 :1, 5-10.
22. What will protect them? Verses 2-4.
23. In view of the great events that are surely coming, what should be our constant thought ? 2 Peter 3 : 11,12.

NOTES.

“Lest your hearts be hardened through the deceitfulness of sin.” This is a most forcible expression, and the truth which it suggests should receive far more attention than it does. When a man deliberately resolves to pursue a certain course, even though he knows it to be wrong, he will very soon come to the firm belief that that course is right, and will, of course, be incapable of receiving the truth on the subject. All are familiar with the story of the old Indian chief who was quite favorably inclined toward Christianity as the missionary talked with him, until he was told that all men would rise at the last day. “What!” said he, “will all who have died in battle rise again? And shall I have to meet those whom I have slain ?” Being answered in the affirmative, he exclaimed, “It isn’t so; I won’t have it so; they shall not rise.” After that no amount of reasoning could convince him that there would be a resurrection. In Dr. Mark Hopkins’s “Evidences of Christianity,” Lecture 1, occurs the following apt statement of the way in which men’s desires overrule their reason:—

“‘Men,’ says Hobbs, ‘appeal from custom to reason, and from reason to custom, as it serves their turn, receding from custom when their interest requires it, and setting themselves against reason as oft as reason is against them ; which is the cause that the doctrine of right and wrong is perpetually disputed both by the pen and the sword; whereas the doctrine of lines and figures is not so, because men care not, in that subject, what is truth, as it is a thing that crosses no man’s ambition, or profit, or lust. For, I doubt not, if it had been a thing contrary to any man’s right of

治权的人的利益，那么，即使没有争议，通过焚烧所有几何书籍，这个学说也应该被压制，只要它涉及的人能够做到。’哈勒姆（我引用了他的话）说：‘这并没有夸大当真理证据阻碍任何特定教派或社区的利益或情欲的时候，人类在抵制真理证据时顽固的态度。’让一个人第一次听到欧几里得第四十七条命题，追溯证明的步骤，他必相信它是正确的；但要让他知道，一旦他确实察觉到命题的证据，并因此而相信它，他就会失去右眼，那么他将永远不会追寻证据，也无法得出由唯一适当证据的力量而产生的信念。你可以告诉他这是真的，但他会回答说不知道，他不认为是这样。”

当真理打破一个人所珍视的罪时，通常也会发生同样的事情。霍普金斯说：“让那些在腐败的心灵面前升腾的迷雾散去，让那些在模糊之前闪耀发光的真理像正午的光芒一样。”没有人能想到上帝的思想，除非他走在上帝的道路上。

“确切的预言”一再告诉我们，这片土地将被火毁灭，不敬虔的人将被火烧死。讥诮者说，他们没有看到任何证据表明这样的事件会发生；但使徒彼得向我们保证，毁灭地球的工具已经准备好，并存放在其中。就像地球曾经被水毁灭一样，它肯定会再次被火毁灭。

“但这些预言是在几百年前，有些是几千年前说的，现在没有比说这些预言时更多的证据证明它们的实现。”讥诮者争辩说；但这是一个徒劳的论点；（1）因为它不是真的，（2）因为以下的陈述：——

“但蒙爱的人啊，有一件事你们不可忘记，就是主看一日如千年，千年如一日。”彼得后书 3: 8。

上帝“在永恒中居住”。时间的流逝对他的计划没有任何影响。与他的永恒相比，整个地球存在的六千年不过是一瞬间。诗篇作者说：“在你看来，千年如已过的昨日，又如夜间的一更。”诗 90: 4。因此，使徒得出结论：“主所应许的尚未成就，有人以为他是耽延，其实不是耽延。”在人们看来是忘记应许，其实只是一种善意的延迟，以便让拖延的人获得应许。在上帝的眼中，这只是如人们允许支付期票的三天宽限期。

不应忘记，虽然主看千年如一日，但也看一日如千年。这一点常常被忽视。虽然祂可能要一千年的时间来应验一个应许，而那应许就如同是在第二天应验一样，祂可以在一天内完成一千年的工作。因此，没有保障可以安于肉体的安逸，认为上帝在地上的

dominion, or to the interest of men that have dominion, that the three angles of a triangle should be equal to two angles of a square, that the doctrine should [would] have been, if not disputed, yet, by the burning of all books on geometry, suppressed, as far as he whom it concerned was able.’ ‘This,’ says Hallam, from whose work I make the quotation, ‘does not exaggerate the pertinacity of mankind in resisting the evidence of truth when it thwarts the interests or passions of any particular sect or community.’ Let a man who hears the forty-seventh proposition of Euclid announced for the first time, trace the steps of the demonstration, and he must believe it to be true; but let him know that as soon as he does perceive the evidence of the proposition, so as to believe it on that ground, he shall lose his right eye, and he will never trace the evidence, or come to that belief which results from the force of the only proper evidence. You may tell him it is true, but he will reply that he does not know, he does not see it to be so.”

The same thing is usually the case when the truth cuts across one's cherished sins. Says Hopkins: “Let the mists that steam up before the intellect from a corrupt heart, be dispersed, and truths, before obscure, shine out as the noonday.” No man can think the thoughts of God, unless he walks in the ways of God.

The “sure word of prophecy” tells us again and again that this earth shall be destroyed by fire, and that in that fire the un-godly shall be burned up. Scoffers say that they see no evidence that any such event will ever take place; but the apostle Peter assures us that the instrument of the earth's destruction is already prepared, and is stored within it. Just as surely as the earth was once destroyed by water, so surely will it again be destroyed by fire.

“But these prophecies were spoken hundreds, and some of them thousands, of years ago, and there is no more evidence of their fulfillment now than there was when they were uttered.” Thy argues the scoffer; but it is a vain argument; (1) because it is not true, and (2) because of the following statement:—

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” 2 Peter 3: 8.

God “inhabiteth eternity.” The flight of time makes no difference with his plans. Compared with his eternity, the entire 6,000 years of earth's existence is but a span. Says the psalmist, “For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night.” Ps. 90: 4. Therefore the apostle concludes that “the Lord is not slack concerning his promise, as some men count slackness.” That which seems to men forgetfulness of the promise, is only a kindly delay to allow dilatory men to secure the promise. In God's reckoning, it is only as the three days' grace,

工作必须经过很长时间才能完成：“因为他必在公义中成全他的工，速速地完结；因为主在地上所行的工，是速速的。”[钦定本]罗 9：28。

“人正说平安稳妥的时候，灾祸忽然临到他们。”这指的是一个时代，到时人们不仅会预言平安稳妥，而且会宣告平安稳妥已经到来了。多年来，人们一直在教导说，在主降临之前会有完全和平与公义的一千禧年。全国改革协会的成员们说，当基督教得到法律的承认和执行时，千禧年就会到来，战争、饥荒和瘟疫就会停止。1884年9月29日，在伊利诺伊州蒙茅斯举行的全国改革大会上，M. A. 高尔特表示：“当我们说这场运动的胜利将迎来辉煌的千禧年时，我们并非自以为是。”

因此，当他们达到目标时，圣经中所说的就会实现：“末后的日子，耶和華殿的山必堅立，超乎諸山，高舉過於萬嶺，萬民都要流歸這山。必有許多國的民前往，說：‘來吧！我們登耶和華的山，奔雅各上帝的殿；主必將他的道教訓我們，我們也要行他的路。因為訓誨必出於錫安；耶和華的言語必出於耶路撒冷。’他必在列國中施行審判，為許多國民斷定是非。他們要將刀打成犁頭，把槍打成鐮刀；這國不舉刀攻擊那國，他們也不再學習戰事。”賽 2:2-4。他們正說着“平安穩妥”，突然間，全能者的毀滅就會像夜間的賊一樣，當他們毫無準備時，降臨到他們身上。閱讀以賽亞書 2 章的其餘部分。

which men allow for the payment of a promissory note.

It should not be forgotten that while a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked. While he may take a thousand years for the fulfillment of a promise, and then it will be the same as though performed the next day, he can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease, thinking that it will necessarily be a long time yet before the work of God on earth can be accomplished: “For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.” Rom. 9 : 28.

“For when they shall say, Peace and safety, then sudden destruction cometh upon them.” This refers to a time when men will not simply be predicting peace and safety, but will proclaim that it has actually come. For many years men have been teaching that a millennium of perfect peace and righteousness would precede the coming of the Lord. The members of the National Reform Association say that when Christianity is recognized and enforced by law, then the millennium will have come, and that wars, famines, and pestilence will cease. In the National Reform Convention held at Monmouth, Ill., Sept. 29, 1884, and reported in the Christian Statesman of November 6, M. A. Gault said: “We do not flatter ourselves when we say that the glorious millennial day will be ushered in by the triumph of this movement.”

So when they shall have gained their object, the Scripture will be fulfilled, which says : “And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Isa. 2 : 2-4. Thus they will be saying, “Peace and safety,” and then suddenly, like a thief in the night, when they are unprepared, destruction from the Almighty shall come upon them. Read the remainder of Isaiah 2.



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