

2007年3月18日讲道词

读经：路加福音第9章

菲利普格尔弟兄

**Introduction 介绍**

It is a searching question that Jesus posed to his disciples, “*But whom say ye that I am?*”... and it requires more than words to demonstrate this... 1John 2:3-6 “*Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked*”

耶稣问了他的门徒一个需要探寻的问题：“你们说我是谁？”...这个问题不仅仅需要言语来表明...约翰一书 2: 3-6：“人若说我认识他，却不遵守他的诫命，便是说谎话的。真理也不在他心里了。人若说我认识他，却不遵守他的诫命，便是说谎话的。真理也不在他心里了。凡遵守主道的，爱神的心在他里面实在是完全的，从此我们知道我们是在主里面。”

The events in this chapter span a period of 6 months in the Lord's ministry, so with this in mind while the events in this chapter are chronological, they aren't really linked by time, but without a doubt they are linked by one very strong theme, that being, **the cost of being a disciple of the Lord.**

这一章里发生的事情概括了主传道过程中六个月时间的经历，所以，我们要记住这一章记载的事情是有时间顺序的，它们不一定由时间联系在一起，但毫无疑问的是，它们都由一个强烈的主题联系起来，就是**做主的门徒的代价**。

A disciple of the Lord is a person desiring to be seen as a follower of him. Before remembering our Lord in the emblems let us consider what sort of life our Lord expects of those desiring to be his disciples as portrayed in this chapter...

主的门徒被表述为一个跟随他的人。在我们用饼和酒纪念主之前，让我们思考这一章里所描述的主希望做他的门徒的人活出怎样的生命。

**9:1-9 Disciples – Your Duty is to Preach****9: 1-9 门徒—传道是你的职责**

Often we routinely and rightly define the Gospel as the things concerning the Kingdom of God and the name of Jesus Christ, but in doing this do we remember the power of the Gospel to “*Heal!*”! (cp. Luke 9:1,2,6,11). The ability to heal by the power of the Holy Spirit was a visible sign of the real power the Gospel has, to heal us from mortality caused by sin. Remember how Jesus demonstrated this when healing the lame man.

我们通常习惯把福音解释为关于神国和耶稣基督的名的事情，这是正确的，但是这样做的时候，我们是否还记得福音的力量是“医治”呢？（参看路加福音 9: 1, 2, 6, 11）通过圣灵的恩赐可以治病的能力是一个显著的福音的力量的标志，这种力量医治我们因为罪而导致会死的身体。要记住耶稣在医治瘸腿的人时是怎样表明这一点的。

Luke 5:23-24 “*Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.*”

路加福音 5: 23-24：“或说，你的罪赦了，或说，你起来行走，那一样容易呢。但要叫你们知道人子在地上有赦罪的权柄，就对瘫子说，我吩咐你起来，拿你的褥子回家去吧。”

What an excitement it brought to the disciples as they eagerly returned and recounted to their Lord their preaching and healing experiences (Luke 9:10). As preaching disciples do you recount your experience to your Lord? Do you speak to him in prayer and share your happiness or struggles when someone listens to the Gospel? Do you realize the power of the Gospel you have?

当门徒迫切地回去告诉他们的主自己的传道和治病经历的时候，会是多么的激动人心啊（路加福音 9: 10）。作为传道的门徒，你有没有把你的经历告诉主呢？你有没有在祷告里和他说话分享别人听福音时你的快乐或是挣扎呢？你有没有意识到自己拥有福音的力量呢？

**9:10-17 Disciples – Realise Your Lord wants to Provide 9: 10-17****门徒—明白主会为你预备**

Perhaps the reasoning of our Lord in feeding the 5,000 gets compromised in our minds when thinking about the words of the disciples who came to Jesus and said, “*This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves food*” (Matt.14:15). To be ready teachers to those that want to

hear when the time is appropriate is obviously right, but surely there are times when they should leave and look after their own practical needs like food and a bed for the night!

当我们思考到耶稣面前问话的门徒的话语时，也许可以知道主喂饱 5,000 人的原因。“这是野地，时候已经过了。请叫众人散开，他们好往村子里去，自己买吃的”（马太福音 14: 15）。对那些想要听福音的人来说，当时机正确的时候，做预备的的教师很明显是对的，但肯定有这些人想离开，关心自己实际生活上的需要的时候，比如食物，晚上睡觉的床！

In our Lord's actions is one of the simplest expressions of a disciple's depth of faith and love; the willingness to provide help even when it is inconvenient. After all, what good are encouraging words when a person needs physical help?

在我们主的行动中，蕴含了门徒深深的信心，爱，在不方便的时候乐于助人的简单的表达。毕竟，在一个人需要实际帮助的时候，精神鼓励的话语又有什么帮助呢？

James 2:15-16 *"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"*

雅各书 2: 15-16: “若是弟兄，或是姐妹，赤身露体，又缺了日用的饮食，你们中间有人对他们说，平平安安的去吧，愿你们穿得暖吃得饱。却不给他们身体所需用的，这有什么益处呢。”

Do we ever find our Lord refusing to give spiritual food to those in need because it was inconvenient for him? What about the woman of Samaria, when our Lord was famished and wearily longing for food! Far from holding back, he overcame his physical weariness to give of the “living waters” (cp. John 4:6-14)

我们有没有发现主因为不方便而拒绝提供那些需要的人精神食粮呢？当主非常饥饿渴望食物的时候，是怎样对那个撒玛利亚妇人的呢？他不单单是忍受饥饿，还克服了他身体的软弱给了她“活水”（参看约翰福音 4: 6-14）。

It is humbling to think about the selflessness of our Lord's life. How much he went without that His Father's will might be done we can only wonder, but in wondering, we are motivated to do likewise as best we can, that we might be seen as his disciples.

想到我们主无私的一生时，我们是谦卑的。他做事有没有不成就父的意愿的，我们只可能对此而惊叹。而当我们惊叹的时候，也被驱动着尽自己所能像他一样，这样也许能被看作门徒。

## 9:18-27 Disciples – Examine your Conviction

### 9: 18-27 门徒—检验你的信心

It is a common human trait to look at the way another person lives their life and to find weak points, but our Lord was deliberate in his words to ensure that his disciples realized the full importance of their own conviction. Maybe it is easy to look at other religions and mock their beliefs, but if we don't fully understand the responsibilities of our own confession, than who are we to criticize?

观察一个人的生活找出他的缺点是普遍的本性，但是我们的主说话经过深思熟虑，确保他的门徒明白自己信心的重要性。我们很容易看着其他的信仰而嘲笑他们，但是如果不完全明白自己信仰的宣告的话，我们还能评论别人吗？

Peter's answer to our Lord was academically correct... Luke 9:20 *"But whom say ye that I am? Peter answering said, The Christ of God"*, but our Lord deliberately continued on to expand what this meant in practice...

彼得给主的回答理论上是正确的...路加福音 9: 20: “耶稣说，你们说我是谁。彼的回答说，是神所立的基督”。但是主特意继续，把这个意思扩展到了实际运用中...

If we believe that our Lord is the Christ of God then...

- (v23) We will resolve to deny our own selfish wants,
- (v23) We will renew this resolution daily, (v25) for the rest of our lives
- (v23) Not only will we deny, but we will actively follow our Lord
- (v26) We aren't ashamed of being seen as a disciple of Christ

如果我们相信主是神的基督的话，那么...

- (v23) 我们要舍己
- (v23)我们要天天更新这个决心， (v25) 用尽我们的一生

- (v23) 不仅仅是口里承认，还要积极地跟随我们的主
- (v26) 我们不为做基督的门徒而羞耻

There is a cost for choosing to be a disciple of Christ. Those that remain faithful are those who have counted the cost and know that the reward far outweighs any sacrifices that there might be now.  
作基督的门徒要付出代价。保持虔诚的人是那些付出代价，知道将会得到远远超过现在的牺牲的赏赐的人。

2Cor.4:17-18 *“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal”*

哥林多后书 4: 17-18: “我们这至暂至轻的苦楚，要为我们成就极重无比永远的荣耀。原来我们不是顾念所见的，乃是顾念所不见的。因为所见的是暂时的，所不见的是永远的。”

### 9:28-36 Disciples – See the Glory of your Lord

#### 9: 28-36 门徒—看到主的荣耀

God leaves us in no doubt that the lesson for the disciples in this awesome event of the transfiguration of Christ was to realize *“This is my beloved son: hear him”* Luke 9:35.

神给我们留下基督改变形象这一令人敬畏的事件，毫无疑问是要门徒明白“这是我的儿子，你们要听他”（路加福音 9: 35）

At times in life our focus slips from our Lord and we become preoccupied with our own activities. But Jesus example far excels any other focus we can choose in life. From him we learn of God, we gain the promise of eternal life, in a future with immortal bodies, the wisdom of the angels, and Divine nature!

有时，我们在生活中会与神分离，全神贯注于自身的活动。但是耶稣胜过我们生活中可以选择的其他任何东西。我们从他身上学习神，得到永生的应许，将来得到永生的身体，天使的智慧和属神的本性！

1John 3:2-3 *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as God is pure”*

约翰一书 3: 2-3: “亲爱的弟兄啊，我们现在是神的儿女，将来如何，还未显明。但我们知道主若显现，我们必要像他。因为必得见他的真体。凡向他有这指望的，就洗净自己，像他洗净一样。”

### 9:37-45 Disciples – Believe your Lord will help

#### 9: 37-45 门徒—相信主会帮助你

Coming from the presence of the glory of the Lord into the surrounds of the mortal disciples struggling and failing to heal the sick man, highlights the vast difference between our Lord and we his disciples. Matthew records how the disciples came to their Lord after this embarrassing moment asking him why they could not heal the man...

这一章的内容从主荣耀的显现过渡到了他周围会死的门徒的挣扎，不医治病人，突出了主和他的门徒—我们之间巨大的区别。马太记录了门徒在这尴尬的时刻过后是怎样去到主的面前问他为什么他们不能医治那个人的...

Matt.17:20-21 *“And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting”*

马太福音 17: 20-21: “耶稣说，是因你们的信心小。我实在告诉你们，你们若有信心像一粒芥菜种，就是对这座山说，你从这边挪到那边，他也必挪去。并且你们没有一件不能作的事了。至于这一类的鬼，若不祷告禁食，他就不出来。（或作不能赶他出来）”

Our Lord clearly shows that their lack of faith was the only thing stopping the *“mighty power of God”* (Luke 9v43) from being displayed.

我们的主清楚地说明他们信心的缺乏是让“神的大能”（路加福音 9: 43）停止的唯一原因。

Faith is a steadfast belief in the invisible power of God. Jesus explained that a steadfast belief isn't simply shown by our words, but rather is demonstrated in action. Jesus used the figure of a seed to describe faith because just like that seed, faith grows the more it is watered and nurtured. We will be convinced of the presence God by prayer, by noticing his handiwork in creation, by observing the fulfillment of prophecy, and daily appreciating His guidance in our lives.

信心是对神看不见的大能坚定的信仰。耶稣解释说坚定的信仰不是简单的说说就行了，更要用行动表现出来。耶稣用了种子的比喻来形容信心。因为信心就像种子一样，得到了水的浇灌和施肥，信心就会更加的增长。我们会通过祷告，注意神创世的工作，观察预言的实现，还有天天感谢他对我们生活的引领而承认神的存在。

### 9:46-50 Disciples – Search your Motivation

#### 9: 46-50 门徒—找寻你的动机

No doubt the disciples were confused when the Lord took a child and set him in their midst. None of them had told him about the dispute they had been having as to who would have the higher position in the Kingdom.

当主领了一个小孩子来，让他站在门徒当中时，他们无疑感到很困惑。没有人告诉过主关于谁将来要在神国里坐高位的争论。

From this we are made to examine our motivation for being a disciple. A disciple isn't motivated by the desire to get higher status than another disciple. To the world it is foolishness to look at the humble and simple character of a child, to us we realize it is the only way the power of God can shape us to be ready for salvation. The proof of this is in our Lord...

从这一点上，我们知道要反省自己做门徒的动机。一个门徒不应该因为想要得到比别的门徒更高的位置而被驱动。对于世界来说，看到一个小孩子的谦卑和单纯的个性的愚蠢的。但对我们来说，要意识到这是神的力量可以荫蔽我们得到救恩的唯一道路。这一点在我们的主身上得到证实...

Philippians 2:5-8 *“Let this mind be in you, which was also in Christ Jesus: Who, being in the image of God, thought it not a thing to be grasped at to be equal with God: But made himself of no reputation, and took upon him the form of a servant... as a man, he humbled himself, and became obedient unto death... wherefore God hath also highly exalted him”*

腓立比书 2: 5-8: “你们当以基督耶稣的心为心。他本有神的形像，不与自己与神同等为强夺的。凡倒虚己，取了奴仆的形像，成为人的样式。既有人的样子，就自己卑微，存心顺服，以至于死，且死在十字架上。”

It isn't the self will of a disciple that ensures a place for him in God's kingdom; it wasn't the talents of our Lord that saw him rise from the grave, only the power of God can bring salvation to any of us.

在神国里有一席之地不是按门徒自己的意愿成就的。主不是因为他的才干从坟墓里复活，只有神的力量可以带给我们救恩。

### 9:51-56 Disciples – Your spirit is to Save

#### 9: 51-56 门徒—你的主旨是要拯救

As the determination of the Lord is seen in his eyes which were *“steadfastly set”* to go to Jerusalem, the fervent characters of James and John were stirred up by the arrogance of the Samaritans in denying entry of the Lord into their city. Their vengeful desire to call down fire and punish the unbelievers would perhaps seem to be the right thing given the defiant actions of the Samaritans.

就像主的决心在他眼里是“定意”向耶路撒冷去一样，雅各和约翰热心的性格被不接待主的撒玛利亚人激了起来。他们报复的心理是天下降下火来毁灭那些不信的人。他们以为这对那些撒玛利亚人目中无人的态度正确的做法。

But the thinking of our Lord is recorded for us to learn from: *“The Son of man is not come to destroy men's lives, but to save them”* Luke 9:56.

但是主的思想被记载下来让我们学习：“人子来不是要灭人的性命，性命或作灵魂下同是要救人的性命”（路加福音 9: 56）。

If James and John had looked at the Lord a little more deeply, they would have realized that his *“steadfast”* determination to go to Jerusalem wasn't motivated by the desire to destroy all evil. The will of the Father was far greater than this, the will of the Father was to change all evil that it might be good! That is Salvation!

如果雅各和约翰更深地了解主的话，他们就会明白他“定意”往耶路撒冷去不是因为想要毁坏所有的恶事。天父的意愿远超于此，他的意愿是把所有的恶事变成好的！这是救恩！

Though the time of the end will come, when all evil that is unrepentant will be destroyed, as disciples looking to our master, motivated by the love that he has shown to save us, we preach to save others.

然后，到了末了，所有没有悔改的恶事都会被毁灭。门徒跟随我们的主，因为他拯救我们而表明的爱而驱动去传福音拯救他人。

2Peter 3:9 “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any would perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night...”

彼得后书 3: 9: “主所应许的尚未成就，有人以为他是耽延，其实不是耽延，乃是宽容你们，不愿有一人沈沦，乃愿人人都悔改...”

### 9:57-62 Disciples – This is your life 9: 57-62

#### 门徒—这是你的生活

As disciples we have been called to leave our selfish ways and to follow our Lord. Perhaps at times there are daily jobs that seem to need more urgent attention than our discipleship! But that can never be, rather our daily jobs must shew our discipleship.

作为门徒，神要求我们放弃自己的自私来跟从主。可能有时日常的生活看起来比作门徒的身份更紧急！但永远不是这样。我们日常的工作必须显示自己作门徒的身份。

We have chosen to be followers of the Lord and if we look at the memorials before us this morning we see the symbols of remembrance that he told us to look at, reflect on, and remember the life that he lived as an example for his followers. The unleavened bread shows a life that through prayer and fasting was never tainted by hypocrisy or sin. The kneading, rolling, and baking of the bread reminds us of God’s hand that works the humble in spirit to be shaped in his character and Glory.

我们选择了做主的跟从者，如果我们看着今天早上放在面前的饼和酒，从中看到它所纪念和反映出来的象征，并纪念耶稣活出的给他的跟从者作榜样的生命。无酵的饼向我们表明了通过祷告和禁食永远不能被假冒伪善和罪玷污的生命。饼的揉，卷，烤等工序提醒我们神双手让谦卑的人在灵性上发展他的品性和荣耀。

The wine remembers the pressure that came upon our Lord as he crushed the desires of sin, and the resulting goodness that flowed from his life we remember in the wine extracted from the crushing of the grapes.

这杯纪念了我们的主战胜罪的欲望受到的压力，通过压榨葡萄酿出来的酒就像从主的生命里最终成就好的结果一样，正是我们所纪念的东西。

We think upon our Lord by reflecting, “Greater love hath no man than this, that a man lay down his life for his friends” John 15:13

我们通过把“人为朋友舍命，人的爱心没有比这个更大的”这句话实践出来而思考主。（约翰福音 15: 13）

Our Lord reflects upon his disciples when saying, “No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God” Luke 9:62

我们的主说：“手扶着犁向后看的，不配进神的国”（路加福音 9: 62）这句话是，是在为他的门徒着想。

### Conclusion 结论

Having considered the lessons of discipleship, the life of a person desiring to be seen as a follower of the Lord, before we take the memorials, let our Lord ask us disciples a question... “But whom say ye that I am?”...

思考了作门徒的身份的功课，我们知道人的一生是希望被看作主的跟从者，在我们掰饼喝酒之前，让我们问作为门徒的自己一个问题... “你们说我是谁？”...