



# 先贤安息日学课

## PIONEER SABBATH-SCHOOL LESSONS

### 彼得后书

### SECOND EPISTLE OF PETER

#### 第 10 课

1888 年 12 月 29 日

#### 彼得后书 3:13-18

#### LESSON 10

December 29, 1888

#### 2 Peter 3:13-18

1. 陈述主的日子将要发生的一些事情。
2. 地球将被销化到什么境地？  
彼后 3: 10, 12。
3. 尽管如此，我们可以满怀信心地盼望什么？第 13 节。
4. 这个应许记录在哪里？赛 65: 17。
5. 关于新地球的美丽，圣经怎么说？  
赛 35: 1, 2; 51: 3。
6. 哪一类人将生活在其中？  
赛 60: 21; 彼后 3: 13。
7. 他们将拥有它多久？  
赛 60: 21; 诗 37: 29; 但 7: 18。
8. 他们会受疾病困扰吗？赛 33: 24。
9. 现在受苦的义人将会有何改变？  
赛 35: 5, 6。
10. 怎么论到那片土地的平安与宁静？  
赛 32: 17, 19[应是 17, 18]; 54:13, 14;  
60: 18。
11. 人民将如何与智慧和平安的大本源保持联系？  
赛 54: 13; 启 21: 3, 4; 22: 3, 4。
12. 既然我们盼望基督来临后的这些如此荣耀的事，我们当做什么？彼后 3: 14。
13. 我们该如何看待上帝如此长时间地推迟这个大结局这一事实？  
第 9, 15 节。
14. 除了彼得之外，还有哪位使徒对基督的复临说了很多话？第 15 节，最后部分。

1. Give a statement of some of the things that will take place in the day of the Lord.
2. To what condition will the earth be reduced?  
2 Peter 3 : 10, 12.
3. Notwithstanding this, for what may we confidently look ? Verse 13.
4. Where is this promise recorded? Isa. 65 : 17.
5. What is said of the beauty of the new earth ?  
Isa. 35 : 1, 2 ; 51 : 3.
6. What class of people shall live in it?  
Isa. 60 : 21; 2 Peter 3 : 13.
7. How long will they possess it ?  
Isa. 60 : 21 ; Ps. 37 : 29; Dan. 7 : 18.
8. Will they be troubled by disease?  
Isa. 33 : 24.
9. What change will be wrought in the righteous ones who now are afflicted? Isa. 35 : 5, 6.
10. What is said of the peace and quiet of that land? Isa. 32 : 17, 19[should be 17, 18] ; 54 : 13, 14; 60 : 18.
11. How will the people stand related to the great Source of wisdom and peace ?  
Isa. 54 : 13; Rev. 21 : 3, 4; 22 : 3, 4.
12. Seeing we look for such glorious things when Christ comes, what should we do?  
2 Peter 3 : 14.
13. How should we regard the fact that God has so long delayed the great consummation?  
Verses 9, 15.
14. What apostle besides Peter has said much about the second coming of Christ ?  
Verse 15, last part.

15. 彼得说保罗有多广泛地谈过这些事？  
第 16 节。

16. 保罗的书信中有没有哪封没有提到基督的复临和审判？

17. 哪封书信在每一章中都提到了这一事件？  
答案：写给帖撒罗尼迦教会的书信。

18. 鉴于对义人许诺的光荣未来，以及主降临之前将盛行的大邪恶，我们应该防备什么？  
彼后 3：17。

19. 鉴于上帝子民过去的失败，上帝给了我们什么警告？  
林前 10：12。

20. 我们怎样才能避免被恶人的错谬所误导？  
彼后 3：18。

21. 我们应该将荣耀归与谁和因什么而如此行？  
同上，犹 24，25。

注：

在保罗的书信中，“有些难明白的，那无学问、不坚固的人强解，如强解别的经书一样，就自取沉沦。”请注意，并没有说保罗的书信中有什么是不可能明白的。只是“难明白”。但那些难明白的东西可以通过刻苦学习来明白。此外，只有无学问、不坚固的人强解它们，自取沉沦。心怀二意或不稳定的人会抓住有关律法和福音的最强烈言论，并对其进行解释，使它们教导律法被废除，从而废除福音。只有“无学问”的人，那些只看表面的人，才会这样做。那些喜爱上帝律法，并且认识那“在所积蓄的一切智慧知识，都在他里面藏着”的基督的人，他们有一把钥匙，可以解开这位最深奥的作者所写的任何一个奥秘。还要注意的，那些曲解保罗的话的正当含义的人，也会对其他经文做同样的事情。

“你们却要在我们主救主耶稣基督的恩典和知识上有长进。”这段经文有两种错误引用。一种非常常见的错误引用是“在...真理的知识上长进”。圣经中找不到这样的文字，尽管这段文字的意思是一样的，因为基督是真理，也是道路和生命。约 14:6。诗人这样描述基督——“在你的生活中，律法在活生生的品格中展现出来。”

祂是律法的化身。如果一个人想知道上帝的律法到底需要多少公义，他只需研究基督的生活和品格。基督的一切美善和圣洁只是促使祂的每一个行为之爱的律法的彰显。

15. How extensively does Peter say that Paul has spoken of these things? Verse 16.

16. Is there one of Paul's epistles which does not refer to the second coming of Christ and the Judgment?

17. What epistles contain a mention of this event in every chapter?  
Ans.—The epistles to the Thessalonians.

18. In view of the glorious future that is promised to the righteous, and the great wickedness that will prevail just before the Lord comes, of what should we beware?  
2 Peter 3 : 17.

19. In view of the failures of God's people in the past, what warning is given us? 1 Cor. 10 : 12.

20. How alone can we keep from being led away by the error of the wicked? 2 Peter 3 : 18.

21. To whom and for what should we ascribe glory? Ib., Jude 24, 25.

NOTES.

In the epistles of Paul there are “some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.” Notice that it is not said that there is anything in Paul's epistles that is impossible to be understood. It is only “hard to be understood.” But that which is hard to be understood may be understood by hard study. Moreover it is only the unlearned and unstable that wrest them to their own destruction. The double-minded, or unstable, will take the strongest statements concerning the law and the gospel, and will construe them so as to make them teach the abolition of the law and consequently of the gospel. It is only the “unlearned,” those who do not look beneath the surface, who do this. Those who delight in the law of God, and who know Christ, “in whom are hid all the treasures of wisdom and knowledge,” have a key with which they may unlock any of the mysteries of that most profound writer. Notice further, also, that those who wrest the words of Paul out of their legitimate meaning, do the same thing also to the other scriptures.

“But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” This text is misquoted in two ways. A very common misquotation is, “Grow in... knowledge of the truth.” There is no such text to be found in the Bible, although this text amounts to the same thing, because Christ is the truth, as well as the way and the life. John 14 : 6. The poet says of

正是在基督的生活和死亡中，我们可以对上帝律法的圣洁和威荣有更崇高的认识。如果我们对基督的认识没有增长，我们就永远无法将律法写在我们心中，因为只有在祂里面，我们才能成为上帝的义。林后 5: 21。

另一个错误引用有时会在向基督的祈祷中听到，即我们可以“在恩典和祂的知识中成长”。这个想法似乎是我们必须在基督拥有的知识中成长，这样才能用智慧接近祂。但这不是正确的想法。我们只是要不断加深对耶稣基督的认识。我们必须亲密地认识祂。祂必须与我们，我们与祂，一同坐席；但祂必须是一个永久的伙伴，而不是一个过客。我们越是亲密地认识祂，越是把祂当作一个慈爱和真实的朋友，越是知道祂是“超乎万人之上的，而且祂全然可爱”，我们就会发展出心灵的纯洁，这将使我们能够看见上帝；因为除非我们变得像祂一样，否则我们无法理解基督。

Christ,— “In thy life the law appears Drawn out in living characters.”

He was the law personified. If one wishes to know just how much righteousness the law of God requires, he has only to study the life and character of Christ. All the beauty and holiness of Christ were simply the manifestation of the law of love which prompted every act. It is in the life and death of Christ that we can get more exalted ideas of the holiness and majesty of God's law. If we do not grow in knowledge of Christ, we can never have the law written in our hearts, for it is only in him that we can be made the righteousness of God. 2 Cor. 5 : 21.

Another misquotation is sometimes heard in prayers to Christ, that we may “grow in grace and in thy knowledge.” The idea seems to be that we must grow in the knowledge that Christ has, so as to approach him in wisdom. But this is not the proper idea. We are simply and literally to grow in the knowledge of Jesus Christ. We must know him intimately. He must sup with us, and we with him; but he must be a constant companion, and not a transient guest. And in proportion as we know him intimately, know him as a friend, loving and true, know him as the “chiefest among ten thousand, and the one altogether lovely,” we shall develop that purity of heart which will enable us to see God; for Christ cannot be comprehended except as we become like him.



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