

Down from the mount of Transfiguration into the Valley

從變化山下來而進入山谷



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？

Mark's turning point Gospel comes upon Mount Hermon

馬可福音的轉戾點發生在黑門山上



5 Revelations were given at Caesarea Philippi

在該撒利亞腓立比給的五個啟示

1. “You are the Messiah” [祢是基督]
2. “I will build my church” (corporate Christ)
「我會建造我的教會」(團體的基督)
3. “The Son of man must go to Jerusalem to suffer many things, die and be raised after three days” (Cross)
「人子必須(上到耶路撒冷), 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。」(十字架)
4. “A disciple must deny himself, take up his cross and follow me” (way of the cross)
『若有人要跟從我, 就當捨己, 背起他的十字架來跟從我。』
(十字架的道路)
5. “The Son of man is coming with the glory of His Father and the holy angels to establish his Kingdom”
『人子在他父的榮耀裏, 同聖天使降臨(來建立祂的國度)』



The Transfiguration upon Mt. Hermon revealed that Jesus was the beloved Son of God 在黑門山的登山變像啟示了耶穌就是神的愛子

The disciples were taught 4 Kingdom lessons in the Presence of God's Glory

門徒們在神榮耀的同在中被教導了四個國度的功課

#1: Keep Silence before the Presence of Glory

1. 在神榮耀的面前保持靜默

#2: God's Glory always reveals the glory of His Son

2. 神的榮耀總是啟示祂兒子的榮耀

#3: Glory is to be given to no other men except Jesus Only

3. 除了耶穌以外，榮耀不是給予其他人的

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

4. 榮耀的異象通常是要隱密的，直等到時候到了，聖靈將其所有意義都揭示出來



Mountain top moments are usually followed by challenges to faith in the Valley of sin and human suffering

山上的經歷通常尾隨的是信心的挑戰—
在罪惡及人類受苦的山谷裡



From Mt. Hermon the Second Half of Mark's gospel is moves rapidly to Jerusalem

從黑門山起，馬可福音的後半段快速的向耶路撒冷推進

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

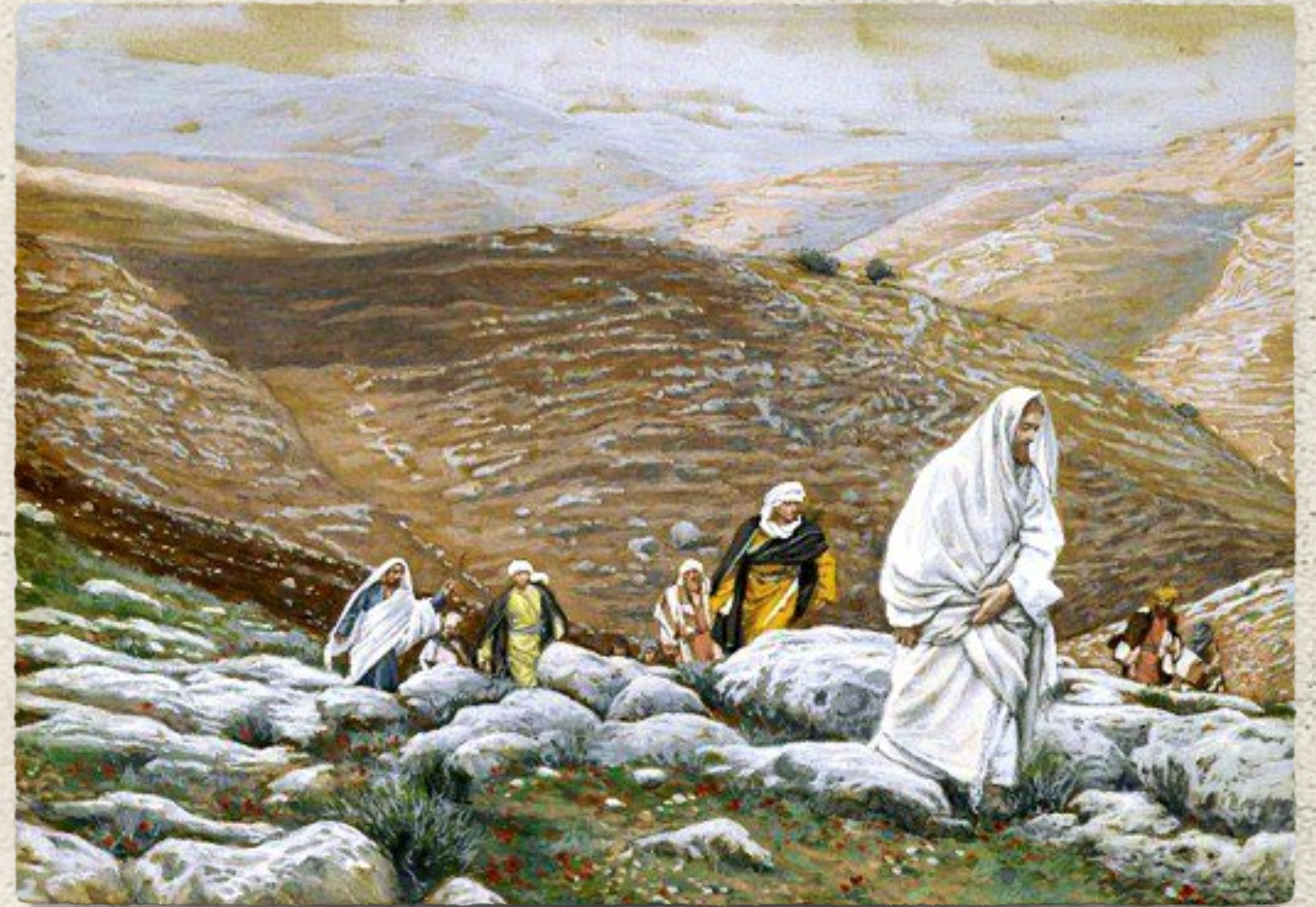
馬可福音的後半段是演繹性的，從黑門山上得到了異象後，事件清楚的進展出來

Christ 基督

Son of God 神的兒子

Suffering Servant 受苦的僕人

Savior 救主



From the Mountaintop the Disciples learn in experience
what it means to deny the self and take up the cross

在山頂上，門徒們從經歷裡學到了捨己並背起十字架是什麼意思

Even upon the Mount the disciples were learning the
discipline of the cross

甚至在山上，門徒們還是學習十字架的管教

#1: Keep Silence in the Presence of Glory

1. 在神同在的榮耀前保持靜默

#2: God comes in glory to glorify His Son

2. 神在榮耀中降臨，為要榮耀祂的兒子

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As the disciples descend into the valley of service they will learn
in experience the need for the cross to deal with their self life

當門徒們下到服事的低谷時，他們會在經驗裡學到，需要
十字架來對付他們的「己」生命



**All three synoptic gospels link the transfiguration
with the difficult ministry in the valley**

所有三部符類福音書都把登山變像連上了山谷的事工困境

**Three reasons are apparent for the coupling of these
events in these gospels**

這幾部福音書連於這些事件的三個明顯原因

**#1. Moses and Elijah (just seen) both experienced the same
contrasting dimensions in their lives and ministries**

**摩西和以利亞(剛見過)在他們的生命與事工中都同樣的經歷了
相對的兩面**

**- Moses went from the glory of Mt Sinai to the valley where God's
people were steeped in idolatry and sin**

**摩西從西乃山的榮耀進到山谷中，在那裡，神的子民沈浸在偶像崇拜
和罪惡中**

**- Elijah went from hearing the still small voice on Mt Horeb to the
valley where Ahab and Jezebel oppressed God's children**

**以利亞從何烈山聽見了神微小的聲音後，到了山谷，在那裡，亞哈和耶西別
壓制神的兒女**



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**#2. The Kingdom involves both a heavenly and earthly
dimension which must both be touched by those in the
Kingdom**

神國包括了屬天和屬地的層面，而在神國裡的人必都會接觸到
這兩個層面

**#3. The disciple must learn to live both in the ‘ecstasy’ of the
mountaintop and the ‘desperation’ of the valley**

門徒們必須學習既能活在山頂的“狂喜”經歷中，也能活在山谷的
“絕望”經歷裡



Jesus comes to the valley of need in Kingdom time

耶穌在神國的時間裡來到了有需要的山谷

Mark 9.14

When they came back to the disciples, they saw a large crowd around them, and some scribes arguing with them.

馬可福音9:14

耶穌到了門徒那裏，看見有許多人圍着他們，又有文士和他們辯論。

Mark 9.15

Immediately, when the entire crowd saw Him, they were amazed and began running up to greet Him.

馬可福音9:15

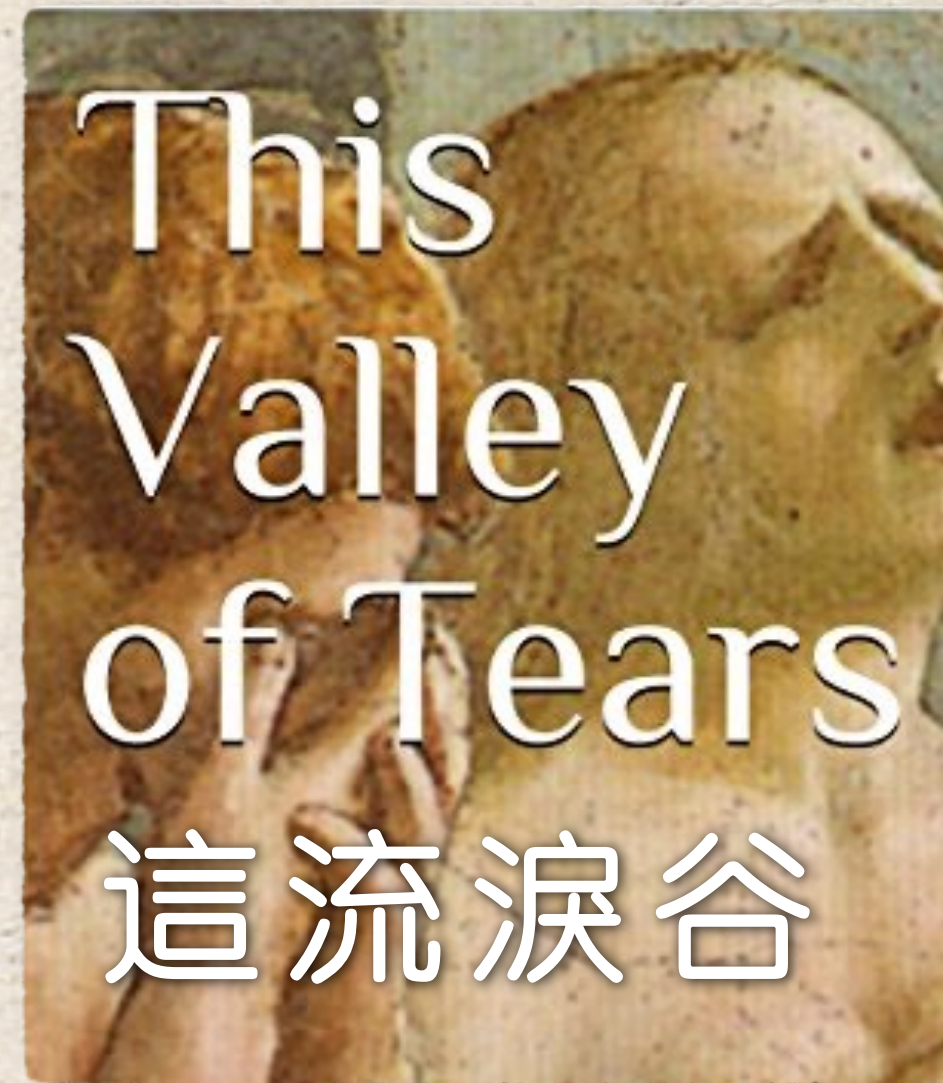
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Mark 9.16

And He asked them, "What are you discussing with them?"

馬可福音9:16

耶穌問他們說：「你們和他們辯論的是甚麼？」



Mark alone gives us the startling contrast between the Mount of Vision and the Valley of Sin

只有馬可給我們呈現了異象的山與罪惡的谷之間驚異的對比

1- Down in the valley the 9 remaining disciples were surrounded by a crowd
山下9 個剩下的門徒們被一群人包圍著

2 - Mark alone mentions the Scribes who were arguing (and perhaps chiding) with the disciples over doctrines or methods or qualifications for exorcism after their failed attempts to cast out this demon

只有馬可提到，在門徒們無法趕出那個鬼之後，文士們與他們爭論（也可能是責備他們）趕鬼的教義、方式或資格

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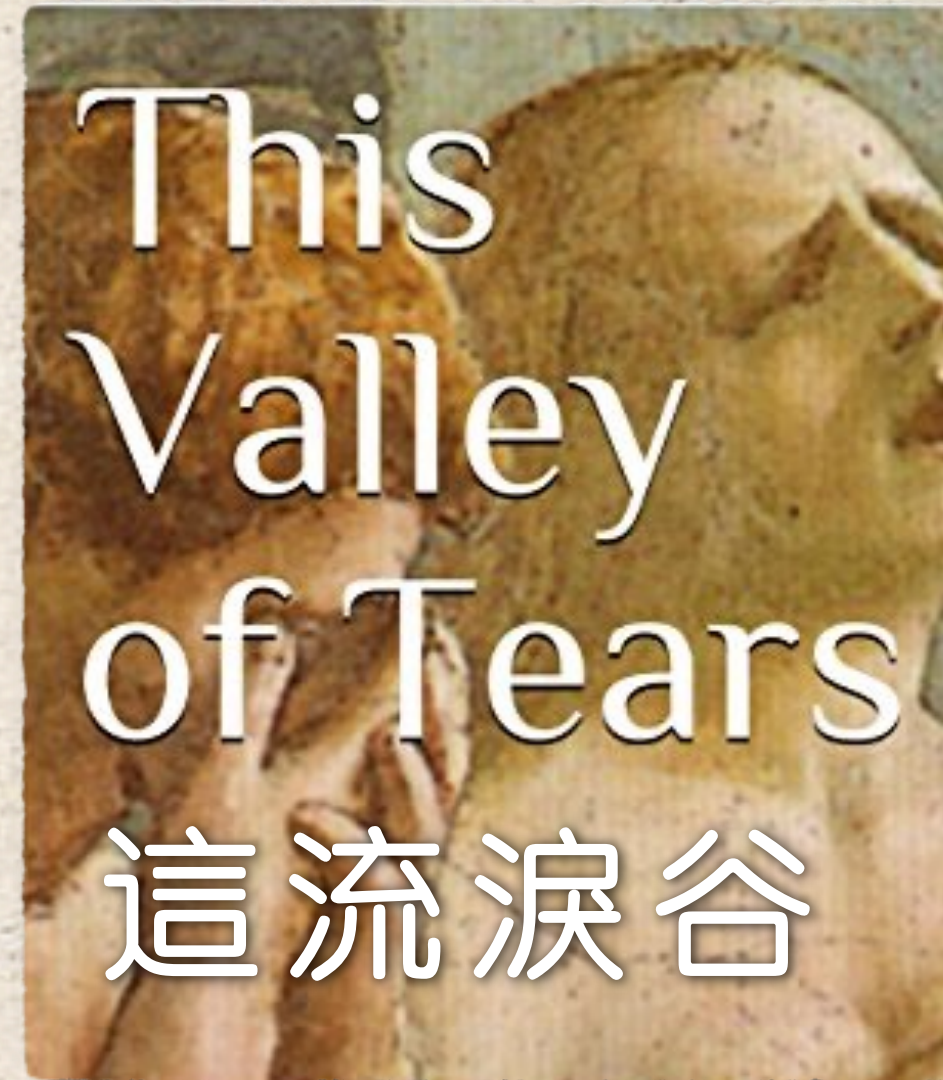
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3 - The crowd, discouraged by the impotence of both the Scribes and the disciples, *immediately* run with excited amazement to Jesus their only hope

人群因文士和門徒們的無能而失望，**即刻**興奮又驚奇地跑向他們唯一的希望- 耶穌

4 - Jesus comes just when the disciples had come to the end of themselves

正當門徒們到達他們的盡頭之時，耶穌來了

Desperation in the Valley of Unbelief

在不信的山谷裡的絕望

Mark 9.17-18 And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit which makes him mute; and whenever it seizes him, it slams him to the ground and he foams at the mouth, and grinds his teeth and stiffens out. I told Your disciples to cast it out, and they could not do it."

馬可福音9:17-18 眾人中間有一個人回答說：「夫子，我帶了我的兒子到你這裏來，他被啞巴鬼附着。無論在哪裏，鬼捉弄他，把他摔倒，他就口中流沫，咬牙切齒，身體枯乾。我請過你的門徒把鬼趕出去，他們卻是不能。」

*Mark 9.19 And He *answered them and *said, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!"*

馬可福音9:19 耶穌說：「噯！不信的世代啊，我在你們這裏要到幾時呢？我忍耐你們要到幾時呢？把他帶到我這裏來吧。」

1. The boy's desperate case is emphasized as his attacks are recounted four times in this passage (vv. 18, 20, 22, 26)

男孩所受的攻擊在這段經文裏重複了四次(第18、20、22、26節)，馬可藉此強調了這一令人絕望的事例

2. Jesus upbraided the whole generation whose unbelief enabled the enemy's hold upon this innocent child

耶穌責備這整個世代，因其不信而讓仇敵掌控了這個無辜的孩子



Valley of Unbelief
不信的山谷

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- The **scribes** for hiding their own unbelief behind religious arguments and laws

文士們用宗教的辯論和律法來掩蓋他們自身的不信

- The **crowd** for always seeking signs in order to believe rather than exercising real faith in God

群眾總是尋求神蹟而來的相信而非運用對神真正的信心

- The **disciples** for their inability to bring help to this possessed child

門徒們無力幫助這個被鬼附的孩子

- The **boy's father** for depending upon the faith of others instead of believing

孩子的父親依賴他人的信心而非自己的信靠



Valley of Unbelief
不信的山谷

Jesus seeks spiritual discernment before dealing with the problem

在解決人的難題之前，耶穌先在靈裡鑑別

Mark 9.20 They brought the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he began rolling around and foaming at the mouth.

馬可福音9:20 他們就帶了他來。他一見耶穌，鬼便叫他重重地抽瘋，倒在地上，翻來覆去，口中流沫。

Mark 9.21 And He asked his father, "How long has this been happening to him?" And he said, "From childhood."

馬可福音9:21 耶穌問他父親說：「他得這病有多少日子呢？」回答說：「從小的時候。」

Mark 9.22 "It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!"

馬可福音9:22 鬼屢次把他扔在火裏、水裏，要滅他。你若能做甚麼，求你憐憫我們，幫助我們。」

- When the spirit "*saw Jesus*" he threw the boy into another terrible seizure as Jesus' holy anointing touched demonic roots

當耶穌神聖的膏抹觸到了鬼魔的根本，邪靈“看見耶穌”後，牠將男孩扔進又一次可怕的抽瘋

- Jesus then inquired to find out the history, length and severity of the possession to aid Him in ministry

耶穌接著詢問被鬼附著的歷史、時間長短和嚴重的程度以助於祂的事工



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- Jesus' inquiry revealed that the boy's epilepsy, deafness and silence hid a more powerful and destructive 'strong man'

耶穌的詢問顯明了孩子癲癇、聾啞的背後隱藏著一個更強的、毀滅性的“壯士”

- The father is desperate for his son and presses and challenges Jesus to help in this very pitiful and dire case

這位父親因兒子而絕望，使用催逼和挑戰耶穌來幫助他這個可憐又悲慘的境遇



Jesus must first separate the father from his unbelieving generation

耶穌必須先將這位父親從他那不信的世代中分開

Mark 9.22b-24 But if You can do anything, take pity on us and help us!” And Jesus said to him, “‘If You can?’ All things are possible to him who believes.” Immediately the boy’s father cried out and said, “I do believe; help my unbelief.”

馬可福音9:22下-24 你若能做甚麼，求你憐憫我們，幫助我們。」²³ 耶穌對他說：「你若能信在信的人，凡事都能。」²⁴ 孩子的父親立時喊着說：「我信！但我信不足求主幫助。」

Jesus challenges the desperate father to *exercise faith*

耶穌挑戰這位絕望的父親藉此操練他的信心

“*If you can!*” is the real issue.

「你若能做甚麼」是真正的癥結

The question is not divine willingness or inability but his faith

問題不在於神是否願意 或不能，而在於他的信心



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- **The father has the rightful position of authority in his household for covering and protection of his son**
那位父親在他家中擁有正當的地位及權柄來遮蓋和保護他的兒子
- **This challenge actually opens the possibility of the father exercising faith**
這個挑戰實際上為這位父親打開了操練信心的可能性
- Jesus transforms the father’s **desperate faith** to **trusting faith** as he confesses his unbelief and humbly “asks” Jesus to **help** (lit. in Gk “**lash or tie**”) his great faith to his own weak faith
耶穌將那位父親絕望的信心轉化為信靠的信心，他承認他的不信並謙卑的「懇求」耶穌用祂那極大的信心來幫助（希臘文字義是「鞭答或捆綁」）他微弱的信心



Jesus delivers the tormented boy

耶穌拯救了這個受折磨的男孩

Mark 9.25 When Jesus saw that a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, "You deaf and mute spirit, I command you, come out of him and do not enter him again."

馬可福音9:25 耶穌看見眾人都跑上來，就斥責那污鬼，說：「你這聾啞的鬼，我吩咐你從他裏頭出來，再不要進去！」

Mark 9.26 After crying out and throwing him into terrible convulsions, it came out; and the boy became so much like a corpse that most of them said, "He is dead!"

馬可福音9:26 那鬼喊叫，使孩子大大地抽了一陣瘋，就出來了。孩子好像死了一般，以致眾人多半說：「他是死了。」

Mark 9.27 But Jesus took him by the hand and raised him; and he got up.

馬可福音9:27 但耶穌拉着他的手，扶他起來，他就站起來了。

- Jesus saw the crowd getting out of control in their desperation to see a miracle

耶穌見群眾因迫切的想要看見神蹟而越來越失控

- Having discerned the spirits' name, Jesus commanded the "*deaf and mute spirit*" to leave and never return

認出了這個邪靈的名字後，耶穌吩咐這個“聾啞的鬼”離開，不可再回來



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- The exorcism was so violent that it left the boy lifeless and most of the witnesses thought he was dead

趕鬼的過程如此猛烈，以致這個孩子失去了生息，大多圍觀的人也認為他死了

- Then the hand of Jesus touched him and *raised him* up

然後耶穌的手摸了他，並扶他起來



Humble Lesson of cross was learned: ministry demands more than gifts and methods - the Kingdom servant needs deeper preparation

學到的十字架謙卑的功課: 事工所需要的超過了恩賜和方法
神國的僕人需要更深的預備

Mark 9.28 When He came into the house, His disciples began questioning Him privately, "Why could we not drive it out?"

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Mark 9.29 And He said to them, "This kind cannot come out by anything but prayer."

馬可福音9:29 耶穌說：「非用禱告，這一類的鬼總不能出來。」

- Kingdom servants need to be armed with prayer's preparedness in order to be sensitive to Kingdom moments

神國的僕人需要用禱告的預備來裝備自己，這才能對神國的時刻保持敏銳



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Any perfunctory exercise of ministry without inner spiritual sensitivity to causes, symptoms and spiritual forces is doomed to 'hit and miss' effectiveness

任何敷衍的事工操練而沒有內在對於原因、徵兆及靈界力量的屬靈敏銳感，註定其果效會“出擊而錯失”



學到的十字架謙卑的功課：事工所需要的超過了恩賜和方法
神國的僕人需要更深的預備

在經文中指出的**被聖靈充滿**(恩膏澆灌)及**充滿了聖靈**(內在靈與魂的能力)是有差別的



Failure and humiliation often play a major role in training a disciple

在訓練門徒時，失敗與羞辱經常起著重要的作用

Mark 9.28 When He came into the house, His disciples began questioning Him privately, "Why could we not drive it out?"

馬可福音9:28 耶穌進了屋子，門徒就暗暗地問他說：「我們為甚麼不能趕出他去呢？」

The disciples 'in the valley' were caught unprepared spiritually to deal with a critical life and death battle over man's salvation

門徒們「在山谷裏」被發現靈裡毫無預備去對付事關人類救贖的危急生死之戰

- 1 - Their faith was unable to overcome the unbelief that pervaded the atmosphere in that generation
他們的信心無法勝過遍佈那個世代的不信氛圍
- 2 - Their lack of preparedness in prayer dulled their inward spiritual discernment necessary to "pray with prayer" for the boy
他們缺乏禱告的預備使得他們裏面屬靈的分辨力變得遲鈍，而為那個男孩
“用禱告來禱告”是必需的
- By contrast, Jesus as *Son of man* was always prepared *in spirit* to exercise faith and deliver this child from the hand of the enemy

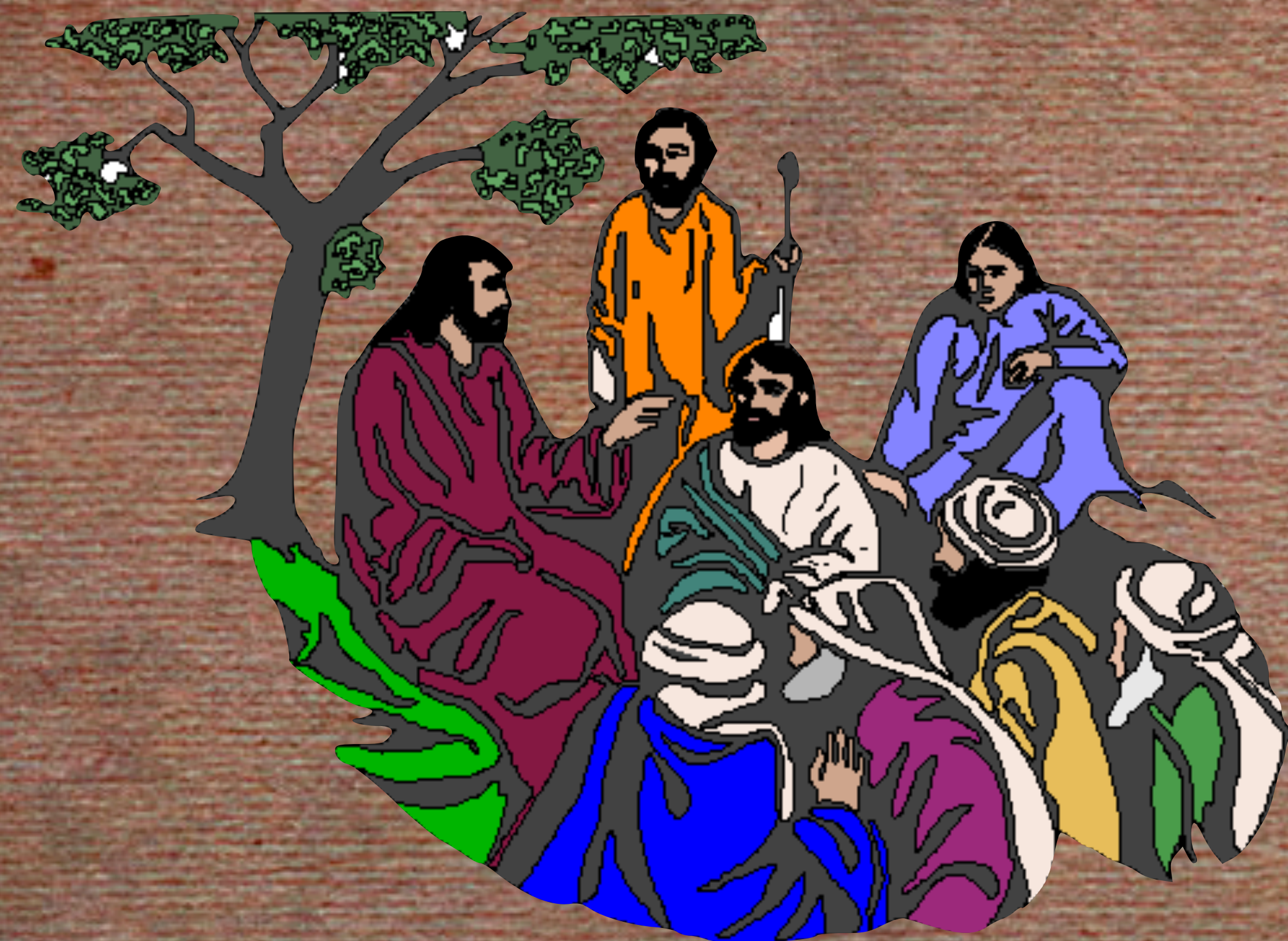
作為對照，身為人子的耶穌總是在靈裏預備好運用信心，將這孩子從仇敵手裏救出來



The miracle in the Valley is a vital lesson in the school of Christ as it deals with two interrelated matters:

faith and prayer

山谷裡的神蹟在基督的學校裡是至關重要的一課，因為它處理了兩個相互關聯的問題：信心及禱告



There in the valley two vital principles of ministry (serving) were interlinked 在山谷裡, 二個關於職事(服事)的主要宗旨是彼此交錯的

Mark 9.23 "...all things are possible to him that believes."

馬可福音9:23 「...在信的人, 凡事都能。」

- Faith can overcome the world's unbelieving environment when one is abiding in prayerful preparation

當一個人持守著禱告的預備時, 信心就能勝過世界不信的環境

Mark 9.29 "This kind can go out by nothing but by prayer and fasting."

馬可福音9:29 「非用禱告, 這一類的鬼總不能出來。」

- Prayer produces a spirit- fullness that enables intelligent faith to overcome

禱告產生出靈裡的豐滿, 那能使智慧的信心得勝



There in the valley two vital principles of ministry (serving) were interlinked 在山谷裡, 二個關於職事(服事)的主要宗旨是彼此交錯的

Matt. 17.19-20

*Then the disciples came to Jesus privately and said, “Why could we not drive it out?” And He *said to them, “Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.*

馬太福音 17:19-20

¹⁹門徒暗暗地到耶穌跟前, 說: 「我們為甚麼不能趕出那鬼呢? 」²⁰耶穌說: 「是因你們的信心小。我實在告訴你們, 你們若有信心, 像一粒芥菜種, 就是對這座山說: 『你從這邊挪到那邊』, 它也必挪去; 並且你們沒有一件不能做的事了。

Matt. 17.21 [“But this kind does not go out except by prayer and fasting.”]

馬太福音 17:21 【至於這一類的鬼, 若不禱告、禁食, 他就不出來。】



Matthew emphasized the lesson of **faith** more than the lesson of **prayer**

馬太強調了信心的功課更勝於禱告的功課



Principle: "Faith from the Heart"
prepared by Prayer in the Holy Spirit

宗旨：「發自內心的信心」是藉著在聖靈裡的禱告而預備的

Jude 20 But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit

猶大書20 親愛的弟兄啊，你們卻要在至聖的真道上造就自己，在聖靈裏禱告

Eph. 6.18 praying at all times in the Spirit, with all prayer

以弗所書6:18 靠着聖靈，隨時多方禱告祈求

Mark 9.23 "...all things are possible to him that believes."

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Rom. 10.10 For with the heart one believes...

羅馬書10:10 因為，人心裏相信...

● The center of living faith is the **heart** which lies between **soul** and **spirit** and can be influenced by either

心是活的信心的中心，立於魂與靈之間，並被其相互影響



在靈裡禱告

Principle: "Faith from the Heart" prepared by Prayer in the Holy Spirit

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● If the **soul life** predominates the heart is unprepared to exercise living faith in the Kingdom moment of opportunity

若是心被魂的生命主導，在國度的機會時刻裡，將不能預備好去操練出活的信心



在靈裡禱告

Principle: "Faith from the Heart" prepared by Prayer in the Holy Spirit

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● If the **spirit life** is feeding the heart then faith is always ready to act "*in season and out of season*" *2Tim 4.2*

若是心被屬靈的生命餵養，這樣信心就隨時預備開始行動

提摩太後書4:2 「無論得時不得時」



在靈裡禱告

Deeper lessons of faith in ministry

在事工中更深的信心功課

1. Ministry faith can be **greatly affected** by factors in the environment (spiritual atmosphere, severity of the need, extent of demonic influence, ascertaining lies, demands made by those in need and the faith of those present)

事工的信心能被環境的各種因素帶來極大的影響(屬靈的環境、需求的嚴重性、鬼魔的影響程度、待查明的謊言、以及那些需求者的要求和那些在場者的信心)

2. The **issue**: will faith effect the environment or vice versa?

問題: 信心會影響環境或是環境會影響信心?

3. The Lord is training his disciples to understand that **inward preparation of the heart** is the key to overcoming difficult environments *1John 5:4*

主正訓練他的門徒們去認識他們內心的預備才是勝過困境的鑰匙(約翰一書5章4節)

4. “*all things are possible*” if one can ‘see through the fog of environment’ to execute ‘*authority*’ over the situation by **God’s Word** and **Spirit**

「凡事都能」-如果一個人能“看穿環境的霧”，就能用神的話和聖靈對環境執行「權柄」



Deeper lessons of faith in ministry

在事工中更深的信心功課

5. **Intelligent faith** learns to discern when the problem is more serious than a simple exercise of ministry gifts and authority used in 'everyday' gospel ministry

信心的智慧學習分辨，如何在“日常的”福音事工中，當遇到問題比操練簡單的職事恩賜更為嚴重時，就要使用權柄

6. Here and with the Gadarene demoniac Jesus sensed that a '*strong man*' was behind this possession as he got to the 'root' and 'origin' of the problem

在此處和在格拉森被鬼附之人，當耶穌觸及問題的“根本”和“源頭”時，耶穌意識到有個“壯士”在附體之人的背後

7. After discerning it was in fact a 'deaf and dumb' spirit, the executive command was immediately issued and obeyed

當耶穌認出它原來是個“聾啞”的邪靈，執行的命令立即發出並被服從



Deeper lessons of prayer in ministry

在事工中更深的禱告功課

1. **Preparedness** (prayer/fasting) enables the servant to rise above the 'limiting factors' of the natural environment by an **inner spirit** full of the Holy Spirit

有預備的(禱告/禁食)讓神的僕人能被聖靈充滿的裏面的靈來越過天然環境中各種“限制的因素”

- a. Fasting is often necessary to disconnect from the outward environment and gain sensitivity in spirit

禁食經常是必需的，為要與外在環境隔開並獲得靈裏的敏銳

- b. “*Prayer*” (quieting, devotional, hearing and waiting prayer) at the beginning of the day **prepares** one to be able to ‘*pray with prayer*’ (binding, authoritative, commanding, executive prayer) at Kingdom moments

在一天開始時“**禱告**”(安靜的、虔敬的、傾聽並等候的禱告)讓人預備好

在國度的時間裡“**用禱告來禱告**”(綑綁、施權柄、命令和執行的禱告)



Deeper lessons of prayer in ministry

在事工中更深的禱告功課

1. **Preparedness** (prayer/fasting) enables the servant to rise above the '**limiting factors**' of the natural environment by an **inner spirit** full of the Holy Spirit

有預備的(禱告/禁食)讓神的僕人能被聖靈充滿的裏面的靈來越過天然環境中各種“限制的因素”

- c. Jesus' careful interview of the man shows us the importance of **discernment** before praying with prayer

耶穌謹慎的詢問那人，向我們顯示用禱告來禱告前分辨的重要性

- i. Real prayer may begin with honest confession, “I believe; help my unbelief”

真正的禱告始於誠實的告白，“我信，但請幫助我的不信”

- ii. Inquiring and waiting prayer lead to discernment and clarity as to the source of a problem

詢問和禱告前的等候帶來分辨力並認清問題的根源



Deeper lessons of prayer in ministry

在事工中更深的禱告功課

2. *James 5:16-18 'Praying with prayer'* is when we “*lash*” our faith to His *in the name of the Lord*

雅各書5章16-18節“用禱告來祈禱”是當我們將我們的信心跟祂的「在祂的名裡」捆在一起

i. Such prayer stands still and ‘plants’ a seed of faith (by speaking to the mountain)

這樣的禱告能靜止地站住並“種下”信心的種子(對著山吩咐的例子)

ii. Such faith takes hold of the environment and moves a mountain

這樣的信心能掌管環境並能移山

iii. God waits until our **spirit** becomes fervent and importunate **exciting the heart** to pray with *living faith*

神等候著，直到我們的靈變得火熱，心被激發而以活的信心禱告



Next time: Jesus reveals more of his
upside down kingdom

下次：耶穌更多的啟示祂翻轉的國度

