

## 彼得前书——专注在神的事上

### 1 Peter – Setting Your Mind on the Things of God

保罗写信给与他同时代的罗马基督徒，说到圣经的当代应用时他说了这些话：“从前所写的圣经都是为教训我们写的，叫我们因圣经所生的忍耐和安慰可以得着盼望。”（罗 15:4）  
Writing of the contemporary usefulness of Scripture, Paul wrote to the Roman Christians of his day these words, “For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.” (Rom 15:4)

今天和那时一样，我们需要从神的眼光而来的鼓励与盼望。我们需要知道福音的应许如何加添我们能力，使我们能度过人性最黑暗、最破碎的时刻。我们需要知道在受苦时我们不是孤单的，而是神在作工，这样我们才能活出祂要我们所存的盼望和确据，才能关心神放在我们身边的人、去爱他们，而不是陷在绝望、困惑和冲突中。

Today, just as then, we need the encouragement and hope which God’s perspective brings. We need to understand how the promises of the Gospel empower us to live through the most raw and broken moments of our humanity. To know that we are not alone in our suffering and that God is acting so that we can live as He designed with hope and clarity, able to love and care for those God has placed near to us, rather than despair and confusion and conflict.

我们将快速研究一下彼得与主基督同行的旅程。最后我们要从彼得前书中得出一些思考。和我们一样，彼得非常清楚“忘记更大的图景”这种试探的威力。

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We're going to take a quick survey of Peter's journey with Christ. And end with a with a few thoughts to consider from 1 Peter. Peter, like us, is very aware of the temptation to forget the bigger picture.

彼得知道困惑的感觉。最初，事情并不如他预期的那样。他也知道在这个堕落的世界中生活会常常与我们自认为对神的了解产生矛盾。然而一路走来，他离弃了外在的宗教（道德主义/律法主义）和信靠自己，并学会了如何以基督的心为心、效法基督。

Peter knows what it's like to be confused. Initially, things didn't turn out like he expected. He too understood that life in this broken world often contradicts much of what we assume we know about God. Yet along his journey, he walked away from religion (moralism/legalism) and self-certainty and learned how to think and live like Christ.

彼得写信的对象是一群正在受试探的人，他们不能从神的眼光来看待所经历的试炼和挣扎。他们因为信仰受到逼迫，被迫分散在小亚细亚（今天的土耳其）。彼得希望他们专注在正确的事情上。

Peter is writing to a group of the people who are tempted to view their trials and struggles without considering God's perspective. Being persecuted and dispersed around Asia minor (Turkey) because of their faith, Peter wants them to focus on the right thing.

至于逼迫，今天的基督教所受的比以往任何时候更多，几乎就在枪口之下。

- 上个世纪比前 19 个世纪中因为信仰而殉道的基督徒的总和还多。这种情况愈演愈烈。
- 有些欧洲政府想把相信神归类为心理疾病。
- 加拿大总理认为，因为基督徒所持有的基于圣经的婚姻、性别、人类生命价值的观点，他们是加拿大最糟糕的一群人。

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- 美国正采取攻击性的立场反对圣经中所规定的神造人的样式。如果我们坚持很多圣经的价值观，会让我们被归类为“跟不上时代”、“偏执狂”、“恨人的”，或者干脆是“无知的和没受过教育的”。
  - 基督教在中国也有其独有的挑战。

As to persecution, today more than ever, Christianity is under the gun.

- In the last century, more Christians were martyred for their faith than the previous 19 centuries combined. And the heat is just intensifying.
- Some European governments want to classify belief in God as a mental illness.
- The Canadian Prime Minister considers Christians to be the worst citizens of his nation because of their Biblical views on marriage, sexuality, and their value of human life.
- The United States is taking on an aggressive stance against God's design of humanity as laid out in the Bible. To hold to many of our Biblical values places us in the category as 'Behind the times', 'Bigots', 'Hateful', or simply just 'ignorant and uninformed'.
- And China has its challenges unique to it.

所以彼得写给这些话都适用于我们。他知道我们有多容易成为恐惧、愤怒或意欲掌控一切的牺牲品。这些都存在于一颗自我保护的心的 DNA 之中（雅 4:1）。

So what Peter writes to these folks is applicable to us. He knows it's easy to fall prey to fear, anger, or the desire to control everything. It's in the DNA of our self-protective hearts (James 4:1).

在这封信中，彼得用一种眼光、一个提醒和一个例子来和这些信徒交谈，让他们（和我们）看见如何珍惜正确的事情，以及在面对人生各样的遭遇时以基督的心为心。

In this letter Peter engages these believers with a word of perspective, a reminder, and an example to show them (and us) how to treasure the right things and think like Christ in the face of all that life throws your way.

彼得是一个在成长中的人。像我们中的大多数一样，他常常不是依据他所处环境的事实来生活，而是依据他自己对这些事实的解读来生活。他当下的情绪是他行动的向导，而不是衡量的标准。情绪被设计出来，是用于向我们报告的工具，而不是拿来控制我们。当基督向彼得解释他的反应揭示了什么时，祂常常在爱中让彼得看到他的惧怕和盼望。

Peter was a man in progress. Like most of us, He often did not live life based on the facts of his circumstances but based on his own interpretations of the facts. His emotions of the moment served as a guide to his actions, rather than as a gauge. Emotions are designed to report to use, not rule us. Peter's fears and hopes were often lovingly exposed by Christ as He explained to Peter what his reactions were revealing.

在路加福音 5:1-11 中，当耶稣第一次与正在打鱼的彼得接触，我们看到一个不情愿又情愿的彼得……‘但依从你的话，我就下网。’当他在基督里的信心增长时，他开始了新的生活方式，这将会挑战他作为一个虔诚的犹太人所信奉的信条。

彼得在水面行走...至少走了一会儿。他是首先认出耶稣是弥赛亚的。但他只不过是一个在成长的人。他的信心从来没有达到完全过。

In Luke 5:1-11, when Jesus first engages Peter about fishing, we meet a reluctant, but willing Peter...‘Nevertheless...at your word I will.’ As his confidence in Christ grows, he enters into a new way of life that will challenge many of the presuppositions that he has lived by as a faithful Jew.

Peter walks on water...at least for a little bit. He is the first to recognize Jesus as the Messiah. But he is only just a man in progress. His faith is not fully formed.

当彼得面对耶稣死在十字架上这个事实，我们看到了彼得畏惧的态度，‘主啊，万不可如此！’然而耶稣责备他说：“彼得，你没有专注在神的事情上，只专注在人的事情上。”

（注：经文原文是“因为你体贴神的意思，只体贴人的意思。”）（太 16:23）对于耶稣

来说，即将临到祂的苦难不是可以逃避的，而是要在祂智慧、慈爱的天父的良善护理下欣然接受的。但是彼得还无法看到这一点。

We see Peter's fearful perspective as he is confronted with the reality of Jesus' death on the cross, 'Far be it from you Lord!' Yet Jesus rebukes him Matt 16:23, "...**Peter, you are not setting your mind on the things of God, but on the things of man.**" For Jesus, the soon to occur suffering was not something to avoid, but rather to embrace under the good and sovereign care of His wise and loving Father. But Peter couldn't see that quite yet.

当基督受到不公正地审判时，彼得没有忍受那漫长的夜晚。在他最难以警醒祷告的时刻，他的心无法与他的主在一起。尽管他认为自己会为了耶稣舍命，他还是三次不认祂（他的心思都专注在人的事情上！）。之后他出去痛哭，他尚未经历到主基督复活后对他的重建。（约 20:21-22 — ‘那人怎么样呢？与你何干？你跟从我吧！’），他的心思专注在人的事情上；以及他在服事早期因受到犹太人的压力而与外邦人分开，为此他受到保罗的责备（加 2:11-14）。他的心思专注在人的事情上！

Peter was yet to endure that long night as Christ was put to an unjust trial. He couldn't stay awake with his Lord at His most difficult hour of prayer. And though he thought he would die for Jesus, he denied knowing him three times (His mind was set on the things of man!) and then he went out and wept bitterly Peter was yet to experience the restoration to Christ on the beach after the resurrection (John 20:21-22 – ‘What about him? What is that to you? You follow me!’), His mind was set on the things of man; and the early years in ministry where he had to be confronted by Paul about his caving into pressure by the Jews to separate from the Gentiles (Galatians 2:11-14). His mind was set on the things of man!

当彼得写彼得前书的时候（接近他生命的尽头，大约是公元 68 年），他对主耶稣在马太福音 16:23 中的责备的理解似乎已经刻在了他的生命里；**专注在神的事情上**是彼得新的生

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活方式。他与基督同行的时间越长，就在心思和行为上越像祂。他的行为越来越多地反应出他内心对主的爱和信靠。你能在这封信中看到这一点。

By the time Peter writes 1 Peter (near the end of his life – 68ish), his understanding of what Jesus' rebuke in Matt 16:23 seems to have really taken shape in his life; **Setting his mind of the things of God** is a now a new way of living for Peter. The longer he walked with Christ, the more he became like him in thought and deed. His actions increasingly reflected his inner love and trust for the Lord. And you see that in this letter.

贯穿彼得的安慰之信的焦点不是他们为了什么而受苦，而是如何受苦。

The main focus of Peter's encouragement throughout this letter is not so much on **what** they suffer, but **how**.

尽管那些信徒因为他们的信仰而四处奔逃，但他们受苦的重点不在于反对这信仰的人加在他们身上的试炼。他本可以专注在邪恶的尼禄当政时，基督徒因猛烈的压力而受的苦难，但他没有这么做。

Though these believers were on the run because of their faith, the focal point of what they suffer is not so much on trials experienced from opponents of the faith. He could have focused on the intense suffering they were pressured by under wicked Nero's reign, but he didn't.

彼得主要关注的是，他们每日与里面的欲望和罪争战的方式，以及与日常生活中常常得罪彼此的罪争战的方式。

Peter focuses largely on the everyday ways they battle against their own indwelling desires and sin, as well as the common sins they committed against one another in the normal struggles of everyday life.

他希望他们知道……你们现在的处境或者由你们的过去（你们的老我）和你们如何受苦来定义，或由祂拯救了你并呼召你的喜乐来定义。

He wants them to know that …Your present reality can either be defined by what you were (your old man) and how you suffer, or according to the joy of what He’s saved you from and calling you to!

1. 你是被天父珍视的（祂的眼光）（彼前 1:1-5）（阅读经文）（注：和合本第 1 节中没有“蒙神拣选”这个词。修订版：“耶稣基督的使徒彼得写信给那分散在本都、加拉太、加帕多加、亚细亚、庇推尼寄居的。”）

You are cherished by the Father (Perspective) –1 Peter 1:1-5 (read the text)

[Note: The 和合本 does not have the word, ‘elect’ in vs.

- a. **受苦却蒙拣选。** 神没有忽视他们的痛苦（流亡者），但同时启示给他们，祂在他们所受的苦难上掌权（你们是蒙神拣选的）。

**Suffering yet elect.** He is not ignoring their pain (exiles) and yet simultaneously revealing God’s control over what they suffer (you are His elect).

- b. **因为祂的怜悯，** 你得以重生，所以要将你的心思专注在神的事上。一个新生命。从前向神是死的，现在却活过来。（彼前 2:10 — 从前未曾蒙怜悯，现在却蒙了怜悯。）

**Because of His mercy,** you are born again to set your minds on the things of God. A new life. Once dead to God, but now made alive. (1 Peter 2:10 – Once, ‘not rec’d mercy, now you have.)

- c. 提醒他们的新身份：2:9-11：被拣选的族类、有君尊的祭司、圣洁的国度……是客旅，是寄居的。

Reminded them of their new Identity: 2:9-11: A chosen people, a royal priesthood, a holy nation…sojourners/aliens in a foreign land.

d. 得自由的一群人——得赎脱去从前的样式。1:18

一个永不衰残、完全的、永恒的产业，有待完全显现！

A liberated people – ransomed from your former ways. 1:18.

An unfading, perfect, eternal inheritance which is yet to be fully revealed!

**2. 因为我们所受的苦是在祂的掌管之下，所以即使在试炼中也有喜乐和盼望。（彼前 1:6-10）（阅读经文）**

**Because we suffer a ‘governed’ affliction, we can maintain joy and hope even in trial – 1 Peter 1:6-10 (read the text)**

a. 活泼的盼望特点是说不出的喜乐。这种盼望是有作用的。它影响我们的眼光和选择。‘说不出的’‘言语无法形容的’。它让理性黯然无光。

A living hope. Characterized by an inexpressible joy. It’s functional. It influences our perspective and choices. ‘unutterable’ ‘words cannot describe it’. It defies reason.

b. 为什么？因为我们所受的苦在祂的掌管之下。‘若是必要’。1:6; 2:21; 4:19; 5:9,10。不要用绝望和灰心塑造你对受苦的回应，而要因神至高无上的主权，用盼望和喜乐来塑造回应。

Why? Because we suffer a governed affliction. ‘If necessary’. 1:6; 2:21; 4:19; 5:9,10. Despair and discouragement are not to shape your response to what you suffer, but rather hope and joy inspired by God’s sovereign control over what you suffer.

**“我们既无法逃避神的同在，就一定会活在他的饶恕和恩典的大能之下。”区普。**

**Since it is impossible to escape God’s presence, it’s also impossible to live beyond the reach of His forgiving and empowering grace.—Tripp.**



彼得解释到，在基督里，神不仅让我们得以脱离刑罚和罪恶本性的辖制，也告诉我们在苦难中要如何活出神造我们时要我们活出的样式！彼得近距离地亲身经历并见证了这一点。

In Christ, Peter explains, God provides for us not only the rescue from judgment and our sinful nature's control, but also an illustration of how to live the life God created us to live in the midst of suffering! Peter himself witnessed this in an up close and personal way.

3. 耶稣向他举例说明了我们可以信靠天父的智慧。（范例）（彼前 2:21-25）（阅读经文）。这部分是彼得论述的核心。

Jesus illustrates the reliability of the Father's wisdom. (Example) – 1 Peter 2:21-25 (read the text). This section is the core part of Peter's argument.

- a. 耶稣，作为末后的亚当（林前 15:45），向我们展示了如何在信心中受苦。祂救赎了我们，使我们能以祂的心为心、效法祂！祂曾面对的是人所能面对的最艰难的试炼：祂担当了我们所有的罪！祂这样做，是因为祂从孩童到死亡，在凡事上都信靠天父，即使在面对祂人生中最大的试炼时。

Jesus, as the 2<sup>nd</sup> Adam (1 Cor 15:45), shows us how to suffer in faith and redeemed us to live and think like Him! He faced the most difficult trial of any human: He carried away all our sin! And He did it by trusting the Father in every aspect of life that he lived from childhood to death, even in the face of His greatest trial.

- b. 当我们像基督一样受苦时，我们的回应要从自我保护转向信靠天父美善的旨意，向不可爱的和我们无法忍受的人展示恩典，并心存忍耐等候神的公义，而不是为自己伸冤。

When we suffer like Christ, we turn our responses away from self-preservation to faith in the Father's good will; to demonstrate grace to the unlovely and unbearable, and have the patience to wait for God's justice rather than demanding it for ourselves.

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- c. 祂的方式是“一种心志”：彼前 4:1-2，“你们也当将这样的心志作为兵器”——彼得再次强调一个事实，即在受试炼时，能够拯救我们脱离绝望、分裂和纷争的是**像基督一样信靠父神**，这会反过来将我们恐惧、愤怒的心更新改变为信靠和怜悯的心。

His is a ‘Way of Thinking’: 1 Peter 4:1-2, “Arm yourselves with the same mindset” – Peter re-emphasizes over and over the reality that what will deliver us from despair and save us from division and dissension in the midst of trials is to trust the Father like Christ, which in turn transforms our fear and anger to trust and mercy.

- d. 耶稣是如何示范在一个破碎的处境中该怎么生活的呢？简单来说，就是信心。祂信靠天父。祂信靠天父说的话多过祂信靠肉眼所见的和环境带给祂的试探。祂信靠神，就是祂的父，这是亚当本该做却没有做到的。祂善用蒙恩之道过末后亚当的生活：听天父的话语、信靠祂的智慧、讨天父的喜悦、顺从圣灵的引导、恒切祷告，即使在祂面对自己的死亡时！（阅读福音书，看看耶稣是如何生活的）。

How did Jesus model living life in a broken context? Put simply, Faith. He trusted the Father. He had more faith in what the Father said than what his human eyes and circumstances tempted him to perceive. He trusted God His father in the way Adam should have but didn't. He used the means of grace to walk as the second Adam: listening to the Father's Word, trusting that wisdom, pleasing the Father, being led by the Holy Spirit, and frequent time in prayer, even in the face of His own death! (Read the Gospels and observe how Jesus lived).

**“耶稣清楚地展示了神希望人生活的方式、理想的生活方式、极其成功的生活方式，就是与神同行、讨神喜悦、倚靠神的大能，而非转离神、不倚靠神、离弃神。”（霍桑，第 234 页）**

Jesus demonstrated clearly that God's intended way for human beings to live, the ideal way to live, the supremely successful way to live, is in conjunction with God, in harmony with God, in touch with

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**the power of God, and not apart from God, not independent of God, not without God.(Hawthorne, 234)**

**基督的确向我们展示了如何做一个神所造的人，并救赎了我们、使我们像祂！**

**Christ truly shows us how to be human & redeems us to be just like Him!**

就像耶稣一样，我们可以放心，因为神将完成祂应许在我们身上所作的恩典之工（5:10）。满有慈爱的神将亲自重建你、给你确据、坚固你、建造你！

Just like Jesus, we can be confident that God Himself is going to complete His work of grace in us as He promised (5:10). The God of all grace WILL HIMSELF restore, confirm, strengthen, and establish you!

彼得是一个在成长中的人。就像你和我，他必须学习在受苦当下的情绪反应上信靠神。因为他与耶稣同行过，学习到“专注在神的事上”，信靠耶稣基督的父神的怜悯，因祂接纳我们作祂自己的儿女。彼得跟随耶稣的脚踪，明白了如何做一个真正的人，就是神所造的人。

Peter was a man in process. Just like you and I, He had to learn to trust in God over his emotional response to what he suffered. And because of his journey with Jesus, learned to ‘set his mind on the things of God’, trusting in the mercy of His Father who adopted him as His own, and followed in the steps of Jesus to discover what it means to be truly human.