

Jesus revealed as “Son of God” upon the
mount of Transfiguration

耶穌在變化山上啟示出了“神的兒子”



The first half of Mark's gospel moves the reader to higher ground

馬可福音的前半段把讀者帶到了更高的境地

Through the chapters 1-8
a tremendous picture emerges

經過了1-8章，呈現了一幅
令人驚異的圖畫

Mark leads us inductively to
ask “Who is this Jesus?”

馬可帶領我們一步步地
問出“這位耶穌是誰？”

His mega-miracles

祂行的極大神蹟

His wise teaching

祂有智慧的教導

His power over
evil spirits

祂制服污鬼的能力

His miracles upon the sick

祂給人治病的神蹟

Who is Jesus Christ?



誰是耶穌基督？

The Watershed of Mark's Gospel comes upon Mount Hermon

馬可福音的分水嶺發生在黑門山上



From Mount Hermon the Second Half of Mark's gospel moves rapidly to Jerusalem

馬可福音的後半段從黑門山快速的向耶路撒冷推進

The second half of Mark 9-16 is deductive as the events clearly proceed from the revelations gained upon Mt. Hermon

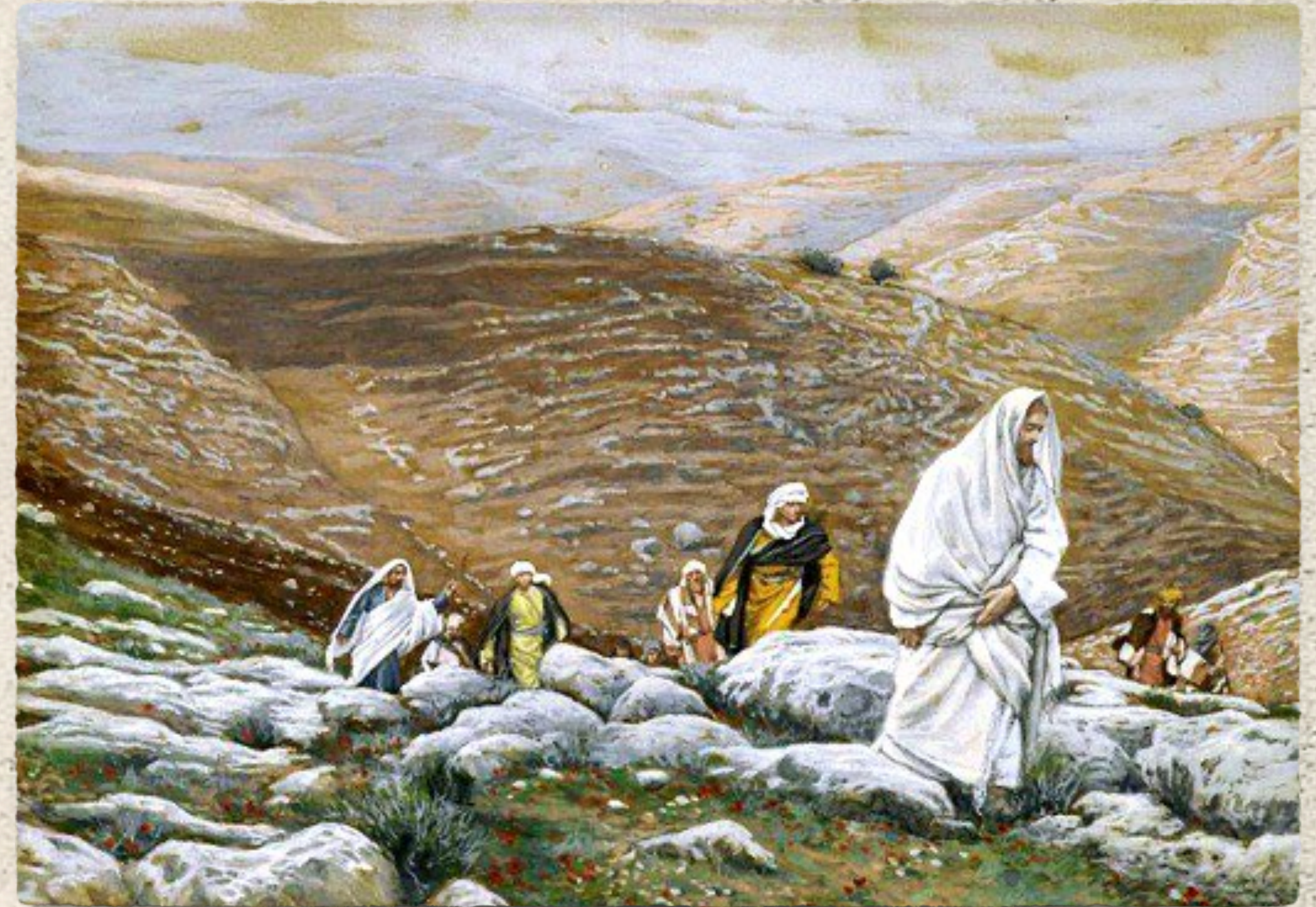
馬可福音的後半段(9-16章)是演繹性的，事件清楚地從黑門山所得的啟示進展出來

Christ 基督

Son of God 神的兒子

Suffering Servant 受苦的僕人

Savior 救主



Peter's Confession of Christ at Caesarea Philippi was the doorway into four more related revelations

彼得在該撒利亞腓立比的告白是引進四個更多相關啟示的門檻



1: The 'Messianic Secret' revealed by Peter's confession, "You are the Christ."

(一) 藉著彼得的告白-「祢是基督」所揭示的「彌賽亞的奧秘」

There was no mention of *CHRIST* in Mark's gospel up to this point (except in the introduction in *Mk. 1:1*), but after Peter's confession "Christ" is mentioned 5 more times

在這個階段之前，馬可福音裡沒有提到基督 (除了馬可1:1之外)，但在彼得的告白之後，"基督"就被提及了五次之多

在馬可福音裡
“彌賽亞的奧秘”



1: The 'Messianic Secret' revealed by Peter's confession, "You are the Christ."

(一) 藉著彼得的告白—「祢是基督」所揭示的「彌賽亞的奧秘」

Peter's confession is vital to Mark's gospel because it emphasizes the necessity of a revelation of Jesus as Lord and savior in order to enter into the Kingdom of God

在馬可福音裡，彼得的告白是至關重要的，它強調了，必須有了耶穌是主也是救主的啟示才能進入神的國

1. We saw that messianic 'signs' alone only led followers toward Him as they wondered about Jesus. "*who is this man?*"
我們看見了僅僅是彌賽亞的“神蹟”就能讓跟隨者轉向祂，他們並猜測耶穌“這個人是誰？”
2. Even His Kingdom teachings and parables only led to **speculation** but not final clarity (“*many say you are John or Elijah or one of the prophets*”)
甚至祂的國度教導及比喻都只是帶來臆測而不是最終的清晰度(“有人說你是約翰或以利亞或先知裡的一位”)
3. And even the disciples seemed to lack clarity and needed a '*second touch*' like the blind man they met on the way up the mountain
甚至門徒們都似乎缺乏了清楚的看見而像那個他們在去山上的路上遇到的瞎子一樣需要被“第二次觸摸”

THE
'MESSIANIC
SECRET'
IN MARK'S
GOSPEL

在馬可福音裡
“彌賽亞的奧秘”

2. Jesus the Messianic Rock would build His Church (only recorded in Matthew)

(二) 耶穌這個彌賽亞磐石將建造祂的教會(只有馬太記載了)

Matt. 16.18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

馬太福音16:18 我還告訴你，你是彼得，我要把我的教會建造在磐石上；陰間的權柄不能勝過他。

- The revelation of His Kingdom expanded to include an “*ekklesia*” “called out people” built upon the revelation of the Messiah (1st mention of church)
祂國度的啟示擴大的包括了“教會”(“蒙召出來的會眾”)建造在彌賽亞的啟示上(首次提到了教會)
- The Holy Spirit would later reveal that this church would be *born* out of the Life of the Messiah as His Body on earth (John’s Gospel)
聖靈後來啟示了這個教會是從彌賽亞的生命裡生出來的，作為祂在地上的身體(約翰福音)



3: “The Messiah’s mission was by way of the Cross”

(三) “彌賽亞的使命乃是藉著十字架的道路達到

Mark 8.31-32 And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And He was stating the matter plainly.

馬可福音8:31-32

從此，他教訓他們說：「人子必須受許多的苦，被長老、祭司長，和文士棄絕，並且被殺，過三天復活。」³² 耶穌明明地說這話...

- Only after his disciples had a revelation of his **KINGship** could Jesus reveal that the way to his throne was a cross

唯有等到祂的門徒們得到祂**王權**的啟示之後，耶穌才能啟示到達祂寶座的道路乃是十字架

- “The way of the Cross” made no sense to Peter as a strategy for the Messiah

彼得認為十字架的道路作為彌賽亞的策略是不合理的

- This greatest mystery of God’s Love was hidden from the wisdom of men and angels until after the resurrection

這個關於 神的愛的最大奧秘是向著人及天使們隱藏的，直等到復活之後



#4 Any disciple of the Messiah must follow this same “way of the cross”

（四）任何彌賽亞的門徒都必須跟隨同樣的“十字架的道路”

Mark 8.34 And He summoned the crowd with His disciples, and said to them, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.

馬可福音8:34 於是叫眾人和門徒來，對他們說：「若有人要跟從我，就當捨己，背起他的十字架來跟從我。」

Discipleship was based upon three choices made now by faith which would affect life in the future Kingdom:

門徒們現在憑著信所做的三個選擇而影響未來在國度裡的生命

- Saving self now Loses the Kingdom to come but denying self now gains the Kingdom

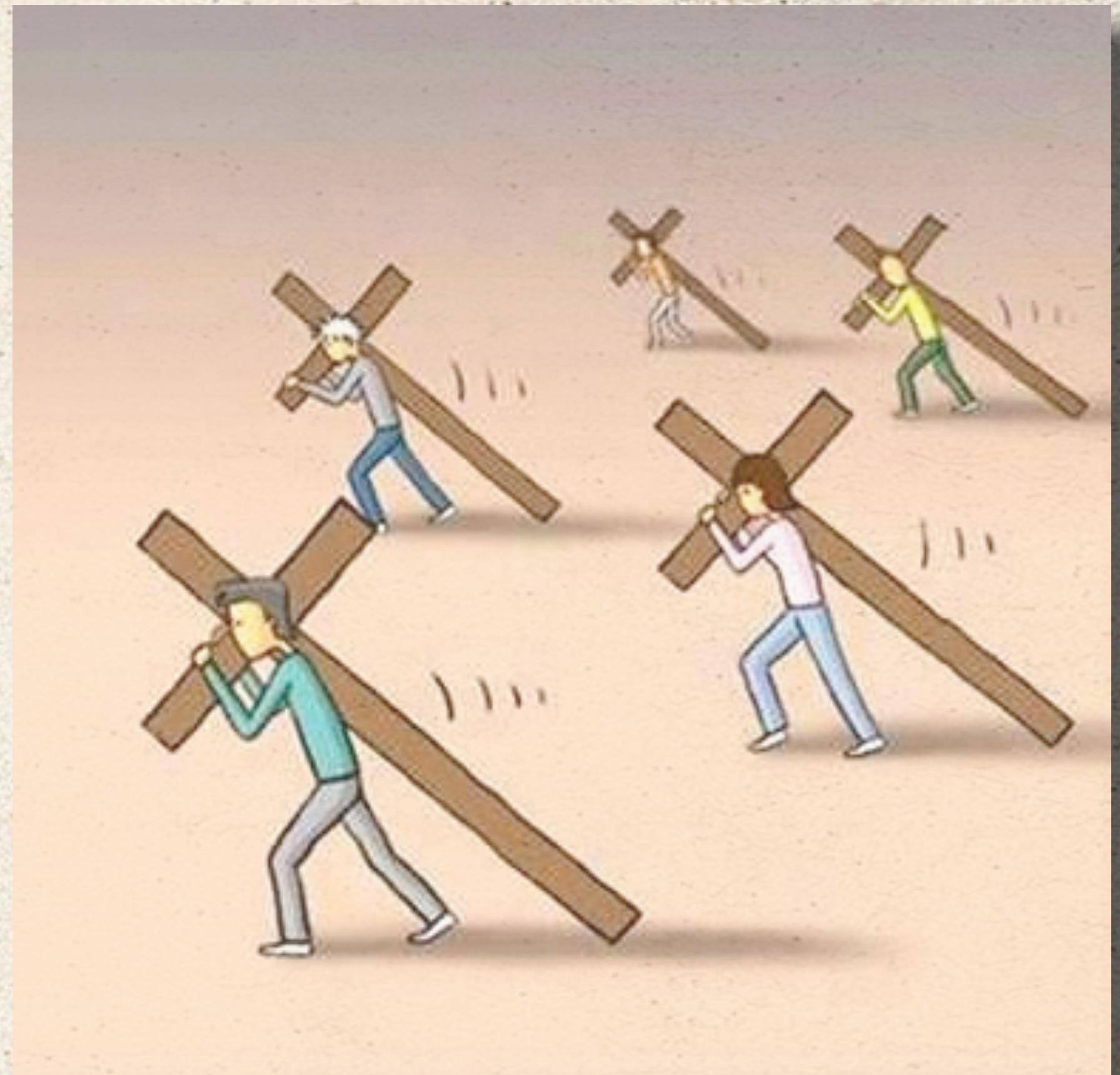
現在救自己而失去了要來的國度，但現在捨己就會得到國度

- Weigh the value of your “*soul*” vs. the value of this present “*World*” upon Kingdom Scales

在國度的天秤上度量你“靈魂”的價值與當今“世界”的價值

- Bearing Shame Now gains recognition Later in the coming Kingdom

現在忍受屈辱而在將要來臨的國度裡得到認可



5. Jesus reveals there will be a Second Coming of the Messiah in Apocalyptic Glory

（五）耶穌揭示了彌賽亞在末世的榮耀裡第二次的來臨

Mark 8.38

“For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”

馬可福音8:38

凡在這淫亂罪惡的世代，把我和我的道當作可恥的，人子在他父的榮耀裏，同聖天使降臨的時候，也要把那人當作可恥的。」

Mark 9.1

And Jesus was saying to them, “Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power.”

馬可福音9:1

耶穌又對他們說：「我實在告訴你們，站在這裏的，有人在沒嘗死味以前，必要看見神的國大有能力臨到。」



Mark's 2nd Watershed: - the Transfiguration

馬可福音的第二個分水嶺：登山變相



The transfiguration of Jesus: shekinah glory

耶穌的改變形像－神同在的榮耀

Mark 9.2-3

*Six days later, Jesus *took with Him Peter and James and John, and *brought them up on a high mountain by themselves. And He was transfigured before them; and His garments became radiant and exceedingly white, as no launderer on earth can whiten them.*

馬可福音 9:2-3

過了六天，耶穌帶着彼得、雅各、約翰暗暗地上了高山，就在他們面前變了形像，³衣服放光，極其潔白，地上漂布的，沒有一個能漂得那樣白。

1. God the Father unveils this 2nd watershed revelation only to His 3 closest disciples
父神揭開了這第二個分水嶺的啟示，只給三個與祂最親近的門徒們看
2. One week after the revelation of the cross of Christ came a revelation of his divine glory
在啟示基督的十字架一週之後，就啟示了祂神聖的榮耀
3. “*transfigured*” in lit. Gk. = ‘metamorphoses’
“變像”的希臘文=“蛻變”
4. The “*radiance*” (lit.in Gk = out-shining) began from within as His glory even “whitened” his garments
“放光”（希臘文=散發出來的光芒）當祂的榮耀從裡面發出來時，甚至會使祂的衣服“變白”

The transfiguration of Jesus: shekinah glory

耶穌的改變形像－神同在的榮耀

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5. Peter remembers how his clothes shone '*exceedingly white*' beyond any manmade whiteness (super natural)
彼得記得祂的衣服如何發出“極其潔白”的亮光，超過了任何人工所能製造的白（超自然的）
6. The disciples were beholding the only man in history who did not “come short of the glory of God”
門徒們凝視著在歷史上唯一的一位沒有「虧缺了神的榮耀」的人
7. The shekinah glory was evidence of divinity and this was perhaps the moment when John experienced *John 1:14*
神同在的榮耀是神性的見證，這可能也是約翰在約翰福音1:14裡經歷的

Jesus' Transfiguration had Purpose beyond manifesting His Glory

耶穌改變形像有個目的，是超過了彰顯祂的榮耀的

Mark 9.4

Elijah appeared to them along with Moses; and they were talking with Jesus.

馬可福音9:4 忽然，有以利亞同摩西向他們顯現，並且和耶穌說話。

- Elijah represented the prophets and Moses the Law
以利亞代表著先知，而摩西代表著律法
- Mark does not reveal the glorious eternal purpose of salvation discussed among these three men who had attained glory

馬可沒有提到這三個已經得著榮耀的人所討論關於榮耀
救恩的永恆目的



我們的主改變了形像
Transfiguration of Our Lord

Jesus' Transfiguration had Purpose beyond manifesting His Glory

耶穌改變形像有個目的，是超過了彰顯祂的榮耀的

Luke gives us two further insight into this Purpose

路加為我們提供了兩個關於此目的的進一步看見

Luke 9.29 And while He was praying, the appearance of His face became different, and His clothing became white and gleaming.

路加福音9:29 正禱告的時候，他的面貌就改變了，衣服潔白放光。

Luke 9.30-31 And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.

路加福音9:30-31 忽然有摩西、以利亞兩個人同耶穌說話；³¹ 他們在榮光裏顯現，談論耶穌去世的事，就是他在耶路撒冷將要成的事。

1. - Jesus' metamorphosis came as *he was praying*
耶穌的蛻變發生在祂正在禱告的時候
2. - The purpose discussed was a 'new exodus' ("departure" lit. In Gk = 'exodus') "*which He was about to accomplish in Jerusalem*"
討論的目的是個“新的出埃及”(“離開”的希臘文=“出埃及”)
“就是他在耶路撒冷將要成的事”
- Jesus' death on the cross would lead all people out of the bondage of Egypt (world)
耶穌在十字架上的死，會帶領所有的人離開埃及(世界)的網綁



我們的主改變了形像
Transfiguration of Our Lord

This 2nd Watershed revealed four important lessons of Kingdom Glory

這第二個分水嶺啟示了關於國度榮耀的四個重要功課



#1: A Disciple must bow in silence before His glory

(一) 一個門徒應該在祂的榮耀之前安靜敬拜

*Mark 9.5 Peter *said to Jesus, “Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah.”*

馬可福音9:5 彼得對耶穌說：「拉比，我們在這裏真好！可以搭三座棚，一座為你，一座為摩西，一座為以利亞。」

Mark 9.6 For he did not know what to answer; for they were terrified

馬可福音9:6 彼得不知道說甚麼才好，因為他們甚是懼怕。

- Peter was terrified to be on holy ground yet still came up with a plan He thought would please the Lord

彼得因處於聖地而感到畏懼，但他仍提出了認為會討主喜悅的建議

- Mankind wants to ‘bottle’ glory: to build a shrine on any holy spot and try to stay on the mountaintop

人類總想要將榮耀“承裝起來”：在任何聖地建造神壇，並試著留在山上

- The silence before Jesus’ glory must always be the response as one waits to understand the purpose of the manifestation

一個等候明白神彰顯的目的的人該有的回應，應是在耶穌的榮耀前靜默



2: The God of Glory shines forth to reveal His Son (二) 榮耀的神光照出來是為著啟示祂的兒子

Mark 9.7 Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen to Him!"

馬可福音9:7 有一朵雲彩來遮蓋他們；也有聲音從雲彩裏出來，說：「這是我的愛子，你們要聽他。」

● The shekinah cloud came over these three disciples and God's voice spoke from Heaven
神同在的雲彩籠罩著這三位門徒們，而神從天上發聲說話

● Peter later says this was "*an utterance from the Majestic Glory*" "*when Jesus received honor and glory from God the Father*" (2Pet 1.17)

彼得後來說「從極大榮光之中有聲音出來」 「祂從父神得尊貴榮耀的時候」(彼得後書1:17)



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There was twofold purpose in this Voice:

這個聲音有三方面的目的：

1. The three disciples saw that Jesus was not only Messiah/king but also somehow divine
這三個門徒看見了耶穌不但是彌賽亞/王，並且祂也是有著神性的
2. The voice was also for His Son's sake to encourage him in His exodus
這聲音也是為著神兒子的緣故，來鼓勵祂的“出埃及”



3: The new parameters of Kingdom life: Jesus only

(三) 國度生活的新圓周：唯有耶穌

Mark 9.7b-8 "This is My beloved Son, listen to Him!" All at once they looked around and saw no one with them anymore, except Jesus only.

馬可福音9: 7下-8 「這是我的愛子，你們要聽他。」⁸門徒忽然周圍一看，不再見一人，只見耶穌同他們在那裏。

● The voice demanded exclusive obedience to the *Son of God* as the only way truth and life

那個聲音命令著對 神的兒子的完全順服，作為唯一的真理及生命

Their understanding of God's Kingdom was narrowed in focus to only one Lord and king who was now standing before them

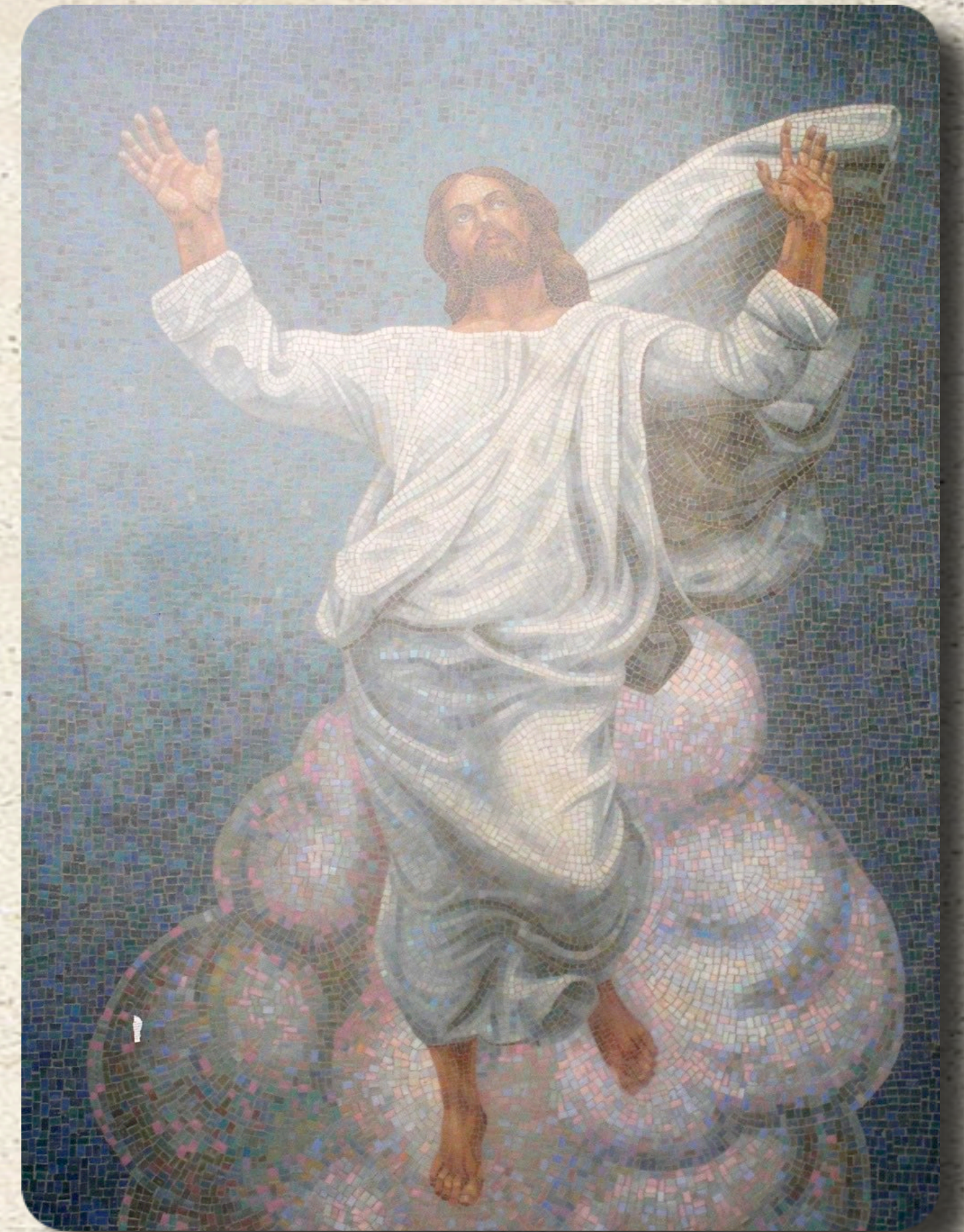
他們對於 神國度的認識被縮窄到專注於現在站在他們面前的唯一救主及王

- This meant that all God's former servants of the Old Covenant were now superseded by this ONE GLORIOUS MAN - not only 'King' (messiah) but the "*Son of God*"

這個表示了所有舊約裡神的僕人們現在被這位榮耀的人所超越了- 祂不但是「王」(彌賽亞)，並且也是「神的兒子」

- The church of these disciples would be built only upon only one Leader, Lord, Head and Foundation: "*no one excepts Jesus only*"

這些門徒們的教會會被建造在唯一的領導、主、元首及根基上：「不再見一人，只見耶穌」



4 Visions of Glory often demand secrecy until such time as the Spirit unveils its full meaning

(四) 榮耀的異象通常必須被秘密的持守著，直等到聖靈完全揭示它的意思為止

Mark 9.9 As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the dead.

馬可福音9:9 下山的時候，耶穌囑咐他們說：「人子還沒有從死裏復活，你們不要將所看見的告訴人。」

Timing - Sometimes the Lord gives revelation in our spirit and then asks it be kept a secret until the right time

時間- 有時神給我們靈裡啟示，然後要我們保守著秘密，一直到適當的時候

Clarity - Often a revelation takes time and further unveiling before it can be shared

清楚- 許多時候一個啟示需要時間及更進一步的揭示後才能被分享



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- After the resurrection there would be much more evidence as to who Jesus really was and their vision on the mount would confirm the new truths revealed

在復活之後，會有更多的證據證明耶穌是誰，而他們在山上看見的異象會證實所揭示的新的真理

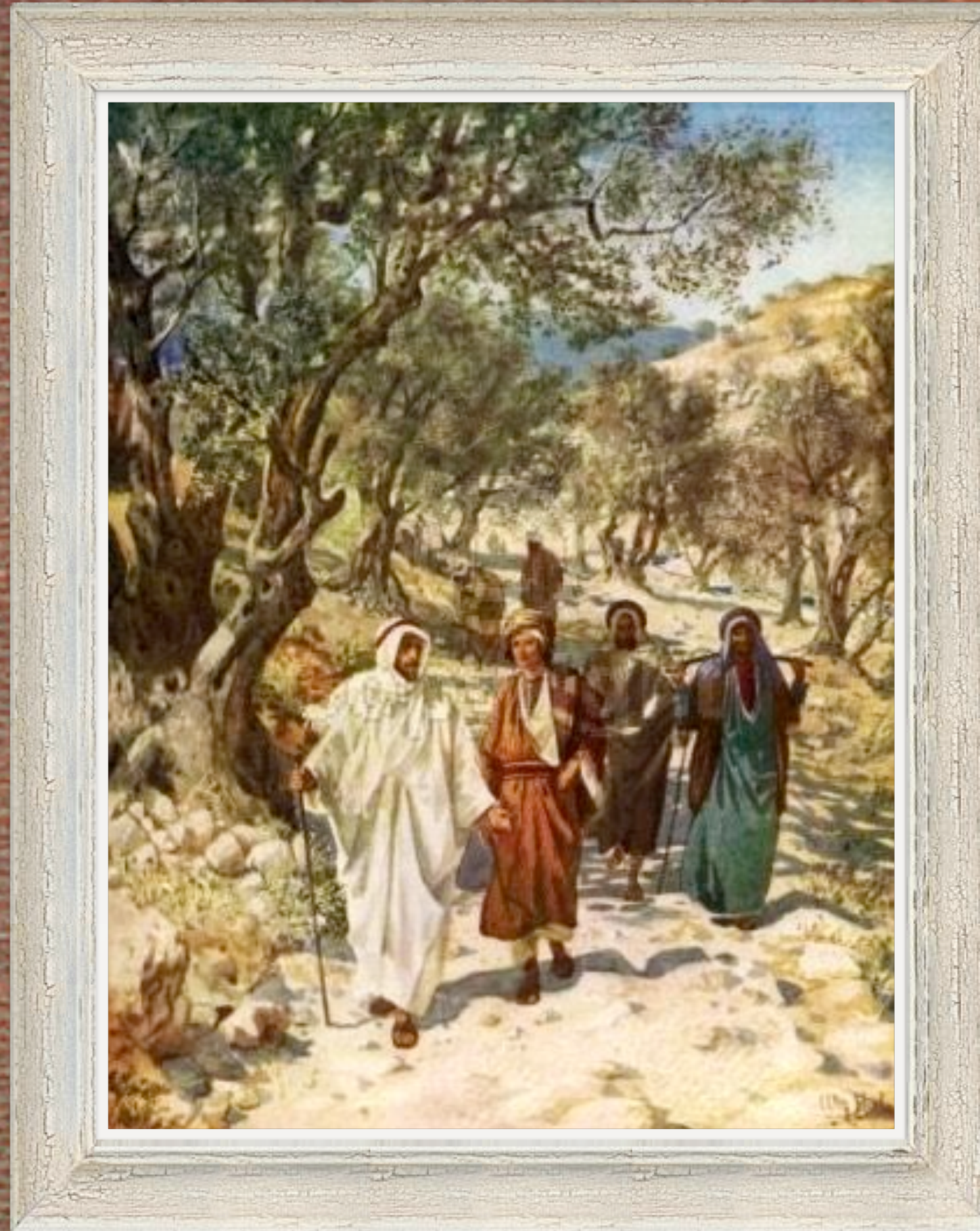
Confirmation - Peter later testified that this vision had be '*made more sure*' by the confirmation of God's Word or else it would remain only a personal mystical experience
cf. *2 Peter 1.16-21*

確認 - 彼得後來見證，這個異象藉著神話語的確認，有「**更確的預言**」，否則這就只會停留在個人的神秘經歷而已 - 彼得後書 1:16-21



The 3 disciples ponder the “Majestic glory”
as they came back down the mountain

三個門徒們從山上下來的時候，一路思索著「偉大的榮耀」



New questions and speculations arose as they descended the mountain

當他們下山的時候，開始有了新的問題及猜測

Mark 9.9 As they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man rose from the dead.

馬可福音 9:9 下山的時候，耶穌囑咐他們說：「人子還沒有從死裏復活，你們不要將所看見的告訴人。」

Mark 9.10 They seized upon that statement, discussing with one another what rising from the dead meant.

馬可福音 9:10 門徒將這話存記在心，彼此議論「從死裏復活」是甚麼意思。

- Evidently the earlier prediction of his resurrection finally registered when mentioned a second time

顯然的，當祂第二次提到時，終於記起了祂早先提過有關復活的預言

- Their vision of glory on the mount of transfiguration now began to make a resurrection more plausible

他們在變化山上看見的榮耀異象，現在開始讓復活變得更合理了

- But Jesus' resurrection to the disciples marked the beginning of the apocalyptic messianic kingdom (olam haba)

但是對於門徒們而言，耶穌的復活是末世彌賽亞國度(奧蘭哈巴)開始的標記



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The times of the forerunner and the messiah re-interpreted

重新解釋了先鋒及彌賽亞的時間

Mark 9.11 They asked Him, saying, "Why is it that the scribes say that Elijah must come first?"

馬可福音9:11 他們就問耶穌說：「文士為甚麼說以利亞必須先來？」

Mark 9.12 And He said to them, "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt?"

馬可福音9:12 耶穌說：「以利亞固然先來復興萬事；經上不是指着人子說，他要受許多的苦被人輕慢呢？」

Mark 9.13 "But I say to you that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him."

馬可福音9:13 我告訴你們，以利亞已經來了，他們也任意他，正如經上所指着他的話。」

- Questions arose from their Jewish scribe's teaching about the sequence of events before the final resurrection

猶太人的文士中興起關於最末了的復活之前所要發生的事件的順序問題

- ***'Doesn't Elijah have to come first to restore the kingdom before the messiah comes in the resurrection?'***
- 「在彌賽亞復活回來以前，不是以利亞要先來復興萬事嗎？」



The times of the forerunner and the messiah re-interpreted

重新解釋了先鋒及彌賽亞的時間

Mark 9.11 They asked Him, saying, "Why is it that the scribes say that Elijah must come first?"

馬可福音9:11 他們就問耶穌說：「文士為甚麼說以利亞必須先來？」

Mark 9.12 And He said to them, "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt?"

馬可福音9:12 耶穌說：「以利亞固然先來復興萬事；經上不是指着人子說，他要受許多的苦被人輕慢呢？」

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馬可福音9:13 我告訴你們，以利亞已經來了，他們也任意他，正如經上所指着他的話。」

- Jesus answers '*Elijah does come first*' in the restoration to "*prepare the way of the LORD*"

耶穌回答「以利亞固然要先來」復興萬事，是為著「為主預備道路」

- Then Jesus asks "*yet how is it written?*" that the Messiah must first suffer? (missing link)

然後耶穌問「經上怎麼寫的呢？」彌賽亞必須先受苦（遺漏了環節）

- Jesus concludes, "*Elijah has indeed already come but also as a suffering servant as it was written*"

耶穌的結語是「以利亞實際上已經來了，並且也如記載的一樣，是個受苦的僕人」

Gaining the higher ground of revelation

達到啟示的更高境地

1. Revelation is absolutely necessary to understanding the things of God

若要了解有關 神的事，啟示是完全有必要的

2. The central revelation of Christianity is the divine incarnation of the man Jesus who is the messiah and the Son of God

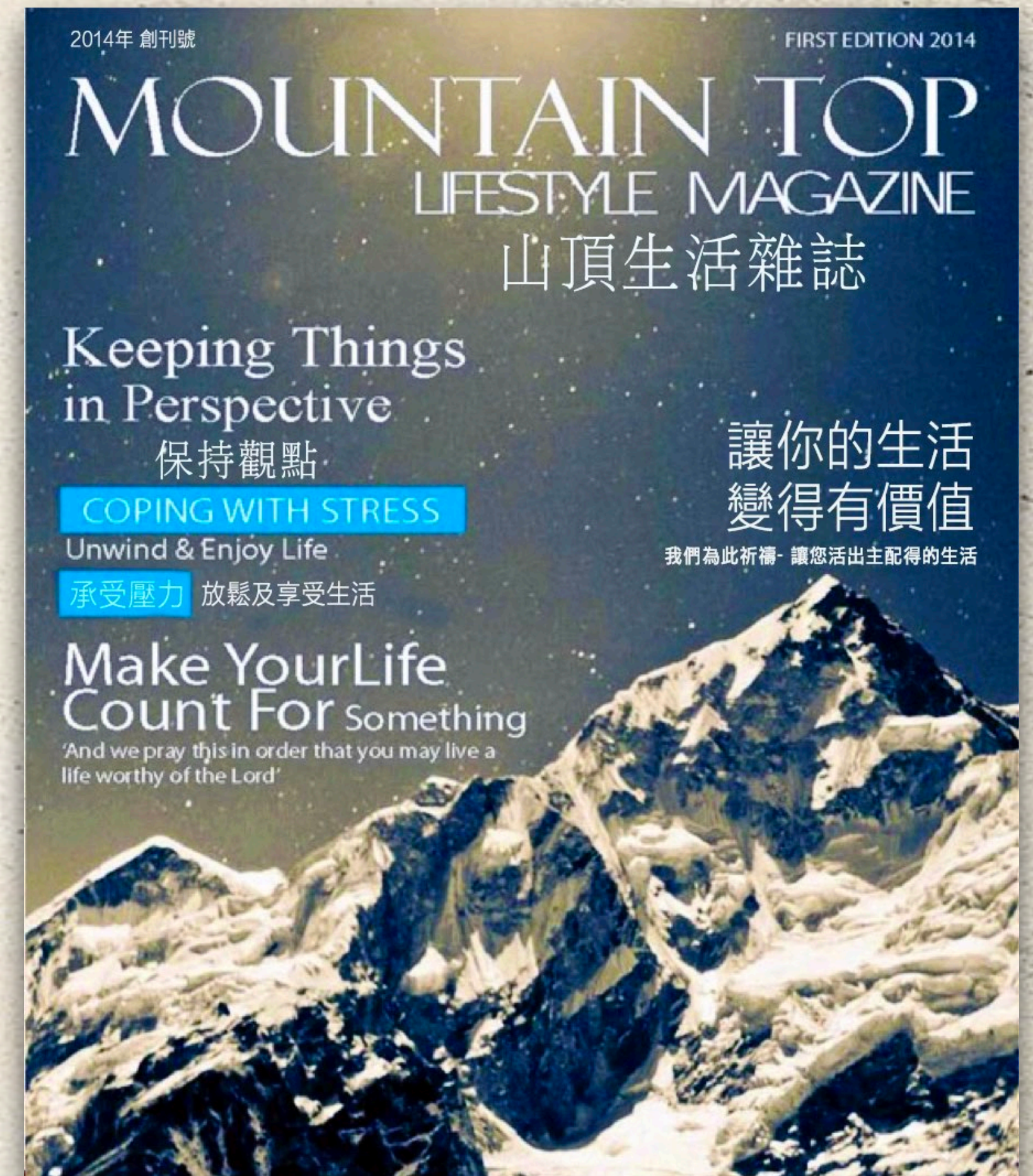
基督教中心的啟示就是神道成了肉身，耶穌是彌賽亞，是神的兒子

3. The basis upon which life and service is rendered to God in this age is the way of the cross

生命及服事的基礎是在這個世代以十字架的道路方式交托於 神

4. The way of the cross leads to a resurrected life metamorphosed in glorious completeness even as Jesus manifested for a moment while on earth

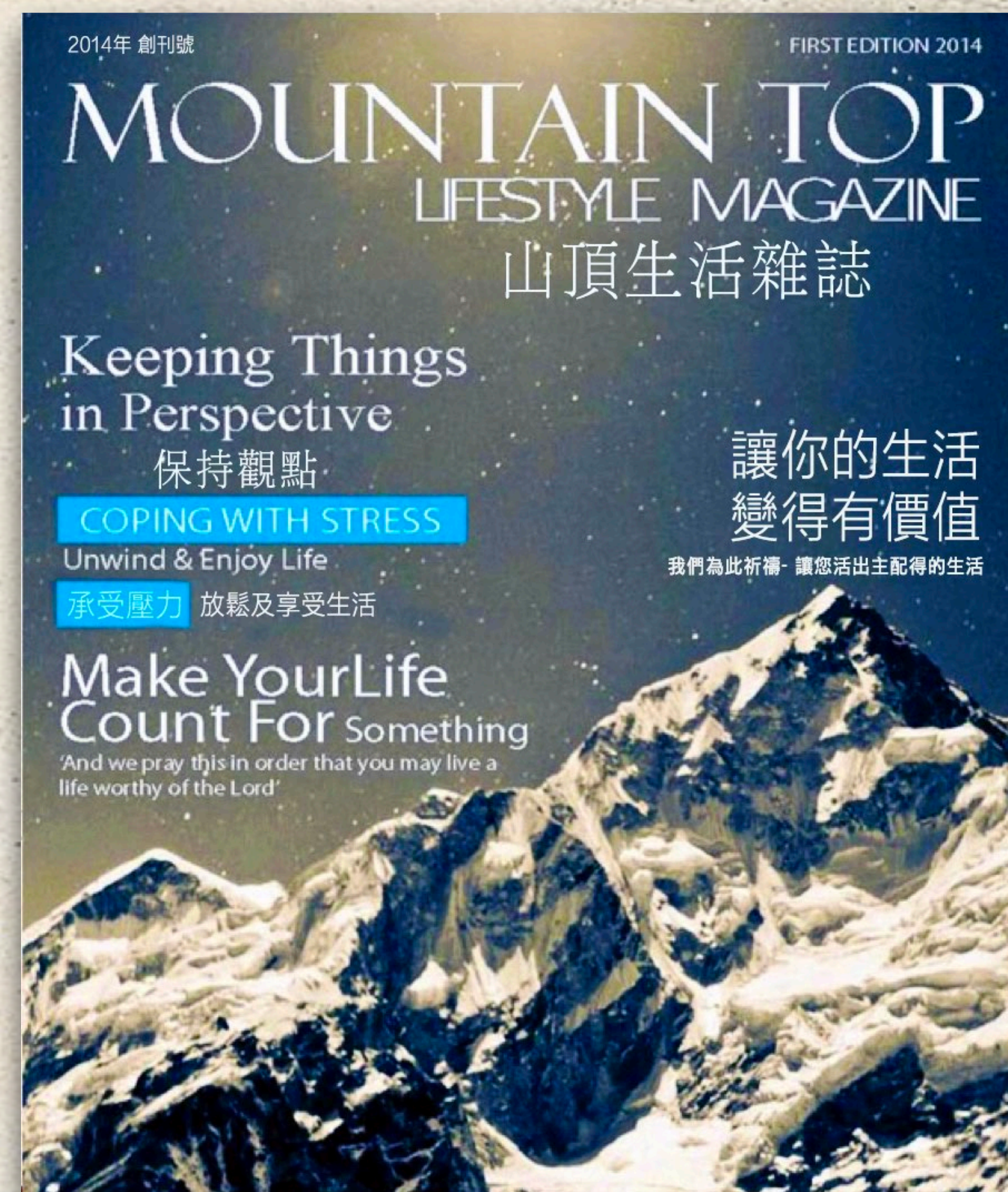
十字架的道路通往復活的生命，蛻變到榮耀的完全，甚至耶穌在地上的時候，也是以此方式彰顯



Gaining the higher ground of revelation

達到啟示的更高境地

5. God allows those who are ready to witness the plans and conversations of heaven for completing God's will on earth
神允許那些預備好見證神的計畫及屬天交通的人來完成 神在地上的旨意
6. When God speaks from heaven it always includes His total satisfaction with His Beloved Son
當 神從天上說話時，其中總會包括了祂對於愛子的完全滿意
7. When we are disciples of the Lord there will always be spiritual increase through revelation, the cross' dealing, and a transforming work of glory
當我們成為 神的門徒時，總會從啟示、十字架的對付及榮耀變化的工作中得到屬靈的增長



Next time: Jesus and the disciples returns to the
valley of human need

下次：耶穌跟門徒們回到了人類需要的山谷裡

