

1. 00:02-00:50 Picture 1  
The second letter of Peter. Use picture 1 to mention the backstory and structure of this letter. Use keywords as same network, die, final challenge, corrupt teachers, restore confidence.

2. 00:55-01:54。 Picture 2 A+B。 Peter opens by reminding these churches that through Jesus, God has invited people to become a \_\_\_\_\_ in his own divine \_\_\_\_\_. That is, to share in God's own \_\_\_\_\_ life and love, which is mind-blowing and requires a life-long \_\_\_\_\_. To receive this gift means a \_\_\_\_\_ to developing the same \_\_\_\_\_ traits that mark God's own divine \_\_\_\_\_. Peter lists here \_\_\_\_\_ traits to strive for. The final one encompasses and crowns all of the others, It is \_\_\_\_\_ which, according to Jesus, means devoting oneself to the \_\_\_\_\_ of others no matter their \_\_\_\_\_ or the \_\_\_\_\_. To love, according to Peter, is to share in God's own \_\_\_\_\_. (B) Peter then states the letter's purpose. Use picture 2 B to explain the purpose of this letter.

3. 01:59-02:48 Picture 3。 Peter first addresses an \_\_\_\_\_ repeated by the skeptics, present and future. Namely, that he and the apostles just made up all of this stuff about Jesus being \_\_\_\_\_ from the dead and \_\_\_\_\_ of the world. Jesus is not really going to come back one day. So Peter offers his eyewitness \_\_\_\_\_ of the powerful moment of Jesus' \_\_\_\_\_ on the mountain. ( Mark 9).The apostle saw Jesus exalted as \_\_\_\_\_. His resurrection means that he is \_\_\_\_\_ as king and will return to \_\_\_\_\_ our world one day. So the \_\_\_\_\_ return of Jesus to bring God's kingdom will \_\_\_\_\_ what all the ancient scriptures have been pointing to all along. The words of the Old Testament prophets are not fabricated \_\_\_\_\_. Rather, through these human words of Scripture and through the human Jesus, \_\_\_\_\_ himself has spoken to \_\_\_\_\_.

4. 02:51-03:56 Picture 4。 (A) Peter then moves on to address the threats raised by corrupt leaders in the

1. 图片 1。 请使用网络， 处决， 最后挑战， 假教师， 恢复信心等用词来讲解彼得前书的背景和结构。

2. 图片 2A 和 2B。 彼得提醒教会， 神已经透过耶稣邀请我们与神的\_\_\_\_\_, 分享神自己的\_\_\_和爱。 这让人兴奋， 并要求我们用一生来\_\_\_\_\_, 这也意味着， 要\_\_\_与神相同的\_\_\_\_\_. 彼得列出了\_\_\_种要努力追求的基督徒品格：（信心、德行、知识、节制、忍耐、敬虔、爱他人）（英文中无）；最后一个涵盖并完善了其他所有，那就是\_\_\_\_\_. 对耶稣来说，爱就是不求自己的\_\_\_去\_\_\_别人，无论\_\_\_\_\_；对彼得来说，爱就是分享神的\_\_\_\_\_. B)彼得说写这封信的目的。 请用图片 2B 来解释这个目的。

3. 图片 3。 他指出， 那些现在和将来会重复出现的\_\_\_\_\_, 就是说他和使徒们编造了耶稣从\_\_\_\_\_并做\_\_\_\_\_的事， 他们认为耶稣不会在某一天真的回来。 因此， 彼得讲述他在圣山上亲眼\_\_\_\_\_耶稣\_\_\_\_\_的震撼经历。 使徒们看见耶稣被尊崇为\_\_\_\_\_, 祂的复活表明祂就是永远的王， 祂的\_\_\_\_\_不容置疑。 耶稣将带来神国度的\_\_\_\_\_, 这是旧约圣经一再宣告的， 就像旧约先知的预言一样， 耶稣的再来必要\_\_\_\_\_, 这不是虚构的\_\_\_\_\_. 相反， 借着圣经的话语和人子耶稣， \_\_\_\_\_亲自向\_\_\_\_\_说话。

4. 图片。 接下来， 彼得提到教会领袖腐败带来的威胁， 他重点谈到他们提出的反对意见。 首先， 这些领袖否认未

church. He focuses on more objections that they raise. First, these teachers deny the idea of a final \_\_\_\_\_ when God's going to hold all people \_\_\_\_\_ for their choices. This denial is what conveniently allows the teachers to ignore Jesus' teaching about \_\_\_\_\_ and \_\_\_\_\_ because they are making tons of profit by teaching in the churches. Not to mention the fact that they are \_\_\_\_\_ around. Peter reminds the readers that God can and will meet rebellion with his \_\_\_\_\_. (B) He recalls three ancient examples when God did this. Use picture 4 to mention these three (3) ancient examples. **These stories also teach us, that in the end, Peter says, God was always faithful to deliver his people.**

5. 03:58-04:45 Picture 5. Peter then connects these ancient stories to the teachers' \_\_\_\_\_ way of life. They, too, are after \_\_\_\_\_ and \_\_\_\_\_. They \_\_\_\_\_ God's authority and they lead other people to think that God doesn't care about \_\_\_\_\_ decisions. He says they teach a message of Christian \_\_\_\_\_, and use it as a license to do \_\_\_\_\_ they want. This is why Peter is going to bring up \_\_\_\_\_ letters later on in Chapter 3. It appears that these teachers have \_\_\_\_\_ Paul's message of \_\_\_\_\_ in Christ. But that is not the kind of \_\_\_\_\_ Paul meant. Peter makes clear that these teachers are not really \_\_\_\_\_. In reality, they are \_\_\_\_\_ to their \_\_\_\_\_ impulses. The fact that they are Christians makes it even more \_\_\_\_\_ because knowing Jesus' teaching makes them doubly accountable. They have become pitiful examples of the ancient proverb about a \_\_\_\_\_ returning to its \_\_\_\_\_ and a washed \_\_\_\_\_ going back to the \_\_\_\_\_.

6. 04:49-05:46 Picture 6. (A) Peter then addresses the \_\_\_\_\_ behind the teachers denial of the final \_\_\_\_\_. They say generations of God's people keep coming and passing away without seeing the \_\_\_\_\_ of their hopes. Where is this promised return of Jesus? Peter responds by showing how short-sighted this objection is. The real

日\_\_\_\_, 否认神会要求所有人\_\_\_\_\_选择善恶的后果。这种否认使他们放任自己, 漠视耶稣在对待\_\_\_\_和\_\_\_\_上的教导。因为他们通过错谬的言论在教会大肆搜刮钱财, 更别提他们混乱的\_\_\_\_关系。彼得提醒会众, 神必会以\_\_\_\_审判这些事。B)他列举了神行审判的三个古代的例子。请使用图片 4 来讲解这三个古代的例子。最后, 彼得又说: 神对属祂之民的拯救永远是信实的。

5.图片 5。然后, 彼得把这些古老的故事跟假教师们的\_\_\_\_生活相对照, 他们追求\_\_\_\_、\_\_\_\_, \_\_\_\_神的权威, 误导他人以为神不在乎人在\_\_\_\_方面的选择。彼得指出他们教导基督徒的那种“\_\_\_\_”就是\_\_\_\_, 这也是彼得在后面的第三章里提到\_\_\_\_书信的原因。显然, 这些假教师\_\_\_\_了保罗关于在基督里得\_\_\_\_的信息, 他们讲的并不是保罗所讲的不犯罪的\_\_\_\_。彼得申明这些假教师没有真正的\_\_\_\_, 事实上他们是\_\_\_\_的\_\_\_\_。身为挂名的基督徒, 他们的境况就更加\_\_\_\_: 因为耶稣的话会让他们付上双倍的代价, 他们成了箴言中的例子: \_\_\_\_所吐的, 转回来又\_\_\_\_; \_\_\_\_洗净了, 又回到\_\_\_\_里去。

6.图片 6。彼得讲到假教师否认末日\_\_\_\_背后的\_\_\_\_, 他们说, 神的子民一代又一代地离去, 并没看见他们所盼望的\_\_\_\_。耶稣再来的应许在哪里呢? 彼得对此回应说, 这种想法真是肤浅。因此, 关键的问题是神为什么拖延这么久? 彼得提醒说, \_\_\_\_对时间的理解太\_\_\_\_。神在漫长的时间中做事, 远超过我们短暂的\_\_\_\_。其实, 漫

question is, why is God taking so long? Peter reminds us that our \_\_\_\_ conception of time is extremely \_\_\_\_\_. The long expanses of time through which God works do not fit neatly into the \_\_\_\_ of our very short \_\_\_\_\_. (B) According to Peter, these long amounts of time are actually a sign of God's patience. Why is that? Use picture 6.

7. 05:54-07:01 Picture 7. God's grace will bring the story to a close on the day of the Lord. Here Peter draws upon the prophetic poetry of Isaiah and Zephaniah who described the day of God's justice as a consuming \_\_\_\_\_. Peter says the heavens will pass away and the stoicheia will melt by \_\_\_\_\_. This Greek word could refer to (1) the dissolution of our universe or more likely refers to (2) the stars (in the meaning of Isaiah 34). Which means the meaning of this text should not be interpreted as the literal ending or termination of our material universe, because the words "consuming fire" and "melt by fire" are meant to be metaphorically. In this case, this line is a metaphor about the sky being \_\_\_\_ back, so to speak, before the God who \_\_\_\_ all. This is why Peter says the day of the Lord will result in the earth and all its works being \_\_\_\_\_. The ultimate purpose of God's consuming justice is not to \_\_\_\_ the material universe. Rather, it is to expose \_\_\_\_ and \_\_\_\_ and \_\_\_\_ this evil and injustice so that a new kind of heavens and earth can emerge, one that is permeated with \_\_\_\_, full of God's love and people who know and love God and love their neighbor as \_\_\_\_\_.

8. 07:05-07:56 Picture 8. Peter concludes by saying this is the true Christian hope, that Jesus and all the apostles have been announcing, including \_\_\_\_ whose writings can be misunderstood if you rip them out of \_\_\_\_\_. But all the apostles are on the \_\_\_\_ page. So Peter ends his final address to the church. The tone of 2 Peter feels really \_\_\_\_\_. But his passion comes from a firm \_\_\_\_ that

长的时间正表明了神的耐心和坚韧。请用图片 6 来解释。

7. 图片 7。神的恩典将在主来的日子画上句号，彼得在此引述了先知以赛亚和西番雅的预言，他们描述了神审判之日销毁万物的\_\_\_\_。彼得说：“天必消失，所有的元素都因\_\_\_\_而融化。” Stoicheia 是希腊语“元素”，指物质宇宙，更可能指天体，就是星辰万象。这是彼得从以赛亚书 34:4 中引用的，它表达了在\_\_\_\_万物的神面前“天被\_\_\_\_”这一隐喻，这也是为什么彼得会说在主的日子“地和其上的物都要\_\_\_\_了”。神公义审判的目的不是要\_\_\_\_物质的宇宙，而是要揭露\_\_\_\_和\_\_\_\_，并除掉它们，让“新天新地”显现出来，那里充满\_\_\_\_，充满神的爱，人们都认识神、爱神，且能爱人\_\_\_\_。

8. 图片 8。彼得总结说，这就是耶稣和所有使徒传扬的基督徒真正的盼望。这也包括使徒\_\_\_\_，他的书信若被\_\_\_\_，可能会造成误解，但所有使徒对此都有\_\_\_\_。随后，彼得结束了给教会最后的嘱托。彼得后书的语气让人感觉异常\_\_\_\_，彼得的激情来自于一个坚定的\_\_\_\_，就是神爱\_\_\_\_，他要通过\_\_\_\_来\_\_\_\_他们。这就意味着神的爱必须要\_\_\_\_罪和不义，因为它们\_\_\_\_了他所爱的这个\_\_\_\_。在神的\_\_\_\_里，祂一定要这样做，为\_\_\_\_和\_\_\_\_开辟一个崭新的\_\_\_\_。因此，彼得后书对整个世界的盼望有一个宏大的异象，这也挑战我们去\_\_\_\_自己每一天的\_\_\_\_。这就是彼得后书的精义了。

God loves this \_\_\_\_ and he is determined to \_\_\_\_ it through \_\_\_\_\_. This means that God's love must \_\_\_\_ and \_\_\_\_ with the sin and injustice that \_\_\_\_ his beloved \_\_\_\_\_. In God's own \_\_\_\_\_, he will do so, opening up a new \_\_\_\_\_ for (1) \_\_\_\_\_ and for the (2) \_\_\_\_\_ itself. 2 Peter has a wide, expansive vision of hope for the whole world. It challenges us to \_\_\_\_\_ our everyday \_\_\_\_\_. That is what the second letter of Peter is all about.

9. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy Spirit.

Scripture reading:

Isaiah 34:1-4  
2 Peter 1:5-7;  
1:12-15;  
3:5-13

9. 使用 1 张图片分享你从本课程中学到关于父神/圣子/圣灵的 1 件事。

经文阅读：

以赛亚书 34:1-4

彼得后书 1:5-7

彼得后书 1:12-15

彼得后书 3:5-13

English: [https://www.youtube.com/watch?v=wWLv\\_ITyKYc](https://www.youtube.com/watch?v=wWLv_ITyKYc)

國語: <https://www.youtube.com/watch?v=nZdkuWyW-AU>

粵語: <https://www.youtube.com/watch?v=i2fsgpNnxlg>











3:10-13 主的日子  
见以赛亚书34章, 西番雅书3章

腐败的教师

3:10 "天必轰然一声地消失&所有  
希腊文 STOICHEIA 都要这样融化..."

...好让地&其中的一切  
都显露出来

神的旨的:

- 不是要拆毁整个宇宙
- 将邪恶显露出来 & 铲除它

新天 & 新地

1 元素 宇宙 会融化

2 天上的万象 31 6 以赛亚书34:4

像箴言: (26:11)

猪

6:34 / 7:36 天空在神面前被“剥掉”

7

3:14-18 结龙

...而这就是真信徒的盼望

不要扭曲我的言语

雅各 约翰 彼得 保罗

6:51 / 7:36

8a

小亚细亚  
众教会

彼得后书

# 彼得后书

而这却是  
有信心的盼望

3:11-16  
信念

不信  
独出神的  
圣经

保家

彼得  
充满信心信念

神爱  
世人  
决心  
拯救世界

祂一定要对  
人类  
为人类和宇宙  
开辟一个崭新的未来

## 1 终极挑战

1:1-11  
与神  
分享神的  
生命 & 爱



1:12-15  
此信的目的  
记录彼的  
教导

且后传给后代



1:16-20  
警告世1:

你们决不能  
要抹杀了  
这一切

你们务要记取彼得  
基督为世界的正主



## 2 警告生活腐败的领袖

2:1-3  
不会有  
最终的  
审判

2:1-11  
三个古时  
关于神和义的例子

2:1-5  
洪水 (创世记 6-8章)

2:6-9  
所多玛 (创世记 18-19章)



2:12-22  
敬呼腐败的生活方式

在现实中，他们是  
自气肉体的  
奴隶



## 3 ...& 他们扭曲的神学

3:1-7  
一代一代  
过去一  
耶稣不是  
说好了  
要再来吗?

3:5-7  
神为什么  
不这么快  
来呢?

3:8-13  
主的日子

3:14  
天必轰然一声地消灭所有  
希腊文: STOICHEIA 智慧这样融化



神的国:

不是要拆毁  
整个宇宙  
- 将群星抛出外  
& 铲除它

新天  
& 新地



[Q1]

00:02  
The second letter of Peter.  
00:05  
It is addressed to the same network of churches as Peter's first letter  
00:08  
and is likely written from the same location in Rome.  
00:11  
Peter has become aware of the fact that he is going to die soon.  
00:14  
The evidence that we have from early tradition  
00:16  
was that Peter was executed by the Roman authorities during the reign of Emperor Nero.  
00:21  
So this letter acts as Peter's farewell speech.  
00:24  
He begins by offering a final challenge that Jesus' followers must be people who never stop growing.  
00:30  
This is followed by two final warnings about a growing number of corrupt teachers  
00:35  
who are leading Christians in these church communities astray,  
00:39  
first, by their corrupt way of life  
00:41  
and second, by their distorted theology.  
00:43  
Throughout the letter, Peter is countering accusations made by these teachers against himself and the other apostles.  
00:50  
Peter's goal is to restore confidence and order to these church communities.

[Q2]

00:55  
Peter opens by reminding these churches that through Jesus,  
00:58  
God has invited people to become a participant in his own divine nature.  
01:03  
That is, to share in God's own eternal life and love,  
01:07  
which is mind-blowing and requires a life-long response.  
01:11  
To receive this gift means a commitment to developing the same character traits that mark God's own divine nature.  
01:19  
Peter lists here seven traits to strive for.  
01:22  
The final one encompasses and crowns all of the others  
01:26  
It is love which, according to Jesus,  
01:29

[Q1]

和彼得前书一样，这封信的读者是同一批教会会众，写信的地点很可能是在罗马。根据早期教会传统说法，彼得在尼禄皇帝统治时期被罗马当局处决。彼得知道自己将不久于人世，这封信算是他的临终别言。

此信开篇就提出一个属灵挑战：耶稣的跟随者必须不断成长。随后，他又提出两个最终的警告，有越来越多的假教师将基督徒引入歧途：一是因着他们腐败的生活方式，二是因着他们扭曲的神学观。彼得在信中回击了假教师对他和其他使徒的指控，他希望能够恢复这些教会会众的信心和秩序。

[Q2]

彼得提醒教会，神已经透过耶稣邀请我们与神的性情有份，分享神自己的永生和爱。这让人兴奋，并要求我们用一生来回应，这也意味着，要活出与神相同的性情。彼

means devoting oneself to the well-being of others no matter their response or the cost.

01:35

To love, according to Peter, is to share in God's own life.

01:39

Peter then states the letter's purpose.

01:41

It is going to act as a memorial of his teaching that can be passed on to later generations

01:47

because he is not going to be around to give it much longer in person.

01:50

Before he dies he wants to address these objections and accusations

01:54

being made by the teachers who distort Jesus' teaching and that of the apostles.

### [Q3]

01:59

Peter first addresses an accusation repeated by the skeptics, present and future.

02:04

Namely, that he and the apostles just made up all of this stuff about Jesus being risen from the dead and king of the world.

02:11

Jesus is not really going to come back one day.

02:13

So Peter offers his eyewitness testimony of the powerful moment of Jesus' transformation on the mountain.

02:19

Remember the story in Mark chapter 9.

02:21

The apostle saw Jesus exalted as king.

02:25

His resurrection means that he is alive as king and will return to rescue our world one day.

02:30

So the future return of Jesus to bring God's kingdom

02:35

will fulfill what all the ancient scriptures have been pointing to all along.

02:39

The words of the Old Testament prophets are not fabricated fantasies.

02:43

Rather, through these human words of Scripture and through the human Jesus,

02:48

God himself has spoken to us.

### [Q4]

02:51

Peter then moves on to address the threats raised by corrupt leaders in the church.

得列出了七种要努力追求的基督徒弟格：（信心、德行、知识、节制、忍耐、敬虔、爱他人）（英文中无）；最后一个涵盖并完善了其他所有，那就是爱。对耶稣来说，爱就是不求自己的益处去成全别人，无论付出什么代价；对彼得来说，爱就是分享神的生命。

彼得说这封信是要让读者记住他的教导，日后传给后代，因为他没有多少日子亲自指点他们了。所以，离世之前，他要回击那些歪曲耶稣和使徒教导的假教师的错误言论。

### [Q3]

他指出，那些现在和将来会重复出现的错谬，就是说他和使徒们编造了耶稣从死里复活并做王掌权的事，他们认为耶稣不会在某一天真的回来。因此，彼得讲述他在圣山上亲眼看见耶稣变相的震撼经历（remember the story in Mark 9）。使徒们看见耶稣被尊崇为王，祂的复活表明祂就是永远的王，祂的再

02:56  
He focuses on more objections that they raise.  
02:58  
First, these teachers deny the idea of a final reckoning  
03:02  
when God's going to hold all people accountable for their choices.  
03:05  
This denial is what conveniently allows the teachers to ignore  
Jesus' teaching about money and sex  
03:12  
because they are making tons of profit by teaching in the  
churches.  
03:15  
Not to mention the fact that they are sleeping around.  
03:17  
Peter reminds the readers that God can and will meet rebellion  
with his justice.  
03:23  
He recalls three ancient examples when God did this.  
03:26  
He first mentions the story about the sons of God in Genesis 6  
03:30  
as it was interpreted in a popular Jewish work of the time called 1  
Enoch.  
03:35  
1 Enoch says the sons of God are rebellious angels who crossed  
the line  
03:39  
and slept with women, earning God's judgment.  
03:42  
Peter then brings up the story of the ancient flood and then the  
story of Sodom and Gomorrah.  
03:47  
In each case there was a rebellion that led to divine judgment.  
03:51  
But, Peter says, God was always faithful to deliver his people.  
03:56  
He uses the story of Lot to provide an example.

#### [Q5]

03:58  
Peter then connects these ancient stories to the teachers' corrupt  
way of life.  
04:03  
They, too, are after money and sex.  
04:05  
They despise God's authority and they lead other people to think  
that God doesn't care about moral decisions.  
04:11  
He says they teach a message of Christian freedom  
04:13  
and use it as a license to do whatever they want.  
04:16  
This is why Peter is going to bring up Paul's letters later on in  
Chapter 3.  
04:21

来不容置疑。耶稣将带来神国度的完全降临，这是旧约圣经一再宣告的，就像旧约先知的预言一样，耶稣的再来必要应验，这不是虚构的幻想。相反，借着圣经的话语和儿子耶稣，神亲自向我们说话。

#### [Q4]

接下来，彼得提到教会领袖腐败带来的威胁，他重点谈到他们提出的反对意见。首先，这些领袖否认末日审判，否认神会要求所有人自行承担选择善恶的后果。这种否认使他们放任自己，漠视耶稣在对待金钱和贞洁上的教导。因为他们通过错谬的言论在教会大肆搜刮钱财，更别提他们混乱的男女关系。彼得提醒会众，神必会以公义审判这些事。

他列举了神行审判的三个古老的例子：第一个就是创世记 6 章中“神的儿子们”的故事，根据当时流行的《以诺一书》，神的儿子就是叛逆的天使，他们越界与人类的女子同居，遭到神的审判。第二个

It appears that these teachers have distorted Paul's message of liberation in Christ.

04:26

But that is not the kind of freedom Paul meant.

04:28

Peter makes clear that these teachers are not really free.

04:31

In reality, they are slaves to their bodily impulses.

04:35

The fact that they are Christians makes it even more tragic

04:38

because knowing Jesus' teaching makes them doubly accountable.

04:42

They have become pitiful examples of the ancient proverb

04:45

about a dog returning to its vomit and a washed pig going back to the mud.

### [Q6]

04:49

Peter then addresses the reasoning behind the teachers denial of the final reckoning.

04:54

They say generations of God's people keep coming and passing away without seeing the fulfillment of their hopes.

05:00

Where is this promised return of Jesus?

05:04

Peter responds by showing how short-sighted this objection is.

05:08

Look around, he says, at this remarkable universe that we inhabit.

05:12

The fact that we exist at all means that at some moment in the past,

05:17

God's Word intervened in a dramatic way to bring something out of nothing

05:22

and to bring order out of chaos, and he can do so again.

05:26

The real question is, why is God taking so long?

05:30

Peter reminds us that our human conception of time is extremely limited.

05:35

The long expanses of time through which God works do not fit neatly into the framework of our very short lives.

05:42

These long amounts of time are actually a sign of God's patience.

05:46

Each generation is offered the chance to recognize its own selfishness, to humble itself, and repent before God's generous grace.

### [Q7]

是古代洪水灭世之事，第三个是索多玛和蛾摩拉的结局，每个案例都是悖逆引发了神的审判。但彼得又说：神对属祂之民的拯救永远是信实的，他用罗得的故事作例证。

### [Q5]

然后，彼得把这些古老的故事跟假教师们的腐败生活相对照，他们追求金钱、放纵情欲，藐视神的权威，误导他人以为神不在乎人在道德方面的选择。彼得指出他们教导基督徒的那种“自由”就是任意妄为，这也是彼得后面提到保罗书信的原因（Paul's letters later on 3）。

显然，这些假教师歪曲了保罗关于在基督里得自由的信息，他们讲的并不是保罗所讲的不犯罪的自由。彼得申明这些假教师没有真正的自由，事实上他们是肉体情欲的奴隶。身为挂名的基督徒，他们的境况就更加可悲：因为耶稣的话会让他们付出双倍的代价，他们成了箴言中的例子：狗所吐的，转回来

05:54  
God's grace will bring the story to a close on the day of the Lord.  
05:58  
Here Peter draws upon the prophetic poetry of Isaiah and Zephaniah  
06:02  
who described the day of God's justice as a consuming fire.  
06:07  
Peter says the heavens will pass away and the stoicheia will melt by fire  
06:12  
This is a Greek word that could refer to the elements.  
06:16  
In this case, it means the dissolution of the material universe.  
06:19  
More likely, it refers to heavenly bodies, in other words, the stars.  
06:24  
That is what this word means in Isaiah chapter 34, where Peter is quoting from.  
06:28  
In that case, this line is a metaphor about the sky being peeled back, so to speak, before the God who sees all.  
06:37  
This is why Peter says the day of the Lord will result in the earth and all its works being exposed.  
06:44  
The ultimate purpose of God's consuming justice is not to scrap the material universe.  
06:49  
Rather, it is to expose evil and injustice and remove it so that a new kind of heavens and earth can emerge,  
06:56  
one that is permeated with righteousness, full of God's love  
07:01  
and people who know and love God and love their neighbor as themselves.

### [Q8]

07:05  
Peter concludes by saying this is the true Christian hope, that Jesus and all the apostles have been announcing,  
07:11  
including Paul whose writings can be misunderstood if you rip them out of context.  
07:16  
But all the apostles are on the same page.  
07:19  
So Peter ends his final address to the church.  
07:23  
The tone of 2 Peter feels really intense.  
07:26  
But his passion comes from a firm conviction that God loves this world  
07:30  
and he is determined to rescue it through Jesus.  
07:33

又吃；猪洗净了，又回到泥里去滚。

### [Q6]

彼得讲到假教师否认末日审判背后的理由，他们说，神的子民一代又一代地离去，并没看见他们所盼望的实现。耶稣再来的应许在哪里呢？

彼得对此回应说，这种想法真是肤浅。他说，不妨看看我们所在的这个大宇宙，我们能够存留，都是因为曾经的某个时刻，神的话奇迹般地介入，使无变有，使混乱变有序，他完全可以再做一次。因此，关键的问题是神为什么拖延这么久？彼得提醒说，人类对时间的理解太有限。神在漫长的时间中做事，远超过我们短暂的生命历程。其实，漫长的时间正表明了神的耐心和坚韧：祂为每一代人都提供机会来认清自己的自私，学习谦卑，到神慷慨的恩典面前来悔改。

### [Q7]

This means that God's love must confront and deal with the sin and injustice that ruins his beloved world

07:40

In God's own time, he will do so, opening up a new future for humanity and for the universe itself.

07:48

2 Peter has a wide, expansive vision of hope for the whole world.

07:53

It challenges us to examine our everyday lives.

07:56

That is what the second letter of Peter is all about.

但神的恩典将在主来的日子画上句号，彼得在此引述了先知以赛亚和西番雅的预言，他们描述了神审判之日销毁万物的烈火。彼得说：“天必消失，所有的元素都因烈火而融化。” Stoiceia 是希腊语“元素”，指物质宇宙，更可能指天体，就是星辰万象。这是彼得从以赛亚书 34:4 中引用的，它表达了在观看万物的神面前“天被卷起”这一隐喻，这也是为什么彼得会说在主的日子“地和其上的物都要烧尽了”。

神公义审判的目的不是要废除物质的宇宙，而是要揭露邪恶和不义，并除掉它们，让“新天新地”显现出来，那里充满公义，充满神的爱，人们都认识神、爱神，且能爱人如己。

[Q8]

彼得总结说，这就是耶稣和所有使徒传扬的基督徒真正的盼望。这也包括使徒保罗，他的书信若被断章取义，可能会造成误解，但所



有使徒对此都有共识。随后，彼得结束了给教会最后的嘱托。

彼得后书的语气让人感觉异常激烈，彼得的热情来自于一个坚定的信念，就是神爱世人，他要通过耶稣来拯救他们。这就意味着神的爱必须要处理罪和不义，因为它们毁坏了他所爱的这个世界。在神的时间里，祂一定要这样做，为人类和宇宙开辟一个崭新的未来。因此，彼得后书对整个世界的盼望有一个宏大的异象，这也挑战我们去审视自己每一天的生活。这就是彼得后书的精义了。