



先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

彼得后书

SECOND EPISTLE OF PETER

第 1 课

1888 年 10 月 27 日

彼得后书 1:1-4

1. 彼得的第二封书信是写给谁的？
第 1 节。
2. 这个“宝贵的信心”是如何获得的？
同上。
3. 使徒为他书信的对象祈求什么？
第 2 节。
4. 恩惠对那些接受恩惠的人有什么作用？
来 4: 16； 林后 12: 9； 多 2: 11。
5. 唯有谁能得平安？
罗 5: 1； 赛 48: 18； 57: 20, 21。
6. 那么，彼得在第 2 节中的祈求实际上相当于什么？ 腓 1: 9-11。
7. 如何获得这种恩惠与平安？
彼后 1: 2。
8. 上帝给了我们多少获得生命和虔敬所需要的事？ 第 3 节[钦定本]。
9. 使徒保罗说上帝会为我们成就多少事？
弗 3: 20。
10. 这些帮助是如何提供给我们的？
彼后 1: 3[钦定本]，后部分。
11. 祂的神能还赐予了什么？
第 4 节，第一部分。
12. 我们可以通过这些“又宝贵、又极大的应许”得到什么？
13. 我们必须脱离什么，以便能与上帝的性情有份？
14. 请说出这些又宝贵、又极大的应许中最大的一个？ 林后 6: 17, 18。

LESSON 1

October 27, 1888

2 Peter 1:1-4

1. To whom did Peter address his second epistle? Verse 1.
2. How is this “precious faith” obtained? lb., last part.
3. What invocation did the apostle make in behalf of those whom he addressed? Verse 2.
4. What does grace do for those who accept it? Heb. 4: 16; 2 Cor. 12: 9; Titus 2: 11.
5. Who alone have peace? Rom. 5: 1; Isa. 48: 18; 57: 20, 21.
6. Then to what, in effect, is Peter's invocation in verse 2 equivalent? Phil. 1: 9-11.
7. How are this grace and peace to be obtained? 2 Peter 1: 2.
8. How much of that which is needful to the acquirement of life and godliness has God given to us? Verse 3.
9. How much does the apostle Paul say that God will do for us? Eph. 3: 20.
10. How is this aid brought to us? 2 Peter 1: 3, last part.
11. What else is given by his divine power? Verse 4, first part.
12. What may we gain by these “exceeding great and precious promises”?
13. What must we escape, in order to be made partakers of the divine nature?
14. Mention the greatest of these exceeding great and precious promises? 2 Cor. 6: 17, 18.

15. 鉴于这些应许，保罗说我们应该做什么？林后 7：1

16. 既成为了上帝的儿女，还有什么其他的应许必然随之而来？
罗 8：16，17；约一 3：2。

17. 如果一个人真有这样的指望，就该做什么？
约一 3：3。

18. 什么是“世上从情欲来的败坏”？
约一 2：15，16；太 15：19，20。

19. 那么，必须先发生什么改变，才能使一个人成为“与上帝的性情有份的”上帝的儿女呢？诗 51：10；结 36：26，27。

20. 透过默想上帝将赐给祂儿女的荣耀，我们可以得到什么鼓励？弗 3：16。

21. 那么“因认识上帝和我们主耶稣”，多大的恩惠与平安可以多多地加增给我们？第 16-19 节。

注：

第 1 节的旁注翻译，即修订版中给出的翻译，比正文更接近希腊语。虽然我们不能使用旁注作为任何教义的基础，但基督的绝对神性已被其他经文充分确立，我们知道祂配得被称为神和救主。例如，以赛亚谈到将要赐下的儿子时说：“他名称为奇妙、策士、全能的神、永在的父、和平的君”赛 9：6。约翰说：“太初有道，道与上帝同在，道是神。”“道成了肉身，住在我们中间。”约 1：1，14。父上帝这样称呼子：“神啊，你的宝座是永永远远的。”来 1：8。当被救赎的人看见他们的救主耶稣驾着天上的云降临时，他们会说：“看哪，这是我们的神，我们素来等候他，他必拯救我们。”赛 25：9。因此，不要有人对“我们的神和救主耶稣基督”这个译法有任何挑剔，也不要害怕敬拜祂为神，祂是所有天使都被命令要敬拜的。

使徒彼得对认识上帝的强调是相当明显的。本课中两次提到这一点。他显然会让我们铭记有亲自认识上帝的必要性——像认识一位亲密的朋友一样认识祂——并且爱祂，不仅仅是因为祂的作为，而是因为祂的本质。“上帝就是爱”，并且“我们爱，因为上帝先爱我们。”正是这种对祂品格的认识首先吸引我们来到祂面前——“他的恩慈是领你悔改。”罗 2：4。这样，我们就与上帝的性情有分，也就是说，被领养进入上帝的大家庭。作为上帝的儿女，我

15. What does Paul say that we should do, in view of these promises? 2 Cor. 7 : 1

16. Having become sons of God, what other promise necessarily follows?
Rom. 8 : 16, 17 ; 1 John 3 : 2.

17. What must follow if a man really has this hope in him? 1 John 3 : 3.

18. What is “the corruption that is in the world through lust”?
1 John 2 : 15, 16; Matt. 15 : 19, 20.

19. Then what change must take place to constitute one a “partaker of the divine nature,” a son of God? Ps. 51 : 10; Eze. 36 : 26, 27.

20. What encouragement may we gain from a contemplation of the glory of God, which he will bestow upon his children? Eph. 3 : 16.

21. Then how greatly may grace and peace be multiplied to us “through the knowledge of God and of Jesus our Lord”? Verses 16-19.

NOTES.

The marginal rendering of verse 1, the rendering given in the Revised Version, more nearly conforms to the Greek than does the text. While we may not use a marginal rendering as the basis of any doctrine, the absolute divinity of Christ is so well established by other scriptures, that we know that he is justly entitled to be called God as well as Saviour. For instance, Isaiah says of the Son to be given, that “his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isa. 9 : 6. John says: “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us.” John 1 : 1, 14. God the Father addresses the Son as follows: “Thy throne, O God, is forever and ever.” Heb. 1 : 8. And when the redeemed shall see Jesus their Saviour coming in the clouds of heaven, they will say, “Lo, this is our God; we have waited for him, and he will save us.” Isa. 25 : 9. Let none, therefore, find fault with the rendering, “Our God and Saviour Jesus Christ,” nor fear to worship as God, Him whom all the angels are commanded to worship.

The stress which the apostle Peter lays upon a knowledge of God is quite noticeable. Twice in this lesson it is mentioned. He would evidently impress upon our minds the necessity of a personal acquaintance with God—of knowing him as we would an intimate friend—and of loving him not simply because of what he does, but because of what he is. “God is

们与祂的认识必然会越来越亲密。正是这种与上帝亲密的认识才使平安多多地加给我们。“现你要认识上帝，就得平安。” 伯 22: 21。在加 4: 6-9 中使徒保罗将认识上帝等同于儿子的名分。因此，很明显，使徒们所说的“认识上帝”远远超出了简单的认识和相信上帝是世界的创造主。

love,” and “we love him because he first loved us.” It is this perception of his character which first draws us to him,- “the goodness of God leadeth thee to repentance.” Rom. 2 : 4. By this we are made partakers of the divine nature, that is, adopted into the family of God. As sons of God, it necessarily follows that our acquaintance with him must become more and more intimate. It is this intimate acquaintance with God which multiplies peace to us. “Acquaint now thyself with him, and be at peace.” Job 22 : 21. In Gal. 4 : 6-9 the apostle Paul makes a knowledge of God equivalent to a state of sonship. It is evident, therefore, that the knowledge of God, of which the apostles speak, is far more than the simple knowledge and belief that God exists as Creator of the world.



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