

# 属神的子民

*A Peculiar People*

彼得前书 2:9-10

1 Peter 2:9-10

## 引言 Intro:

今天讲道的题目英文用了一个不寻常的字眼，就是“peculiar”。

An unusual word “peculiar” is used in the title of the sermon today,

以我们今天的一般的英语使用来理解，今天讲道的英文题目会被一些人翻译为“怪异/古怪的子民”。

In today's general use of spoken English, the topic today could be interpreted by some as “weird / eccentric people”.

这是**英语钦定本圣经** (1611年初版) 在彼得前书 2:9 里使用的字眼。

This is the word used by the ***King James version Bible*** (published first in 1611) in 1 Peter 2:9.

当时这个字眼不是指“**怪异/古怪**”。

At the time, the word did not mean “**weird/eccentric**”.

当时，“peculiar”的意思是属于某一个人的，私人的，与其他人不同的，特殊的或非凡的。

At that time, ‘peculiar’ it originally meant belonging to one person, private, unlike others, special, or remarkable.

因此，**英文新国际版本圣经**像**中文和合本**一样的，使用今天明白的话把“**peculiar**”的原来意思翻译出来了，就是“**属神的子民**”。

Therefore, the ***New International Version Bible***, like the ***Chinese Union Version***, translates the original meaning with words that are clear for today, that is, “**a people belonging to God.**”

因此，当你在英文圣经提到有关神子民的语境中读到“**peculiar**”一词时，不要再为它的涵义感到困惑了。

So, when you read in English Bible the word “**peculiar**” with reference to God's people, don't be confused about its meaning.

处理了这个问题，我们现在可以进入今天的题目了。

With that out of the way, let's now get into the topic today.

今天主要的经文只有两节：

The main text today consists of only two verses:



**彼前 2:9** 惟有你们是被拣选的族类，是有君尊的祭司，是圣洁的国度，是属神的子民，要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。

**1 Peter 2:9** But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

**彼前 2:10** 你们从前算不得子民，现在却作了神的子民；从前未曾蒙怜恤，现在却蒙了怜恤。

**1 Peter 2:10** Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

## A. 我们身份的描述 (9a)

### Description of our identity (9a)

彼得在 2:6-8 提到那些拒绝救主的人，在第9和第10节他转而形容基督徒的身份。

Peter talks about those who rejected the Savior in 2:6-8, and in verses 9 and 10 he turns to describe the identity of Christians.

在第9节前半节，彼得用四个名称来形容信徒。

Peter uses 4 titles in the first part of verse 9 to describe believers.

换句话说，彼得要告诉我们，神看我们是谁。

In other words, Peter wants to tell us who are we to God.

彼前 2:9a 惟有你们是被拣选的族类，  
是有君尊的祭司，是圣洁的国度，  
是属神的子民，

1 Peter 2:9a But you are a chosen people，  
a royal priesthood，a holy nation，  
a people belonging to God，

1. 我们是被拣选的族类  
We are a chosen people

我知道这是一个群体的身份，但它的含意是个人的。

I know that this is a corporate identity,  
but the implication is individual.

这族类是不分种族的。

This chosen people is not racial.

这拣选的族类是来自各民各族的新族类，包括了所有肤色和文化的人。

The chosen people is a new people from all the peoples — all colors and cultures.

我们是一个一个的从各个民族中被拣选出来，不是因为我们的民族身份的关系，或我们其他的资格，而是神他拣选了我们每一个。

We are chosen one by one from all the races, not because of our racial identity, or any other qualification, **but because God chose each one of us.**



我们被神拣选是出于神的恩典和主权意志，并不是因为我们比其他人有价值。

Our being chosen by God is on God's grace and his sovereign will, not because we are more valuable than other humans.

不是我本身的价值令神拣选我，而是神的拣选令我有了无限的价值。

It is not my own value that makes God choose me, but his choosing me gives me infinite value.

## 2. 我们是君尊的祭司

We are a royal priesthood

- a) 我们可以直接与神沟通 – 不需要其他的人作代理人。

We have direct access to God – we don't need another human priest as a mediator.

b) 作为祭司，我们有责任服侍他人的需要，为他们献上祈祷。这包括了分享福音，领人归主的责任。

Being priests, we have a responsibility to minister to the needs of other people, offering up prayers for them. This includes sharing the gospel and leading others to Christ.

c) 作为君尊的祭司，我们是蒙神选召来侍奉的尊贵仆人。我们服侍的是万王之王，这是何等的殊荣啊！

Being royal priests, we are the noble servants chosen by God to serve him. We serve the King of kings, What a privilege this is!

君尊的祭司也是行使统治权的祭司。  
这统治权最终将在基督的将来国度中  
实现。(参 林前6:1-4; 启5:10; 20:6)

A royal priesthood is also a priesthood  
which exercises rule. This will ultimately  
be fulfilled in Christ's future kingdom.  
(See 1 Cor. 6:1-4; Rev. 5:10; 20:6).

启 5:10 又叫他们成为国民，*作祭司归於神，在地上执掌王权。*

Rev 5:10 You have made them ***to be a kingdom and priests to serve our God, and they will reign on the earth.***

当新天新地临到时，信徒要与主同做王：

When the new heaven and new earth arrives, believers will reign with the Lord:

**启 20:6** 在头一次复活有分的有福了，圣洁了！第二次的死在他们身上没有权柄。他们必作神和基督的祭司，并要与基督一同作王一千年。

**Rev 20:6** Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.



### 3. 我们是圣洁的国度 We are a holy nation

蒙神所拣选，我们不再仅仅属于世界的一份子。我们是为神而分别为圣。我们是为神而活的人。

Being chosen by God, we are not merely part of the world anymore. We are set apart for God. We exist for God.

既然神是圣洁的，我们就是圣洁的。  
我们分享了他的品性。

And since God is holy, we are holy. We share his character.

如果我们不以圣洁的方式生活行事，  
我们的行径就是不合情理的。

If we do not act in a holy way, we act out of character.

4. 我们是属神的子民

A people belonging to God

我们是神买赎回来的私有产业。

We are purchased personal possession of God.

新约希腊文教授肯尼思·威斯特 (1893-1962)说，意思为“使成为私有产业”的这个希腊字是由“围绕”和“所做成的东西”两部分组成的。

The New Testament Greek professor Kenneth S. Wuest (1893-1962) said that the Greek word that means “make to become possession” consists of two parts: “around” and “something this is made”.

威斯特教授解释说，这个希腊字的字义是“造了某件东西之后，再将它圈起来，从而表明了所有权”。

Professor West said that the Greek word means “to make something and then to surround it with a circle, thus indicating ownership.”

弟兄姐妹，我们是神独特的产业，我们的确是很特殊的子民。

Brothers and sisters, we are God's unique possession, and we are indeed "*peculiar*" people of God.

你认为你自己价值有多少？

**How much do you think you are worth?**

我们不是在说净资产，而是自我价值。

We are not talking about net worth, but self worth.

我们从来不应该将做为人的价值与贵重物品相混淆。

We should never confuse value as a person with valuables.

在生活中，决定价值的是两样东西：

There are two things that determine value in life:

a) 价值取决于某人愿意为某物付出的代价。例如购买房子、车子时。

Value depends on what someone is willing to pay for something. E.g., when buying a house or a car.



b) Value depends on who has owned an item in the past.

价值取决于物品过去的拥有人是谁。

例如，戴安娜王储的个人用品的价值会因它们先前主人的身份而大大提高了。

For example, the value of Princess Diana's personal articles is greatly enhanced by their previous owner.

依据这两个条件，你的价值是什么？

Based on these two criteria, what's your value?

你是属于谁的产业？你的主人为你付出了什么代价？

Who owns you? What was paid for you?

圣经说：“你们是重价买来的，不要作人的奴仆。” (林前7:23)

The Scripture say, “You were bought at a price; do not become slaves of human beings.” (1 Corinthians 7:23).

**基督是你的主人，他以他的生命来将你买赎回来。**

**Christ owns you and he paid for you with his life.**

## B. 我们身份的目的 (9b)

### The purpose of our identity (9b)

彼前 2:9b 要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。

**2 Peter 2:9b** that you may declare the praises of him who called you out of darkness into his wonderful light.

我们的独特身份使我们有义务  
“宣扬那召你们出黑暗入奇妙光  
明者的美德”。

Our unique identity obliges us to  
“declare the praises of him who  
called you out of darkness into his  
wonderful light”.

这里说的神的“美德”指的是神拯救的作为。

Here, the “praises” of God refers to the saving acts of God.

神赐给我们我们的身份，是要叫我们可以宣扬他的身份。

God has given us our identity in order that his identity might be proclaimed through us.

所以，成为一名基督徒与宣扬神的伟大几乎是一样的意义。

Therefore being a Christian and making the greatness of God known are almost identical.



我们可以在教会聚会中通过讲道、唱诗歌、祷告和阅读圣经做到这一点。

We can do it in church services with preaching and singing and praying and reading.

我们也可以通<sub>过</sub>家庭小组  
聚会中的查经和团契来达  
到相同的目标。

We can reach the same goal  
through the Bible study and  
fellowship in our home cell  
groups.

我们也可以在工作中与人分享我们对神的爱慕和我们为什么认为他是伟大的神。

We can also share about our love for God and why we think he is a great God at our workplace.

我们可以以各种适合我们的个别情况和个性的方式来宣扬主的圣名。

We can proclaim the Lord's name in a variety of ways that suit our individual circumstances and personality.

“祭司”的拉丁词意为“桥梁”。祭司就是神与人之间的桥梁建造者。

The Latin word for “priest” means “bridge”. The priest is a bridge builder between God and man.

一位老传道人曾经这样说过：“**我们得救就是要去服侍神。**” 如果不服侍，那我们蒙拯救是为了什么呢？

An old preacher once said, “***We are saved to serve God.***” If we are not serving what in the world were we saved for?

## C. 我们如何获得这身份 (10)

### How we get our identity (10)

彼前 2:10 你们从前算不得子民，现在却作了神的子民；从前未曾蒙怜恤，现在却蒙了怜恤。

**1 Peter 2:10** Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

这节经文的背后思想来自何西阿书 **1:6-10** 和 **2:23**.

The ideas of this verse come from **Hosea 1:6-10 and 2:23**.

使徒保罗在罗马书 **9:23-26**中的也谈到了这方面的思想。

Apostle Paul in **Romans 9:23-26** also talks about these ideas.



在旧约里，先知何西阿应许以色列，  
尽管他们很长一段时间是在神的祝福  
之外，却最终将要领受到上帝的怜悯。

In the Old Testament, the prophet Hosea  
promised that Israel, though remaining  
outside of God's blessings for a  
long period of time, would eventually  
come under God's mercy.

彼得在这里说，神与以色列的交往关系跟他与新约的信徒的交往关系有类似的一种模式。

Peter is here saying that God's dealing with Israel and his dealings with the believers under the New Covenant had a similar pattern.

新约的信徒，包括今天的你和我，以前都在上帝的盟约之外，但是藉着信靠基督而已经获得神的怜悯了 (弗 2:4-13)。

New Covenant believers, including you and me today, previously were outside God's covenant, but have been brought under the mercy of God by faith in Christ (Eph 2:4-13).

所以，很明显的，我们作为神子民的特殊身份是从神得来的。

So, obviously, we got our unique identity as a people belonging to God, from God.

其实，我们的身份就是我们与神的关系。

In fact our identity is our relation to God.

是神拣选我们、赐我们君尊祭司的职分、  
将我们分别为圣、把我们当作他专有的  
子民。

It is God who chooses us, invests in us the  
ministry of royal priesthood, sanctifies us,  
and regards us as his own people.

God gave us the identity we have.

神赐给我们我们的身份。

## 结语 Conclusion:

有一个人打算收养了一个问题少女。

A man set out to adopt a troubled teenager girl.

这个女孩破坏性强，叛逆和不诚实。

The girl was destructive, disobedient, and dishonest.

有一天，这女孩从学校回家，把房子搜的一塌糊涂，为了要找到一些钱。

One day she came home from school and ransacked the house looking for money.

当男人抵达时，女孩已经走了，房子凌乱不堪。

By the time he arrived, she was gone and the house was in shambles.

听到女孩的举动后，朋友敦促男士不要完成收养的手续。

Upon hearing of her actions, friends urged him not to finalize the adoption.

“让她走，”他们说。“毕竟她不是你真的女儿。”

“Let her go,” they said. “After all, she’s not really your daughter.”



他的回答很简单。“是的，我知道。但是我告诉了她**她是**。”

His response was simply. “Yes, I know. But I told her ***she was.***”

神也告诉我们，如果我们相信他，  
我们就是他的孩子。

**God, too, has told us that we are  
his children if we believe in him.**

我们可能会不时叛逆和滥用我们的权利和特权，但神仍然告诉我们我们是属于他的。

We may from time to time rebel and abuse our rights and privileges, but God still tells us that we are his.

**你清楚知道你是谁吗？**

**Do you clearly know who you are?**

**如果您问耶稣，  
他会告诉你。**

**If you ask Jesus,  
he will tell you.**