

Sermon 講道信息
June 6 月 11, 2023
So what...now? 所以...現在要怎樣？
2 Peter 彼得後書 3:11-16

Yesterday, I conducted a wedding.

昨天，我主持了一場婚禮。

It was a lovely occasion.

那是一個充滿愛的場合。

Have you noticed how each wedding usually has its own style and its own colour?

您是不是注意到了每場婚禮通常都有自己的風格和顏色？

I've conducted weddings with groomsmen wearing bright blue jackets,

我主持過伴郎都穿著亮藍色夾克的婚禮，

bridesmaids in bright orange summer dresses,

伴娘穿著亮橙色夏日禮服的婚禮，

groomsmen in stiff dark suits with red ties,

伴郎穿著黑色西裝和紅色領帶的婚禮，

bridesmaids in matching red ballroom gowns,

伴娘穿著配套的紅色舞廳禮服的婚禮，

brides carrying yellow bouquets,

新娘抱著黃色花束的婚禮，

the bride's father and groomsmen sporting purple boutonnières.

甚至是新娘的父親和伴郎戴著紫色胸花的婚禮。

As I do with all the weddings I officiate, I ask the couple if they have any colours they will highlight.

在所有我主持的婚禮上，我都會問新婚夫婦是不是有他們特別看重的顏色。

If I know the colour, I can make sure that any colour I wear – a tie for example – will complement, not clash.

如果我知道他們喜歡的顏色，我就可以確保我穿戴的顏色 - 例如領帶 - 能夠和那個顏色互補，而不是衝突。

Let's face it, the last thing a newly married couple want when they review the wedding photos is the picture of them exchanging vows and the bald pastor in the background wearing a tie that makes them nauseous.

讓我們面對現實吧，新婚夫婦在翻看婚紗照時最不想看到的，絕對就是他們交換誓言的照片的背景裡有個禿頭牧師打著讓他們作嘔的領帶。

A big event like a wedding deserves practical attention to such details.

類似婚禮這樣的大型活動中的這些細節值得我們去關注。

As we come toward the end of 2 Peter, Peter wants us to be just as attentive to the practical details.

當我們接近彼得後書的結尾時，彼得希望我們同樣關注這些很實際的細節。

Of course, the big event that demands such attention is more than a summer wedding,

當然，這裏需要如此關注的大事件遠比夏季婚禮大得多，

it's the end of history, the final judgement, the Second Coming of Christ.

這件事關乎歷史的終結，最後的審判，基督的第二次降臨。

Since we know everything will be destroyed,

既然我們知道一切都會被毀滅，

since we know Christ will return,

既然我們知道基督會再來，

since we know God will judge the earth and there will be a new heaven and a new earth,

既然我們知道神會審判全地，而後會有新天新地，

“what kind of people ought you to be?” he asks.

彼得問道：「你們應該成為怎樣的人？」

What now?

現在怎麼辦？

What details should we be attentive to?

我們應該注意哪些細節？

What difference should Christ's return and God's final judgement make in our lives?

基督的再來和神最後的審判應該在我們的生活中帶來怎樣的的不同？

Whenever the New Testament tells us about the Second Coming of Jesus,

每當新約向我們講述耶穌的第二次降臨時，

the emphasis is always about how we are to live now.

重點始終是我們現在應該如何生活。

Last week, Pastor Lee used the illustration of overtime in a hockey game.

上周，李牧師舉了冰球比賽的加時賽的例子。

Overtime can last minutes or hours.

加時賽可能持續幾分鐘或幾小時。

But at any moment, a team could put the puck in the net and the game is over.

但是在任何瞬間，一支球隊都可以將冰球擊入網中來結束比賽。

Pastor Lee said that each player must give their full effort to win.

李牧師說，每個隊員都必須全力以赴才能獲勝。

For the hockey player, there a link between determination and achievement.

對於冰球運動員來說，毅力和成就是直接掛鉤的。

Peter says the same.

彼得也是這麼說的。

We are to “make every effort...” (verse 14).

我們要「要竭力...」（第 14 節）。

For the Christian, there's a link between our conviction and our conduct.

對於基督徒來說，我們的信念和我們的行為之間是要掛鉤的。

Christ will return – this is our conviction – the game will come to an end.

基督會再來—這就是我們的信念—比賽絕對會結束的。

So, how shall we live?

那麼，我們應該如何生活呢？

This is our conduct – we will make every effort.

我們的準則就是——我們要竭力地生活。

Put more theologically:

從更神學的角度來說：

the ethics of the New Testament directly reflect the hope of eternity in the New Testament.

新約的倫理直接反映了新約中關於永恆的盼望。

How we live now is to match who we shall be and what we shall be like when Christ comes again.

我們現在的生活方式是為了能匹配我們將要成為的人，以及當基督再來時我們將會成為的樣子。

Titus 2:12-13 reminds us to say

提多書 2：12-13 提醒我們說：

“No to ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in this present age, while we wait for the blessed hope – the glorious appearing of our great God and Saviour, Jesus Christ.”

「訓練我們除去不敬虔的心和世俗的情慾，在今世過克己、正直、敬虔的生活，等候福樂的盼望，並等候至大的 神和我們的救主耶穌基督的榮耀顯現。」

Our lives now are a preview of what we will be like when Christ returns.

我們現在的生活就是當基督再來時我們的樣貌的預演。

Think of it like this: do we think we'll run stop signs in eternity?

可以這樣想：我們會覺得自己可以在永恆裡闖停車標誌嗎？

So why run stop signs now?

那麼為什麼要現在闖停車標誌呢？

Do we think we'll be careless with our words in eternity?

我們會覺得自己可以在永恆裏肆意胡言嗎？

So why be careless with them now?

那麼為什麼要現在口舌不潔淨呢？

Do we think we'll compromise our generosity, worship, love in eternity?

我們會覺得自己可以在永恆裏就慷慨、敬拜和愛等原則問題上妥協嗎？

So why compromise now?

那麼為什麼現在要妥協呢？

Oh, Peter is not saying we will be perfect now;

哦，彼得不是說我們現在就能變得完美；

but he is urging us to be intentional in our behaviour because that Day is coming.

他是在敦促我們，在行為上要有意識，因為那一天終將到來。

By the power of the Holy Spirit, under the grace of our Lord Jesus, because of his sacrifice for sin at the cross and his defeat of death at the resurrection, we take on now the character of what we shall be in eternity.

靠著聖靈的能力，在我們主耶穌的恩典下，因祂在十字架上為罪犧牲，在復活時戰勝了死亡，我們現在就可以擁有我們將在永恆中成為的模樣。

This moral and ethical emphasis lies throughout the New Testament

這個道德和倫理的重點貫穿了整個新約

– it is the impetus for our discipleship.

– 這是我們門徒訓練的動力。

We live now what we shall be like then.

我們要像那時的模樣一般去生活。

But how?

但是這要怎麼做呢？

In today's passage, Peter provides practical guidance.

在今天的經文中，彼得提供了實際的指導。

He emphasises a right perspective and a right posture.

他強調正確的態度和正確的姿態。

What is the right perspective?

什麼是正確的態度？

Did you notice the phrase “looking forward” in verses 12, 13, and 14?

你有沒有注意到 12、13 和 14 節中「期待」這個詞？

We all look forward to things, don't we?

我們都期待著各種事情，不是嗎？

Seeing a family member, you've not seen for a long time.

見你已經很久沒有見過的家人。

A delicious meal with friends.

與朋友一起享用美味佳餚。

A longed-for vacation.

一段心心念念的假期。

Finishing a project or college course.

完成一個項目或大學課程。

Not a day goes by, and we do not look forward to something – even if it's just sleep.

沒有一天我們不是在期待著什麼的 — 就算是期待睡覺也一樣。

But when it's something very special, we are even more excited.

但是當這個期待非常特別時，我們會更加興奮。

On July 9, Catherine and I celebrate our 35th anniversary.

7 月 9 日，凱薩琳和我將慶祝我們結婚的 35 周年。

Now I can't remember exactly what was going through my mind on this day, June 11, 35 years ago.

現在的我已經記不清 35 年前的今天，6 月 11 日，我腦子裡在想什麼了。

I take couples through pre-marriage classes and most of them, just 4 weeks before their wedding, are panicking about many different things.

我曾帶領過情侶們參加婚前課程，他們中的大多數人在婚禮前的四周會開始對許多事情感到恐慌。

I think we were probably the same

我想我們可能是一樣的

– have we paid the booking fee for the reception hall, will the bridesmaids be OK with their dresses, where are the rings, and would Catherine's paternal grandmother tell rude jokes at the reception (which she did)?

– 我們是否支付了接待大廳的預訂費，伴娘的禮服是否準備好了，戒指在哪裡，凱薩琳的祖母會不會在接待處講粗魯的笑話（她確實這樣做了）？

But I was so excited, "looking forward" to saying, "I do" to Catherine.

但我確實非常興奮，我「期待」著對凱薩琳說「我願意」。

But even that excitement is dwarfed by the excitement Peter tells us of.

但即使是這種興奮，與彼得告訴我們的興奮相比也相形見绌。

He says we are looking forward to the coming of Jesus.

他說我們期待著耶穌的到來。

We look forward to the coming of Jesus, the arrival of eternity.

我們期待著耶穌的到來，永恆的到來。

2 Peter 3:11 calls this is the "day of God".

彼得後書 3：11 稱這是「神的日子」。

The "Day of God" is another way of saying "the Day of the Lord".

「神的日子」是「主的日子」的另一種說法。

it's a phrase found in many parts of the Bible.

這是在聖經的許多地方都能找到的短語。

Romans 2:5 says it is the day of God's wrath, when his righteous judgement will be revealed.

羅馬書 2：5 說這是神忿怒的日子，那時他公義的審判將被揭示。

2 Peter 2:9 simply calls it the "day of judgement".

彼得後書 2：9 簡單地稱之為「審判的日子」。

It is the day when all evil and opposition to God will be judged and destroyed.

在這一天，所有邪惡和反對神的都將受到審判和毀滅。

Isn't that a day to look forward to?

這不是很值得我們期待的一天嗎？

But it is also the day when our salvation is complete.

這也是我們完全得救的日子。

1 Corinthians 1:8 says God "will also keep you firm to the end, so that you will be blameless on the day of our Lord Jesus Christ."

哥林多前書 1：8 說神「也必堅固你們到底，使你們在我們主耶穌基督的日子無可指責。」

Philippians 1:6 says it is the day when the good work God began in us will be brought to completion.

腓立比書 1：6 說，這是神在我們裡面開始的善工要完成的日子。

In 2 Timothy 4:8, it is the day when Jesus will award us the crown of righteousness.

在提摩太后書 4：8 中，這是耶穌將賜給我們公義冠冕的日子。

What a day!

多麼美好的一天！

No reunion, vacation, meal, graduation, or success can ever begin to compare!

任何團聚、假期、盛宴、畢業或成功都無法與之相比！

But even more intriguing is how in verse 12 Peter says we can speed its coming.

但更耐人尋味的是，彼得在第 12 節說我們可以加快它的到來。

We can speed the coming of Jesus.

我們可以加快耶穌的到來。

In video, I can create a time lapse.

在視頻中，我可以製作延時攝影。

This is when the camera is set to take a sequence of photographs,

這是指讓相機拍攝一系列的照片，

but the photos are separated by a seconds, minutes, or even a an hour.

但是照片相隔一秒、幾分鐘甚至一個小時。

Then I combine the sequence into a movie of just a few seconds.

然後再把這一系列的照片組合成一部只有幾秒鐘的視頻。

Everything speeds up.

一切都被加速了。

But this is artificial manipulation of time.

但這只是對時間的人為操縱。

Here, we can speed up the timing of Christ's coming.

在這裡，我們可以加快基督降臨的時間。

There's nothing artificial.

沒有什麼虛假違和的成分。

Can you imagine?

你能想像嗎？

It's our holy and godly lives that do this.

正是透過我們聖潔和敬虔的生活才能做到這一點。

We've said there's a connection between our conviction that Christ is coming and the conduct of our lives;

正如之前所提到的，我們對基督再來的確信和我們的生活操守之間有非常直接的聯繫；
here there's a connection between the closeness of Christ's coming and the quality of our discipleship.

在這裡，基督降臨的倒計時和我們門徒身份的質量之間是掛鉤的。

How we live – the holiness we display, the witness we give, the worship we offer

我們如何生活 — 我們所展示的聖潔，我們所給予的見證，我們所提供的敬拜

– hastens the Second Coming of Jesus.

– 都會加快耶穌的第二次降臨。

Each time I share Christ,

每當我分享基督，

each time I follow God's ways,

每當我跟隨神的道路，

each time I pray,

每當我祈禱，

each time I sacrifice myself for the sake of the Gospel,

每當我為福音的緣故奉獻自己，

each time I act responsibly and honestly,

每當我負責任和誠實地行事時，

each time I forgive,

每當我原諒，

each time I am generous,

每當我慷慨，

each time I love someone with God's grace,

每當我以神的恩典愛一個人，

somehow, in some way, God's end-time calendar scrolls toward the end just a little faster.

透過某種方式，在某種程度上，神末世的日曆上的時間都會加快流速。

We pray, "Come, O Lord",

我們禱告，「主啊，來吧」，

and he says, "I am coming, and you have a part to play to hasten that day."

祂說：「我將要來，而你可以加快那一天的來臨。」

Doesn't this change our perspective day-by-day, moment-by-moment?

這難道不是在改變我們如何對待每一天，每一刻的態度嗎？？

This is how we “look forward” to the coming of Jesus.
這就是我們「期待」耶穌降臨的方式。

But we not only look forward to the coming of Jesus

但我們不僅期待耶穌的到來

– the coming of eternity

– 永恆的到來 –

we also look forward to the condition of eternity

我們也期待永恆的情形

– what eternity will be like.

– 永恆將會有的模樣。

Here we need to unpack some of Peter’s language.

在這裡，我們需要解構彼得的語句。

In this chapter, he speaks of the earth laid bare and the heavens destroyed by fire;

在這一章中，他談到天體都要被烈火熔化，地和地上的萬物都要被燒盡；

at the same time, he says we look forward to a new heaven and new earth.

同時，他說我們期待著新天新地。

We often hear Christians say that our eternal hope is going to heaven when we die.

我們經常聽到基督徒說，我們死後的永恆盼望是去天堂。

At death our physical body rots in the ground but our spirit or soul goes to heaven for eternity.

在死亡時，我們的肉體在地下腐爛，但我們的靈魂會永遠進入天堂。

Yes, when we die, we are with the Lord.

是的，當我們死時，我們將會與主同在。

Jesus told the thief on the cross, “Today, you’ll be with me in paradise.”

耶穌對十字架上的強盜說：「今天，你要和我在樂園裡。」

But this is only half the story.

但這只是故事的一半。

The Christian hope is not heaven when we die

當基督徒死去時，我們的希望並不只是天堂

– it’s resurrection to eternal life in a new heaven and new earth.

– 而是在新天新地中復活，進入永生。

The glorious picture at the end of the Bible is not our souls going to heaven but,

聖經末尾的榮耀畫面並不是我們的靈魂上到天堂，

in Revelation 21, the New Jerusalem – the city of God – coming down from heaven.,

而是啟示錄 21 章中所描繪的，新耶路撒冷 – 神的城 – 從天而降。

where we will gather in worship.

在那裡，我們將一同敬拜。

This is what Romans 8:19 means:

這就是羅馬書 8：19 的意思：

creation waits in eager expectation – looking forward – for the children of God to be revealed (for the day of the Lord when we will be brought to completion).

神所創造的一切都在熱切的期待中等待著 — 期待著 — 神的兒女被揭示（因為在主的日子裡，我們將變得完全）。

When that happens, Romans 8:21 says, creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

當那一切發生時，羅馬書 8：21 說，受造的一切本身將從腐朽的束縛中解放出來，並被帶入神兒女榮耀的自由當中去。

You see, “new heaven and new earth” does not mean new, like trading in an old car and getting a completely new one;

你看，「新天新地」並不意味著表面換新，好像是把一輛舊車換成全新的車；

“new heaven and new earth” mean new like a newly renovated house

「新天新地」更像是一棟被翻修過的房子

– it’s the same house, but it’s been completely restored.

– 這仍是同一所房子，但已經完全被翻新了。

It’s the renewal of creation, not the abolition and replacement of creation.

這是一切受造物的更新，而不是受造物的廢除和取代。

Acts 3:21 says, “He [Jesus] must wait in heaven until the time comes for God to restore everything...”

使徒行傳 3：21 說：「他（耶穌）必須留在天上，直到神復興萬物的時候，.....」

The biblical picture is you and me, resurrected with a renewed body, like Jesus’ with flesh and blood

聖經中的畫面是你和我，以全新的身體復活，就像耶穌的血肉之軀一樣

(a imperishable spiritual body as 1 Corinthians 15 says), living eternally in a renewed creation.

（正如哥林多前書 15 所說的，一個不朽的屬靈身體），永遠生活在被更新後的世界中。

It’s the resurrection Paul longed for in Philippians 3:11;

這正是保羅在腓立比書 3：11 中渴望的復活；

it’s the promise of Jesus to raise us up on the last day in John 6:40.

這正是耶穌在約翰福音 6：40 中應許我們將在最後一天復活的約定。

This earth will be renewed – more beautiful and more glorious than we can imagine.

這個地球將得到更新——比我們能想像到的更美麗、更輝煌。

It will be “the home of righteousness” says 2 Peter 3:13;

它將是彼得後書 3：13 說的「義人的居所」；

a world without sin, without pain, without death, where work is a joy, where food never decays, where celebration is eternal, where love – God’s love – reigns.

一個沒有罪，沒有痛苦，沒有死亡的世界；在那裡，工作是一種快樂，食物永不腐爛，歡慶永不止息，愛 — 神的愛 — 長久統治。

We look forward to the coming of Jesus and we look forward to the new heaven and new earth.

我們期待著耶穌的到來，我們期待著新天新地。

This is to be our perspective.

這是我們的態度。

But what about our posture – the way we live?

但是我們該有怎樣的姿態 — 怎樣的生活方式呢？

In 2 Peter 2:13, the false teachers are blots and blemishes, revelling in their pleasures.

在彼得後書 2：13 中，假教師滿身污點和缺陷，卻陶醉在他們的享樂中。

But where they are blots, we are spotless;

因此，但凡在他們有污點的地方，在我們就是潔淨的；

where they are blemishes, we are blameless;

但凡在他們是有缺陷的地方，在我們就是無可指責的；

where they revel in their pleasures, we have peace with Christ.

每當他們陶醉在他們的享樂中時，我們在基督裡擁有平安與和睦。

This is what 2 Peter 3:11 says.

這就是彼得後書 3：11 所說的。

We are the direct opposite of the false teachers.

我們是假教師的直接對立面。

Our posture, how we look forward to Christ's coming, is by remaining distinct from the false teaching of our world.

我們的姿態，我們怎樣期待基督到來的方式，都表示我們和這個世界的虛假教導保持著距離。

What does this look like?

這是什麼樣子的？

I watched a YouTube debate from Oxford University.

我曾在 YouTube 上看過一個牛津大學的辯論視頻。

The main speaker was a theologian named Calvin Robinson.

主要演講者是一位名叫加爾文·羅賓遜的神學家。

The Anglican Church in England – the Church of England – recently “cancelled” Mr. Robinson.

英國聖公會—英格蘭聖公會—最近「取消」了羅賓遜。

He had trained to become a pastor.

他接受過成為牧師所需的培訓。

They refused to let him be a pastor because he spoke out against liberal “woke” views and “identity politics”.

他們拒絕讓他當牧師，因為他公開反對自由主義的「覺醒」觀點和「身份政治」。

In the debate at Oxford University, Calvin Robinson, said,

在牛津大學的這場辯論中，卡爾文·羅賓遜說：

“Stop teaching about diversity, inclusion, and equality; start teaching about salvation and redemption.”

「停止教育多元化、包容性和平等；開始教救恩和救贖。」

False teachers divert us from what really matters

假教師令我們偏離真正重要的事情

– they want us to focus on issues but forget the Gospel.

– 他們希望我們專注於許多問題，進而忘記福音。

Peter won't let us be diverted.

彼得不會讓我們的注意力被轉移。

He knows that when the church loses touch with the truth of the Second Coming, the church loses touch with the call to witness.

他知道，當教會遠離第二次降臨的真理時，教會就遠離了見證和呼召。

He commands us to “bear in mind that our Lord's patience means salvation...”

他吩咐我們「要以我們主的容忍作為你們得救的機會.....」

We long for Christ's return but at the same time we share Christ with non-believers.

我們渴望基督的再來，但同時我們與非信徒分享基督。

Christ may come tonight, but he may not.

基督今晚可能會來，但也可能不會。

The delay in Christ's return offers us this window of opportunity.

基督再來的延緩為我們提供了這扇機會之窗。

It's God's patience – he gives time for people to come to him.

也就是神的耐心 — 祂給了人們時間來去到祂面前。

The Second Coming motivates us towards outreach, mission, and evangelism.

第二次降臨激勵我們去對外創造聯繫、宣教和傳福音。

This is our posture: holiness that keeps us focused on the Gospel.

這就是我們的姿態：聖潔使我們專注於福音。

But our posture is also the diligent study of Scripture.

但是我們的姿態也包含勤奮地學習聖經。

Peter emphasizes Scripture.

彼得強調了聖經。

In chapter 1, the Scriptures are not “cleverly devised stories”, they are written by eyewitnesses, by prophets, by those inspired by God.

在第 1 章中，聖經不是「巧妙設計的故事」，它們是由目擊者、先知、和神所默示的人書寫的。

In chapter 2, the Scriptures report how God judged fallen angels, sent the flood to destroy a depraved world, and burned the ungodly cities of Sodom and Gomorrah.

在第 2 章中，聖經記載了神如何審判墮落的天使，如何叫洪水摧毀一個墮落的世界，並燒毀所多瑪和蛾摩拉等不敬虔的城市。

In chapter 3, the Scriptures declare that God created by his word, and he will bring history to its conclusion by his word.

在第 3 章中，聖經宣稱神使用了祂的話語來創造萬物，祂也將用自己的話語來結束歷史。

Peter has emphasized Scripture throughout this letter.

彼得在整封信中都強調了聖經。

This fact alone is telling.

這一個事實本身就已經足夠了。

Living for Jesus cannot be separated from the Bible.

為了耶穌而活的生命不能離開聖經。

The Scriptures are foundational for our faith.

聖經就是我們信仰的基礎。

But in today's passage, Peter reminds us of something else about Scripture:

但在今天的經文中，彼得提醒我們關於聖經的其他事情：

Scripture – in this case Paul's letters – contains things that are hard to understand.

聖經 — 這裡特指保羅的書信 — 包含了難以理解的東西。

So, Scripture requires careful, detailed study.

所以，聖經需要人們仔細、詳細地研究。

We need trained, skilled, and wise people to help:

我們需要受過訓練、技術嫻熟、而且有智慧的人來幫助我們：

people who correctly handle the word of truth, as Paul says in 2 Timothy 2:15.

那些正確的把握真理的人，正如保羅在提摩太后書 2：15 中所說。

And without careful study, these Scriptures can be distorted by ignorant and shallow discipleship.

如果不經過仔細地研究，這些經文很可能會被無知和膚淺的信徒所歪曲。

You know, it's OK to say, "I don't understand this passage."

你知道嘛，我們完全可以說，「我不明白這段經文。」

It's when we have the courage to say this and ask for help that we grow most.

恰恰是當我們有勇氣說出這句話並尋求幫助時，我們才會經歷最充實的成長。

But if we read Scripture thinking, "I don't need to know any more",

但是，如果我們讀聖經時想著，「我不需要更深的理解了」，

that's when we're in greatest danger.

我們將會身處於最大的危險之中。

We've closed our minds and, ironically, we become more susceptible to false teaching.

我們將會封閉自己的思想，而且諷刺的是，我們將會更容易受到錯誤教導的影響。

Here is the posture as we wait for Christ to come again:

以下便是我們等待基督再來時的姿態：

read Scripture, ask questions of Scripture, and we'll grow in our understanding of Scripture – and avoid false teaching.

讀經且對經文提問，我們就會在對經文的理解上成長 — 以免受到錯誤的教導。

Christ is coming!

基督將要再來！

So what now?

那現在怎麼辦？

Peter tells us.

彼得告訴了我們。

He tells us what our perspective is to be: we look forward, we anticipate.

他告訴我們應當持守的態度是什麼：我們要等待，我們要期待。

But we also hasten Christ's coming

但我們也加快了基督的到來

– our faithful commitment to Jesus day-by-day brings Christ's coming closer.

– 我們日復一日對耶穌盡心的服侍，將使基督的再來更加接近。

And we also look forward to a renewed creation.

我們也期待著新的更新的創造。

Our ultimate hope is not heaven when we die, but resurrection to a new heaven and earth with Jesus at centre.

我們最終的盼望不是死後的天堂，而是復活到以耶穌為中心的新天新地。

So, Peter also tells us what our posture is to be:

所以，彼得也告訴我們應當持守的姿態是什麼：

we live differently now.

我們現在就要與世不同的生活。

We celebrate our salvation and redemption.

我們要歡慶我們的救恩和救贖。

We seize the opportunity to share Christ.

我們要抓住機會去分享基督。

And we devote ourselves to Scripture. Amen.

我們要更多獻身於聖經。阿門。