

Sermon 講道信息
May 五月 21, 2023
So Remember 所以要記住
2 Peter 彼得後書 3:1-2

Do you remember learning to ride a bicycle?

你還記得學騎自行車的情形嗎？

I have a vague recollection.

我有一個模糊的記憶。

I remember the bicycle – it had a red frame, blue mudguards, and white handles, saddle, and tires.

我記得那輛自行車——它有一個紅色的車架，藍色的擋泥板，白色的把手、座椅和輪胎。

I remember who helped me – my dad, holding on to the back of the saddle, running alongside me, and then letting go.

我記得是誰在幫助我——我的父親抓住座椅的後面，和我一起跑，然後放手。

But I don't remember exactly where he helped me.

但我不記得他是在哪裡幫助我。

Was it in the street where we lived?

是在我們住的街上嗎？

Was it in our back yard?

是在我們的後院嗎？

Was it in a park?

是在公園裡嗎？

But I am confident that I learned to ride a bicycle.

不管怎樣，我有信心我學會了騎自行車。

I know I learned to ride a bicycle.

我知道我學會了騎自行車。

I have no doubt that I learned to ride a bicycle.

我毫不懷疑我已經會騎自行車了。

Do you know why I am confident, sure, without any doubt?

知道我為什麼自信，確定，毫無疑問嗎？

Because I can ride a bicycle.

因為我會騎自行車了。

And here's the wonderful thing:

這是一件美妙的事情：

even if I don't ride a bicycle for weeks or even months, if I get the bike out, I don't have to pause and try to remember how to ride a bicycle;

即使我幾周甚至幾個月不騎自行車，只要我把它拿出來，我不需要停下來嘗試去想怎樣騎自行車;

I don't need someone to hold the saddle, run beside me, and then let go.

我不需要有人扶著座椅，在我身邊跑，然後放手。

Riding a bicycle is instinctive.

騎自行車已經成為本能。

It's automatic.

它是自動的。

It's muscle memory!

這是肌肉記憶！

The movement, the sensation, the ability to balance have been repeated over and over.

動作，感覺，平衡的能力已經重複過一遍又一遍。

My brain has consolidated these so that riding a bicycle is second nature, literally "thoughtless"

我的大腦固定了這一切，所以騎自行車已經成為天性，也就是說可以「不假思索」

– without the need for thought or concentration.

– 不需要思考或過度集中注意力。

Today we begin the final chapter of our message series on 2 Peter.

今天，我們開始關於彼得後書系列信息的最後一章。

Just 18 verses to go.

只剩下 18 節經文了。

And what verses these are!

這是怎樣的一些經文啊！

They're not just the climax of this letter,

它們不僅僅是這封信的高潮，

they give us a glorious and rich summary of humanity's destiny,

它們為我們提供了人類命運和榮耀豐盛的總結，

the believer's responsibility, and God's sovereignty.

信徒的責任，以及上帝的主權。

Peter will remind us of the hope we have, the way we should live, and, most of all, the glorious grace and victory of our God.

彼得會提醒我們，我們的盼望，我們應該如何生活，最重要的是，我們上帝榮耀的恩典和勝利。

But that's the point – Peter is going to remind us.

但這就是重點——彼得要提醒我們。

He's developing what we already know;

他正在擴展我們已經了解的內容;

he's developing our spiritual muscle memory.
他正在加強我們屬靈的肌肉記憶。

And this, I hope, excites us, puts us on the edge of our seats, causes our hearts to quicken and our eyes to widen.

我希望，這信息讓我們興奮，讓我們坐立不安，讓我們心跳加速，睜大我們的眼睛。
You see, Peter may not tell us anything new, but he's going to deepen our love for God and our delight in the Gospel.

你看，彼得也許不會告訴我們任何新的東西，但他會加深我們對上帝的愛和我們對福音的喜悅。

So, today, Peter tells us to remember:

所以，今天，彼得告訴我們要記住：

remember why he's writing,
記住他為什麼要寫這封信，
remember what we've got,
記住我們所擁有的，
and remember who we are!
記住我們是誰！

Why is Peter writing?

彼得為什麼要寫這封信？

2 Peter 3:1 says this is Peter's second letter.

彼得後書 3：1 說這是彼得的第二封信。

Both, he says, are "reminders to stimulate you to wholesome thinking."

他說，兩封信都是「提醒你們，激發你們真誠的心。」

Before we go further, allow me to clarify one interpretive detail.

在我們進一步討論之前，請允許我澄清一個容易誤解的細節。

It's tempting to think that because we call this letter 2 Peter,

我們想當然地認為，因為我們稱這封信為彼得後書，

the implication is that the first letter he wrote to these Christians is 1 Peter.

言下之意，就是他寫給那些信徒的第一封信就是彼得前書。

That's by no means certain and it doesn't logically follow.

絕不能這樣簡單認定，這不符合邏輯。

Just because Peter says this is his second letter does not mean the first letter is 1 Peter.

因為彼得說這是他的第二封信並不意味著第一封信就是彼得前書。

It's worth remembering that when Peter or Paul wrote multiple letters,

值得切記的是，當時彼得或保羅寫了很多封信，

they didn't put 1 Peter, 1 Corinthians, 1 Thessalonians, 1 Timothy in the title.

他們並沒有把彼得前書、哥林多前書、帖撒羅尼迦前書、提摩太前書放在標題中。

They just wrote a letter.

他們只是單純地寫了一封信而已。

When “first” or “second” was placed in the title by the church years later,

多年後，當教會將「前書」或「後書」放在標題中時，

it was a chronological indicator.

這是一個按時間順序排列的指標。

The church is just indicating which one came earlier.

教會只是指出哪一封信是更早寫成的。

For example, Paul wrote at least 4 letters to the Corinthians:

例如，保羅至少給哥林多人寫了 4 封信：

1 Corinthians was the second of the four, and 2 Corinthians was the last of the four.

哥林多前書是四封信中的第二封，哥林多後書是四封信中的最後一封。

The reason why 1 Peter may not be what Peter refers to in 2 Peter 3:1 is because 1 Peter was written to Christians spread across a large geographical area,

彼得前書可能不是彼得在彼得後書 3：1 中提到的同一封信，那是因為彼得前書裡的基督徒們分佈在很廣大的地理範圍，

whereas 2 Peter seems much more specifically located.

而彼得後書似乎更具體寫給一個地方。

What’s more, the content of 1 Peter doesn’t sync with the theme of false teaching in 2 Peter.

尤為重要的是，彼得前書的內容與彼得後書中關於錯誤教導的論述主題不一致。

Now, so what?

現在，應該怎麼辦呢？

I tell us this as a reminder to read Scripture “deeply”.

請大家明白這是為了提醒我們閱讀聖經要“深入”。

We want to honour God’s Word, so gaining understanding of a passage of Scripture’s context and content is an act of godly devotion and a sign of good discipleship.

我們要敬畏上帝的話語，深入了解經文的背景和內容是一種敬虔的行為，也是一個好門徒的標誌。

So, with that stated, let’s ask why Peter writes his letter.

那麼，說到這裡，讓我們問彼得為什麼要寫這封信。

He says he writes in order to stimulate us to wholesome thinking.

他說他寫是為了激發我們真誠的心。

It’s interesting, isn’t it?

這非常有趣，難道不是嗎？

Peter has spent a whole chapter exposing false teachers and false teaching

彼得花了整整一章來揭露假教師和虛假的教導

– and he still has some more to say in verses 3-5.

– 他在 3-5 節中還有一些要說的話。

But, as important and necessary as this is, his central purpose is not to expose false teaching.

儘管這十分重要和非常必要，但揭露錯誤的教導並不是他此刻的中心目的。

Remember Jesus' words to Peter at the Last Supper, just before Peter says he'll never betray Jesus.

記得耶穌在最後的晚餐上對彼得說的話，就在彼得說自己永遠不會不認耶穌之前。

Jesus know Peter is vulnerable; his characteristic brashness likely to lead him into trouble.

耶穌知道彼得是脆弱的;他特有的魯莽可能會使他身陷麻煩之中。

In Luke 22:32, Jesus says to Peter, also called Simon:

在路加福音 22：32 中，耶穌對彼得（也稱為西門）說：

“But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

「但我已經為你祈求，使你不至於失了信心。你回頭以後，要堅固你的弟兄。」

Peter must remember this because his purpose in this letter is to strengthen believers.

彼得必須記住這一點，因為堅固信徒才是他寫這封信的目的。

He's fulfilling what Jesus' words to him at that Last Supper.

耶穌在那最後的晚餐上對他所說的話正在變成現實。

So, Peter wants us to have “wholesome thinking” – to be strong.

所以，彼得希望我們有「真誠的心」 – 要堅強。

Wholesome thinking is attitude instinctively informed by the Gospel:

真誠的心是本能地從福音而來的態度：

it's the muscle memory of our thought

這是我們屬靈的肌肉記憶

– when injured, our first thought is forgiveness;

– 當受到傷害時，我們首先想到的是寬恕;

when stressed, our first thought is trust;

當壓力來臨時，我們首先想到的是信任;

when suffering, our first thought is learning the way of Jesus;

當經歷苦難時，我們首先想到的是學習耶穌的樣式;

when opposed, our first thought is worship;

當遭遇攻擊時，我們首先想到的是敬拜讚美;

when in doubt, our first thought is to persevere.

當開始猶豫不決時，我們首先想到的是堅持下去。

It's the list of glorious characteristics in 2 Peter 1:5-7, being formed in us as we submit to Christ's way in us.

這是彼得後書 1：5-7 中榮耀的特徵清單，當我們效法基督的樣式時，基督就在我們裡面形成了。

Think of it like this:

可以這樣想：

it's so easy, isn't it, to fixate on what's wrong, on what we don't like, on what is false.

這很容易，不是嗎，專注於什麼是錯的、我們不喜歡的和什麼是虛假的。

And as Christians, it's important, of course, to recognize false teaching.

作為基督徒，學習分辨錯誤的教導當然很重要。

But if all Peter did was identify false teachers and false teaching,

但是，如果彼得所做的只是識別假教師和虛假教導，

we'd just have a long list of heresies – that's helpful, but not life-changing.

結果是我們會看到一長串的異端名單——這對我們很有幫助，但不會改變生命。

Only telling someone never to eat mouldy bread, won't help them enjoy the taste of fresh bread.

只告訴人們永遠不要吃發霉的麵包，並不會幫助他們享受新鮮麵包的味道。

So, Peter focuses on what is good

所以，彼得專注於什麼是好的

– wholesome thinking, thinking that harmonizes more and more with the way of Jesus.

– 真誠的心，與耶穌的道路越來越協調的思想。

Let me illustrate why he does this.

讓我來解釋他為什麼這樣做。

Some years ago, the American Banking Association sponsored a two-week training program to help tellers detect counterfeit bills.

幾年前，美國銀行協會贊助了一個為期兩周的培訓計劃，以幫助出納員識別假鈔。

The program was unique.

該計劃是獨一無二的。

Not once during the program, did the tellers even look at a counterfeit bill;

在整個培訓過程中，出納員一次假鈔都沒有見過；

not once did they listen to lectures revealing the characteristics of counterfeit bills.

他們沒有聽過一次關於揭示假鈔特徵的講座。

All they did for two weeks, hour after hour and day after day, was handle authentic currency.

在兩星期的過程中，一小時又一小時，一日復一日，他們只處理真實貨幣。

The goal was for them to become so familiar with the genuine that they could never be fooled by the false.

讓他們如此熟悉真實的，以至於他們永遠不會被虛假所愚弄。這才是目標所在。

This is what Peter is doing!

而這就是彼得正在做的事情！

He wants us not to become fixated on false teaching but to become so in love with Jesus that we know the truth and can therefore spot the false.

他希望我們不要執著於虛假的教導，要更愛耶穌，並由此而曉得真理，發現虛假之所在。

This is what he means by “stimulate” in 2 Peter 3:1.

這就是他在彼得後書 3：1 中所說的「激發」的意思。

In fact, this is the word used to describe the disciples waking Jesus when the storm almost sinks the boat in Mark 4:38-39.

事實上，這個詞是馬可福音 4：38-39 中描述門徒的船在風浪中幾乎沉沒時他們叫醒耶穌的詞。

“Wake up, Jesus!”

「醒醒啊，耶穌」

There’s nothing restrained or passive here.

這裏不存在任何拘謹或者被動的成分。

Don’t treat your discipleship like a long snooze.

不要把你的門徒生涯當作長時間的休眠。

Want to know how to spot the false, the counterfeit.

想知道如何發現錯誤，識別偽造的。

“Get serious! Wake up!”

「認真點！醒醒！」

Be passionately devoted to Jesus in how you live and think.

要熱情地獻身於耶穌，在你的日常生活和思考中。

Remember why Peter is writing.

記住彼得為什麼要寫信。

Second, remember what we’ve got.

其次，要記住我們已經擁有的。

2 Peter 3:2 says, “I want you to recall the words spoken in the past by the holy prophets and the command given by our Lord and Saviour through your apostles.”

彼得後書 3：2 說：「要你們記得聖先知預先所說的話和主—救主的命令，就是使徒所傳給你們的。」

Peter sends us back to the Scriptures.

彼得把我們帶回聖經中。

You’ll remember that in 2 Peter 1:20-21, he has told us that Scripture is divinely inspired, God’s unique word.

你會記得，在彼得後書 1：20-21 中，他告訴我們聖經是神默示的，是神獨特的話語。

Here, Peter shows us something more:

在這裡，彼得向我們展示了更多的內容：

Peter connects the words of the prophets in the Old Testament, with the words of Jesus in the Gospels, with the message of Christ announced by the Apostles.

彼得將舊約中先知的話和新約福音書中耶穌的話以及使徒們宣揚的基督的信息三者聯繫起來。

As one well-known Bible teacher, William Barclay, said,

正如著名的聖經教師威廉·巴克萊（William Barclay）所說：

“The Old Testament foretells Christ; the Gospels tell of Christ; the Apostles bring the message of Christ.”

「舊約預言基督;福音書講述了基督;使徒帶來了基督的信息。」

So, we need the Old Testament and we need the New Testament.

所以，我們需要舊約，也需要新約。

Clearly implied, therefore, is the importance of reading and studying the whole Bible, not just parts or pieces.

因此，這就清楚地暗示了閱讀和研究整本聖經的重要性，而不僅僅是隻言片語。

To have a biblical understanding of God, creation, salvation, humanity, discipleship, eternity, hope, truth, the church, faith, grace, wisdom, Jesus, requires the study of the whole of Scripture.

聖經對有關神、創造、救恩、人性、門徒訓練、永恆、希望、真理、教會、信仰、恩典、智慧、耶穌等都有系統和完整的理解和講述，我們需要研究整本聖經。

It is the whole of Scripture that shows us Jesus and therefore keeps us from error.

整本聖經向我們展示了耶穌，為的是讓我們遠離過犯。

In the words of the head of the Church of Scotland, uttered at the Coronation of our King or Queen, as a Bible is placed before the new monarch:

用蘇格蘭教會領袖的話來說，在我們的國王或王后的加冕典禮上，聖經被放在新君主面前：

“to keep you ever mindful of the law and the Gospel of God as the Rule for the whole life and government of Christian Princes, receive this Book, the most valuable thing that this world affords. Here is Wisdom; this is the royal Law; these are the lively Oracles of God [the living Word of God].”

「為了讓你們永遠牢記律法和神的福音，作為基督徒王子們的整個生活和政府的規則，請接受這本書，這是這個世界提供的最有價值的珍寶。這是智慧;這是皇家法律;這些是活潑的神的聖諭[神活潑的道]。」

Peter wants us to remember why he's writing:

彼得希望我們記住他為什麼寫作：

to wake us up to full devotion of Jesus

喚醒我們對耶穌的完全委身

– for then we know the truth and can spot the false.

– 因為這樣我們就知道真理，並能發現虛假。

Peter wants us to remember what we've got:

彼得希望我們記住我們所擁有的：

the Scriptures – the living Word of God;

聖經 – 神活潑的道;

the Scriptures that are a whole that foretell Christ, tell of Christ, and bring us the message of Christ.

聖經是一個整體，預言基督，講述基督，並帶給我們基督的信息。

For as we grow in understanding of the Scriptures, we know the truth and can spot the false.

因為當我們對聖經的理解增長時，我們知道真理，並能發現錯誤。

Finally, Peter wants us to know who we are.

最後，彼得想讓我們知道我們是誰。

As we read chapter 2, it's heavy stuff, isn't it?

當我們閱讀第 2 章時，內容沉甸甸的，難道不是嗎？

Warnings of judgement, evil, darkness, deception.

這是對關於審判、邪惡、黑暗、欺騙的警示。

In chapter 2, his target is the false teachers and their false teaching.

在第 2 章中，他的目標是假教師和他們的錯誤教導。

But as chapter 3 begins, there's a wonderful change of tone.

但隨著第 3 章的開始，語氣發生了奇妙的變化。

You may have heard the word "agape"

你可能聽說過「agape」這個詞

– the New Testament Greek word that describes God's amazing love;

– 新約希臘語，描述神奇妙的愛；

the love that the Father has for the Son;

父對子的愛；

the love that we are to have for one another;

我們要彼此相愛；

the love that Paul rejoices in when he says,

保羅歡喜的愛，當他說：

"The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20);

「現在活着的不再是我，乃是基督在我裏面活着；他是愛我，為我捨己。」

the love of God that sent Jesus as an atoning sacrifice for our sins (1 John 4:10);

神的愛差遣耶穌為我們的罪作贖罪祭（約翰一書 4：10）；

the love that is the love of John 3:16.

就是約翰福音 3：16 的愛。

Well, here in 2 Peter 3:1, for the first time in this letter

是的，彼得後書 3：1，這個愛第一次出現在這封信中

– and for four more times in this chapter

– 在本章中連續出現了四次

– Peter addresses us by this love.

– 彼得用這種愛來稱呼我們。

He calls us “Dear Friends” as the New International Version translates it.

他稱我們為「親愛的朋友」，正如新國際版所翻譯的那樣。

But the word is “agapetoi” – “beloved”.

但這個詞是「agapetoi」——「親愛的」。

This word is used 79 times in the New Testament.

這個詞在新約中被使用了 79 次。

In the Gospels it is used nine times, and it always and only refers to Jesus.

在福音書中，它被使用了九次，而且每次都是指向耶穌。

So, at Jesus’ baptism or at the Transfiguration, when the Father speaks about Jesus, he says, “This is my ‘agapetos’, my beloved Son.”

因此，耶穌在受洗禮或登山變像時，每當天父談到耶穌，祂都說：

「這是我的「agapetos」，我的愛子。」

But when we come to the rest of the New Testament, for the remaining seventy times, something amazing happens.

但是當我們來到新約的其餘部分，在剩下的七十次中，一些奇妙的事情發生了。

How the Father describes Jesus, is how we are now addressed.

天父如何描述耶穌，也正是我們此刻被稱呼的方式。

We are “agapetoi”.

我們是「agapetoi」親愛的。

All the darkness of chapter 2 suddenly shifts as Peter speaks to us – believers – and calls us what we really are: “beloved”, the objects of Jesus’ sacrifice.

到第 2 章這裏，所有的黑暗突然消散，當彼得對我們這些信徒說話，——並稱呼我們真實的身份：「親愛的」——耶穌犧牲的對象。

Just as Jesus is beloved of the Father, so we are beloved of God.

正如耶穌是天父所愛的，我們也是神所愛的。

And this is what this means: you are the object of God’s special affection.

這就是這個意思：你是神特別愛的對象。

See, this is what we are to remember:

看，這就是我們需要牢記的：

if you have given your life to Christ,

如果你把你的生命獻給了基督，

if you’ve come to the cross of Jesus and confessed your sin and received him as Lord and Saviour,

如果你來到耶穌的十字架前，承認你的罪，接受祂為主宰和救主，

if you trust in his death and resurrection and rejoice in the forgiveness of sin and the hope of eternity, this is who you are: “beloved”.

如果你相信祂的死和復活，併為罪得赦免和永恆的盼望而歡欣鼓舞，這就是你：「親愛的」。

In the s

wirl of our distorted culture, in the face of teaching that deceives and teachers that trick, in the combat with the powers of darkness, remember this: you are “beloved”.

在我們扭曲的文化漩渦中，面對欺騙的教導和欺騙的老師，在與黑暗力量的博弈中，請記住這一點：你是「親愛的」。

You are the object of God’s love.

你是神所愛的對象。

And this chapter, where Peter will call us “agapetoi” five times, is for you and me.

這一章，彼得會連續五次叫我們「agapetoi」，這是給你和我的。

“Wake up” beloved! It’s all for Jesus.

「醒醒」親愛的！這一切都是為了耶穌。

You’ve got the Scriptures, beloved!

親愛的，你有聖經！

They are the living Word of God.

這是神活潑的道。

Receive the truth of you who are, beloved!

蒙愛的，接受你是誰的真理！

There’s nothing that can separate you from this love.

沒有什麼能把你和這份愛隔絕。

Many of you know that I have an interest in videography.

你們中的許多人都知道我對攝像感興趣。

You’ve heard of photography – that’s where you take pictures of moments.

你聽說過攝影——那是你拍照時瞬間駐足的地方。

Videography is where you film a scene.

攝像是你拍攝場景的地方。

Last week, I got up at 4.30 to film sunrise.

上周，我 4 點半起床去拍攝日出。

I sent the drone up in the dark to capture the dawn breaking over the eastern mountains.

我讓無人機在黑暗中飛去捕捉東部山脈破曉的黎明。

The city was in darkness, building ever-so-slightly silhouetted against the gradually warming sky.

城市一片漆黑，建築物的輪廓在逐漸變暖的天空映襯下微微地顯影出來。

And as the light grew brighter, the city gradually became clearer.

隨著光線越來越亮，整個城市也逐漸變得清晰起來。

Peter reminds us to look not at the darkness – as dark as it can be at times

彼得提醒我們不要看黑暗——儘管常常有黑暗

– but to see the Risen Son, Jesus.

——但要看到復活的兒子耶穌。

So, beloved, do not fear the false teachers or their false teaching:

所以，親愛的，不要害怕假教師或他們的錯誤教導：

keep your eyes on Jesus.

只要注目看耶穌。

Remember!

牢牢記住！