

1. 00:02-01:13 Picture 1

The first letter of Peter. Use picture 1 to explain the backstory of this letter. Use keywords as Kephas, leader, Roman world, Babylon, circular letter, encourage, suffering.

2. 01:17-02:15 Picture 2

It opens with the greeting and then it moves into a poetic song of praise to God which introduces the key themes that are explored in the main body of the letter. Peter wants to teach these persecuted Christians that their suffering is a way to bear witness to Jesus.

So Peter opened by greeting these churches as the ___ people of God who are ___ around the world.

Now Peter makes clear throughout the letter that these Christians he's writing to are ____. But here he describes them with phrases from the ___ Testament that describe how God chose the people of ___ the family of ___ who was himself an ___ and ____. This is a key ___ that Peter ___ through the whole letter

he wants these ___ non-Jewish Christians to see that through ___ they now belong to the family of ___.

And so they're wandering ___ just like him, misunderstood they're ___ and they're looking for their true ___ in the ___ land.

3. 02:19-03:00 Picture 3

Peter continues this idea in the opening song He praises God for causing people to be born again into a living hope through Jesus' resurrection in the power of the Spirit God's inviting ___ people into a new ___ centered around ___ a family that has a new ___ as God's beloved children and who have a new hope of a world ___ by God's ___ when Jesus returns as ___.

And for people who have this hope, suffering and persecution is actually a strange ___ because it burns away ___ hopes and distractions like a purifying ___ and it reminds us of our true ___ and ____. So this means that life's hardships actually ___ our faith

4. 03:01-03:59 Picture 4

From here Peter is going to explore all these ideas in greater depth. So he first develops the theme about the new

1. 图片 1。请使用矶法，领袖，罗马，巴比伦，傳阅的信，鼓励，受苦等用词来讲解彼得前书的背景。

2. 图片 2。书信一开始就是问安，然后是一首赞美神的诗歌。这首诗引出了这封信的关键主题。彼得首先肯定，这些受逼迫的基督徒都是基督大家庭的成员。这让他们把苦难看作是见证耶稣的方式，也让他们把将来的盼望聚焦在耶稣的再来。彼得一开始向众教会问安，称他们为神___的子民，是___在这个世界上的。彼得在信中明确地说，这些基督徒读者是___。在这里，彼得使用的是___中神“拣选”___及___全家时用的词汇。而亚伯拉罕本人正“是___，是___的”。这是彼得书信中___的重要___：他希望这些正在___的外邦基督徒能明白，他们已经靠着___归入了___的家。和他一样，在这个世界上，他们都是___的人，遭受___和___的对待，却在___之地寻找一个真正的___。

3. 图片 3。在开篇的诗歌中，彼得继续阐述这个观念。他赞美神说，神藉着耶稣的救赎和圣灵的能力，让人们有“永活的盼望”。神邀请___人进入以___为中心的新___，所有的家人都有新的___，就是神所爱的儿女；也都有全新的盼望，就是当耶稣再来做___的时候，藉着神的___，在一个新的世界得以___。对于持守这个盼望的人而言，受苦和被逼迫恰恰是奇妙的___。因为，它们能把___的盼望和令人分心的事付之一炬，就像___能净化人心一样。这提醒我们，什么才是我们真正的___和___。实际上，生活中的困苦会___我们的信仰，让我们的

family identity of God's people
He takes even more memorable Old Testament images about the family of ____.
Then he applies them to these ____ Christians
So like the Israelites who left Egypt they too need to prepare themselves for something difficult
and leave behind their ____ way of life on the way to a new ____
So they are the ____ people of God now who are journeying through the ____.
They are the people of the new ____ who have been redeemed by the ____ of Jesus who is the ultimate Passover ____
They are the people of the ____ covenant who have God's ____ buried deep inside them restoring their ____ and renewing their ____
They are the new ____ built on the foundation of ____ himself
And they are the new kingdom of priests who are serving God as his representatives to the ____
Now by applying all of these amazing images to these persecuted Gentile Christians Peter is placing their ____ within a brand new ____.

5. 04:03-05:25 Picture 5

And this leads into the next section. Their persecution can actually help bring clarity to their ____ in the world
to bear witness to God's mercy among the ____
So Peter first encourages them to ____ to Roman rule even if it's ____.
Yes he acknowledges their persecution their suffering is unjust
But violent resistance solves ____.
Not to mention that it ____ the teachings of Jesus who loved his enemies instead of ____ them
Peter then specifically highlights the very difficult situation that Christian ____ and ____ faced.
The problem in a Roman household was that it was expected that everyone in the household would ____ to and ____ the Roman gods.
And so Peter is aware that giving allegiance to Jesus will generate ____
So Peter says it's true
All Christians including Roman wives and slaves have been fully ____ by Jesus but they are to demonstrate that ____ not through ____ but by resisting evil the same way ____ did
through showing ____ and ____ to your

信心变得更加真实。

4. 图片 4。从这里彼得更深入地解释了这些观念。彼得首先解释的主题，是关于神的子民在新家里的身份问题。他采用了《旧约》中令人印象深刻的 ____ 家族画面，来描述这些 ____ 基督徒：（1）就像以色列人出埃及一样，外邦基督徒也要“准备好他们的心”，并离弃他们 ____ 的生活方式，开始 ____ 的生活。（2）他们是神 ____ 的子民，现今正在穿越 ____，他们是（3）新 ____ 的人，已经被耶稣的 ____ 赎买回来，耶稣就是最后的逾越节 ____。（4）他们是 ____ 约时代的人，神的 ____ 深深地藏在他们心里，修复他们的 ____, 更新他们的 ____。（5）他们是神的新 ____, 建立在 ____ 的根基上，而且（6）他们是神国的祭司，在 ____ 面前代表神、服侍神。通过向这些受逼迫的外邦基督徒描绘这些奇妙的画面，彼得把这些经受 ____ 的信徒带进一个崭新的 ____ 中。

5. 图片 5. 也进一步带出了下一段的内容。他们所受的逼迫，恰恰将他们的 ____ 向世界显明出来，让 ____ 见证神的怜悯。首先，彼得鼓励他们要 ____ 罗马人的统治，即使罗马人很 ____。没错，他知道，他们所受的逼迫和苦难是不公正的。但暴力对抗并不 ____ 决问题，更别提暴力本身就 ____ 了耶稣的教导。耶稣爱自己的仇敌，而不是 ____ 仇敌。其次，彼得特别强调基督徒 ____ 和基督徒 ____ 所面临的艰难处境。在罗马帝国，每个家庭都必须 ____ 一家之主所信奉的神明。彼得知道，如果主人不信耶稣，这些忠于耶稣的妻小和奴仆都会引起家族里其他人的 ____。所以彼得说，的确，所有的基督徒，包括罗马人的妻子

enemies

And in homes where the husband is also a Christian it's a different ____
They are to treat their wives totally ____ from the Roman neighbors regarding them as ____ before God who are worthy of honor and ____
And Peter's hopeful that this imitation of Jesus' love and ____ kingdom will give power to their ____
as they bear ____ to God's mercy and show people the beautiful ____ about the way of Jesus.

6. 05:30-06:20 Picture 6

But Peter is also a realist
He knows that Christians will continue to be ____

So he reminds them of their future. He recalls how Jesus himself was ____ persecuted and murdered by ____ human ____.

But in ____ he was dying for the ____ of his ____

And afterward he was given resurrection ____ by the Spirit

And now Jesus is exalted as ____ over all human and spiritual ____.

Then Peter shows how baptism points to the justification of Jesus' followers.

Like Noah they have been saved through the ____ not as a magic ritual but as a sacred ____ that shows their change of heart

their desire to be joined to Jesus in his ____ and his ____.

And so now even if they are ____ for following Jesus their hope is in the future.

7. 06:22-07:51 Picture 7

He recalls Jesus' words that his disciples should consider it an ____ and joy to be ____ just like he was

Peter then calls on church leaders to care for these ____ Christians and to show the same kind of servant ____ that Jesus did to his ____.

And finally Peter reminds these Christians about the real ____ that they are facing

This hostility isn't simply ____ or even ____.

There are ____ forces of spiritual ____ at work inspiring hatred and ____.

And they are to resist this evil by staying ____ to Jesus and his ____

and by anticipating his ____ and ultimate victory over such evil.

和奴隶都已经完全被耶稣____了。但他们不能以____的方式来表现自己的____，而要像____一样抵制邪恶，显出爱心，并对仇敌显出____和____。如果家中的丈夫也是基督徒，____就完全不同了，他们____像那些罗马人邻居一样对待自己的妻子。在神面前，他们____地对待妻子，因为神是配得尊荣、____的神。彼得盼望，人们对耶稣之爱的效仿和具____性价值观的国度，让人有____去____神的怜悯，并向他人展示耶稣之道的美妙____。

6. 图片6。但彼得也是一位现实主义者：他知道基督徒仍会遭受____，他提醒说，将来必有伸冤的日子。他回顾了耶稣受到____的逼迫，并被____的人类____所杀。但____上，祂是为____的____而死的，之后天父为祂伸冤，圣灵让祂____。如今耶稣被升高，成为____，____。彼得指出，洗礼是表明耶稣的跟随者得到伸冤并获救。像挪亚一样，他们从____里得救，洗礼不是一种神奇的宗教仪式，而是一种神圣的____，它标志着受洗者内心的改变，以及他们渴望与耶稣的____和____相联合。因此，当时，即便因为跟随耶稣而____，他们仍盼望将来有一天神会为他们伸冤。

7. 图片7。他回顾了耶稣的教导，说门徒们应该以此____，并像耶稣一样因为遭受____而喜乐。彼得还呼吁教会领袖要关顾那些____的基督徒，并做仆人式的____，就像耶稣对待____那样。最后，彼得提醒这些基督徒弄清楚谁才是真正的____。他们面对的敌意，不只是来自____或____方面，更是灵界中____、____的势力，是它们激发了人心中的憎恨和暴力。基督徒要持守

Peter calls the church in Rome Babylon. He is adopting here the tradition of the Old Testament prophets for whom the name Babylon became a model for any and every ____ nation.

And so Rome has become the new ____ and its empire is where God's people are now ____ from their true home in the renewed ____.

Peter's first letter is a powerful reminder of Christian hope in the midst of ____ God's people have been a misunderstood minority from the very beginning And they should expect to face ____ because they have chosen to live under the rule of a ____ king: Jesus. However, persecution can become a strange ____ to the church because it offers a chance to show others the surprising ____ and ____ of Jesus which is fueled by the ____ of his return And that's what first Peter is all about.

8. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy Spirit.

Scripture reading:

1 Peter 1:3-8; 2:13-20; 4:1-4

对耶稣及其____的____，耐心等候耶稣____，相信邪恶必将被战胜。彼得称罗马为“巴比伦”。在这里，他采用了旧约时代先知们的传统，他们用“巴比伦”来代表所有____的国家。罗马变成了新____，神的子民现在____在这个帝国，还没有住在真正的新家里，所以，他们要等待真正的王回来。《彼得前书》是基督徒在____中的盼望。从一开始，神的子民就是被人误解的小众，因为他们选择让____君王耶稣来管理自己，因此难免要面对世界的____。尽管如此，逼迫却成为教会的奇妙____，因为逼迫恰恰能让世人有机会看到耶稣令人惊叹的____和____，这正源于对耶稣再来的____。这就是《彼得前书》的精义。

8. 使用 1 张图片分享你从本课程中学到关于父神/圣子/圣灵的 1 件事。

经文阅读

彼前 1:3-8

2:13-20

4:1-4

English: <https://www.youtube.com/watch?v=WhP7AZQIzCg7>

國語: <https://www.youtube.com/watch?v=IXwASQTaWkl>

粵語: <https://www.youtube.com/watch?v=H0c-234jBAQ>

(马太福音 16:18-19)

你是磐石

西拉
一在
罗马
目的
(5:12-13)

给：
在小亚细亚
受迫害的
基督徒

被反对 & 骚扰
(2:12, 3:16, 4:16)

彼得

亚兰语：矶法) 希腊语：
彼得

早期耶路撒冷教会的主要领袖 (见使徒行传 1-10)

比提尼亚
利士尼
安提多尼亚

几十年后

1

1:14 / 9:05

你好，蒙神所
“拣选”的子民 & “寄居在各地”
(见创世记 18:19; 以赛亚书 41:8) (见创世记 23:4)

旧约关于
亚伯拉罕 & 以色列 的描述

来吧！
我们是
一家人

外邦人 现在成为亚伯拉罕家族的一份子
(见 1:14, 18; 4:3-4)

2

2:20 / 9:05

“赞美主！祂**重生**了我们，
使我们有永活的盼望！” (1:3)

新的盼望
新的身份
新的家

受苦是
炼净的火
能加强我们的
信心 (1:7)

3

3:17 / 9:05

彼得前书

被反对 & 福报 (2:12, 3:16, 4:16)

旧约的描述

1:13-2:10 新家里的身份

1:13 “准备你们的心” 见出埃及记 12:11

1:15-16 圣洁的子民 在旷野 见利未记 11:11

1:17-21 新出埃及的人 & 逾越节 见出埃及记 12-15

1:22-25 新约时代的人 见以赛亚书 40 耶利米书 31

2:1-8 新圣殿 见以赛亚书 26:16, 诗篇 110:2-22

2:9-10 神国的祭司 见出埃及记 19:1-6

2:11-4:11 受苦是为耶稣作见证

4

4:29 / 9:05

为耶稣作见证



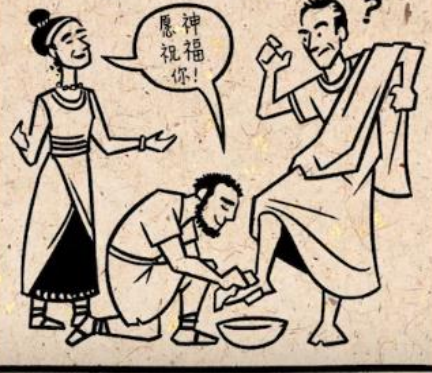
问题是：

每个家庭都必须敬拜一家之主所信奉的神



回应：

基督徒是被释放去爱他们的敌人？



6:10 / 9:05



5



7:07 / 9:05



6

5:6-9 真正的敌人:

“你们要用坚强的信心抵挡魔鬼” (5:9)



7a

7:56 / 9:05

在苦难中的盼望

- 神的子民通常是一群被人误解的小众
- 他们选择生活在 **君王** 耶稣的管制下
- 迫害让信徒有机会展示耶稣慷慨的 **爱**

逾越节 2-15

2:1-8 新圣殿

以赛亚书28:16, 诗篇118:22

8:56 / 9:05

7b

[Q1]

00:02

The first letter of Peter.

00:04

His name was Shim'on or Simon when he first became a follower of Jesus.

00:09

And he was part of the inner circle of the 12 disciples.

00:12

When he made his confession that Jesus was the Messiah, Jesus changed his name to Kephas

00:17

which is Aramaic for rock, which was later translated into Greek as Petros or Peter.

00:23

Jesus promised that he would become a leader among the apostles

00:26

to guide the Messianic community in Jerusalem through its earliest years,

00:30

and that's what happened

00:31

remember the early chapters of the book of Acts

00:34

Eventually, Peter was called to carry the good news of Jesus beyond the borders of Israel however

00:39

and this letter was written decades into that mission in the wider Roman world

00:43

We discover at the conclusion of this letter that Peter is in Rome which he called Babylon

00:49

and we learn that while Peter commissioned the letter

00:51

it was actually composed by a man named Silvanus who was a co-worker of Peter

00:55

This was a circular letter sent to multiple church communities

00:58

in the Roman province of Asia Minor which is modern day Turkey

01:02

and Peter learned that these mostly non-Jewish Christians were persecuted

01:06

They were facing hostility and harassment from their Greek and Roman neighbors

01:10

and so Peter wrote to encourage them in the midst of their suffering

01:13

And this helps explain the letter's design and its main themes.

[Q2]

[Q1]

彼得最初跟随耶稣时，名叫“西门”，他是十二门徒的核心人物。当他认耶稣为弥赛亚救主的时候，耶稣把他的名字改成了“矶法”，亚兰语的意思是“岩石”，希腊语的发音是“彼得罗斯”或“彼得”。耶稣应许他做众使徒的领袖。在最初的几年里，彼得带领耶路撒冷城中信奉弥赛亚的团体，其中发生的一些事，记在了《使徒行传》前十章中。后来，彼得接受呼召，把耶稣的福音传到了以色列境外。彼得写这封信时，宣教事工已经在罗马广大的疆域内开展了几十年。在信的结尾处，会发现彼得是在罗马，他称之为“巴比伦”，他找人代笔，写了这封信，执笔人名叫“西拉”，是彼得的同工。这封信被送往古罗马小亚细亚省的多间教会，那里就是今天的土耳其。彼得知道，大多数被控告的基督徒是外邦人，他们受到邻居希腊人和罗马人的反对和骚扰。所以，在他们遭受苦难时，彼得写信鼓励他们。这可以帮助我们理解这封信的构思和基调。

[Q2]

书信一开始就是问安，然后是一首赞美神的诗歌。这首诗引出了这封信的关键主题。彼得首先肯定，

01:17

It opens with the greeting

01:18

and then it moves into a poetic song of praise to God which introduces the key themes

01:23

that are explored in the main body of the letter

01:25

where he first affirms the new family identity of these persecuted Christians

01:29

which will help them see their suffering as a way to bear witness to Jesus

01:34

And this has a way of focusing their future hopes on the return of Jesus

01:38

Let's dive in and you'll just see how all the pieces work together

01:41

So Peter opened by greeting these churches as the chosen people of God who are exiled around the world.

01:47

Now Peter makes clear throughout the letter that these Christians he's writing to are Gentiles

01:51

But here he describes them with phrases from the Old Testament that describe

01:55

how God chose the people of Israel the family of Abraham who was himself an exile and wanderer

02:02

This is a key strategy that Peter repeats through the whole letter

02:05

he wants these suffering non-Jewish Christians to see that through Jesus they now belong to the family of Abraham

02:12

And so they're wandering exiles just like him misunderstood

02:15

they're mistreated and they're looking for their true home in the promised land

[Q3]

02:19

Peter continues this idea in the opening song

02:21

He praises God for causing people to be born again into a living hope through Jesus' resurrection in the power of the Spirit

02:28

God's inviting all people into a new family centered around Jesus

02:33

a family that has a new identity as God's beloved children and

02:37

这些受逼迫的基督徒都是基督大家庭的成员。这让他们把苦难看作是见证耶稣的方式，也让他们把将来的盼望聚焦在耶稣的再来。好，一起来看看下面的内容。彼得一开始向众教会问安，称他们为神“拣选”的子民，是“寄居”在这个世界上的。彼得在信中明确地说，这些基督徒读者是外邦人。在这里，彼得使用的是《旧约》中神“拣选”以色列人及亚伯拉罕全家时用的词汇。而亚伯拉罕本人正“是外人，是寄居的”。这是彼得书信中一再重复的重要思想：他希望这些正在受苦的外邦基督徒能明白，他们已经靠着耶稣归入了亚伯拉罕的家。和他一样，在这个世界上，他们都是漂泊寄居的人，遭受误解和不公平的对待，却在应许之地寻找一个真正的家乡。

[Q3]

在开篇的诗歌中，彼得继续阐述这个观念。他赞美神说，神藉着耶稣的救赎和圣灵的能力，让人们有“永活的盼望”。神邀请所有人进入以耶稣为中心的新家，所有的家人都有新的身份，就是神所爱的儿女；也都有全新的盼望，就是当耶稣再来做王的时候，藉着神的爱，在一个新的世界得以重生。对于持守这个盼望的人而言，受苦和被逼

who have a new hope of a world reborn by God's love when
Jesus returns as king
02:42
And for people who have this hope suffering and persecution is
actually a strange gift
02:48
because it burns away false hopes and distractions like a
purifying fire
02:52
and it reminds us of our true home and hope
02:55
So paradoxically life's hardships actually deepen our faith
03:00
They make it more genuine

[Q4]

03:01
From here Peter is gonna' move on into the body of the letter
03:04
But he's gonna' explore all these ideas in greater depth
03:07
So he first develops the theme about the new family identity of
God's people
03:11
He takes even more memorable Old Testament images about
the family of Israel
03:16
Then he applies them to these Gentile Christians
03:19
So like the Israelites who left Egypt they too are to gird up their
loins
03:23
and leave behind their former way of life on the way to a new
future
03:27
So they are the holy people of God now who are journeying
through the wilderness
03:32
They are the people of the new exodus who have been
redeemed by the blood of Jesus who is the ultimate Passover
lamb
03:39
They are the people of the new covenant who have God's word
buried deep inside them
03:43
restoring their hearts and renewing their minds
03:45
They are the new temple built on the foundation of Jesus
himself
03:49
And they are the new kingdom of priests who are serving God
as his representatives to the nations
03:55
Now by applying all of these amazing images to these
persecuted Gentile Christians
03:59

迫恰恰是奇妙的礼物。因为，它们能把虚假的盼望和令人分心的事付之一炬，就像火能净化人心一样。这提醒我们，什么才是我们真正的家和盼望。实际上，生活中的困苦会坚固我们的信仰，让我们的信心变得更加真实。

[Q4]

在这段开场白之后，彼得谈到核心内容，他更深入地解释了这些观念。彼得首先解释的主题，是关于神的子民在新家里的身份问题。他采用了《旧约》中令人印象深刻的以色列家族画面，来描述这些外邦基督徒：（1）就像以色列人出埃及一样，外邦基督徒也要“准备好他们的心”，并离弃他们以往的生活方式，开始全新的生活。（2）他们是神“圣洁”的子民，现今正在穿越旷野，他们是（3）新出埃及的人，已经被耶稣的血赎买回来，耶稣就是最后的逾越节羔羊。（4）他们是新约时代的人，神的话语深深地藏在他们心里，修复他们的心，更新他们的思想。（5）他们是神的新圣殿，建立在耶稣的根基上，而且（6）他们是神国的祭司，在万民万族面前代表神、服侍神。通过向这些受逼迫的外邦基督徒描绘这些奇妙的画面，彼得把这些经受苦难的信徒带进一个崭新的视野中。

Peter is placing their suffering within a brand new story

[Q5]

04:03

And this leads into the next section

04:04

Their persecution can actually help bring clarity to their mission in the world

04:09

to bear witness to God's mercy among the nations

04:12

So Peter first encourages them to submit to Roman rule even if it's oppressive

04:17

Yes he acknowledges their persecution their suffering is unjust

04:21

But violent resistance solves nothing

04:24

Not to mention that it betrays the teachings of Jesus who loved his enemies instead of killing them

04:29

Peter then specifically highlights the very difficult situation that Christian slaves and wives faced

04:35

when they lived in Roman households where the patriarch did not follow Jesus

04:39

The problem was that it was expected that everyone in the household

04:42

would submit to and worship the patriarch's gods

04:45

And so Peter is aware that giving allegiance to Jesus will generate suspicion

04:49

So Peter says it's true

04:51

All Christians including Roman wives and slaves have been fully liberated by Jesus

04:57

But they are to demonstrate that freedom not through rebellion but by resisting evil the same way Jesus did

05:04

through showing love and generosity to your enemies

05:07

And in homes where the husband is also a Christian it's a different story

05:10

They are to treat their wives totally differently from the Roman neighbors

05:14

regarding them as equals before God who are worthy of honor and respect

05:19

And Peter's hopeful that this imitation of Jesus' love and upside down kingdom will give power to their words

[Q5]

也进一步带出了下一段的内容。

他们所受的逼迫，恰恰将他们的使命向世界显明出来，让万国见证神的怜悯。首先，彼得鼓励他们要顺从罗马人的统治，即使罗马人很不公正。没错，他知道，他们所受的逼迫和苦难是不公正的。但暴力对抗并不能解决问题，更别提暴力本身就违背了耶稣的教导。耶稣爱自己的仇敌，而不是杀掉仇敌。其次，彼得特别强调基督徒奴隶和基督徒妻子所面临的艰难处境。在罗马帝国，每个家庭都必须敬拜一家之主所信奉的神明。彼得知道，如果主人不信耶稣，这些忠于耶稣的妻小和奴仆都会引起家族里其他人的怀疑。所以彼得说，的确，所有的基督徒，包括罗马人的妻子和奴隶都已经完全被耶稣释放了。但他们不能以叛乱的方式来表现自己的自由，而要像耶稣一样抵制邪恶，显出爱心，并对仇敌显出爱和宽容。如果家中的丈夫也是基督徒，情况就完全不同了，他们不会像那些罗马人邻居一样对待自己的妻子。在神面前，他们平等地对待妻子，因为神是配得尊荣、敬畏的神。彼得盼望，人们对耶稣之爱的效仿和具颠覆性价值观的国度，让人有能力去见证神的怜悯，并向他

05:25
as they bear witness to God's mercy and show people the beautiful truth about the way of Jesus

[Q6]

05:30
But Peter is also a realist
05:31
He knows that Christians will continue to be persecuted
05:34
So he reminds them of their future vindication
05:37
He recalls how Jesus himself was unfairly persecuted and murdered by corrupt human powers
05:42
But in reality he was dying for the sins of his enemies
05:46
And afterward he was vindicated and given resurrection life by the Spirit
05:51
And now Jesus is exalted as king over all human and spiritual powers
05:56
Then Peter shows how baptism points to the vindication of Jesus' followers
06:01
Like Noah they have been saved through the waters not as a magic ritual
06:05
but as a sacred symbol that shows their change of heart
06:08
their desire to be joined to Jesus in his death and his resurrection
06:12
And so now even if they are murdered for following Jesus
06:16
their hope is in future vindication and exaltation alongside their king
06:20
which leads Peter into the final movement

[Q7]

06:22
He recalls Jesus' words that his disciples should consider it an honor and joy to be persecuted just like he was
06:28
Peter then calls on church leaders to care for these suffering Christians
06:32
and to show the same kind of servant leadership that Jesus did to his followers
06:37
And finally Peter reminds these Christians about the real enemy that they are facing
06:41
This hostility isn't simply cultural or even political

人展示耶稣之道的微妙真理。

[Q6]

但彼得也是一位现实主义者：他知道基督徒仍会遭受逼迫，他提醒说，将来必有伸冤的日子。他回顾了耶稣受到不义的逼迫，并被腐败的人权所杀。但实际上，祂是替仇敌而死的，之后天父为祂伸冤，圣灵让祂复活。如今耶稣被升高，成为万王之王，万主之主。彼得指出，洗礼是表明耶稣的跟随者得到伸冤并获救。像挪亚一样，他们从水里得救，洗礼不是一种神奇的宗教仪式，而是一种神圣的象征，它标志着受洗者内心的改变，以及他们渴望与耶稣的死和复活相联合。因此，当时，即便因为跟随耶稣而殉道，他们仍盼望将来有一天神会为他们伸冤，他们将与主一同被高举。

[Q7]

接着，彼得进入结尾部分，他回顾了耶稣的教导，说门徒们应该以此为荣，并像耶稣一样因为遭受逼迫而喜乐。彼得还呼吁教会领袖要关顾那些受苦的基督徒，并做仆人式的领袖，就像耶稣对待跟随自己的人那样。最后，彼得提醒这些基督徒弄清楚谁才是真正的仇敌。他们面对的敌意，不只是来自文化或

06:44

There are dark forces of spiritual evil at work inspiring hatred and violence

06:50

And they are to resist this evil by staying faithful to Jesus and his teachings

06:55

and by anticipating his return and ultimate victory over such evil

06:59

Peter concludes with a prayer for divine strength

07:02

And he sends a greeting from the church in Rome which he calls Babylon

07:06

Now this is cool

07:07

Peter's adopting here the tradition of the Old Testament prophets

07:10

for whom the name Babylon became an archetype for any and every corrupt nation

07:16

And so Rome has become the new Babylon and its empire is where God's people are now exiled from their true home in the renewed creation

07:24

Peter's first letter is a powerful reminder of Christian hope in the midst of suffering

07:29

God's people have been a misunderstood minority from the very beginning

07:33

And they should expect to face hostility because they have chosen to live under the rule of a different king Jesus

07:39

However persecution can become a strange gift to the church

07:43

because it offers a chance to show others the surprising generosity and love of Jesus

07:48

which is fueled by the hope of his return

07:51

And that's what first Peter is all about

政治方面，更是灵界中黑暗、邪恶的势力，是它们激发了人心中的憎恨和暴力。基督徒要持守对耶稣及其教导的信心，耐心等候耶稣再来，相信邪恶必将被战胜。彼得从罗马教会向收信者问安，在书信结尾处祈求神赐能力。他称罗马为“巴比伦”。在这里，他采用了旧约时代先知们的传统，他们用“巴比伦”来代表所有堕落的国家。罗马变成了新巴比伦，神的子民现在“寄居”在这个帝国，还没有住在真正的新家里，所以，他们要等待真正的王回来。《彼得前书》是基督徒在苦难中的盼望，如同一支强心剂。从一开始，神的子民就是被人误解的小众，因为他们选择让另一位君王耶稣来管理自己，因此难免要面对世界的敌意。尽管如此，逼迫却成为教会的奇妙祝福，因为逼迫恰恰能让世人有机会看到耶稣令人惊叹的怜悯和爱，这正源于对耶稣再来的盼望。这就是《彼得前书》的精义。