

第六課

第二章：彼前二11-25

I. 背景

A. 當代聽眾的身分

- 外邦信徒，羅馬的殖民地，希臘化，小亞細亞西北部的地區
- 二9被上帝揀選的子民
- 二11在這地作寄居的客旅

B. 異鄉和家的分別

- 不同的生活風俗 (practice)
- 不同的價值取向 (values)

C. 當時在羅馬統治下的社會，對基督徒的印象

- 異教徒
- 誤解：被視為異教，有許多的誤解
 - 初期教會被誣告是：兇殺（他們喝主的「血」）
吃人肉（他們吃「主的」身體）
亂倫（他們以兄弟姊妹相稱）
 - 因而往往被當代社會人士所猜疑及歧視

D. 活在異邦政權下被迫害的可能性反應

- 反抗—言語上或行動上 (Resist)
- 退隱 (Withdraw)
- 同化 (Assimilation)
- 堅持 (Persevere)

E. 彼得教導在異邦寄居的原則

- 對地上制度的順服
- 願意因子民的身分而受苦
- 見附錄一

II. 二11-三12的主旨

A. 指引性勸勉 (二11-12)

親愛的弟兄阿、你們是客旅、是寄居的。我勸你們要禁戒肉體的私慾。這私慾是與靈魂爭戰的。你們在外邦人中、應當品行端正、叫那些毀謗你們是作惡的、因看見你們的好行為、便在鑒察的日子、〔鑒察或作眷顧〕歸榮耀給上帝。

- 消極方面：禁戒肉體的私慾，因為他們是被上帝所分別出來得成聖潔的
- 積極方面：品行端正
- 我們的身份是：_____

B. 順服的生活 (二13-三12)

- 原則：對人的順服 (二13上)
- 對國家掌權者的順服 (二13下-17)
- 僕人對主人的順服 (二18-25)
- 夫妻間彼此的順服 (三1-7)
- 總結：與眾人的關係 (三8-12)

小結：今天我們身處的社會文化中，同樣有許多和我們信仰相違背的地方，在這「異邦」生活，我們所處的立場如何？

IV. 「家規」(Household code) 對當時社會的重要性

- A. 比較以弗所書五22-六9章，歌羅西書三18-四1
- B. 回應當時的婦女及奴僕中的「平等主義運動」
- C. 護教性的回應：解釋在基督內的新生命如何落實地彰顯在生活中

V. 順服統治者和主人

- A. 順服的對象：不但順服那善良溫和的，連乖僻的也要順服 (二18)
- B. 順服的程度：不但在普通情況下行善，連在受苦的情況下也要行善 (二20)
- C. 原因： 神的旨意 (二15)
 蒙召原是為此 (二21)
 效法基督 (二21)

VI. 彼得前書二21-25

- A. 特別的經文：彼得為何在講論「家規」中的奴僕、妻子、丈夫時加插這段經文？
- B. 與以賽亞書五十三章的比較

彼前二22 他並沒有犯罪， <u>口裡也沒有詭詐</u> 。	賽五十三9 他雖然未行強暴， <u>口中也沒有詭詐</u> ，人還使他與惡人同埋，誰知死的時候與財主同葬。
彼前二24 他被掛在木頭上親身擔當了我們的罪， <u>使我們既然在罪上死，就得以在義上活，因他受的鞭傷，你們便得了醫治</u> 。	賽五十三5、12 那知他為我們的過犯受害，為我們的罪孽壓傷， <u>因他受的刑罰我們得平安，因他受的鞭傷我們得醫治</u> 。 所以我要使他與位大的同分，與強盛的均分擄物，因為他將命傾倒，以致於死，他也被列在罪犯之中， <u>他卻擔當多人的罪，又為罪犯代求</u> 。
彼前二25 你們從前 <u>好像迷路的羊</u> ，如今卻歸到你們靈魂的牧人監督了。	賽五十三6 我們都 <u>如羊走迷</u> ，各人偏行己路，耶和華使我們眾人的罪孽都歸在他身上。

- C. 主耶穌不單為我們留下受苦榜樣，文我們更要留心祂面對受苦、苦難的態度
- D. 生命的改變：一個勝過罪的自由人
 一個被保護、受牧養的生命

VII. 應用

- A. 對當代讀者：對於因信仰受迫害的安慰

- B. 對現代讀者：如何自處，如何活出新的身份
 - C. 比較彼前3：1-7和弗5：22-23
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附錄一

As God's People, Live Godly Lives (1Peter 2:11-4:11)

Karen H. Jobes

The discourse unit from 2:11 through 4:11 forms the middle of the letter body and as such is the heart of 1 Peter's teaching. Having explained to his readers their identity as God's people, Peter now addresses the matter of pressing concern and begins to instruct them on how as God's people to live in right relationship with unbelievers in a pagan society. As our own modern society becomes more religiously diversified, Peter's instructions ring true and clear for believers today, who must first understand who they are in Christ as they attempt to live rightly in an increasingly un-Christian world.

Peter advises his readers to engage their society as resident aliens and foreigners. Whether this description is based on their actual historical and sociological situation or whether it is a purely spiritual metaphor describing the believer's relationship to the world, Peter is calling his readers to recognize that they are living in an alien place that has different values and practices than those appropriate for the people of God's holy nation. To live rightly in such a place, the apostle gives his readers two major principles of engagement: (1) their allegiance to God in Christ does not exempt them from submitting to pagan authority, and (2) they must maintain their identity as God's holy people and consequently be prepared, if necessary, to suffer unjustly and without retaliation for holding to their convictions and values as followers of Jesus Christ.

Depending on their temperament and situation, it is easy to imagine that some of Peter's readers might naturally wish to resist either verbally or physically those who are unjustly maligning and grieving the Christian community. Others may be adopting a more passive stance of privatizing their Christian faith and publicly assimilating to their culture—becoming closet Christians, so to speak. Because Peter's letter is addressed to such a large geographical area, the nature and extent of persecution no doubt varied from place to place. Peter's exhortation effectively corrects both theoretical tendencies, resisting and privatizing. Because this controversial issue is at the heart of the letter, Peter musters a profoundly theological argument to support his teaching, the example of Jesus Christ himself.