

Exhortation for 13/6/04 - Reading - I Peter 3 - Bro Sam 6月13号的劝勉 词-阅读彼得前书3章

Dear Brethren and Sisters, This morning we are going to look at the letter written by the apostle Peter. Before we look at a few points from verse 8 of chapter three, we will look at some of the background to the epistle - the man who wrote it, the people he wrote to and the circumstances they were in.

亲爱的弟兄姐妹：今天上午我们将要阅读使徒彼得所写的书信，在我们阅读第3章第8的一些观点以前，我们要想看看这封信的背景——关于写信的人，写信的对象以及当时他们所处的环境。

Obviously from the title of the letter, we know it was written by Peter. Before he ascended into heaven Christ had three times instructed Peter to 'feed my sheep'. You can read this repeated instruction in John 21. By telling Peter to feed his sheep, Christ was instructing him to care for the spiritual needs of his ecclesia, and in writing this epistle that is exactly what Peter was doing. 我们很容易从书名看出这一封信的作者是彼得。耶稣升天以前曾经3次教导彼得“看顾我的羊群”。约翰福音21章记载了这些教导。通过教导彼得“看顾我的羊群”，耶稣在教导他看顾教会属灵方面的需要，这也正是彼得书写这封信的时候所做的。

Who then was Peter writing to? I Peter 1:1 tell us. It says 'Peter, an apostle of Jesus Christ, to the strangers scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.' The word 'scattered' in the Greek is the word 'diaspora' - which is the term that Jews not living in Israel are known by even today. Peter was writing to Jewish believers who were living away from Judea, but were living in various parts of the Roman Empire. The letter was intended to be circulated among the many ecclesias where Jewish believers met right through the empire. Peter had been nominated as the apostle to the Jewish believers - as Paul had been to the Gentile believers (Galatians 2:7) 彼得这封信是写给谁的？在彼得前书1:1告诉我们：“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”，“分散”这个单词的希腊文是 diaspora，是指生活在以色列以外的犹太人，这个单词今天现在仍然在使用。彼得写信给那些生活在犹太以外的犹太信徒，他们当时生活在罗马帝国的不同地方。彼得是犹太人中信仰基督的人的使徒，保罗是外邦人的使徒（加拉太书2:7）

Note that the believers are referred to by Peter as 'strangers'. They may well have been citizens of the countries in which they lived, but spiritually they were citizens of God's coming kingdom. They had no spiritual allegiance to the state in which they lived. 请注意信徒在这里被称为“寄居的”，他们很可能已经有了所在国家的国籍，但是他们在精神上是即将来到的神国的国民。他们在精神上并不效忠他们所居住的国家。

It becomes apparent, on reading through the letter that these believers were going through a period of persecution by the authorities under which they lived. Not being members of the state religion (paganism) exposed the saints to the attacks of the political and religious leaders of the cities in which they lived. For this reason Peter spends a lot of time encouraging them to hold onto their faith despite the persecution they were suffering. He reminds them that the persecution will only be temporary, but the hope of the kingdom would be forever. 很显然这封信写在那些信徒正在被当局迫害的时期，因为他们不属于整个异教国家的一部分，圣徒们正在受到当时政治、宗教领导人的攻击。彼得用了很多的时间来鼓励他们：尽管面对迫害，他们依然要保守信心。他提醒他们迫害只是暂时的，但是神国的盼望将是永存的。

An example of this can be seen in I Peter 1:6-7 : Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: They were to undergo fiery trials - like gold passing through a furnace to be purified, but if they endured they would receive honour and glory at the return of Christ. 在彼得前书 1: 6-7 我们可以找到一个例子：“因此，你们是大有喜乐；但如今，在百般的试炼中暂时忧愁，叫你们的信心既被试验，就比那被火试验仍然能坏的金子更显宝贵，可以在耶稣基督显现的时候得著称赞、荣耀、尊贵。”他们正在经历残酷的考验，就像金子经过火炉才能够纯洁，如果他们能够经受考验，在基督回来时他们将能够得到荣耀。

Much of the early section of I Peter is taken up with exhortations to the believers to maintain their faith, despite persecution. Peter also offers general encouragement to the believers by pointing out the amazing blessing God has given them by calling them out to be His people. Have a look at I Peter 2:9-10 : But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Peter really emphasises the great gifts God has given them in showing them the light of the gospel, and showing them the mercy of the forgiveness of sins. It is always beneficial to think about the great gifts God has given us. One of these gifts being the life of His Son - whose death and resurrection we remember today. 彼得前书的前面部分有很多劝告：作信徒的尽管遭到了迫害，仍要保持信心。他还指出：神已经选择他们为自己的子民，这将给信徒带来莫大的安慰。我们来看看 2 章 9-10 节：“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。你们从前算不得子民，现在却作了神的子民；从前未曾蒙怜恤，现

在却蒙了怜恤。”彼得真正强调的是：神的恩典通过给他们带来光明的福音和对罪的宽恕已经显示出来。思考神对我们的恩典永远都有好处。神的恩典之一是为我们献上他的儿子的生命，我们今天在这里就是要纪念他的儿子的死以及他的复活。

From I Peter 2:18, Peter begins addressing specific groups within each ecclesia. In chapter 2:18-25 he writes about servants. In 3:1-6 he writes about the duties of wives. In 3:7 he writes about husbands. Peter's next section is to the ecclesia a whole (3:8-4:19). Finally in chapter 5 he writes to 2 more sections of the ecclesia - to the elders (5:1-4) and then to younger believers (5:5). 从彼得前书 2: 18 开始，彼得提到了教会的不同群体。在 18-25 节中他提到仆人，在第 3 章 1-6 节提到了关于妻子的责任，在 3: 7 写到丈夫的责任。然后在 3: 8-4: 19，谈到了整个教会。最后在第 5 章提到了另外的 2 个部分的人：年老者（1-4 节），年轻人（第 5 节）。

The section I really want to concentrate on this morning is the section addressed to 'all' - that is all the brethren and sisters - that begins in I Peter 3:8. 今天我们要集中学习的部分从彼得前书 3 章 8 节开始，它与“所有人”，就是所有的弟兄姐妹有关。Peter begins this section with the word 'finally'. That is a term one would normally use at the very end of a letter as one was making their last point. Peter however uses it halfway through his epistle. The Greek word really indicates 'set your mind on what I am about to say.' In other words Peter is coming to the most important section of his letter. This is not the last point he makes, but it is the point he wants them to pay the most attention to. 彼得用“总而言之”这个词来开始他这部分的论述，这个词通常使用在书信的结尾部分，表达最后的观点。然而彼得在中间就使用了这个词。希腊文里的这个单词可以暗示：“请将你们的注意力放在我要讲的话上面”，用另外的话说，这是彼得要表达的最重要观点。这不是本书信的最后一个观点，但是是他最希望别人注意的观点。

'Be ye all of one mind' are Peter's next words. Peter is emphasising the need for unity within the ecclesia. He knows that they are facing great pressure from external forces persecuting them, so he sees it as very important that they be unified in order to combat this pressure. 彼得接着说，“你们都要同心”。彼得强调的是教会团结的必要性。他知道他们正在面对外部迫害的强大压力，他明白教会同心协力面对压力的重要性。

This idea of unity is a theme often found in Paul's epistles. Turn to Ephesians 4v3-6. Here we read : Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. Paul also saw the importance of ecclesial unity. He shows that unity amongst ourselves as brethren and sisters is really a reflection of the 'oneness' of every aspect of our beliefs. “合而为一”的观点在保罗的书

信当中通常可以找到。我们可以看看以弗所书 4: 3-6: “用和平彼此联络，竭力保守圣灵所赐合而为一的心。身体只有一个，圣灵只有一个，正如你们蒙召同有一个指望。一主，一信，一洗，一神，就是众人的父，超乎众人之上，贯乎众人之中，也住在众人之内。” 保罗在这里强调了教会团结的重要性。

We know that Christ himself said 'I and my father are one' (John 10:30). They were one - not in a trinity sense of both being part of the Godhead - but one in understanding, in purpose and in thinking. It was also Christ's prayer to his father that we, as his followers should be united as he and his Father are : 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.' (Jn 17:21) We should also endeavour to be one with God and Christ in our thinking and purpose as we try to develop His character in our lives. Our unity with our brethren and sisters is really a reflection of the unity we try to share with God and our Lord Jesus Christ. That is why both Peter and Paul emphasise ecclesial unity so much in their writings. 我们知道基督曾经说过：“我与父原为一。”（约翰福音 10: 30），这里的“为一”，不是三位一体意义上的神性有三个方面的“为一”，而是理解、目的和思考方面的“为一”，耶稣也曾经向他的父为信徒们祷告：“使他们都合而为一。正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”（约翰福音 17: 21）。我们应该尽力在思考上、在意图上和神以及耶稣保持一致，在生活中效法神的品德。如果我们真的能够共同分享“一主，一信，一洗，一神”，我们和我们其他的弟兄姐妹就真的是“合而为一”。这就是为什么使徒彼得和保罗这么强调“合而为一”的原因。

Turn back to I Peter 3:8. Peter continues by saying that the members of the ecclesia were to 'have compassion one of another'. Having compassion conveys the idea of feeling what another person is feeling, or having sympathy for someone. In the ecclesias that Peter was writing to, there were obviously a lot of brothers and sisters who were going through very trying times as the authorities persecuted them for their faith. Peter instructs every member of the ecclesia to feel sympathy for those who were undergoing such difficult times. This is an outcome of being united. Not only should we be united in purpose but we should be united in feeling and sympathy for each other as well. Our attachment to each other should not just be intellectual, but also emotional. 让我们回到彼得前书 3: 8, 彼得继续告诫教会的成员之间要“彼此体恤”，在彼得所写信的教会当中，很显然有很多人因为自己的信仰受到了迫害，他们正在经受着考验，彼得教导教会的成员要对那些正在经受困难的人有同情心，然后才能够有教会的“同心”。我们不仅仅要在目标上一致，还要在情感上保持一致，相互之间互相同情。我们相互之间的忠诚不仅仅靠理性，也靠感性。

Christ has set the example for us in this area of compassion. Hebrews 4:15 tells us that 'we have not an high priest which cannot be touched with

the feeling of our infirmities;'. The phrase 'touched with the feeling' in Hebrews is the same in the Greek as 'having compassion' in I Peter 3:8. In other words, the Lord Jesus Christ has sympathy with us in our infirmities, and Peter instructs us that we are to do the same for each other. 基督在同情心方面为我们树立了榜样。希伯来书 4: 15 告诉我们：“因我们的大祭司并非不能体恤我们的软弱”，“体恤”这个词在希伯来文中和彼得前书中的“体恤”是同样的希腊文词汇。耶稣基督同情我们的弱点，彼得要求我们也要相互“同情”。

This is exactly what Peter goes on to say in verse 8: 'love as brethren.' There are two Greek words translated 'love' used in the New Testament. One is the Greek word 'agapae' which especially refers to the undeserved love that God shows to us, and that we are also encouraged to develop. The second word is the Greek word 'phileo'. This word for love implies a more natural affection – such as one would normally have for a family member. It is this second word, phileo, that Peter uses here. 这就是彼得在第 8 节中说的：“相爱如弟兄”。在新约圣经中有两个希腊词汇被翻译成了“爱”，一个词是“agapae'”，这个词特指 神向我们显示的无保留的爱，是我们要学习、效法的品德。第二个词是“phileo”，这个词是更多地含有一种自然的感情爱，例如我们对自己的家庭其他成员很正常的怀有这份感情。彼得在这里使用的是第二个词，“phileo”。

Peter goes on to state exactly how this 'phileo' love should be evident in our lives when he continues in v8 : 'be pitiful, be courteous'. Being 'pitiful' has the idea of being tender hearted – an idea close to the concept of being compassionate or sympathetic. Being 'courteous' in the Greek means simply to be friendly and kind to each other. All these characteristics are those we should be developing in our relationships with each other as part of developing the 'love as brethren' that Peter encourages us to have. 彼得在第 8 节中所陈述的，也就是这个用“phileo'”表达的爱，要在我们的生活当中表达出来，他接着说：“存慈怜谦卑的心”，“慈怜”的意识是怜悯，同情。“谦卑”这个词的希腊文原意是友好，互相友爱。这些品德都在“相爱如弟兄”这句彼得鼓励我们的话语中。

Peter has already exhorted the readers of his letter (including ourselves) to show this love of each other in their lives. If you turn back a page or two you will see a similar command in I Peter 1:22 where he writes : 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently'. Here he uses both words for love (agape & phileo). He repeats the command in 2:17 : 'Honour all men. Love (agape) the brotherhood. Fear God. Honour the king.' We can see how important this love for each other is from Peter's repetition of it in his letter. 彼得在信中已经谈到了在生活中要彼此相爱的问题。如果你把圣经往前翻一两页，彼得前书 1: 22 中说：“你们既因顺从真理，洁净了自己的心，以致爱弟兄没有

虚假，就当从心里（从心里：有古卷是从清洁的心）彼此切实相爱。”在这里两个表示爱的单词：（agape 以及 phileo）都在这节经文中使用了。在 2: 17 中他又重复这个命令：“务要尊敬众人，亲爱教中的弟兄，敬畏神，尊敬君王。”我们可以通过彼得多次重复彼此相爱这个命令，看出它在这一封信中的份量。

Our love for each other – shown in our sympathy for each other’s problems and our kindness to each other is a response to God’s love for us. Turn, as we conclude, to Ephesians 2:4-6. Here Paul writes ‘But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.’ Paul states that God’s great love for us is shown in His mercy to us, in the forgiveness of our sins through the sacrifice of His Son on our behalf. As we consider the symbols of bread and wine which represent our Lord we should think about the great love that is behind the sacrifice that they represent – the love of both the Father and the Son. What should our response to this great love be? Peter has told us that we should respond by showing love to our brothers and sisters. Let this be our aim as we begin a new week in His service. 我们相互之间的爱，体现在对别人的同情和善良上，这是对神爱我们的回应。我们可以回到以弗所书 2: 4-6，保罗下结论说：“然而，神既有丰富的怜悯，因他爱我们的大爱，当我们死在过犯中的时候，便叫我们与基督一同活过来。（你们得救是本乎恩。）他又叫我们与基督耶稣一同复活，一同坐在天上，”保罗声明神的爱已经通过他的恩慈显现给我们，就是原谅我们的罪，通过他的儿子为我们所作的牺牲。在我们思考这些象征着我们的主流血献身的酒和饼的时候，我们要看到这些牺牲后面所代表的伟大的爱，从天父和他的儿子那里来的爱。我们应该怎样对待这一份伟大的爱？彼得告诉我们应该彼此相爱。让它成为我们在新的星期里服侍神的起点。

I Peter Discussion & Research Points 有关彼得前书的讨论和研究点：

Groups Within the Ecclesia Go through each of the specific groups in the ecclesia that Peter addresses. What are the main points he makes to each group? * Servants * Wives * Husbands * Elders * Younger 教会中的群体：找到彼得所提到的教会的每一个群体，彼得对他们分别说了些什么？ * 仆人 * 妻子 * 丈夫 * 年长者 * 年轻人

Locations of Believers Find each of the places mentioned in 1v1 (where the Jewish believers had been scattered to) on a map. How many of these areas are mentioned in Acts 2? It is suggested that Acts 2 (the Day of Pentecost) was the source of the Truth for many of these areas. Note Peter’s key role in Acts 2 as the main speaker. 信徒们所在的位置 在地图上找到彼得前书 1 章 1 节提到的地点（犹太信徒分散居住的地点），其中有多少在使徒行传第 2 章中被提到？可能使徒行传第 2 章（五旬节）是这些地点真理的发源地。请注意在使徒行传第 2 章彼得讲话时的角色。

Use of Old Testament Peter draws extensively from the Old Testament in writing his letters. Obviously he was very familiar with the Scriptures, as would have been his Jewish readers. As an example of this read through I Peter 2:19-25. Now read through Isaiah 53. See how many connections between the two sections you can find. 旧约的引用 彼得在信中引用了很多圣经旧约经文，很显然作为犹太人，他熟悉这些经文。我们可以从彼得前书 2 章 19-25 这个例子说明这一点。再看以赛亚书 53 章，你能够找出二者之间有多少处可以联系到的地方。

Preaching to Spirits in Prison I Peter 3:19 can be a confusing verse. Have a look at the following quotes and see how being in a sinful state (that is unbaptised and without God's forgiveness) is compared with being imprisoned by sin and death : * Isaiah 42:6-7 * Isaiah 61:1 * Luke 4:18 In a similar way I Peter 4:6 can be a little confusing. Note how Paul uses 'death' to represent our state before baptism in the following quotes * Ephesians 2:1 * Colossians 2:13 关于“传福音给监狱里的灵听” 彼得前书 3: 19 是一节容易使人混淆的经文，我们可以从以下经文看一看是如何将“在罪里”这种状态（就是没有受洗，他们的罪没有被神宽恕）和被罪和死亡所监禁的这种状态相对比的： * 以赛亚书 42: 6-7 * 以赛亚书 61:1 * 路加福音 4:18 彼得前书 4: 6 同样也容易使人迷惑。请注意下面的引文中保罗是怎样用“死亡”来代表受洗以前的状态： * 以弗所书 2: 1 * 歌罗西书 2: 13

Our Relationship with Authorities Peter doesn't only deal with our relationships with other brothers and sisters, but also writes about our relationships with the state. Have a look at the following sections in the first epistle. What are Peter's instructions regarding our relationship with the state in each section ? * I Peter 2:11-17 * I Peter 3:13-17 * I Peter 4:12-16 我们和统治者之间的关系 彼得不仅仅谈到了和其他弟兄姐妹之间的关系，他还谈到了和国家之间的关系。我们可以看看彼得前书的一下章节，每一个部分谈到了我们和国家的关系：对这个问题彼得有什么指示？ * 彼得前书 2: 11-17 * 彼得前书 3: 13-17 * 彼得前书 4: 12-16