



先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

彼得后书

SECOND EPISTLE OF PETER

第 5 课

1888 年 11 月 24 日

彼得后书 1:16-21

LESSON 5

November 24, 1888

2 Peter 1:16-21

1. 彼得在他的第二封书信中说了什么他以前已经告诉过他们的事？
彼后 1: 16。

2. 彼得能以何种肯定的态度谈论基督降临的荣耀？同上。

3. 他何时亲眼见过基督第二次降临时所将展现的威荣？
第 17, 18 节。

4. 陈述这一事件的细节。
太 17: 1-5; 可 9: 2-8; 路 9: 28-36。

5. 耶稣以前说过什么也表明登山变相是基督第二次降临的象征？
太 16: 28; 可 9: 1。

6. 有没有可能有什么证据比彼得、雅各和约翰的证据更好？彼后 1: 19。

7. 预言对我们有什么作用？
诗 119: 105。

8. 它会发光照亮我们的道路多久？
彼后 1: 19, 最后一部分。

9. 我们生活在什么时期，所以需要有光？
罗 13: 12; 赛 60: 2。

10. 是什么导致了这个黑暗之夜？
罗 1: 21。

11. 谁是晨星？
启 22: 16; 约 8: 12。

12. 有任何预言能用任何人自己的知识来解释吗？彼后 1: 20。

13. 为什么不能？第 21 节。

1. In his second epistle, what does Peter say that he had previously made known to the people? 2 Peter 1: 16.

2. With what positiveness could Peter speak of the glory of Christ's coming? lb.

3. When had he been an eye-witness of Christ's majesty as it will be displayed at his second coming? Verses 17, 18.

4. State the details of this occurrence.
Matt. 17: 1-5; Mark. 9: 2-8; Luke 9: 28-36.

5. What had Jesus previously said which also shows that the transfiguration was a representation of the second coming of Christ? Matt. 16: 28; Mark 9: 1.

6. Is it possible to have any better evidence than that given to Peter, James, and John? 2 Peter 1: 19.

7. What office does the word of prophecy serve to us? lb. Ps. 119: 105.

8. How long will it shine to show us the way? 2 Peter 1: 19, last part.

9. In what period are we living, that a light should be necessary? Rom. 13: 12; Isa. 60: 2.

10. What has brought about this night of darkness? Rom. 1: 21.

11. Who is the day-star?
Rev. 22: 16; John 8: 12.

12. Can any prophecy be interpreted by the-unaided knowledge of any man? 2 Peter 1: 20.

13. Why not? Verse 21.

14. 预言之光与晨星、世界之光有何关联？
彼前 1: 10, 11。

15. 为什么全世界都看不到这光？
林前 2: 14; 林后 4: 3, 4。

16. 我们必须得到什么帮助才能理解它？
林前 2: 9, 10。

17. 有了圣灵的帮助，我们必须如何进行研究？
第 13 节，最后一部分。

注：

普遍的认知是亲眼见过何事件的人最有资格作见证。而且，亲眼见过肯定比二手证词更好。因此，彼得向我们保证，当他宣扬我们主耶稣基督的大能和祂降临的事时，他并没有被乖巧捏造的虚言所迷惑，因为他自己亲眼见过主的威荣。然后，他提到了登山变相场景，以此方式表明这就是他所想象的基督第二次降临时的大能和荣耀。这与我们的救主预言登山变相时所说的话一致。”

“基督是我们的生命，他显现的时候”，将有两类义人“与他一同显现在荣耀里”——那些已经睡了的人，以及那些活着还存留到主降临的人。死人要复活，活人要被改变，所以他们将一起得荣耀。基督登山变相时也是如此。以利亚代表那些将不经历死亡而升天的人，而摩西则代表那些在耶稣里睡着的人，上帝将叫他们从死里复活。在与以利亚一起出现在山上时，摩西已经从死里复活，这一点可以用以下几点来证明（1）如果他没有从死里复活，他就不可能在那里，因为“死了的人毫无所知”。传 9: 5。另见传 9: 6, 10; 诗 6: 5; 115: 17; 146: 3, 4; 赛 38: 10、11、18、19 等。（2）犹大说米迦勒（基督）为摩西的尸首与魔鬼争辩。犹 9。魔鬼是掌死权的（来 2: 14），将他所能关押的所有人都关在监狱（坟墓）里，声称他们是他的合法猎物（见赛 14: 12-17）；尽管基督已经拿走了坟墓的钥匙，但撒旦并不愿意让任何人摆脱他的权力。除了摩西复活的问题外，不可能有任何事情会引起基督和撒旦之间关于摩西尸体的争辩。（3）如果摩西没有从死里复活，那么登山变相就不会像基督和彼得宣称的那样——即基督第二次降临的象征。

但尽管彼得实际上是基督的“大能和祂降临的事”的目击者，并能从个人知识中作证，他说：“我们并有先知更确的预言，如同灯照在暗处。你们在这预言上留意，直等到天发亮，晨星在你们心里出现的时候，才是好的。”修订版将这节经文翻译如下：

14. What connection has the light of prophecy with the day-star, the light of the world?
1 Peter 1 : 10, 11.

15. Why cannot all the world see this light ?
1 Cor. 2 : 14; 2 Cor. 4 : 3, 4.

16. What aid must we have in order to understand it? 1 Cor. 2 : 9, 10.

17. Having the aid of the Spirit, how must we proceed in our study ?
Verse 13, last clause.

NOTES.

It is usually considered that one who was an eye-witness of any event is the one best qualified to testify concerning it. And most certainly it is better than testimony given at second hand. So Peter assures us that he had not been deceived by cunningly devised fables when he made known the power and coming of our Lord Jesus Christ, because he himself had been an eye-witness of his majesty. Then he refers to the transfiguration scene, in a way to show that that was what he had in mind as exhibiting the power and glory of Christ at his second advent. And this is in accord with what our Saviour said when he foretold the transfiguration.”

“When Christ, who is our life, shall appear,” there will be two classes of the righteous who will “appear with him in glory” - those who have fallen asleep, and those who are alive and remain unto the coming of the Lord. The dead shall be raised, and the living shall be changed, and so they will together be glorified. So it was when Christ was transfigured. Elijah was there as the representative of those who shall be translated without seeing death, and Moses, as the representative of those who fall asleep in Jesus, and whom God will bring with him from the dead. That Moses had been raised from the dead when he appeared with Elijah upon the mount, is proved (1) by the fact that if he had not been raised from the dead he could not have been there, for “the dead know not anything.” Eccl. 9 : 5. See also Eccl. 9 : 6, 10; Ps. 6 : 5; 115 : 17; 146 : 3, 4; Isa. 38:10, 11, 18, 19, etc. (2) Jude says that Michael (Christ) contended with the devil about the body of Moses. Jude 9. The devil has the power of death (Heb. 2 : 14) and shuts up in his prison house (the grave) all that he can, claiming that they are his lawful prey (see Isa. 14 : 12-17); and although Christ has brought away the keys of the grave, Satan does not willingly allow any to pass from his power. There could not possibly be anything that would cause a

“我们有使先知的预言更确切的话；”但我们不能接受这种翻译。阿福德说，这种翻译的理由是——

“比较的部分暗示了之前发生的事情作为其理由，就好像经上说了“因此”、“现在”或“从今以后”我们有等等；即‘由于我们听到了来自天上的声音，我们有更加坚定的把握或视[拥有]先知更确的预言，因为现在在我们自己的耳中已经开始应验了。’这种观点的最大反对意见是省略了上述的任何连接词。确实，使徒可能省略了它们[他确实省略了，而且想必是故意的]；但即使这样；这进一步违背了这种观点，因为如果这种比较是强有力的，那么这个想法在随后的经文中也根本没有得到延续。”——《给英语读者的新约》。

另外还可以说，没有什么能使预言比它从上帝默示的圣人口中说出时更加确切。在普通版本中显然准确地给出了含义，即确切的预言比任何全景视野都更可靠。我们的眼睛可能会欺骗我们，但上帝的话语“活泼常存”。

预言是直接从上帝的发出的光，上帝本身就是光。在祂“毫无黑暗”。约一 1:5。在上帝的旨意完美地成全的天国里，一切皆是光明的。在新耶路撒冷，居民“不用灯光、日光，因为主上帝要光照他们。”启 22:5。当上帝的旨意行在地上，如同行在天上时，全地将因上帝的荣耀发光。“列国中得救的要在城的光里行走”，这光来自上帝之城。启 21:23, 24。但罪恶使人与上帝隔绝，现在黑暗已笼罩着大地。预言就像灯塔一样，引导人们走向光源。就像远处灯塔发出的光线一样，预言之光起初可能比较微弱；但我们越靠近光源，光就会变得越亮；因此，对于那些留意它的人，可以说他们的路“好像黎明的光，越照越明，直到日午。”箴言 4:18。

“经上所有的预言没有可随私意解说的。”这意味着圣经就是其本身的解释者。对于圣经中的每一个预言，钥匙也都在圣经中，因此每个预言都是可公开解说的——其解释都是向每一个人提供的。每当一个人提出任何观点来解释一个特定的预言时，无论他多么有学问都好，最卑微的人也有权挑战他的解释。如果他不能提供确凿的圣经权威来支持他的解释，那么它就必须被拒绝，或者至少暂时搁置，直到有更有智慧的人能找到圣经中的理由来支持这一理论。叙利亚语 Peshito 版本将这节经文翻译为：“没有一个预言是其自身文本的解释。”其概念与上面表达的相同。没有人可以阅读预言，并凭自己的能力从阅读中说出它的含义。他必须

dispute between Christ and Satan about the body of Moses, except the matter of his resurrection. (3) If Moses had not been raised from the dead, the transfiguration would not be what both Christ and Peter declared it to be,—a representation of the second coming of Christ.

But notwithstanding the fact that Peter had actually been an eye-witness of “the power and coming” of Christ, and could testify from personal knowledge, he says, “We have also a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place.” The Revised Version renders this verse as follows: “We have the word of prophecy made more sure;” but we cannot accept this rendering. Alford says that this rendering is on the ground,—

“That the comparative alludes to what has gone before as its reason, as if it had been said *Wherefore*, or *Now*, or *Henceforth* we have, etc.; i. e., ‘on account of this voice from Heaven which we have heard, we have firmer hold of, or esteem [possess] more sure the prophetic word, as now having in our own ears begun its fulfillment.’ The great objection to such a view is the omission of any such connecting particles as those above supplied. It is true the apostle may have omitted them [as he certainly did, and, presumably, on purpose]; but even supposing that; it is further against the view, that if such be the force of the comparison, the thought is not at all followed up in the ensuing verses.”— New Testament for English Readers.

It may be further said that nothing can make the word of prophecy more sure than it was when it first came from the lips of the holy men whom God inspired. The meaning is evidently exactly given in the common version, that the sure word of prophecy is more sure than any panoramic view can be. Our eyes may deceive us, but the word of God “liveth and abideth forever.”

Prophecy is light proceeding directly from God, who is himself light. With him there is “no darkness at all.” 1 John 1:5. In Heaven, where the will of God is done perfectly, all is light. In the New Jerusalem, the inhabitants “need no candle, neither light of the sun; for the Lord God giveth them light.” Rev. 22:5. And when the will of God shall be done on earth as it is in Heaven, the whole earth will be lightened by the glory of God. “The nations of them which are saved shall walk in the light” that comes from the city of God. Rev. 21:23, 24. But sin has separated man from God, so that darkness now covers the earth. The prophecy comes as a beacon-light to guide men to the source of

寻找其他段落的解释，可能在同一章中（如但以理书第 7 章），但仍与预言本身分开必须用属灵的事来比较属灵的事。

light. As with the rays from a distant lighthouse, the prophetic light may at first be comparatively faint; but the nearer we approach to the source of light, the brighter the light will become; and so of those who take heed to it, it may truly be said that their path is “as the shining light, that shineth more and more unto the perfect day.” Prov. 4 : 18.

“No prophecy of the Scripture is of any private interpretation.” This means that Scripture is its own interpreter. For every prophecy contained in the Bible, the key is found there also, and therefore every prophecy is of public interpretation—the interpretation is just as free to one person as it is to another. Whenever a man puts forth any view as an explanation of a given prophecy, the humblest person has a right to challenge his exposition, no matter how learned he may be. If he cannot produce positive Scripture authority for his interpretation, it must be rejected, or at least held in suspense until some wiser person can find a Bible reason for the theory. The Peshito Syriac version renders the verse thus : “No prophecy is an exposition of its own text.” The idea is the same as that expressed above. No man can read a prophecy and tell by his own unaided power, from the reading of it, what it means. He must look for an exposition to some other passage, possibly in the same chapter (as in Daniel 7), but still separate from the prophecy itself. Spiritual things must be compared with spiritual.



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