

## Exhortation for Sunday 14 January 2007 Reading: Matthew 16 Bro Garnet Alchin

Dear Brothers and Sisters.

亲爱的弟兄姐妹：

Loving greetings in Jesus Christ our Lord.

在主耶稣基督里问你们的安。

We have come together today in a spirit of thankfulness and joy to remember the death and resurrection of the son of Almighty God, the son of His love. This serious mental exercise of necessity draws us to reflect upon our own lives. It moves us to review our direction and purpose in life. It asks us frankly in the light of the sacrifice of Jesus Christ, is our life being aligned with his?

我们今天怀着感谢和喜乐来纪念全能神的儿子—他的爱子的死亡和复活。这种严肃的灵性的活动让我们反思自己的生活。它让我们反思自己生命的方向和目的。它直白地在耶稣基督的献祭的光照中问我们，我们的生命是否和耶稣联合在一起？

The purpose of exhortation from the scriptures at this time is to endeavour to advance our comprehension of the greatness of the Master, to help us see ourselves in our weakness by comparison and then to encourage us in prayerfully seeking to more fully follow our Lord. What a wonderful blessing we have in the word of our God! It is able to make us wise unto salvation.

此刻，从圣经里得到劝勉的目的是增进我们对神的伟大的理解，通过对比帮助我们看到自己的软弱，然后通过我们祷告寻求更完全的跟从神来鼓励我们。我们在神的道里得到的是多么美好的赐福啊！神的道可以让我们有得救的智慧。

To assist us let's take some thoughts from the New Testament daily reading in Matthew 16.

让我们从新约的读经马太福音第 16 章里提取一些思想作为帮助。

We could summarise the sections of this chapter as follows:

- V1-4 The Pharisees and Sadducees desire a sign from heaven of the Lord
- V5-12 Jesus warns his disciples against the teaching of the Pharisees and the Sadducees
- V13-20 Peter confesses Jesus is Christ
- 21 Jesus teaches his disciples he must die and rise again at Jerusalem
- v22-23 Peter speaks against Jesus' death and is rebuked
- 24-28 Jesus teaches the implications of discipleship.

我们可以把这一章的段落划分如下：

- 第 1-4 节：法利赛人和撒都该人求天上的神迹
- 第 5—12 节：耶稣警告他的门徒防备法利赛人和撒都该人的教导
- 第 13—20 节：彼得认耶稣是基督
- 第 21 节：耶稣教导他的门徒他要在耶路撒冷死亡并复活
- 第 22—23 节：彼得说违背耶稣死亡的话被责备
- 第 24—28 节：耶稣教导了做门徒的含义

We are well into the Lord's ministry by the time we come to Matthew 16. There was probably less than a year to the crucifixion. The religious leaders were increasingly mounting their opposition against Christ. In every possible way they challenged and sought to discredit him in the eyes of the nation. They used every human reason the flesh could muster in their endeavour to weaken his influence on the lives of men and women. Without realizing it they were really simply attempting to justify their own position. This is what is always happening when men and women question the teaching of the Bible. It is a practice not beyond disciples either as we shall see in our chapter.

我们看到马太福音第 16 章的时候就进一步了解了主的传道。此时距耶稣被钉十字架大概不到一年的时间。当时的宗教领袖逐渐的走上反对基督的舞台。他们尽一切可能在整个民族面前挑战和羞辱耶稣。他们集合起来用尽

一切的方法来削弱耶稣对人们的影响。他们没有意识到其实他们是在为自己的行为辩驳。当人们质疑圣经的教导时常常发生这样的事情。正如我们在这一章里看到的一样，门徒里面不应该有这样的事情。

As the scripture unfolds this record it is really calling on us to stand back and see what is being enacted. It is clearly the thinking of the flesh as it attempts to overthrow Godliness in the lives and minds of men and women. The challenges made by the Pharisees and Sadducees are really the same natural thoughts which can spring so readily into our minds. We should note well that their thought patterns and behaviour arose even from those claiming to be religious. These men presented as Bible teachers. This must truly warn us how vulnerable to wrong thinking and behaviour the human mind is. It can so easily delude itself.

正如圣经所记录的一样，它要求我们回溯过去看看当时发生的事情。当人企图推翻人们敬虔的生活和思想时，这很清楚是属肉体的思想。法利赛人和撒都该人提出的挑战真的是很容易在我们的思想里活跃的自然地想法。我们应该注意到他们的思维方式和行为甚至是从自称虔诚的人里面出来的。这些人以教导圣经的老师自居。这提醒了我们人的思想是多么容易被这些错误的想法和行为所影响。这些想法很容易迷惑人。

In Matthew 16:1 the Jewish leaders called on Jesus to use the Holy Spirit to prove his claim to being the son of God. They tempted him to show them a sign from heaven. They were not genuine about their request either. That is why Jesus saw them as hypocrites in verse three and a wicked and adulterous generation in verse four. All they really wanted to do was embarrass him in the eyes of his listeners. In their view if Jesus didn't or wouldn't demonstrate to them who he was on their terms they could claim he was not truly the son of God. It would then follow that if he was not truly the son of God that one ought not follow what he taught, especially what he said about them!

在马太福音 16: 1 里，犹太领袖让耶稣用圣灵证明他是神的儿子。他们试探他，让他给他们从天上显个神迹。他们对自己的要求并不真诚。这就是为什么耶稣在第 3 节里称他们假冒为善的人（中文圣经中无此词），在第 4 节里称他们为邪恶淫乱的世代的原因。他们所做的只是想在耶稣的听众面前让他难堪。在他们看来，如果耶稣没有照他们预期的表现的话，他们就会宣布耶稣不是真正的神的儿子。依此类推，如果他不是神的儿子，人们就不应该跟随他所教导的东西，特别是不会听信耶稣对法利赛人和撒都该人的评价。

Jesus had resisted this kind of trial back in the wilderness temptation at the commencement of his ministry. He was resolved not to use the power of God to justify himself and would not therefore yield to their request for a sign. Neither should we try to use the things of God to advance ourselves in this world. However he warned that God would give them a sign, the sign of the prophet Jonah, in verse 4. There is an earlier reference to the Jonah sign in Matthew 12:39-41. There we see it refers to Jesus' death and resurrection and to the repentance of Gentiles.

耶稣在他刚开始传道的时候，在旷野里已经抵挡过这样的试探。他下定决心不用神的力量证明自己，也不会对他们求神迹的请求让步。我们也不应该用与神有关的事情来显示自己在世上是先进的。他仍然警告说神会给他们一个神迹，就是先知约拿的神迹（第 4 节）。在马太福音 12: 39-41 里有关于约拿的神迹的经节。我们在那几节里看到这个神迹和耶稣的死亡，复活还有外邦人的悔改联系在一起。

Many people today suggest that if God would only show them a sign of some form or other they would believe in Him. We may even find doubts in the back of our minds as to whether God is truly advancing His plan in the earth. At times it may look as if everything seems to be continuing as it always has. In our reading today we see the Bible's answer. The discerning mind will perceive that the death and resurrection of Jesus and the subsequent repentance of Gentiles on this basis is a remarkable witness to the truth of God being at work in the world today. Who else could have developed such a way of redemption which demonstrates Divine wisdom and righteousness?

现在很多人说如果神只要以某种形式显一个神迹的话，就会相信神。我们心里可能会有疑惑，不知道神是否真的在地上实施他的计划。有时好像每件事情都像平时那样继续着。在我们今天的读经里，可以看到圣经给我们的答案。有辨别能力的思想会认识到耶稣的死亡和复活以及后来外邦人的悔改是真理的神今天仍然在世界上做工的非凡的见证。还有谁可以建立一个表明神的智慧和公义的救贖呢？

The Lord in verse three of our chapter observes that humans are more able to read the weather than they are to see the significance of the times in which they live. This may really be saying that as humans we are more likely to place more concern on present issues (like the weather) than those of the future (like being a part of the Kingdom of God). Our Lord

truly challenges our priorities when he taught, “Seek ye first the kingdom of God and His righteousness” (Matthew 6:33). This is where we must reverently have our focus.

第 3 节里主注意到比起看自己所处的世代的重要性来，人们更会看天气。这是说人们关注目前的问题（比如天气）超过关注将来的事情（比如成为神国的一部分）。主教导人时对我们的选择作出挑战：“你们要先求他的国，和他的义。这些东西都要加给你们了”（马太福音 6: 33）。

The Lord chided the Pharisees and the Sadducees when he called them a wicked and an adulterous generation. The name Pharisee means a “separate one” and Sadducee means “righteous”. So here we learn it is not what we claim or what we call ourselves that matters but what we really are in our heart before God. The inspired comment of Solomon teaches us, “For as he thinks in his heart so is he” Proverbs 23:7. It is what we are truly within our heart that our Father in heaven sees.

耶稣斥责了法利赛人和撒都该人，称他们为邪恶淫乱的世代。法利赛的意思是“分别出来的人”，撒都该的意思是“公义”。所以，我们如何宣告，如何称呼自己是不重要的，我们在神面前心里真正思考的东西才是重要的。所罗门得到默示的话语告诉我们：“因为他心怎样思量，他为人就是怎样”（箴言 23: 7）。天父看的是我们内心真正的想法。

So it is little wonder that the Lord in verse 6 warned disciples against the leaven of the leaders of the Jews. Verse 12 explains that he was referring to the doctrine or teaching of these men. Jesus likened their philosophies to yeast which silently works within a lump of dough and brings about its change. In Luke 12:1 he called this hypocrisy. It is where one puts on an act but it is not really the true actual person. Hebrews 4:13 teaches “No creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account”. So the words of Jesus to his disciples so long ago remain vital to us today. God knows whether we are true brothers and sisters. Now all of us will slip from time to time however we need to be aware that the philosophy which suggests that God is there just to save us no matter what our attitude towards Him is wrong. These events are recorded to encourage us to allow sound Godly principles to motivate us in our development towards being a follower of Christ.

所以，主在第 6 节里警告门徒防备犹太领袖的酵。这一点都不奇怪。第 12 节解释了他指的是这些人的教导和教义。耶稣把他们的哲学比作在一个生面团里悄悄工作让面团发生变化的酵。他在路加福音 12: 1 里把这称作假冒为善。意思就是人做事情但并不是他真正的表现。希伯来书 4: 13 教导我们：“并且被造的，没有一样在他面前不显然的。原来万物，在那与我们有关系的主眼前，都是赤露敞开的”。所以，很久以前耶稣对他的门徒的话语对今天的我们仍然至关重要。神知道我们是否是真正的弟兄姐妹。时间不知不觉地流逝，但我们需要记住不管我们对神的态度是什么，神都会拯救我们的这种想法是错误的。圣经纪录这些事情是为了鼓励我们用属神的原则成为自己发展的动力，成为基督的跟从者。

In the next section of Matthew 16 in verses 13-15, Jesus asks his disciples who they understood him to be. It is dear Peter, who in his forthright way proclaims, “You are the Messiah, the Son of the living God”. Peter had put together that Israel’s Messiah was indeed the son of the God who lives! All too few of Peter’s contemporaries had come to see this doctrinal truth. Peter truly recognized this having been with the Lord now for some years. He had witnessed Jesus’ teaching, he’d seen the miracles, and he’d observed the way in which the scripture was fulfilled in his Master. He openly acknowledged what he’d come to believe.

马太福音 16: 13—15 这一段经文里，耶稣问他的门徒他们认为他是谁。亲爱的彼得马上宣告说：“你是基督，是永生神的儿子”。彼得说以色列人的弥赛亚确实是永生神的儿子！很少和彼得同时代的人可以看到这个真理。彼得在和主相处了几年以后真正认识到了这一点。他见证了耶稣的教导，看过神迹，也看到圣经在他的主身上应验。他公开的承认自己所相信的事情。

Jesus responded by advising Peter that what he had confessed was an understanding having its origins with God. Not all men would come to this conclusion. Most would reject it. To believe this is to say that one will honour, heed and follow this man knowing he is destined to be Israel’s king and deliverer, the very son of the living Almighty God no less.

耶稣告诉彼得他所承认的是从神而来的指示。不是所有的人可以得到这样的结论。大部分人都弃绝他。相信这一点就是说一个人要尊敬，注意，跟从这个人，知道这个人注定要做以色列的王，要做搭救人的，是永生全能神的独生子。

So it is in verse 18 Jesus says effectively, “On this truth I will put together the body of believers who belong to me. When men and women believe and understand this truth I will add them to the company of those who will be made immortal when I come to establish my Father’s kingdom”. Peter was also told he would be given the keys of the Kingdom. Thus in due time it was Peter who first preached the gospel message of the risen saviour to the Jews in Acts 2 and to Gentiles in Acts 10.

于是，耶稣在第 18 节里有力的说：“我要把我的教会建造在这磐石上，阴间的权柄，不能胜过他。”——当人们相信并明白这真理的时候，耶稣会在祂回来建立父的国的时候让他们得到永生。耶稣也告诉彼得会赐给他天国的钥匙。后来，彼得是第一个把复活的救主的福音传给犹太人（使徒行传第 2 章）和外邦人（使徒行传第 10 章）的人。

However when in verse 21, Jesus began to teach his disciples that he would die at the hands of the Jewish leaders and be raised the third day, Peter had the audacity to take Jesus aside and admonish him. Peter had not come to understand the need for Messiah to die to become the saviour of the world. It didn’t fit with his understanding. There was a giant gap in his knowledge. He saw no place for the death of Messiah as a basis for the forgiveness of sins in God’s plan. He spoke up accordingly. Doubtless he did not wish the anguish of death upon his Lord. The flesh tends to be repelled by such a concept. Peter saw Jesus’ Messiahship in a different way to the divine plan. He failed to realize that the flesh must be crucified as a declaration that God is right. So he opposed the Lord’s teaching. He challenged God’s way. He thought it would be better his way.

然而，在马太福音 16: 21 里，耶稣开始教导他的门徒他会死在犹太领袖的手上，然后在第三天复活。彼得大胆的把耶稣拉到一边劝他。彼得没有明白弥赛亚要死去成为整个世界的救主的需要。这和他的理解不符合，与他的知识有一大段距离。他不能够把弥赛亚的死亡看作是神的计划里面罪的赦免的基础。所以他才这样说。他无疑是不想让死亡的痛苦降临到主的身上。这样的事情是肉体不愿意接受的。彼得以另一种方式看耶稣在神的计划里作弥赛亚的身份。他没有意识到肉体必须被钉死，以此来宣告神是公义的。所以，他反对主的教导，挑战神的道。他觉得自己的方法更好。

Jesus countered Peter’s thinking. He warned that Peter’s way represented human thinking. It was adverse to Christ’s submission to do his Father’s will. So the Lord who had earlier praised Peter now finds he must severely reprimand him. 耶稣反驳了彼得。他警告说彼得的代表人的想法。这和基督顺服神行神的旨意是敌对的。所以，之前赞美了彼得的主知道现在必须严厉地斥责他。

“Get behind me Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things.” Peter had become an adversary to the Lord all in the matter of a short time.

“撒但退我后边去吧。你是绊我脚的。因为你体贴人的意思，只体贴神的意思”。彼得在这么短的时间里变成了主的抵挡者。

How is it that a man such as Peter can at one moment confess wonderful truth and at another prove to be against the things of God? We are here let into the fact that no man is perfect. Here we see the potential we all have to inconsistencies. But Jesus continued to work with Peter. There were more encounters ahead for Peter by which we can be encouraged. We are on a continuum of development. All are in need of correction from time to time, to ultimately be fitted for the kingdom. God was not finished with Peter’s development as further incidents in Peter’s life show. So Jesus spoke very firmly to Peter calling on him to be a follower (“get behind me”) and not to think he could set forth a softer more humanly acceptable route to the kingdom for Messiah. What a warning this is! God’s way is the only way to life. We must come to realize that the human mind is deceitful and so readily looks to water down God’s ways.

一个人怎么会像彼得一样一会儿承认了美好的真理，一会儿又反对神呢？我们这里得到的事实是：没有人是完美的。在这里，我们看到了内心可能产生的矛盾。但是耶稣接着教导彼得。彼得还有很多事情可以让我们得到鼓励。每个人都是持续发展的。所有的人都时常需要改正，最终适合进入神国。彼得后来的生活表明神没有停止彼得的发展。所以，耶稣坚定地呼召彼得成为他的跟从者，而不是觉得他太软弱不能够进入弥赛亚的神国。这是一个怎样的警告啊！神的道是我们得到生命的唯一的道。我们必须意识到人心是诡诈的，很容易离弃神的道。

In verse 24 Jesus follows up his correction for Peter by spelling out the real implications of true discipleship. It is all about truly following Christ. Jesus said, "If any want to become my followers ("get behind me" same expression in the original Greek text as in verse 23 to Peter) let them deny themselves and take up their cross and follow me".

在第 24 节里，耶稣通过解释清楚作真正的门徒的含义来继续纠正彼得。这些教导就是关于真正跟从基督的。耶稣说：“若有人要跟从（原文做‘在我后边’，和 23 节里对彼得说的话一样）我，就当舍己，背起他的十字架，来跟从我”。

To deny oneself literally means to lose sight of oneself and one's own interests, to forget oneself. Here it teaches us that the things of God must come to be the all encompassing motivation in our lives. Our affairs and desires are to be placed in subservience to the will of our God. The Lord has modeled to us the way when in Gethsemane he said, "Not my will but yours be done". In our chapter today Jesus said to any who would follow him they must take up their cross and follow him. He is saying one must be prepared to crucify or put oneself to death if one desires to truly be a follower of him. This is the same concept that we demonstrated in our baptism. It is not new to us but we need to be reminded of it regularly because our nature so readily reverts to its own ways. It needs us to reflect upon and ponder what this means in practice.

“舍己”的意思是忽略自身和自己的兴趣所在。这里教导我们神的事情应当成为我们生活的所有动力。我们自身的事情和愿望应当服从神的意志。主在客西马尼园里已经给我们作出了榜样。他说：“不要照我的意思，只要照你的意思”。在今天这一章里，耶稣说任何要跟从他的人必须背上自己的十字架跟从他。他的意思是如果一个人愿意真正成为他的跟从者，就要准备好把自己钉死在十字架上。这和我们在自己的洗礼里所做的事情是一样的。这是并不新鲜，但我们需要时常提醒自己这一点，因为我们的本性很容易让我们做属肉体的事情。我们需要好好思考这在实际中意味着什么。

Jesus expands his teaching in verses 25 and 26. He is saying disciples who wish to be saved will surrender their lives because they know and understand their Lord's ways and in so doing they will find life for evermore. He says there can be absolutely nothing greater than such life. Life everlasting, brother and sister, is the greatest of gifts. Nothing can be compared with it. Nothing can be more important than it.

耶稣在第 25—26 节里扩展了他的教导。他讲到希望得救的门徒要因为知道并明白神的道而献出自己的生命，但这也让他们得着生命。他说没有什么比生命更宝贵的了。各位弟兄姐妹，永生是最大的恩赐。没有什么可以与之相提并论，没有什么可以比永生更重要。

In verse 27 Jesus taught his disciples that the gift of immortal life will be made when he comes again in his Father's glory. It will be determined he said on the basis of every man's practice in the days of mortality.

耶稣在第 27 节里教导他的门徒，当他在他父的荣耀里回来的时候，就会赐下永生。他说这在人没尝死味以前就会看到，所以是一定会实现的。

So as we come today to remember the sacrifice of our Lord we do well to also reflect seriously on the kind of life we practise as disciples. Each of us must come to be ever more aware that we are disciples at all times. We are followers of our Lord 24/7. We ought not to be as the Pharisees and Sadducees who believed they could use their own thinking to justify their own wilful ways for their own present benefit. Being a disciple of Christ is not playacting the role. Nor is it sufficient to, like Peter, wonderfully true as it was, acknowledge Jesus is God's anointed. One must also be prepared to follow the King's example and submit in denying ourselves and taking up our cross. This is God's way to life. It is the way that elevates Him as supreme and humbles the flesh before the Lord of the entire universe. This is the way set forth in the sacrifice of Christ which we have come to remember today.

所以，今天在我们纪念主的献祭的时候，也要像门徒一样认真地活出那样的生活来。我们每一个人都必须更多的意识到我们一直都是门徒。我们是主的跟从者。我们不能像相信为了自身的利益可以用自己的思想证明为任性的行为辩驳的法利赛人和撒都该人一样。做基督的门徒不是扮演这个角色，也不是像彼得一样只认识到耶稣是神所膏的（这是完全正确的）这一点就够了。我们必须准备好跟随基督的榜样，舍己背上自己的十字架。这是神的道，是把耶稣升为至高，在全宇宙的神面前让人谦卑的道，这也是我们今天所纪念的基督的献祭所体现的道。

### Speaking Notes讲义:

- Welcome 欢迎
- Reminder of our purpose 提醒我们聚会的目的
- Break up of Matthew 16 马太福音 16 章分段
- Time setting 世代背景
- Leaders of the Jews ask a sign from heaven v1 第 1 节 犹太领袖求天上的神迹
- Jesus refuses 耶稣拒绝行神迹
- Lord's lessons about signs v2-4 第 2-4 节主关于神迹的功课
- Meanings of Pharisee and Sadducee 法利赛和撒都该的意思
- Beware the leaven of Jewish leaders v6-12 第 6-12 节防备犹太领袖的酵
- Peter's profound acknowledgement re Jesus v13-20 第 13-20 节彼得对耶稣深刻的认识
- Jesus speaks of approaching death and resurrection v21 第 21 节耶稣预言自己的死亡和复活
- Peter rebukes Jesus re his teaching v22 第 22 节彼得阻止耶稣
- Jesus reprimands Peter v23 第 23 节耶稣斥责彼得
- Implications for true followers of Jesus v24-27 第 24-27 节真正的耶稣的跟从者的含义
- Summary and close 总结