



# 先贤安息日学课

## PIONEER SABBATH-SCHOOL LESSONS

### 彼得后书

### SECOND EPISTLE OF PETER

#### 第 7 课

1888 年 12 月 8 日

#### 彼得后书 2:10-22

1. 使徒彼得如何论到末日使许多人偏离真理的假教师的品格？

彼后 2: 10, 12, 13, 14。

2. 是什么表明他们藐视权威？

第 10 节；犹 8, 10。

3. 他们在这方面的行为与更伟大的生灵的行为有何对比？

彼后 2: 11。

4. 在诽谤恶人方面，我们有什么基督的榜样？犹 9。

5. 关于我们对身居尊位之人的态度，我们有什么肯定的诫命？

罗 13: 1；提前 2: 1, 2。

6. 对于邪恶的统治者，我们可以自由破例吗？

提前 2: 1, 2；多 3: 1, 2。

7. 使徒说这些假教师随从谁的榜样？

彼后 2: 15；犹 11。

8. 简要叙述巴兰与以色列人的事件。见民数记第 22, 23, 24 章。

9. 怎么论到这些人的不稳定和最终的结局？

彼后 2: 17；犹 12, 13。

10. 他们用什么手段引诱人走向毁灭？

彼后 2: 18。

11. 他们向跟随他们的人应许什么？

第 19 节。

12. 然而，他们把受骗的人带入了什么样的束缚？约 8: 34。

#### LESSON 7

December 8, 1888

#### 2 Peter 2:10-22

1. What does the apostle Peter say of the character of the false teachers who in the last days shall cause many to err from the truth ?

2 Peter 2 : 10, 12, 13, 14.

2. What shows their contempt for authority?

Verse 10; Jude 8, 10.

3. How does their conduct in this respect contrast with that of beings who are really great ?

2 Peter 2 : 11.

4. What example of Christ's have we concerning speaking evil even of the wicked?

Jude 9.

5. What positive commandment have we concerning our attitude toward those holding high positions ?

Rom. 13 : 1; 1 Tim. 2 : 1, 2.

6. Are we at liberty to make an exception in the case of wicked rulers?

1 Tim. 2 : 1, 2; Titus 3 : 1, 2.

7. Whose example does the apostle say these false teachers follow ?

2 Peter 2 : 15; Jude 11.

8. Relate in brief the circumstances of Balaam's connection with the children of Israel. See Numbers, chapters 22, 23, 24.

9. What is said of the instability of such ones, and of their final end ?

2 Peter 2 : 17; Jude 12, 13.

10. By what means do they allure souls to destruction ?

2 Peter 2 : 18.

11. What do they promise those who follow them ?

Verse 19.

12. Yet into what bondage do they bring their dupes ?

John 8 : 34.

13. 人们因害怕死亡而成为什么的奴仆？  
来 2：14，15。

14. 是什么导致了死亡和对死亡的恐惧？  
罗 5：12。

15. 那么是什么让人们陷入束缚？

16. 只有谁能给予自由？  
诗 102：19，20；赛 61：1。

17. 只有在哪里才能找到真正的自由？  
诗 119：45；约 8：32。

18. 一个人从世间的污秽中脱离出来，如果后来又回到污秽中，对他有什么好处？  
彼后 2：20，21。

19. 那么，每一个认识基督的人应该做什么？  
彼后 1：10。

注：

“他们胆大任性，毁谤在尊位的也不知惧怕。”这里提到在尊位的，或者更确切地说是众尊荣者，无疑是超自然的势力，无论是好是坏。叙利亚语有这样的说法：“他们亵渎时并不因敬畏而颤抖。”显然，这些自称是宗教的傲慢、放荡的教师，不尊重权威。这在经文的第一部分就可以看出，那里说他们“轻慢主治之人”。除了招魂术者之外，没有哪一类人符合本章的说明。并不是说所有的招魂术者都是公开不道德的；但他们没有一人不持守那些会自然导致不道德的教义。他们教导说，人本身就是神的一部分，因此除了自己之外，不服从任何权柄；人是自己的法律，是自己的审判者。现在当人们把自己与道德的唯一源泉隔绝时，无论他们如何喋喋不休地谈论文化、优雅、高尚和道德，都毫无意义。当人们教导说，他们本性的冲动是唯一需要遵循的法律时，他们最终必定会落入腐败的深渊。

但是，当人们藐视上帝的政权时，这只是藐视所有人类权威的一步。事实上，当人们不尊重上帝的要求时，他们对人类法律的任何服从都完全是由于对立即受到惩罚的恐惧。在圣经中，对地上国王的尊敬是仅次于对上帝的敬畏。彼得说：“敬畏上帝，尊敬君王。”彼前 2：17。给古代以色列的诫命是：“不可毁谤上帝，也不可毁谤你百姓的官长。”出 22：28。值得注意的是，大多数招魂术者都是无政府主义的公开同情者。尊重权威是真宗教的首要因素。不怕说权威的坏话、辱骂官员的人，无论是在天上，还是在地上的政府，都是危险的人。他可能不会做任何大恶，因为没有机会；但一旦有机会，没有肉体惩罚的恐惧来阻止他，就没有

13. To what are people made subject through fear of death? Heb. 2 : 14, 15.

14. What is it that causes death and the fear of it? Rom. 5 : 12.

15. Then what is it that brings men into bondage?

16. Who alone can give freedom?  
Ps. 102 : 19, 20; Isa. 61 : 1.

17. Where alone is true liberty found?  
Ps. 119 : 45; John 8 : 32.

18. What profit is it to a man to be freed from the pollutions of the world, if he afterwards returns to them? 2 Peter 2 : 20, 21.

19. Then what should be done by each one who has come to the knowledge of Christ?  
2 Peter 1 : 10.

NOTES.

“They are not afraid to speak of evil dignities.” The dignities, or, more literally, glories, here referred to are doubtless supernatural powers, whether good or bad. The Syriac has it, “They shudder not with awe while they blaspheme.” The meaning evidently is that these presumptuous, licentious teachers of what they claim is religion, have no regard for authority. This is shown by the first part of the verse, where it is said that they “despise government.” There is no special class of people to whom the specifications of this chapter will apply, except Spiritualists. Not that all Spiritualists are actually openly immoral; but there is not one who does not hold to doctrines that naturally lead to immorality. They teach that man is himself a part of God, and so is amenable to no power but himself; that he is a law to himself, and is his own judge. Now it makes no difference how much men prate about culture, refinement, elevation, and morality, when they shut themselves off from the only Source of morality. When men teach that the impulses of their own natures are the only law to be followed, they must eventually land in the pit of corruption.

But when men despise the government of God, it is but a step to the despising of all human authority. Indeed, when men do not regard the claims of God, whatever obedience they render to human laws is due solely to fear of immediate punishment. In the Bible, honor to earthly kings is placed next to the fear of God. Says Peter, “Fear God. Honor the king.” 1 Peter 2 : 17. And the commandment to ancient Israel was: “Thou shalt not revile God, nor curse a ruler of thy people.” Ex. 22 : 28, Revised Version. It is worthy of note that most Spiritualists are open sympathizers with anarchy. Respect for authority

什么可以阻止他不择手段。看到一个人就算辱骂的是邪恶的统治者，都是一个不好的迹象。当彼得写道“尊敬君王”，并保罗写道“在上有权柄的，人人当顺服他”（罗 13:1）时，邪恶的国王正在统治。但他们占据了权威的位置，他们的官方地位应该受到尊重，无论他们有多邪恶。

使徒说：“用肉身的情欲和邪淫的事引诱那些刚才脱离妄行的人。”一个人如果朝着他倾向的方向堕落，那么他总是会一直堕落下去。基督说：“因为从里面，就是从人心里发出恶念、苟合、偷盗、凶杀、奸淫、贪婪、邪恶、诡诈、淫荡、嫉妒、谤讟、骄傲、狂妄。可 7: 21, 22。既然这些倾向自然地存在于心中，那么当一个人听从那些“藐视政权”的人的话时，他必然会堕入罪恶的深渊。

因此使徒继续说：“他们应许人得以自由，自己却作败坏的奴仆，因为人被谁制伏，就是谁的奴仆。”这些假教师，如今他们的名字已经很多，大谈“自由”。他们拒绝受法律的约束。他们告诉被骗的人要行使他们神一般的力量以获得自由。撒旦就是这样引诱夏娃的。“你们便如上帝”，他说，他让她相信上帝公正的法律是武断的，其制定的唯一目的是让人类处于低等地位。当她发现这种指控的卑鄙时已经太晚了。“败坏的辖制”是可以想象到的最坏的辖制。即使在今生，人们也发现自由只有在遵守法律中才能找到。丹尼尔怀斯确实说过“完美的自由就是对完美律法的完美服从”。律法是人类最好的朋友。而“上帝儿女自由的荣耀”只有那些“遵守上帝律法”的人才能得享。他们将永远拥有上帝宇宙的自由，而那些按照自己的意愿寻求自由的人，将“有墨黑的幽暗为他们永远存留”。

is the prime factor in true religion. The man who is not afraid to speak evil of those who are in authority, who rails at those who are in official position, whether in Heaven, or in earthly Governments, is a dangerous man. He may not do any great evil, because of lack of opportunity; but once let him have an opportunity, without the fear of physical punishment to deter him, and there is nothing to restrain him from going to the greatest lengths. It is a bad sign to see a man railing at even a wicked ruler. When Peter wrote, "Honor the king," and Paul wrote, "Let every soul be subject unto the higher powers" (Rom. 13 : 1), wicked kings were reigning. But they occupied the place of authority, and their official position was to be respected, however wicked they might be.

Says the apostle: "They allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." A man always falls, if he does fall, in the direction toward which he leans. Says Christ: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness," etc. Mark 7 : 21, 22. Now with these propensities existing naturally in the heart, it inevitably follows that when a man heeds the words of those who "despise government," he will fall to the lowest depths of vice.

So the apostle continues: "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." These false teachers, and their name nowadays is legion, talk a great deal about "liberty." They refuse to be bound down by laws. They tell their dupes to assert their godlike power and be free. It was thus that Satan tempted Eve. "Ye shall be like God," said he, and he made her believe that the just law of God was arbitrary, and devised solely for the purpose of keeping man in an inferior position. Too late she found out the baseness of such a charge. "The bondage of corruption" is the worst bondage conceivable. Even in this life, men find that liberty is found only in obedience to law. Daniel Wise truly said that "perfect liberty is perfect obedience to a perfect law." Law is the best friend that man has. And "the glorious liberty of the sons of God" will be shared only by such as "keep the law of God." They will have the freedom of God's universe throughout eternity, while to those who seek liberty in following their own devices, is reserved "the blackness of darkness forever."



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