

“你们说我是谁？”

**“ Who do you say
I am? ”**

马太福音 16:13-19

Matthew 16:13-19

引言 **Intro:**

1999年7月份的时候，我们一家四口到巴布亚新几内亚开始宣教士的生涯。

In July 1999, our family of four began our missionary life in Papua New Guinea.

我们跟从巴新工场办事处的指示，飞往首都莫尔兹比港，然后乘较小的飞机前往名为马登的小镇，要在那里参加为期14周的宣教士迎新训练。

We followed the instruction from our PNG field office and flew to the capital city, Port Moresby, and then took a smaller plane to a small town called Madang, to do a 14-week missionary orientation course there.

从通电邮信件来往中，我们知道负责迎新训练的负责人的职衔是一位 *干事*。他有一位秘书助手。

From email correspondence, we knew that the work title of the person in charge of the orientation course was ***a director***. He had a secretary assistant.

他说当我们抵达马登时，他会来接机，所以要了我们一家的照片来认人。

He said that when we arrived in Madang, he would come and pick us up, so he asked for a photo of our family for purpose of recognizing us.

我们的飞机安全地降落在马登。当我们下飞机时，我看着稀疏的人群，寻找一位穿著像公司干事的男人来迎接我们。

Our plane landed in Madang safely, and as we stepped off the plane, I looked into the thin crowd for a man in a company director suit to welcome us.

结果令我失望：来接我们的应该是秘书和一位修理车子的技工，应该是给秘书充当司机兼保镖吧。干事没来。

I was disappointed: I judged that it must be the secretary and a vehicle mechanic who acted as a driver and bodyguard for the secretary that were there to welcome us. The director himself did not come.

在到训练中心的路上，我惊讶和尴尬的发现，那穿夹着汗水的背心和短裤、脚上一双拖鞋，看来一身邋邋的技工.....
他原来就是迎新训练课程的**干事**!

On the way to the training centre, I was surprised and embarrassed to discover that the unkempt *mechanic* in sweaty tank top and shorts, and slippers..., he was **the director** of the orientation course!

我那是有眼不识泰山啊！

I was both blind and derelict!

那位秘书是他太太。

The secretary is his wife.

其实，你们有些人知道这对夫妇。

In fact, some of you know this couple.

Ray and Glenda Leach with Liaw & Chai



你相信吗， 类似的经验可以发生在我们任何人的身上？

Similar experience can happen to anyone of us. Do you believe that?

例如， 你认为你真的认识耶稣是谁吗？

For example, do you think you really know who Jesus is?

耶稣的门徒已经和他在一起有好一段时间了，当他问他们说：“你们说我是谁？”

The disciples of Jesus had been with him for quite a while when he asked them, “Who do you say I am”

现在就让我们一起来看这事件。

Let us look at this incident now.

A. 人说我是谁？ (13-14)

Who do you say I am? (13-14)

太 **16:13** 耶稣到了该撒利亚腓立比的境内，就问门徒说：「人说我人子是谁？」

Mat 16:13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say the Son of Man is?'

耶稣已经知道他对门徒发问的问题的答案。

When Jesus asked the disciples the question, he already knew the answer.

他对门徒发问是因为要他们注意这课题。

He asked the disciples the question because he wanted them to pay attention to this subject.

门徒们的回答很齐全， **满分!**

The disciples gave a full answer, **full score!**

太 **16:14** 他们说：「有人说是施洗的约翰；有人说是以利亚；又有人说是耶利米或是先知里的一位。」

Mat 16:14 They replied, ‘Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.’

注意，门徒们表达的不是他们自己对耶稣的想法，而是当时其他人对耶稣的看法。

Note that the disciples were not expressing their own thoughts about Jesus, but the views of others on Jesus at that time.

群众认为耶稣是：

The public thought Jesus was:

- | | |
|-----------|---------------------|
| A. 施洗的约翰 | John the Baptist |
| B. 以利亚 | Elijah |
| C. 耶利米 | Jeremiah |
| D. 先知里的一位 | one of the prophets |

这些答案都
对耶稣有很高的评价。

All these answers holds
a high opinion of Jesus.

他们提出的观点都是犹太人所敬仰的重要属灵人物。

The views they put forward are all important spiritual figures that the Jews admire.

这些都是恭维耶稣的答案。

These were answers that compliment Jesus.

群众看耶稣是：

The public saw Jesus as:

- 好人
 - 伟人
 - 与神有特殊关系的属灵人
- a good man
 - a great man
 - a spiritual person who has a special relationship with God

从今早讲道的经文当中，我们却知道众人对耶稣是谁的理解是错误的，尽管他们对耶稣给予很高的评价！

From reading the sermon text earlier on, we already know the public had a *wrong understanding* of who Jesus is, even though they held a very high opinion of him.

今天在我们当中，会不会有人也像当时的群众一样，对耶稣有崇高的评价，但是对耶稣到底是谁的理解却是错误的？

Today in our midst, would there be someone who, like the masses at Jesus' time, has a lofty evaluation of Jesus, but a wrong understanding of who Jesus really is?

B. 你们说我是谁？ (15-17)

Who do you say I am? (15-17)

耶稣对门徒发问的第一个问题只是热身问题。

The first question Jesus asked the disciples was just a warm-up question.

他们对他们还有一个**真正**的问题。

He had a **real** question for them.

太 16:15 耶稣说：「*你们*说我是谁？」

Mat 16:15 ‘But what about *you*?’ he asked. ‘Who do *you* say I am?’

在希腊原文里，“*你们*”是很被强调的，是被置于句子的最前端。

In the Greek text, “*you*” is enormously emphasized and goes at the forefront of the sentence.

这好比耶稣是在说：“你们却是从一开始就跟随我并认识我的。你们自己说我是谁呢？”

It is as if Jesus was saying, “***But you who have followed me and have known me from the beginning, who do you say that I am?***”

彼得为所有门徒回答：

Peter answered for all the disciples:

太 16:16 西门彼得回答说：「你是基督，
是永生神的儿子。」

Mat 16:16 Simon Peter answered, 'You are the Messiah, the Son of the living God.'

在希腊文里，彼得的回答是
非常明确的。

In the Greek text, Peter's
answer *is very specific*.

彼得的话可以这样翻译：“你**就是那位**基督，**就是那位**神的儿子，**就是那位**生命之主。”

It can be translated this way: “You are **the Christ, the Son of the God, the Living One.**”

彼得是在说：“我知道你是谁。你是那位被差来拯救我们的弥赛亚，你是那位从天上来的神的儿子。”

Peter was saying, “I know who you are. *You are the Messiah sent to save us and you are the Son of God from heaven.*”

它简短而简单。一切得救的必要条件都包含在这声明中了。

It is short and simple. Everything necessary for salvation is included in that statement.

可能有人会觉得彼得的答案没有什么了不起。我可以轻易的就把它背起来了。

Some may think that Peter's answer isn't a big deal. I can easily memorize it at once.

但是彼得是人类历史上第一位公开脱口道出这声明的人！

But Peter was the *first person in human history* ever to say it out loud!

而且他是在很少有人愿意来跟从耶稣、
多数人都反对耶稣的情况下说了这话的。

And he said it when *few were with Jesus*
and *many were against him.*

彼得应该得到一切的赞誉。

Peter deserves all the credit.



彼得的宣认是整个宇宙中最伟大的宣言，也是每个人最终必须承认的。

Peter's confession is the greatest statement in all the universe and it is one which every man must eventually confess.

罗 14:11 经上写着:主说:“我凭著
我的永生起誓: **万膝必向我跪拜;
万口必向我承认。**”

Rom 14:11 It is written: “**As surely
as I live,**” says the Lord, “**Every
knee will bow before me; every
tongue will acknowledge God.**”

让我们来看耶稣对彼得的宣
认的评语：

Let us look at Jesus' comment
on Peter's confession:

太 **16:17** 耶稣对他说：「西门巴约拿，你是有福的！因为这不是属血肉的指示你的，乃是我在天上的父指示的。」

John 16:17 Jesus replied, 'Blessed are you, Simon son of Jonah, for **this was not revealed to you by flesh and blood, but by my Father in heaven.**

耶稣好比是在说：“彼得，你区区一个人类，竟体会了这项真理，那是一件了不起的事情啊。

It's as if Jesus was saying, “Peter, it is a remarkable thing that *you as a mere human has discovered this truth.*”

“你没有到神学院去弄明白这真理。
而且你也不是因为拥有博士学位
所以能够体会这真理。”

“You didn't go to seminary to figure
this truth out. And you didn't get
this because you had a Ph.D.”

“这临到你是因为天上的神指示你。”

“This came because God in heaven revealed it to you.”

关于耶稣基督的真理，是只对那些天父选择向他们启示的人显明。

The truth about Jesus Christ can only be revealed to those to whom the Father chooses to reveal it.

如果有人还不能理解关于耶稣基督的真理，我们不要鄙视他或与他争辩，而应该为他祷告。

If a man can't understand the truth about Jesus Christ yet, we are not to despise him or argue with him, but we are to pray for him.

弗 2:11 所以你们应当记念：你们从前按肉体是外邦人，是称为没受割礼的；这名原是那些凭人手在肉身上称为受割礼之人所起的。

Eph 2:11 Therefore, remember that formerly you who are Gentiles by birth and called 'uncircumcised' by those who call themselves 'the circumcision' (which is done in the body by human hands) –

弗 2:12 那时，你们与基督无关，在以色列国民以外，在所应许的诸约上是局外人，并且活在世上没有指望，没有神。

Eph 2:12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

弗 2:13 你们从前远离神的人，如今却在基督耶稣里，靠著他的血，已经得亲近了。

Eph 2:13 But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.

信徒不应该自夸：

Believers should not boast:

Eph 2:8 你们得救是本乎恩，也因著信；这并不是出於自己，乃是神所赐的；
9 也不是出於行为，免得有人自夸。

Eph 2: 8 For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God –
9 not by works, so that no one can boast.

C. 我要把我的教会建立在这磐石上 (18-19)
On this rock I will build my church (18-19)

在第17节，彼得被称为“**西门**”，
但是在第18节，他被称为“**彼得**”，
意思是“**石头**”。

In verse 17 Peter is called “**Simon**”
but in verse 18 he is called “**Peter**”
which means “**rock.**”

早在耶稣和彼得初次相遇时，耶稣已经说了西门要称为**矶法**(亚兰语，意思为“石头”)，翻译过来就是**彼得**。(约 1:42)

When Jesus and Peter first met, Jesus had already said that Simon was to be called **Cephas** (Aramic for “*rock*”), which, when translated, is **Peter**. (about 1:42)

太 **16:18** 我还告诉你，你是彼得，我要把我的教会建造在这磐石上；阴间的权柄，不能胜过他。

教会 Church

Mat **16:18** And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

“基督，永生神的儿子”

“the Messiah, the Son of the living God”

太 16:18a 我还告诉你， 你是彼得，

Mat 16:18a And I tell you that you
are Peter,

是什么使耶稣在这个时候称西门
巴约拿为“彼得”呢？

What made Jesus call Simon son of
Jonah "**Peter**" at this time?

彼得说耶稣是活石，我们就像活石.....。

Peter says that Jesus is **the living Stone**, and we are *like living stones*....

彼前 2:4 主乃活石，固然是被人所弃的，却是被神所拣选、所宝贵的。

1 Peter 2:4 As you come to him, the living Stone – rejected by humans but chosen by God and precious to him –

彼前 2:5 你们来到主面前，也就像活石，被建造成为灵宫，作圣洁的祭司，藉著耶稣基督奉献神所悦纳的灵祭。

1 Peter 2:5 you also, *like living stones*, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

为什么 *阴间的权势* 不能胜过基督的教会？

Why can't ***the gates of Hades*** overcome the church of Christ?

因为 *耶稣* - **基督**，**永生神的儿子**
- **是教会的主！**

Because ***Jesus*** - **the Messiah**, the **Son of the Living God** - ***is the Lord of the church!***

主基督在异象中对使徒约翰说：

Christ the Lord said to the Apostle John in the vision:

「不要惧怕！我是首先的，我是末後的，又是那存活的；*我曾死过，现在又活了，直活到永永远远；并且拿著死亡和阴间的钥匙。* (启 1:17b-18)

‘Do not be afraid. I am the First and the Last. I am the Living One; *I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades.* (Rev 1:17b-18)

在启 **1:18**，基督是“**拿著死亡和阴间的钥匙**”的那位。

In **Rev 1:18**, Christ is the One who “**holds the keys of death and Hades**”.

这表示他**战胜了死亡和阴间的权柄**。

This means that he **has overcome the power of death and hell**.

最后，我们看第19节：

Finally, let's look at verse 19:

太 **16:19** 我要把**天国的钥匙**给你，凡你在地上所捆绑的，在天上也要捆绑；凡你在地上所释放的，在天上也要释放。」

Mat 16:19 I will give you **the keys of the kingdom of heaven**; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.'

第18节谈到的是教会在地上。

Verse 18 talks about **the church on earth.**

第19节谈到的是天国。

Verse 19 talks about **the kingdom of heaven.**

在第**19**节，重点是在于 *谁将在天国里* 和 *谁会在天国之外*。

In **verse 19**, the focus is on ***who will be inside the kingdom of heaven*** and ***who will be outside the kingdom of heaven***.

天国的钥匙 就是 *传福音的权柄*。

The keys of the kingdom of heaven is ***the authority to preach the gospel***.

太 **28:18** 耶稣进前来，对他们说：「天上地下所有的权柄都赐给我了。19 所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗

Mat 28:18 Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit,

透过传福音，听信的人就得释放，不信的人罪已经定了(受捆绑)。

Through the preaching of the gospel, those who hear and believe are set free, those who do not believe stand condemned (bound).

因为耶稣基督是教会的主，阴间的权柄不能胜过基督的教会。

Because Jesus Christ is the Lord of the church, therefore the powers of death will not overcome it.

那位颁布大使命，要教会传福音，使万民作他的门徒的主，他是领受了天上地下所有的权柄的主。

The Lord who issued the Great Commission to the church to preach the gospel and make disciples of all nations is *the Lord who has been given all authority in heaven and on earth.*

当我们奉主耶稣的名在地上传福音的时候，我们是在执行释放和捆绑的工。

When we preach the gospel in the name of the Lord Jesus, we are implementing the ministry of loosing and binding.

约 3:18 信他的人，不被定罪；不信的人，罪已经定了，因为他不信神独生子的名。

John 3:18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.

结语 Conclusion:

今天早上我们看到民众对耶稣有很高的评价，但是他们对耶稣的真正身份判断错误。

This morning we saw that the public thought highly of Jesus, but they misjudged who Jesus really is.

彼得宣认耶稣是基督，是永生神的儿子。

Peter confessed that Jesus is the Christ,
the Son of the living God.

他得到耶稣的嘉许，因为他道出了耶稣
实在的身份。

He received the approval of Jesus because
he revealed the true identity of Jesus.

耶穌自己表明他將是教會的主，透過傳揚福音，教會要執行釋放和捆绑的天國事工。

Jesus himself revealed that he would be the Lord of the church, and through preaching the gospel, the church would perform the ministry of the kingdom of heaven of loosing and binding.

如果耶稣今天问你：

“你说我是谁？”

你将怎样回答？

If Jesus is to ask you today:

"WHO DO YOU SAY I AM?"

How will you answer?