

第十課

第四章(下)：彼前四12-19

I. 引子：何為福？為何樂？

- A. 在傳統中國人心中如何看「福」
- B. 今天我們如何看「何為福」
- C. 思想過去一個星期中最你開心的一件事
- D. 你心中的「福」和實際的「樂」相稱嗎？

II. 彼得如何看「福」和「樂」

- A. 福：為義受苦（彼前三14）、能為基督的名受辱罵（彼前四14）
- B. 樂：能與基督一同受苦（彼前四13）
- C. 彼得對信徒說「有火煉的試驗臨到你們，不要以為奇怪，倒要歡喜」
- D. 怎樣的一個基督徒生命能帶來如此不同的角度看「福」與「樂」？
- E. 懷住末世情懷來盼望將來的榮耀（彼前四12-13）；“*Sleeping with Bread*”
- F. 對「受苦」的新領會
 - 能對主耶穌為我們所擺上的，有更多的認同
 - 今天若為基督受苦，將來必一同享榮耀（彼前五1）
 - 苦難能鍊淨我們在主內的信心
 - 藉「為主受苦」見證出上帝子民的身份
 - 藉「為主受苦」彰顯並堅立我們真誠的信（genuine faith）

III. 為何重覆「受苦」的主題？

- A. 彼得在這段經文中重拾「受苦」的主題，有些學者認為這一段的出現是因著有特殊的環境產生了，以至彼得舊調重彈
- B. 也有學者認為彼前三17所指的苦難只是一個可能性，而彼前四12開始所提及的苦難是已經發生在信徒身上了。彼前四12形容是「火煉的試驗」（painful trial）
- C. 另外亦有可能是因這是一封會發給多個地方的信，而每個地方的教會所面對受逼迫的情度各異（有些正面對如火的試煉，有些則視逼迫為一個可能性）
- D. 猶太人因信仰而受逼迫，甚至殉道，是常有發生的。但對外邦信徒來說，卻缺乏了這些歷史背景，因此彼得在這題目上多加教導

IV. 信徒為何受苦（彼前四12-16）

- A. 信徒受苦乃上帝的恩典，故是有福的（參彼前二20，三14、17-18）
 - 受苦乃信仰的考驗（彼前四12）→ 參考提煉金屬的過程
 - 彼前四12a「有火煉的試驗臨到你們」可以直譯為「發生著火煉在你們中間成為對你們的試驗」，「發生著」代表正在進行，所以這裏所指的試鍊是具體及處景化
 - 彼前四12b「不要以為奇怪」更好的譯法是「不要感到意外」
 - 受苦是與基督認同（彼前四13）
 - 受苦顯出上帝的靈同在（彼前四14）

- 彼前四14 「你們若為基督的名受辱罵，便是有福的。因為上帝榮耀的靈，常住在你們身上。」
- 參以賽亞書十一1-2；以賽亞書的經文傳統被認為是有關彌賽亞的預言：
 - 上帝的靈所住的是耶西的本 → 即後來的彌賽亞耶穌
 - 耶穌受洗後，即時有上帝的靈降在他身上（太三16）
 - 如今信徒因基督的名受辱是與基督認同，故降在基督身上的靈，同樣亦降在信徒身上
 - 以賽亞書十一2的「住」是將來式，此處是現在式
 - 參可十三11，路十二11-12
- 彼前四15 提醒信徒若為正確的原因受苦，才有以上的應許，但若原因是錯誤的話，則作別論

小結：我們有為信仰擺上，甚至願受苦的心志嗎？
在面對困境時，我們有感受到上帝的靈同在所帶來的安慰及智慧？
我們有否停頓下來，讓聖靈工作嗎？

IV. 信徒受苦乃審判的序幕，以分辨誰是真正的信徒（彼前四17-19）

A. 有人把這段經文類比以下經文：結九5-6、耶廿五1-11、瑪三1-6、摩三2

- 這幾段經文都是關於上帝的子民因不忠於與上帝所立的約，敬拜事奉別神，以至招致殿毀人亡，國破家亡的審判。彼得的聽眾所面對的逼迫是因著他們在信仰上的堅持，與舊約子民因背棄聖約而受罰剛好相反，為何彼得會在此用有關的舊約經文呢？（見附錄一）
- 彼得在這數節經文提及關於末世的審判中，敵擋福音及逼迫信徒的人的可怕結局，目的是要藉此提醒信徒要存末世的眼光看今生的事情，以致能在受苦的情況下仍然立志行上帝眼中看為善的事。

B. 彼前四17

- 指向末日的審判將臨到信徒和非信徒（參彼前一17「按各人行為審判人的主」）

C. 彼前四18「僅僅得救」（saved with difficulty）NOT（barely saved）乃是指信徒在歷盡艱辛後得救

V. 總結

我們有懷著「末世情懷」面對今天在信仰及生活上的挑戰嗎？
聖經上的應許及教導對我們生活作息有多大的影響力呢？

附錄一

Note on vv.17-19 (from 1 Peter by Karen H. Jobes)

- ❑ Some commentators read this phrase as judgment beginning “from the house of God” and explain that Peter was metaphorically describing the imminent destruction of the temple in Jerusalem (as described in Ezekiel 9:6-7; Zechariah 13:7-9 and Malachi 3:1).
- ❑ But the original context of the passages listed above do not fit Peter’s use, for they are pronouncing God’s judgment on his people for violating the covenant. Peter’s readers are doing the opposite: suffering because they are living for Christ. They suffer as a result of standing up for their faith and not as a result of being punished by their sins.
- ❑ Furthermore, when Peter quotes OT passages elsewhere in the letter and applies them to his readers, he consistently preserves the original context. Moreover, the lack of precise lexical correspondence to any of these passages suggests that Peter is not referring to any of the passages, but rather drawing on a familiar tradition in Judaism to make a somewhat different point: the suffering that Peter’s readers are experiencing is an integral part of God’s eschatological judgment which all human beings must face, but because of their faith in Christ, they need not fear it.
- ❑ How can suffering caused by unbelievers be an integral part of God’s eschatological judgment? We need to take a deeper look at the meaning of the word “judgment.”
 - a. The English word “judgment” may at first connote condemnation and the penalty or punishment that consequently follows. This is in fact the sense of *to krima* as it is used in Rom. 3:8; Gal. 5:10, 2 Pet.2:3; Jude 4; and Rev. 17:1. If this were the sense of the word as used in 1 Pet. 4:17a, the statement would mean that the hostility of pagans causing Peter’s Christian readers to suffer is a punishment or penalty on those Christians, who apparently have been judged by God and found guilty. Nothing like this mentioned elsewhere throughout the letter. Furthermore, this sense does not fit Peter’s point, which is exactly the opposite: suffering for Christ does not imply guilt for the sufferer and in fact brings glory to God.
 - b. The phrase *to krima* can also refer to “the action of a judge” with no assumed penalty or punishment in view. This is more likely the sense of *to krima* in 1 Pet. 4:17a. God will begin his process of judging humanity with his own people, to see which are truly Christ’s. (Compare a similar teaching about God’s judgment in Jesus’ parable where he first judges the sheep and the goats in Matt. 25:31-46).

- ❑ Peter is saying that eschatological judgment, understood as the sorting out of humanity, begins with God's house, defined in 2:4-5 as those who come to Christ and are built as living stones into a spiritual house. The contrast in 4:17b is between "those who reject the gospel of God" and the genuine Christians. Those who profess Christ are the first ones to be tested in God's judging action, and it occurs during their lives and throughout history.
- ❑ Because this trying situation of persecution is a judging –Christians should stand firm and unashamedly bear the name of Christ (4:16). By doing so, they bring glory to God. Peter is trying comfort his readers by explaining why they should see rejection by society actually as honor and not shame.
- ❑ This interpretation of Peter's logic also makes good sense of the thought that immediately follows in 4:18 that "the righteous person is saved with difficulty". The thought is that the world's response makes it difficult for Christians to remain faithful to Christ to the end. If in God's testing those who embrace his gospel have to suffer so first, what magnitude of suffering will the end bring for those who reject the gospel.
- ❑ In 4:16, the motivation to faithfulness is positive, pointing out the opportunity Christians have to glorify God by remaining faithful to Christ in the midst of suffering and thereby demonstrating God is worthy of their suffering.
- ❑ In 4:17-18, Peter makes the negative point that those who reject the gospel of God will suffer much more than anything the Christian will endure during the hardships and persecution of this life. Therefore, it is better to suffer a little now as a Christian than to become one of those who reject Christ and will suffer much more later.