

## 第九課

## 第四章（上）：彼前四1-11

## I. 引子

- A. 思想在面對苦難的時候，有甚麼特別能為受苦者帶來安慰，鼓勵及盼望
- B. 第二次世界大戰中一個孤兒院的經歷

“During the bombing raids of World War II, thousands of children were orphaned and left to starve. The fortunate ones were rescued and placed in the refugee camps where they received food and good care. But many of these children who had lost so much could not sleep at night. They feared waking up to find themselves once again homeless and without food. Nothing seemed to reassure them. Finally, someone hit upon the idea of giving each child a piece of bread to hold at bedtime. Holding their bread, these children could finally sleep in peace. All through the night the bread reminded them, “Today I ate and I will eat again tomorrow.”

Excerpt from the book “Sleeping with Bread” on p.1

- C. 救恩給予我們「過去、現在和將來」三個層面的確據
  - 過去已成就的：彼前一3
  - 現在所經歷的：彼前二25（牧人、監督的特別含意）
  - 將來所期盼的：彼前一4、四12-13

## II. 如何為主而活（彼前四1-6）

- A. 願意為「活出一個聖潔的生活」而受苦
  - 集中於信徒如何面對從教外人而來的反對和敵視

四1 基督既在肉身受苦、你們也當將這樣的心志作為兵器。因為在肉身受過苦的、就已經與罪斷絕了	4:1 <b>Therefore</b> , since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin.
四2 你們存這樣的心、從今以後、就可以不從人的情慾、只從上帝的旨意、在世度餘下的光陰。	4:2 As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God.

- 「肉身受苦」和「已經與罪斷絕」的關係
  - 解經家對彼前四1-2的三個不同立場（見附錄一）
  - 與彼前三18的聯繫
- 聖潔生活的攔阻
  - 從前的習慣、行為（彼前一14、四3）
  - 人的本性（彼前二11）
  - 和非基督徒之間張力（彼前二1、四4）

- 受苦是必然嗎？

四5 他們必在那將要審判活人死人的主面前交賬。	4:5 But they will have to give account to him who is ready to judge the living and the dead.
四6 為此、就是死人也曾有福音傳給他們、要叫他們的肉體按著人受審判、他們的靈性卻靠上帝活著。	4:6 For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit

- 彼前四6的爭論性（見附錄二）
  - 解經家四個不同的立場

#### B. 願意「被主使用」（彼前四7-11）

- 集中於信徒之間應如何彼此相處
- 謹慎自守、儆醒禱告
  - 彼得在禱告上的經歷（參太廿六40-41）
  - 在禱告上要「儆醒謹守」乃新約中一個重要的教導（參西四2、弗六18）
  - 「謹慎自守」及「儆醒」同是命令語
  - 「謹慎自守」字根是「智慧」，形容人有冷靜的頭腦，能自制
- 彼此切實相愛
  - 出自箴言十12
  - 肢體相愛能使信徒在團體中有合一，以致能抵擋，抗衡從教會以外而來的挑戰及沖擊
- 彼此款待
  - 使徒時代多在家庭中有聚會，「彼此款待」變得尤其重要
  - 此項服侍與福音工作息息相關
  - 「款待」帶來負擔，因而有「不發怨言」的勉勵
- 盡力服事
  - 新約的教導是各人都得著了聖靈所賜的恩賜，以致每一個信徒都能憑著其恩賜事奉
  - 恩賜的目的，是造就全會眾（弗四11-16、林前十四1-5）
  - 「好管家」是一個稱職的，不負主人所託的忠僕

#### III. 總結

在社區或教會中，我們都能以不同方式或不同層面「為主而活」。今天我們的信仰生活有這相稱的表彰嗎？如果沒有，問題在那裏以至我們的信仰流於形式化？

#### IV. 功課

- A. 細讀彼得前書四12-19
- B. 思想末世盼望對現今生活的具體影響

## 附錄一

## 解經家對彼前四 1-2 的三個不同立場

**“he” refers to Christ**

That Christ suffered and thus ‘finished with sin’ could mean that Christ, through his suffering and death, conquered sin. This view has a few difficulties:

- The view seems to imply that Christ at some point is a sinner
- 4:2-4 continues with the same topic, but does not look like referring to Christ.
- Since Peter has moved in this verse from Christ (since Christ suffered in his body) to Christians (arm yourselves also with the same attitude), it makes more sense to think he is still speaking of Christian in the next clause (because he who suffered in his body is done with sin).
- Furthermore, the use of “is done with sin” for describing the work of Christ is unusual and inconsistent with Peter’s other expression for the achievement of the cross (2:21; 2:24; 3:18)

**“he” refers to the Christians who are like Christ suffer for doing right and are determine to continue to obey God willingly, despite suffering.**

These Christians have made a clear break with sin. They rather suffer than to sin or to do anything that does not please God. When ones have such determinations, it is like “through with sin.”

So, by obeying God and not avoiding suffering, strengthens them and sets firmly into their lives a pattern of obedience. Suffering caused them to obey God more faithfully. And as a result, they are more ready to live the will of God rather than the earthly life with evil human desires.

**“he” refers to all Christians.**

Christians having died in Christ are legally free from the penalty of sin. They are in union with Christ, so they regard themselves as dead to sin. Believers no longer bound by sin’s penalty. Meaning those who in baptism identify themselves with Christ’s suffering and death have put sin behind them and begun a new life.

## 附錄二

解經家對彼前四 6 的四個不同立場
Some tie this verse back to 3:18-20 and Christ's proclamation of salvation to the unbelievers who lived before he came. But an understanding of a "second chance" after death is against everything else in Scripture.
Some say that Christ was preaching salvation to those OT people who had believed in God in the time before Christ preached on earth.
Some say it refers to the gospel proclaimed by the apostles to those on the earth who were physically alive but spiritually dead.
Most likely, 死人 refers to those dead at that time of Peter's writing who had heard the gospel while living. Many people in the early church had concerns about life after death. In Thessalonica, Christians worried that loved ones who died before Christ's return might never see Christ (1 Thessalonians 4:13-18). They wondered if those who died would be able to experience the promised eternal life. Peter explained that these believers, though they had been judged in the flesh as everyone is judged 叫他們的肉體按著人受審判—that is, they died physically as everyone dies physically—will still one day live in the spirit as God does.

The referent of the "the dead" in 4:6 must be informed by the use of the same term in 4:5, where it forms half of a merism that refers to all humanity in all ages, whether physically alive at the moment or physically dead. Hence, it is not likely refer to the physically alive but spiritually dead people

Remember the context. In the immediate context, Peter's point is that death does not exempt a person from God's coming judgment. Accountability after death was not widely taught in the pagan world. With such an assumption, a pagan may question the value of gospel since believers also die like everyone else. Peter, however, teaches that because people will be judged even after physical death, the gospel message that has been preached to those who are now dead is still efficacious. Death does not invalidate either the promises or the warning of the gospel. Peter's claim not only would warn the unbelievers but would also encourage Christians concerning believers who have died. Peter reassures his readers that the efficacy of the gospel continues after physical death. It reaffirms them that the decision to be Christ's followers is a right one.