

# New Living 新生活

1 Peter 彼得前書 1:1-21

USED 使用時間: 18th February 2024 年 2 月 18 日

I remember it vividly, although it was nearly 44 years ago. I was 11 years old and on my first school excursion. My class was to spend about 4 days, approximately 400 km from home, just near Newcastle.

儘管那是近 44 年前的事了，但我仍然記得很清楚。那年我 11 歲，這是我第一次學校旅行。我的班級將在離家約 400 公里、靠近紐卡素的地方度過大約 4 天。

Each of us stayed with different families from the local school we were connecting with. I remember going home with the family I was staying with at the end of a very long first day.

我們每個人都住在我們聯繫的當地學校的不同家庭中。我記得在漫長的第一天結束後，我和我住的那一家人一起回家。

There were so many things that were familiar and similar, but there were lots of things different too. I remember we had dinner and the mum asked if I wanted to call home. I rang home to tell them I was okay, but as soon as my mum answered the phone I just started to cry. I didn't know why I was crying.

有很多東西是熟悉和相似的，但也有很多東西不同。我記得我們一起吃晚飯，那媽媽問我要不要打電話回家。我打電話回家告訴他們我沒事，但當我媽媽一接電話我就哭了起來。我不知道自己為什麼哭。

I was told it is called homesickness. Homesickness is the feeling of emotional distress when you're away from home and in a new and unfamiliar environment.

他們告訴我，這叫鄉愁。是當你離開家並處於一個新的、陌生的環境中時，情緒困擾的感覺。

This is the Christian life according to the Bible. It's what we touched on last week as 1 Peter describes the Christians as 'resident aliens'. The Christian is not a tourist in this world. We live to serve our neighbours for the good of society.

這就是聖經所說的基督徒生活。這是我們上週所談到的，《彼得前書》將基督徒描述為「外籍居民」。基督徒不是這個世界上的遊客，我們是在為了社會的利益和服務我們的鄰居而活。

But this world is not our home. We are homesick for our true home. We live as homesick people longing for our true home.

但這世界不是我們的家。我們想念我們真正的家。我們就像思鄉的人一樣，渴望著真正的家。

This was true for the first recipients of this letter from Peter as they struggled under the oppression of a Roman society standing against their trust in Jesus Christ. It is true for the Christian today in our society, and for Christians of every culture and society from Peter's time until we reach home.

對於第一批收到彼得這封信的人來說也是如此，因為他們在羅馬社會反對他們對耶穌基督的信的壓迫下掙扎求存。對於今天我們社會中的基督徒來說，以及從彼得時代直到我們回家的各種文化和社會的基督徒來說，都是如此。

When you become a Christian, you don't just turn over a new leaf or simply become a bit spiritual. You are reborn. It's a whole new life. The resurrection power of Jesus Christ, the same power that saw him raised from the dead, comes into our lives.

當你成為基督徒時，你不只是翻開新的一頁，或只是變得有點屬靈，你是重生了。這是一個全新的生命。耶穌基督的復活大能，也就是祂從死裡復活的大能，也進入了我們的生命。

What does this new pilgrim life look like? One way 1 Peter answers that is: *as he who called you is holy, so be holy in all you do; for it is written: Be holy, because I am holy.*

這種新的朝聖者生活是什麼樣的？《彼得前書》的答案是：那召你們的既是聖潔，你們在一切所行的事上也要聖潔；因為經上記著：「你們要成為聖，因為我是神聖的。」

### WHAT IS HOLINESS 什麼是聖潔？

We'll start to answer that question by looking at vv15-16 again: *just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy."*

我們將再次檢視第 15 至 16 節來開始回答這個問題：那召你們的既是聖潔，你們在一切所行的事上也要聖潔；因為經上記著：「你們要成為聖，因為我是神聖的。」

When the word holiness comes up for most people, the immediate thought is morality. We think of things like the 10 Commandments, the Golden Rule, and the Great Commandments.

當大多數人提到「聖潔」這個詞時，他們首先最直接想到的是道德。我們想到諸如十誡、黃金法則、和大誡命之類的事。

Holiness doesn't mean something less than that, but it does mean something much more than morals. The clue to this is Peter's quote in v16: *"Be holy, because I am holy."*

聖潔並不是指比這更小的東西，而是指比道德更重要的東西。線索是彼得在第 16 節中的引述：「你們要成為聖，因為我是神聖的。」

Peter is quoting Leviticus in the Old Testament. There are at least 5 times in Leviticus that God says to his people, Israel, words to the effect of *Be holy because I am holy.*

彼得引用了舊約聖經中的《利未記》。《利未記》中至少有 5 次神對祂的子民以色列說了大意是「要成為聖，因為我是神聖的」的話。

The interesting thing about Leviticus, though, is it is talking more about holy things and not so much about holy people. Leviticus doesn't include the 10 commandments like Deuteronomy and Exodus do.

《利未記》的有趣之處在於它更多地談論神聖的事物而不是神聖的人。《利未記》不像《申命記》和《出埃及記》那樣包含十誡。

Leviticus talks about holy tables, holy pots, and holy utensils. This is simply to say that holiness is more than morality. What, after all, is a holy pot? Or more curiously, what's an immoral pot?

《利未記》談論聖桌、聖盤和聖器。這就是說，聖潔不只是道德。到底什麼是聖壺？或者更好奇的是，什麼是不道德的盤？

The word HOLY in the Bible means 'separate', or 'set apart'. This is why God can easily call himself holy. He is set apart from every other being and thing. God stands outside of his creation. He is unique.

聖經中「成聖」一詞的意思是「分開」或「分別出來」。這就是為什麼神可以輕易地稱自己為神聖的。祂與其他一切存在和事物不同。上帝站在祂的創造物之外。他是獨一無二的。

God is in his own category. There is none like him. When God says *I am holy* he is saying there is none like him. A holy item – a pot or a table – is set apart for God's exclusive use. It's used for God and worshipping God.

神是在屬於祂自己的範疇類別中。沒有人像他一樣。當神說我是神聖的時候，祂是在說沒有人能與祂相比。聖物——一個盤或一張桌子——是專供上帝使用的。它是用來供奉上帝和敬拜上帝的。

When Peter quotes Leviticus to tell people they should be holy, the implication is that it is going beyond morality.

當彼得引用《利未記》告訴人們應該成聖時，其意義是它超越了道德。

Holiness is belonging to God, not simply a moral code. The core of holiness is very personal...law, rules, moral code are not at the core.

聖潔是屬於神的，而不僅僅是道德準則。成聖的核心是非常個人化的……法律、規則、道德準則不是核心。

It is possible to be moral out of a sense of duty or self worth or meeting expectations of others or pragmatism. You can be moral for selfish reasons. It is possible to be moral and not belong to God.

可以出於責任感、自我價值感、滿足他人期望或實用主義而保持道德。你可以出於自私的原因保持道德。有道德但不是屬於上帝是有可能的。

Belonging to God is a heart issue, not an activity issue, first and foremost. There are only a few people in my life where I can say that their claims of love in my life are so great that I belong to them. They are my wife and children.

屬於上帝首先是心靈問題，而不是行動的問題。在我的生命中，只有少數人可以說他們對我生命的愛如此之大，以至於我屬於他們。他們是我的妻子和孩子。

There are things that I do now that I would most likely not do if it wasn't because of those love relationships. To belong to God means to live on his terms, delighting in him, reserving ourselves for him, obeying him, honouring him. Belonging to him means duty becomes delight.

有些我現在做的事情，如果不是因為那些愛的關係，我很可能不會做。屬於上帝意味著按照他的條件生活，以他為樂，為他保留自己，服從他，榮耀他。屬於他意味著付責任變成快樂。

It is not enough to be moral; to be holy, we must belong to God. Imagine a single, poor woman who has one child. This woman teaches her child to care for the poor, tell the truth, and work hard.

光有道德是不夠的，要成聖，我們必須屬於神。想像一位單身、貧窮的婦女，她有一個孩子。這位婦女教導她的孩子關心窮人、說真話、努力工作。

She does everything for her children as they grow up. She works long hours in hard conditions and sacrifices much to provide for her child, even to the point of putting them through university.

她為孩子的成長做一切。她在艱苦的條件下長時間工作，並做出巨大犧牲，以供養孩子，甚至讓他們完成大學學業。

As soon as her child gets out of university and into a good job, they call her to tell her the good news. But then they continue...I'll be in touch occasionally – Christmas time and birthday – but from here I'm living my life because I don't actually need you anymore because I take care of the poor, I tell the truth, and I work hard. They mother starts to cry so the child is confused, why are you upset, I'm doing the things you wanted me to do?!

當她的孩子大學畢業並找到一份好工作時，他們打電話告訴她這個好消息。但他們會繼續... 我偶爾會聯繫 - 聖誕節和生日 - 但從這裡我開始過我的生活，因為我實際上不再需要你了，因為我照顧窮人，我說實話，而且我努力工作。他們的母親開始哭泣，孩子很困惑，你為什麼不高興，我正在做你想讓我做的事情？！

If you have any emotional intelligence, you will know that this person has none. It would be unthinkable, horrible for someone to treat a parent like that.

如果你有情緒智商，你就會知道這個人沒有情商。有人這樣對待父母，這是不可想像的，也是可怕的。

If there is a God, you owe him everything. We should sense that we belong to him. For anyone to say, what is really important is that I am moral, but I don't need God means you have morality, but you are not holy.

如果有上帝，你就欠祂一切。我們應該感覺到我們屬於祂。對任何人來說，真正重要的是我有道德，但我不需要上帝意味著你有道德，但你不聖潔。

Holiness means belonging to God, so the core of holiness is intensely relational.

聖潔意味著屬於神，所以聖潔的核心是緊密相關的。

This leads to another very important discovery – we now have the key principle in which to apply holiness to every part of life. The opposite of belonging to God is to live for yourself, so the principle of holy living is to not live for yourself, we live for God and others.

這帶來了另一個非常重要的發現——我們現在有了將聖潔應用到生活各個層面的關鍵原則。屬於神的反面就是為自己而活，所以聖潔生活的原則就是不為自己而活，我們是為神而活，也為別人而活。

1 Corinthians 6:19 puts it like this: ***You are not your own; you were bought at a price. Therefore, honour God with your bodies.*** The Christian has been bought at a price. They are owned by another.

哥林多前書 6:19 是這樣說的：***你們不是屬自己的人，因為你們是重價買來的。所以，要在你們的身體上榮耀上帝。*** 基督徒是重價買來的。它們屬於另一個人所有。

There is no situation in life where they make a decision for themselves. They live for God and others. It's really interesting that Peter quotes from Leviticus. In the book of Acts we read that God really had to push home to Peter that it wasn't necessary to keep all the Levitical laws.

生活中沒有任何情況是他們自己做決定的。他們為神和他人而活。彼得引用利未記確實很有趣。在使徒行傳中，我們讀到上帝確實必須讓彼得明白，沒有必要遵守所有的利未律法。

As a Jew, Peter was committed to the rules about food, clothing, ceremonies. He even was insisting that Gentile Christians needed to submit to them as well.

身為猶太人，彼得遵守有關食物、衣服和儀式的規則。他甚至堅持外邦基督徒也需要服從他們。

God gives Peter a vision and tells him all those laws have been fulfilled in Jesus. Jesus has perfectly obeyed them and so you are clean and acceptable in Jesus.

神給了彼得一個異象，並告訴他所有這些律法都在耶穌身上得到了應驗。耶穌完全服從了他們，所以你在耶穌裡是潔淨的、可以接受的。

It took Peter quite a while to get it, but he finally got the principle of holiness – every part of your life is to be holy. To be holy is to belong to God. The particulars of Leviticus are fulfilled but the principle still applies.

彼得花了很長時間才明白，但他終於明白了聖潔的原則——你生活的每一部分都要聖潔。成為聖潔就是屬於神。利未記的細節已經應驗，但原則仍然適用。

The principle of living for God and others and not self can be applied to every corner of our lives, even those corners where there are no moral rules.

為神而活，為他人而活，而不是為自己而活的原則，可以運用到我們生活的每個角落，甚至是那些沒有道德準則的角落。

### HOW DOES IT GROW 它是如何成長的？

If that is what holiness is, then how do we grow in this new life? These verses tell us holiness grows in three ways, the mind, the will, and the heart.

如果這就是聖潔，那麼我們要如何在新生命中成長呢？這些經文告訴我們聖潔可以透過三種方式成長：心思、意志和心靈。

Firstly, the mind. Notice v.13: *with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming.*

首先，心靈。請注意第 13 節：**要準備好你們的心，謹慎自守，專心盼望耶穌基督顯現的時候帶給你們的恩惠。**

It's clear that the mind, the intellect is engaged. Minds that are in fact alert and fully sober. To be 'fully sober' means to be judicious. To be careful, thoughtful, sensible, prudent. It's the mindset of the scholar.

很明顯，頭腦、智力都在參與。事實上，頭腦是警覺且完全清醒的。「完全清醒」意味著明智。小心、深思熟慮、明智、謹慎。這是學者的心態。

The other statement is for our minds to be 'alert'. In the original NT language that reads as 'gird up your mind'. Its quite a vivid statement. This was written back in the day when everyone wore robes.

另一種說法是讓我們的頭腦保持「警覺」。在新約原文中，讀作「束緊你的心」。這是一個相當生動的說法。這是在大家都穿著長袍的時候寫的。

If you needed to do something active back then you would pull up your robe and tuck it into girdle, or your belt. So how 'alert' and 'fully sober' work together is that the Christian should be thinking again and again but doing so towards action.

如果您需要做一些活躍的事情，那麼您會拉起長袍並將其塞入腰帶或腰帶中。因此，「警覺」和「完全清醒」如何一起發揮作用，就是基督徒應該一次又一次地思考，但這樣做是為了行動。

Thinking very carefully about the implications of faith in Jesus in every area of life with the purpose, or goal, of doing it.

仔細思考信仰耶穌對生活各個領域的影響以及這樣做的目的或目標。

It tells us here to set our hope, set our sights if you like, on the grace that is coming with Jesus at the end of all things. Fix your mind on the finish line and all its rewards and keep think about it and all its implications, over and over again, and put all those implications into practice.

它在這裡告訴我們，把我們的希望，如果你願意的話，把我們的目光放在萬物終結時與耶穌一起到來的恩典上。將你的注意力集中在終點線及其所有獎勵上，並不斷思考它及其所有含義，一遍又一遍，並將所有這些含義付諸實踐。

Put it like this. Are you a Christian? Do know that the Bible says God made this world to be a perfect paradise, a perfect place of love and glory?

像這樣說吧。你是基督徒嗎？你知道聖經說上帝創造這個世界是一個完美的天堂，一個充滿愛和榮耀的完美之地嗎？

Yet, everything is broken in the world because humanity turned away from their Creator God. But God, at infinite cost to himself, entered history – his story - as Jesus Christ and died on a cross to pay the debt of humanity's sin, and will one day return and remake everything so that it is perfect once again.

然而，世界上的一切都被打破了，因為人類背離了他們的創造主上帝。但上帝以自己的無限代價，以耶穌基督的身份進入了歷史——他的故事——並死在十字架上，償還了人類罪孽的債，並且有一天會回來並重塑一切，使其再次變得完美。

This means that whatever happens to you, it will end up okay. The best that can ever happen, and the worst that can ever happen is that you will live forever with him in perfection and glory. The worst thing that can happen to you, namely death, is the best thing that can happen to you.

這意味著無論你發生什麼，最終都會好起來的。最好的事和最壞的事就是你將永遠與祂一起生活在完美和榮耀中。可能發生在你身上的最糟糕的事情，即死亡，也是可能發生在你身上的最好的事情。

Do you have peace and confidence right now? If you don't, its because you are not thinking.

你現在有平安和信心嗎？如果你不這樣做，那是因為你沒有思考。

Don't believe the self-serving narrative of our time that says Christians, and religious people, have faith but everyone else is a thinker. The Bible says you will not be holy, you will not have peace, you will not have security and certainty unless you think.

不要相信我們這個時代自私自利的說法，即基督徒和宗教人士有信仰，但其他人都是思想家。聖經說，除非你思考，否則你不會聖潔，你不會有平安，你不會有安全感和確定性。

Thinking, however, is not the only thing; the will must also be engaged in order to grow in holiness. Take a look at v.14: ***As obedient children, do not conform to the evil desires you had when you lived in ignorance.***

然而，思考並不是唯一的事；思考並不是唯一的事。為了在聖潔上成長，意志也必須投入。請看第 14 節：***作為順服的兒女，就不要效法從前蒙昧無知的時候那放縱私慾的樣子。***

To be holy does require obedience. Peter is addressing Gentiles here. They didn't know the 10 commandments or the rest of the law, but now they do. Now that they do, he says they need to conform to it.

成為聖潔確實需要順服。彼得在這裡對外邦人說話。他們不知道十誡或其他律法，但現在他們知道了。現在他們這樣做了，他說他們需要遵守它。

We should note though, that even as Peter says obedience is required, he calls them obedient children NOT obedient slaves, workers, servants. He is talking about the kind of trusting obedience that children give to parents that they rely upon and love.

但我們應該注意到，即使彼得說需要服從，他也稱他們為聽話的孩子，而不是聽話的奴隸、工人、僕人。他說的是孩子們對他們所依賴和熱愛的父母的信任和服從。

In 2 Sam 23, when David became King, the Philistines were worried about David, so they invaded as soon as he was newly crowned. It was an attempt to defeat him before he became too strong.

在《撒母耳記下》23章中，大衛登基後，非利士人擔心大衛，所以在他剛加冕時就入侵了。這是試圖在他變得太強大之前擊敗他。

David, with a few hand-picked men, escaped into the wilderness. Philistines came in and took over key parts of David's kingdom, including his hometown Bethlehem.

大衛帶著幾個精心挑選的人逃到了曠野。非利士人進來並佔領了大衛王國的關鍵地區，包括他的家鄉伯利恆。

One hot day out in the wilderness he laments his situation and says words to the effect of 'If only I could have a glass of water from that well in Bethlehem.'

炎熱的一天，在荒野中，他哀嘆自己的處境，並說了這樣的話：“要是我能從伯利恆的那口井裡喝一杯水就好了。”

It was a hope, and a longing, not a command. Three of his men took it upon themselves to get some of that water for him. They fought their way to Bethlehem and back again for David to have a drink of his favourite water.

這是一種希望，一種渴望，而不是一個命令。他的三個手下主動為他取了一些水。他們一路奮戰到伯利恆，然後又回來，讓大衛喝到他最喜歡的水。

David is stunned that they would do such a thing at great risk to themselves. What did David do? He poured the water out on the ground and declared himself unworthy of this kind of devotion.

大衛很震驚，他們竟然冒著巨大的風險做這樣的事。大衛做了什麼？他把水倒在地上，宣稱自己不配做這種奉獻。

When we are really devoted to someone, belong to them, love them, you will do anything to delight and honour that person. When we have that kind of relationship with another, there is no difference between a command, a request, a sigh even.

當我們真正忠於某人、屬於他們、愛他們時，你會做任何事來取悅和尊重那個人。當我們與他人建立這種關係時，命令、請求、甚至嘆息都沒有區別。

You don't look at the rules and regulations and work out which ones I need to keep. If we have to ask ourselves questions like 'should my giving be calculated before or after tax?', 'how often at church is considered regular?', plus the thousands of other questions that are really hiding the deepest question, 'What's the bare minimum God requires of me so as to not get him upset?', then we are a long way from the devotion of David's men in their devotion to their King.

你不會查看規則和規定並找出我需要遵守哪些。如果我們必須問自己這樣的問題：“我的奉獻應該在稅前還是稅後計算？”、“多久去一次教堂被認為是正常的？”，再加上數以千計的其他問題，這些問題真正隱藏著最深層的問題，“赤裸裸的是什麼？”神對我的最低要求，以免讓他不高興？”，那麼我們離大衛的部下對他們的國王的忠誠還有很長的路要走。

To be holy is to belong to God, live for God, and not just obey the things you do know, but you look for other ways to please him with your life. It doesn't feel like obedience because it is delight.

聖潔就是屬於神，為神而活，不只是服從你所知道的事情，而是尋找其他方法來用你的生活來取悅祂。這感覺不像是服從，因為它是快樂的。

To grow in holiness, we need to engage the mind, the will, and lastly, the heart. Take a look at v.17: ***Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear.***

為了在聖潔中成長，我們需要投入思想、意志，最後是心靈。請看第 17 節：***既然你們稱那不偏待人、按各人行為審判人的主為父，就當存敬畏的心，度你們在世寄居的日子。***

Living in the fear of God is how we engage the heart. The fear of God is crucial in understanding the Christian life. This is the heart of what will motivate and create a desire in us to please God and delight in God and give ourselves to God.

活在敬畏上帝中是我們用心的方式。敬畏上帝對於理解基督徒的生活至關重要。這是激勵和創造我們渴望取悅上帝、以上帝為樂並將自己奉獻給上帝的核心。

The word FEAR doesn't mean to be scared, it means AWE and WONDER. It is an internal AWE and WONDER. Not doing things because you have to do it out of a sense of duty, but awe and wonder at something that your heart is captivated by.

「恐懼」一詞並不意味著害怕，而是意味著敬畏和驚奇。這是一種內在的敬畏和奇蹟。做某件事不是因為你必須出於責任感而做，而是對你內心著迷的事物感到敬畏和驚奇。

### WHY IS IT POSSIBLE 為什麼這是可能的

What is it that will capture our hearts so that they are filled with awe and wonder? What is it that makes this new life possible? Verses 18 & 19: ***For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect.***

是什麼能夠擄獲我們的心，讓我們充滿敬畏和驚奇？是什麼讓新的生活成為可能？第 18、19 節：***你們知道，你們得以從你們祖先傳下來虛妄的行為中救贖出來，不是靠著會朽壞的金銀等物，而是憑著基督的寶血，如同無瑕疵、無玷污的羔羊的血。***

To live the Christians life our hearts, need to be filled with the awe and wonder of Jesus Christ's blood has been shed for you. He has sacrificed himself for you. This is the key.

為了過基督徒的生活，我們的心需要充滿對耶穌基督為你流血的敬畏和驚奇。他為了你犧牲了自己。這是關鍵。

He wants us to know the joy and freedom of not living for ourselves anymore. The claustrophobia, narrowness, of living for ourselves.

祂想讓我們知道不再為自己而活的快樂和自由。為自己而活的幽閉恐懼、狹隘。

Jesus gives his life away that we might experience and grow in the freedom of new life. As we see him living and dying for us, we will die to ourselves and live for him.

耶穌捨棄了祂的生命，好讓我們能在新生命的自由中體驗和成長。當我們看到祂為我們而生、為我們而死時，我們就會向自己死去，並為祂而活。