



先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

彼得后书

SECOND EPISTLE OF PETER

第 8 课

1888 年 12 月 15 日

彼得后书 3:1-7

LESSON 8

December 15, 1888

2 Peter 3:1-7

(把彼得书信中构成本课基础的经文背起来。)

1. 彼得后书是写给谁的?

彼后 1: 1。

2. 为什么要写?

彼后 3: 1。

3. 使徒希望我们纪念什么?

第 2 节。

4. 预言有什么目的?

彼后 1: 19。

5. 预言对什么给予特别的亮光?

彼前 1: 11, 最后部分; 但 2: 28。

6. 参考一些预言基督最终的荣耀的预言, 并给出每个预言的内容。

诗 50: 1-3; 哈 3: 3-6; 赛 63: 1-6 等。

7. 在末日来临之前, 我们必看到什么?

彼后 3: 3; 犹 17, 18。

8. 列举使徒著作中预言这一点的其他地方。

提前 4: 1, 2; 提后 3: 1-5, 13; 4: 1-4; 帖后 2: 8-10[钦定本]。

9. 这些讥诮的人声称不知道什么?

彼后 3: 4。

10. 这种无知有什么借口吗?

第 5 节。

11. 圣经中记录的哪个著名事件表明万物并非一直像创世之初那样?

第 5, 6 节。

12. 地球是如何形成的? 诗 33: 6, 8, 9。

13. 地球最初处于什么状态?

创 1: 2。

(Commit to memory the verses in Peter which form the basis of this lesson.)

1. To whom was the second epistle of Peter addressed? 2 Peter 1: 1.

2. Why was it written? 2 Peter 3: 1.

3. Of what does the apostle wish us to be mindful? Verse 2.

4. What purpose does prophecy serve?

2 Peter 1: 19.

5. Upon what is special light given by the prophecy? 1 Peter 1: 11, last part; Dan. 2: 28.

6. Give reference to some prophecies which foretell the final glory of Christ, and give the substance of each.

Ps. 50: 1-3; Hab. 3: 3-6; Isa. 63: 1-6, etc.

7. What must we look for just before the end?

2 Peter 3: 3; Jude 17, 18.

8. Mention some other places in the writings of the apostles where this is foretold.

1 Tim. 4: 1, 2; 2 Tim. 3: 1-5, 13; 4: 1-4; 2 Thess. 2: 8-10.

9. Of what do these scoffers profess to be ignorant? 2 Peter 3: 4.

10. Is there any excuse for such ignorance?

Verse 5.

11. What notable event recorded in Scripture shows that all things have not continued as they were from the beginning of the creation?

Verses 5, 6.

12. How did the earth come into existence?

Ps. 33: 6, 8, 9.

13. In what condition was the earth at first?

Gen. 1: 2.

14. 这片水域最初被分成了什么？
第 6, 7 节。

15. 空气以下的水被如何处理？
第 9 节；诗 33: 7。

16. 当耶和华藉祂的道用洪水毁灭地球时，
积蓄在地球中的水是如何导致这一结果的？
创 7: 11。

17. 现在地球凭着同样的权柄将面临什么样的
命运？彼后 3: 7。

18. 上帝的话在哪里宣告了这一点？
鸿 1: 5[钦定本]；赛 34: 8-10；申 32:
22。

19. 我们有什么确切的把握相信这件事会成
真？答：我们有祂的话语，祂曾用自己的话
语创造了地球，也使构成地球一部分的水促
成了地球的毁灭。见彼后 3: 5-7。

20. 说明地球被水毁灭和被火毁灭之间的相
似之处。
见第 5-7 节的注释。

注：

“有地从水里出来、站立在水中”这一短语完全没有表达原文的意思。在钦定本中被译为“站立”的希腊词，如旁注所示，应该译为“组成”。罗宾逊的《新约词典》对这个词的解释是：“将各部分组合成一个整体，即组成、创造、使之存在。因此，在新约中，不及物动词，组成、创造；存在”，如在西 1: 17 中，“万物也靠他而立。”韦克菲尔德将这段话翻译为：“天地由水而形成，并借着水而形成。”布卢姆菲尔德说：“大地……由水而形成，并借着水而组成。”默多克对叙利亚语的翻译是：“大地从水中升起，借着水，借着上帝的道而存在。”意思是，混沌状态下的地球只是一团水，正如创 1: 2 所指出的：“地是空虚混沌，渊面黑暗；上帝的灵运行在水面上。”

“当时的世界被水淹没就消灭了”当上帝把水聚集到一处，使干地露出来时，他显然在地球内部储存了大量的水。这在第二条诫命中有所表明，即“地底下的水”，以及诗 136: 6：“称谢那铺地在水以上的”，诗 33: 7；24: 1, 2 也这样表明。在挪亚时代毁灭地球的洪水中，地球内部的水与天上的雨水汇合，正如记录所说：“那一天，大渊的泉源都裂开了，天上的窗户也敞开了。”创 7: 11。彼得书信中的这段话的意思是，地球形成的元素之一，导致了地球的毁灭。在反驳了万物如创世之初那样一直延续下去的说法后，使徒作了如下对比：-

14. What division was first made in this watery mass? Verses 6, 7.

15. What was done with the waters that were beneath the firmament? Verse 9; Ps. 33: 7.

16. When, by the word of the Lord, the flood destroyed the earth, how did the waters that were stored up in the earth contribute to that result? Gen. 7: 11.

17. What fate, by the same authority, now awaits the earth? 2 Peter 3: 7.

18. Where has the word of the Lord declared this? Nahum 1:5; Isa. 34: 8-10; Deut. 32: 22.

19. What positive assurance have we that this will be done? Ans.-We have the word of Him who spoke the earth into existence, and who caused the water that constituted a portion of the earth, to contribute to its destruction. See 2 Peter 3: 5-7.

20. Show the analogy between the destruction of the earth by water, and its destruction by fire. See note on verses 5-7.

NOTES.

The phrase, “the earth standing out of the water and in the water,” does not at all express the idea of the original. The Greek word which in the Authorized Version is rendered “standing,” should, as the margin indicates, be rendered “consisting.” Robinson's “Lexicon of the New Testament” says of the word: “To place together parts into a whole, i. e., to constitute, to create, to bring into existence. Hence, in N. T., intransitive, to be constituted, created; to exist,” as in Col. 1: 17, “by him all things consist.” Wakefield translates the passage thus: “A heaven and earth formed out of water and by means of water.” Bloomfield says: “The earth . . . being formed out of water, and consisting by means of water.” Murdock's translation of the Syriac has it: “The earth rose up from the waters, and by means of water, by the word of God.” The meaning is that the earth in its chaotic state was simply a watery mass, as indicated by Gen. 1: 2: “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

“Whereby the world that then was, being overflowed with water, perished.” When God gathered the waters together into one place, and made the dry land appear, he evidently stored large quantities of water in the interior, of the earth. This is indicated in the second commandment, by the phrase, “the waters which are under the earth,” and by Ps. 136: 6: “To him that stretched out the earth above the waters,” and also by Ps. 33: 7; 24: 1, 2. In the flood which destroyed the earth in the days of Noah, the waters in the interior of the earth united with the rain from heaven, as the record says: “The same day were all the fountains of the great deep

“但现在的天地还是凭着那命【“命”或作“道”——上帝的道，见第5节】存留，直留到不敬虔之人受审判遭沉沦的日子，用火焚烧。”彼后 3: 7。与其说是“存留到受审判的日子，用火焚烧”，更好的翻译应该是“与火存留，直留到审判的日子”。现在，这种比较马上显而易见。起初，地球是借着上帝的道在水团中由上帝说话而形成的。其中一部分水被储存在地球中，后来因着上帝的道，水溢出地球，导致了地球的毁灭。而完成这一切的上帝的道，也把火储存在现在地球的内部，并将其保存到审判的日子，那时，就像洪水的情况一样，地球内的火与从天上上帝那里降下来的火相结合（启 20: 9），将毁灭地球。

应特别注意“存留”一词。地球并非万物延续着创世之初的状态，而是具有它自己毁灭的因素，只有上帝的力量才能保留这场灾难。

有些人认为本章教导地球将在审判日被湮灭。这是错误的。地球将被毁灭，就像原来的地球被洪水“消灭”一样。它被完全破坏，表面也发生了变化，因此洪水后的地球与洪水前的地球完全不同。这是罪恶造成的最后和最大的诅咒，彻底使地球荒凉。但构成地球的物质并没有被毁灭。因此，在末日的烈火中，“有形质的都要被烈火销化”，但它们不会被湮灭。从那些熔化的元素中，将形成“新天新地”，它与这个被罪诅咒的地球将毫无相似之处，就像这个地球与上帝的园子伊甸园毫无相似之处一样。住在其中的居民将都是义人（赛 60: 21）；“旷野和干旱之地必然欢喜，沙漠也必快乐，又像玫瑰开花。必开花繁盛，乐上加乐，而且欢呼。黎巴嫩的荣耀，并迦密与沙仑的华美，必赐给它。人必看见耶和华的荣耀，我们上帝的华美。”赛 35: 1, 2。

broken up, and the windows of heaven were opened.” Gen. 7 : 11. The idea of the passage in Peter’s epistle is that one of the very elements from which the earth was formed, was made to contribute to its destruction. Having disproved the assertion that all things continue as they were from the beginning of the creation, the apostle draws a parallel, thus:-

“But the heavens and the earth, which are now, by the same word [the word of God, see verse 5] are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men.” 2 Peter 3 : 7. Instead of, “are kept in store reserved unto fire against the day of Judgment,” a better translation would be, “stored with fire, reserved unto the day of Judgment.” Now the comparison is at once apparent. By the word of God, the earth, in the beginning, was formed from the watery mass which God had spoken into existence. Part of this water was stored up in the earth, and by the word of God was afterward caused to overflow the earth, and contribute to its destruction. And the same word of God, which performed this, has stored the interior of this present earth with fire, and is keeping it till the day of Judgment, when, as in the case of the waters of the flood, the fire within the earth, uniting with that which comes down from God out of Heaven (Rev. 20 : 9) will destroy it.

Particular attention should be given to the word “kept.” Instead of all things continuing as they were from the beginning of the creation, the earth has within it the elements of its destruction, and it is only the power of God that stays the catastrophe.

Some have fancied that this chapter teaches that the earth will be annihilated at the Judgment day. This is a mistake. This earth will be destroyed in the same sense that the original earth “perished” by the waters of the earth. It was all broken up, and the face of it was changed, so that the earth after the flood had no resemblance to the earth before the flood. This was the last and greatest curse caused by sin, and completed the desolation of the earth. But the matter which composed the earth was not destroyed. So by the fires of the last day “the elements shall melt with fervent heat,” but they will not be annihilated. From those melted elements, “new heavens and a new earth” will be formed, which will have no more resemblance to this sin-cursed earth than this earth does to Eden, the garden of God. The people that shall dwell in it will all be righteous (Isa. 60 : 21); and “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” Isa. 35 : 1, 2.

