

寄居者最终的盼望：新天新地

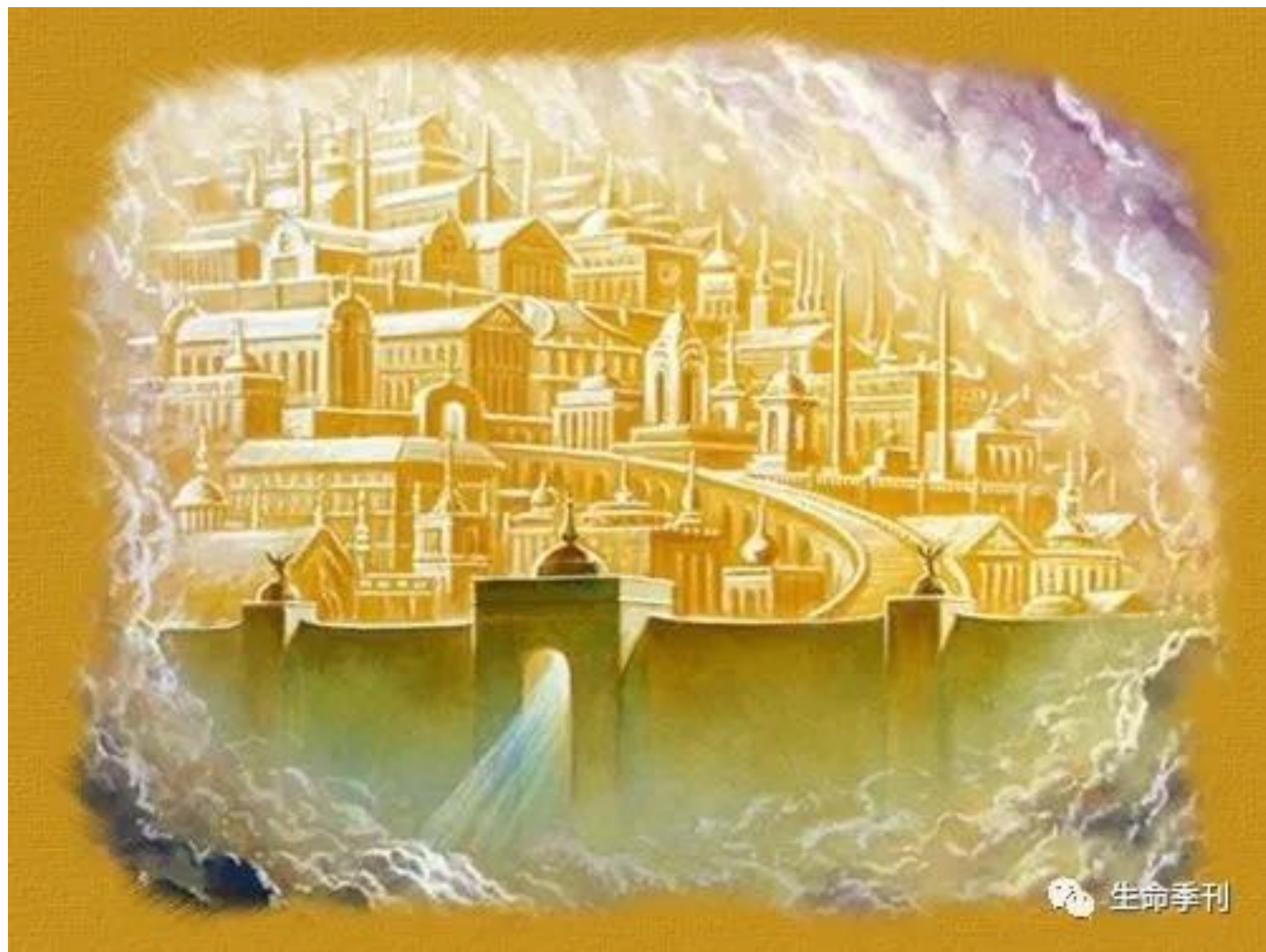


The Final Hope of Exiles:
The New Heavens and the New Earth



1:1-2

- 耶稣基督的使徒彼得，写信给那分散在本都、加拉太、加帕多家、亚西亚、庇推尼**寄居的**，就是照父神的先见被拣选，藉着圣灵得成圣洁，以致顺服耶稣基督，又蒙祂血所洒的人。愿恩惠平安，多多的加给你们。
- Peter, an apostle of Jesus Christ, To God's elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia, who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood: Grace and peace be yours in abundance.



🏠 系列：在寄居中活出活泼盼望（第三篇）

跟随基督， 在苦难中见证盼望

Following Christ,
Bearing Witness to **Hope** in Suffering



彼得前书 2:21-25; 4:12-19

被拣选的子民： 在世界中活出不同身份

A Chosen People Living for God's Purpose

彼得前书 2:9-12

“惟有你们是被拣选的族类，是有君尊的祭司，是圣洁的国度，是属神的子民，要叫你们宣扬那召你们出黑暗、入奇妙光明者的美德。”
彼得前书 2:9



被拣选的身份
你是属神的子民
(2:9)



活出圣洁的生命
在世界中显出不同
(2:10)



在爱中彼此建立
我们是神的家
(2:11)



在世界中作见证
好行为荣耀神
(2:12)

彼得前后书讲道系列（一）

在不确定世界中 拥有确定的盼望

A LIVING HOPE IN AN UNCERTAIN WORLD



经文：彼得前书 1:1-9
1 PETER 1:1-9



核心信息：
真正的基督徒不是没有困难的人，
而是在困难中拥有活泼盼望的人。

“愿颂赞归与我们主耶稣基督的父神！祂曾照自己的大怜悯，借耶稣基督从死里复活，重生了我们，叫我们有活泼的盼望。”
彼得前书 1:3



我们的身份：被拣选的寄居者
1:1-2



我们的盼望：重生的盼望
1:3-5



我们的经历：经过试炼的信心
1:6-9



彼得前后书讲道系列 第4篇

在寄居的路上， 持续成长

Growing in Grace While Living as Exiles

彼得后书 1:3-11



神已赐下
一切所需
1:3-4



我们需要
不断成长
1:5-8



不成长的
危险
1:9-10



竭力成长的
结局
1:11

“

神的神能已将
一切关乎生命和虔敬的事
赐给我们，皆因我们
认识那用自己荣耀和美德
召我们的主。
因此，弟兄们，你们
要分外地殷勤；
有了信心，又要加上德行；
有了德行，又要加上知识……
……”

彼得后书 1:3-5



我们虽然是寄居者，人生却不是停滞的；
在基督里，我们每天都可以成长，越来越像祂。

系列 | 《在寄居中活出活泼盼望》 第五篇

警醒分辨： 假教师的真面目

Discerning False Teachers:
Recognizing Their True Nature

—— 彼得后书 2:1-3; 17-22 ——





3:4

- “主要降临的应许在哪里呢？因为从列祖睡了以来，万物与起初创造的时候仍是一样。”
- They will say, "Where is this 'coming' he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation."

**这不是一个只属于第一世纪的问题。
今天，我们也活在一个不断质疑
“信仰是否只是一厢情愿”的时代。**

**This is not a problem belonging only to the first century.
Today, we also live in an age that
constantly questions whether faith is merely wishful thinking.**

一、有人质疑：主的应许在哪里？（3:3-4）

Some Question: Where Is the Promise of the Lord?

3:3-4

- “第一要紧的，该知道在末世必有好讥诮的人随从自己的私欲出来讥诮说：主要降临的应许在哪里呢？因为从列祖睡了以来，万物与起初创造的时候仍是一样。”
- "Above all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, 'Where is this "coming" He promised? Ever since our ancestors died, everything goes on as it has since the beginning of creation.'"

一、有人质疑：主的应许在哪里？（3:3-4）

Some Question: Where Is the Promise of the Lord?

- **他们先决定了自己想要怎样生活，然后才去否定那个会限制他们生活方式的真理。**
- **They first decided how they wanted to live, and then denied the truth that would restrict their lifestyle.**
- **他们的生活方式，已经在影响他们对真理的判断。**
- **Their lifestyle was already influencing their judgment of the truth.**

一、有人质疑：主的应许在哪里？（3:3-4）

Some Question: Where Is the Promise of the Lord?

- **教会应当分辨这两种情况：一种需要被劝诫，另一种，需要被陪伴，把问题带到神的话语面前，一起寻求答案。**
- **The church should discern between these two situations: one needs to be admonished, the other needs to be accompanied, bringing questions before God's Word and seeking answers together.**

一、有人质疑：主的应许在哪里？（3:3-4）

Some Question: Where Is the Promise of the Lord?

- **既然从过去到现在，一切都没有改变，那未来也不会有什么改变。**
- **Since from the past until now everything has remained the same, the future will not bring any change either.**
- **这是一种把过去的经验绝对化、用眼前所见去否定神未来应许的思想。**
- **This is a way of thinking that absolutizes past experience and uses what is seen in the present to deny God's future promises.**

二、神的时间不同于人的时间 (3:8-9)

God's Time Is Different from Human Time

3:8-9

- “亲爱的弟兄啊，有一件事你们不可忘记，就是主看一日如千年，千年如一日。主所应许的尚未成就，有人以为祂是耽延，其实不是耽延，乃是宽容你们，不愿有一人沉沦，乃愿人人都悔改。”
- "But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping His promise, as some understand slowness. Instead He is patient with you, not wanting anyone to perish, but everyone to come to repentance."

二、神的时间不同于人的时间 (3:8-9)

God's Time Is Different from Human Time

- 神不是活在我们的时间轴里的神。
- God is not a God who lives within our timeline.
- 祂不是“迟到”，因为祂根本不受时间表的限制。
- He is not "late," because He is not bound by any timetable at all.



二、神的时间不同于人的时间 (3:8-9)

God's Time Is Different from Human Time

- 主的“延迟”不是失信，而是宽容——“不愿有一人沉沦，乃愿人人都悔改”。
- The Lord's "delay" is not unfaithfulness, but patience—"not wanting anyone to perish, but everyone to come to repentance."
- 这句话把我们的目光从“我等了好久”转向了“还有多少人需要机会”。
- This sentence turns our gaze from "how long have I waited" to "how many people still need an opportunity."

二、神的时间不同于人的时间 (3:8-9)

God's Time Is Different from Human Time

- 神拖延的每一天，都是有人可能悔改归主的一天。
- Every day God delays is a day when someone might repent and turn to the Lord.



二、神的时间不同于人的时间 (3:8-9)

God's Time Is Different from Human Time

**神的时间表，是以救恩为中心的，
不是以我们的等待焦虑为中心的。**

**God's timetable is centered on salvation,
not on our anxiety of waiting.**

二、神的时间不同于人的时间 (3:8-9)

God's Time Is Different from Human Time

神的“还没有”，不等于神的“不会”；
神的耐心，正是祂爱那还没有回转的人的证据。

God's "not yet" does not equal God's "never";
God's patience is precisely the evidence of His love for those who have not yet
turned back.

三、等候主的人应该怎样生活？ (3:10-14)

How Should Those Who Wait for the Lord Live?

3:10-14

- “但主的日子要像贼来到一样.....这一切既然都要如此销化，你们为人该当怎样圣洁，怎样敬虔，切切仰望神的日子来到.....但我们照祂的应许，盼望新天新地，有义居在其中。亲爱的弟兄啊，你们既盼望这些事，就当殷勤，使自己没有玷污，无可指摘，安然见主。”
- "But the day of the Lord will come like a thief. ... Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. ... But in keeping with His promise we are looking forward to a new heaven and a new earth, where righteousness dwells. So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him."

三、等候主的人应该怎样生活？ (3:10-14)

How Should Those Who Wait for the Lord Live?

- **彼得没有给我们一个可以计算的时间表，他给我们的是一种随时预备的生活姿态。**
- **Peter does not give us a calculable timetable; he gives us a posture of life that is always ready.**

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三、等候主的人应该怎样生活？ (3:10-14)

How Should Those Who Wait for the Lord Live?

- 知道这世界终必过去，不是叫我们消极，而是叫我们更清醒地分辨：什么值得我们投入一生的精力，什么只是暂时会销化的东西。
- Knowing that this world will eventually pass away does not make us passive, but makes us more clearly discern: what is worth investing a lifetime of energy in, and what is merely temporary and will be dissolved.

三、等候主的人应该怎样生活？ (3:10-14)

How Should Those Who Wait for the Lord Live?

真正的问题不是“我有没有这些东西”，
而是“这些东西，在我心里占了一个什么样的位置？”

The real question is not "Do I have these things?"
but "What place do these things occupy in my heart?"

三、等候主的人应该怎样生活？ (3:10-14)

How Should Those Who Wait for the Lord Live?

- 它们是我今生要好好经营的托付，还是已经不知不觉，变成了我心里真正的安全感和盼望，取代了神应许的地位？
- Are they a trust I am to steward well in this life, or have they imperceptibly become my heart's true sense of security and hope, replacing the place of God's promises?

三、等候主的人应该怎样生活？ (3:10-14)

How Should Those Who Wait for the Lord Live?

3:10-14

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三、等候主的人应该怎样生活？ (3:10-14)

How Should Those Who Wait for the Lord Live?

- 这句话的重点，不是“我们最终有一个好地方可以搬过去”，而是：神要亲自成就一个新的创造，在那里，罪恶不再掌权，一切的不公、破碎、眼泪都被除去，神的公义永远居住其中。
- The emphasis of this statement is not "we finally have a nice place to move to," but: God Himself will accomplish a new creation, where sin no longer reigns, all injustice, brokenness, and tears are removed, and God's righteousness dwells forever.

三、等候主的人应该怎样生活？（3:10–14）

How Should Those Who Wait for the Lord Live?

- 这才是寄居者一生所等候的、真正的家乡（来11:16）——不只是一个地方，更是神的义完全得胜的那一天。
- This is the true homeland that exiles wait for their entire lives (Hebrews 11:16)—not just a place, but the day when God's righteousness fully triumphs.

四、谨慎持守纯正的真道 (3:15-17)

Carefully Hold Fast to Pure Truth

3:15-17

- “并且要以我主长久忍耐为得救的因由……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……就当防备，恐怕被恶人的错谬诱惑，就从自己坚固的地步上坠落。”
- "Bear in mind that our Lord's patience means salvation. ... His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction. ... Therefore, dear friends, since you have been forewarned, be on your guard so that you may not be carried away by the error of the lawless and fall from your secure position."

四、谨慎持守纯正的真道 (3:15-17)

Carefully Hold Fast to Pure Truth

2:19

- 他们“应许人得以自由，自己却作败坏的奴仆”
- They "promise them freedom, while they themselves are slaves of depravity"

四、谨慎持守纯正的真道 (3:15-17)

Carefully Hold Fast to Pure Truth

- 真理被混乱，不是因为经文本身不清楚，而是因为有人按着自己的私欲去曲解它。
- Truth is confused, not because the Scriptures themselves are unclear, but because some people distort them according to their own selfish desires.

四、谨慎持守纯正的真道 (3:15-17)

Carefully Hold Fast to Pure Truth

- 真道有根有据，不是可以随意曲解的；我们防备的方法，不是逃避讨论，而是用真理装备自己。
- The true faith has solid foundations and cannot be arbitrarily distorted; our method of defense is not to avoid discussion, but to equip ourselves with the truth.

结语：从活泼的盼望，到新天新地

Conclusion: From a Living Hope to the New Heavens and the New Earth

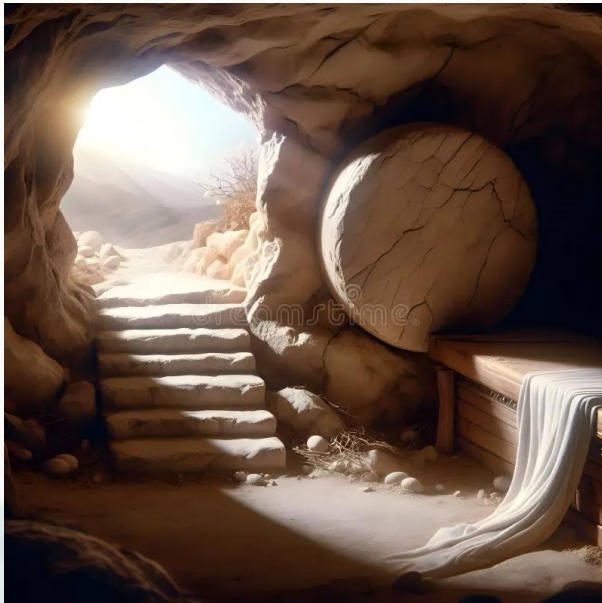
3:18

- “你们却要在我们主——救主耶稣基督的恩典和知识上有长进。愿荣耀归给祂，从今直到永远。阿们！”
- "But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever! Amen."

结语：从活泼的盼望，到新天新地

Conclusion: From a Living Hope to the New Heavens and the New Earth

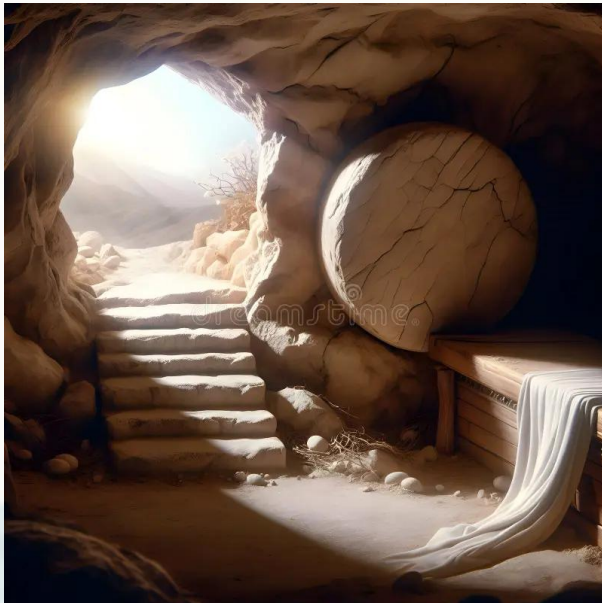
- 彼得前书1:3开始：“藉耶稣基督从死里复活，重生了我们，叫我们有活泼的盼望。”
- 1 Peter 1:3: "In His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead."



结语：从活泼的盼望，到新天新地

Conclusion: From a Living Hope to the New Heavens and the New Earth

- 从空坟墓的那个清晨开始的盼望，最终成就在“有义居在其中”的新天新地。
- The hope that began on that morning at the empty tomb is ultimately fulfilled in the new heavens and new earth "where righteousness dwells."



结语：从活泼的盼望，到新天新地

Conclusion: From a Living Hope to the New Heavens and the New Earth

- 寄居者的旅程，从复活的清晨走到永恒的家乡，中间的每一步——身份、苦难、成长——都有神的恩典托住。
- The exile's journey, from the morning of resurrection to the eternal homeland, every step in between—identity, suffering, growth—is upheld by God's grace.



寄居者最终的盼望：新天新地

The Final Hope of Exiles:
The New Heavens and the New Earth

自我反思 Self-reflection

1. 我的生活中，有哪些精力和资源，正投入在“终必销化”的事上，超过投入在“义居在其中”的事上？
 2. 面对一个还没有信主的家人，神的“长久忍耐”这句话，如何改变我今天祷告的心态？
 3. 这一年，我如何在自己的处境中——无论是留下还是即将离开——活出一个寄居者的活泼盼望？
1. In my life, what energy and resources are being invested in things that "will be dissolved," more than in things where "righteousness dwells"?
 2. Facing a family member who has not yet believed, how does the phrase "God's patience" change my attitude in prayer today?
 3. This year, how can I—in my own circumstances, whether staying or about to leave—live out the living hope of an exile?