

馬太福音

# The Gospel of Matthew

Chapter 17:9-27: From Vision on the Mount to  
faith in the “vale of tears”

17:9-27: 從山上的異像到「流淚谷」裡的信心



# Motif: "The Kingdom mountains" 主題:「國度的山」

Mount of Temptation 試探山 (4)	Mount of Blessing 祝福山 (5)	Mountain of Bread 餅的山 (15.29)	Mountain of Revelation 啟示的山 (16.13-28)	Transfiguration Mountain 變化山 (17)	Mount of Olives 橄欖山 (24-25)	Mount of Commission 差遣的山 (28)
Battles in the heavens 屬天的爭戰	Heavenly Life Blessed 屬天的生命蒙了祝福	Heaven Resources 屬天的資源	Heavenly Vision 屬天的異象	Heaven's Transforming Glory 屬天的變化榮耀	Heaven's Second Coming 屬天的第二次來臨	Heaven's Commission 屬天的差遣

Matthew's 7 Spiritual Mountains 馬太福音7個屬靈的山



# Matthew 16: Foundation of Revelation

## 馬太福音16章：啟示的基礎

### One Central Kingdom Revelation Generating Three Subsequent Revealings

一個中心的國度啟示產生了三個  
後續的啟示

Father's Mystery: the Christ

父的奧秘：基督

Son's Mystery: the Church

子的奧秘：教會

Church's Mystery: the Cross

教會的奧秘：十字架

Disciple's Mystery: the Cost

門徒的奧秘：代價





# Matthew 17.1-8: From Revelation to Vision

## 馬太福音17:1-8 從啟示到異象

*2Pet. 1.16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.*

彼後 1:16 我們從前，將我們主耶穌基督的大能，和他降臨的事，告訴你們。並不是隨從  
乖巧捏造的虛言，乃是親眼見過他的威榮。

### The Transfiguration brought three disciples into a heavenly vision of Christ in Glory

#### 耶穌變像使三位門徒看見了基督在天上的榮耀

1. “After six days” of pondering why their Messiah should have to endure the cross Peter James and John saw the Son of Man transformed in Divine Glory

經過「六天」的思考，為什麼他們的彌賽亞必須忍受十字架的苦難，彼得、雅各和約翰看到了人子在神聖榮耀中變像





# Matthew 17.1-8: From Revelation to Vision

## 馬太福音17:1-8 從啟示到異象

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彼後 1:16 我們從前，將我們主耶穌基督的大能，和他降臨的事，告訴你們。並不是隨從乖巧捏造的虛言，乃是親眼見過他的威榮。

**2. The Father's Voice from Heaven declared Jesus as His Beloved Son and his coming 'exodus' as pleasing to Him and part of Heaven's plan**

來自天上天父的聲音宣告耶穌是祂的愛子，而祂即將「出去」，這是祂所喜悅的，也是天國計畫的一部分

**3. The disciples themselves were overshadowed by the Shekinah Glory and united under vision's restraint to "Hear with the Heart" what Jesus says**

門徒們被神同在的榮光所籠罩，在異象的約束下團結一致，「用心聆聽」耶穌說的話

**4. The Heavenly Vision on the mount quickened the hearts of the three men transforming discouragement into living hope as their viewpoint metamorphosed from the earthly to the heavenly**

山上的天國異象激發了三個人的心，當他們的觀點從屬地的轉變為屬天的，就將沮喪轉化為活潑的盼望



# The Transfiguration: Significance

## 登山變像的意義

The transformation of Jesus is a revelation of His glory not as Divine but as a human being created in the image of God

耶穌的變化啟示了祂的榮耀不是屬神的而是按照神的形像所造的人

1. Jesus was the first man to perfectly fulfill man's glory and destiny

耶穌是第一個完美實現人類榮耀和歸宿的人

a. From innocence to holiness (sinless birth to baptism)

從純真到聖潔（無罪的降生到受浸）

b. From holiness to proven righteousness (victorious though tempted in all ways yet without sin)

從聖潔到證實的公義（雖受到各方面的試探，但得勝，無罪）

c. From righteousness to the majestic glory of man's destiny  
(2 Pet. 1:16-18)

從公義到人類未來的尊貴榮耀（彼後1:16-18）



# The Transfiguration: Significance

## 登山變像的意義

2. This momentary effulgence of glory shone out from within his human body and even made his garments bright

這瞬間的光輝從祂的肉身中散發出來，甚至使祂的衣服也變得明亮

a. *“His victorious humanity flashed forth with inherent glory as matter merged with spirit metamorphosing Him before the disciples”* Morgan

摩根 —— 「當物質與屬靈融合，在門徒面前變化時，祂得勝的人性閃耀著與生俱來的榮耀」

b. *“He was ready for passing into a spiritual existence carrying with Him his material body, changed so that it was ready for a life in heaven”* Morgan

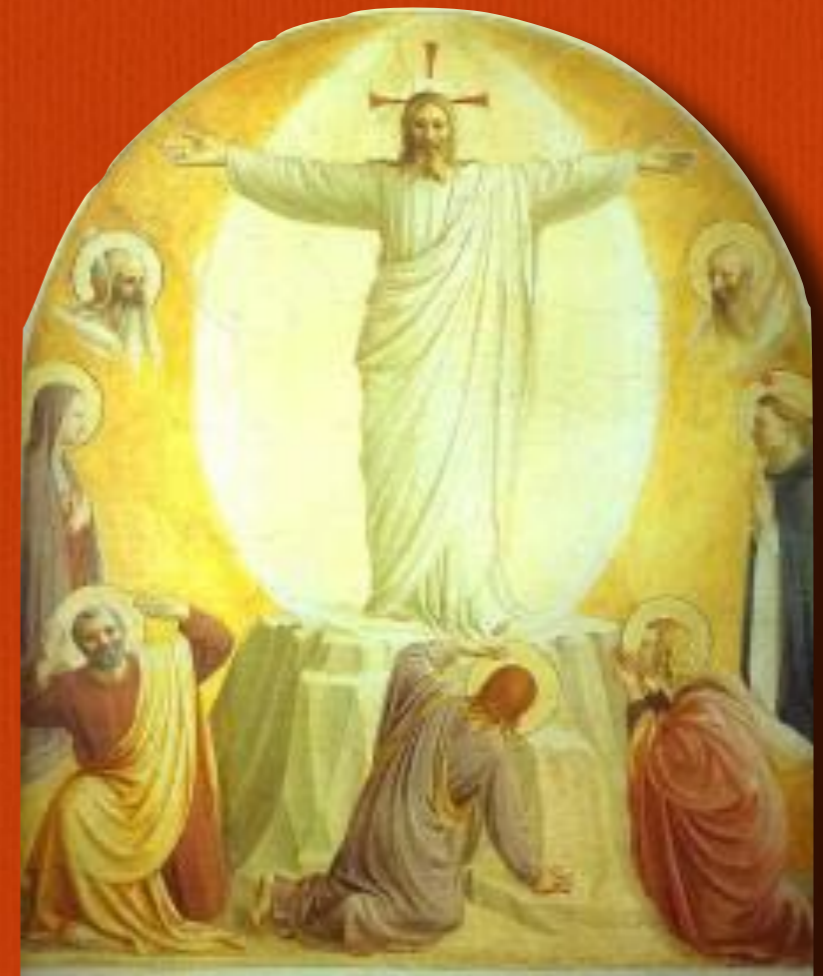
摩根 —— 「祂已準備好帶著祂的物質身體進入屬靈的存在，被改變，可以為天堂的生活做好準備。」



# The Transfiguration: Kingdom Significance

## 登山變像——國度的意義

1. Jesus as perfect and glorious Son of Man now reveals His mission to fulfill His journey as God's Servant by going to Calvary  
耶穌作為完全而榮耀的人子，現在揭示了祂的使命，即前往加略山，完成他作為神僕人的旅程
2. He must bring “many sons to glory”  
Heb. 2:10  
祂必須領「許多的兒子進榮耀裡去」（來2:10）
3. He must conquer sin and death in order to have an eternal kingdom  
祂必須戰勝罪惡和死亡，才能擁有永恆的國度





# Tonight - Matthew 17.9-27: spiritual development in the “school of Christ”

## 今晚：馬太福音 17:9-27 —— 在「基督的學校」裡的屬靈發展

1. Revelation of Christ as the Messiah at Caesarea Philippi begins to enlighten the disciple’s understanding of the Word of God  
在該撒利亞腓立比，基督作為彌賽亞的啟示開始啟發門徒們對神的話語的理解
2. Vision of the Glorified Son of Man is now tests the disciples’ faith back down in the ‘Vale of Tears’  
被榮耀的人子異象現在在「流淚谷」考驗門徒們的信心
3. A vital lesson in the Sovereignty of the Lord is experienced as the Lord provides for physical needs  
當主滿足物質所需時，我們就經歷到主主權的一個重要功課





# Matthew 17.9-27 Walk of Faith

## 馬太福音17:9-27 信心的路

### Kingdom Service Proven in the Valley

#### 在山谷中證明國度的服事

1. Matt. 17.9-13 The mystery of Elijah  
太17: 9-13 以利亞的奧秘
2. Matt. 17.14-21 Valley of Tears  
太17: 14-21 流淚谷
3. Matt. 17.22-23 Cross is Jesus' Destiny  
太17: 22-23 十字架是耶穌的歸宿
4. Matt. 17.24-27 Temple Tax Miracle  
太17: 24-27 殿稅的神蹟



# Matt. 17.9-13 The mystery of Elijah

## 馬太福音17:9-13 以利亞的奧秘



*Matt. 17.10 And His disciples asked Him, “Why then do the scribes say that Elijah must come first?”*

太17:10 門徒問耶穌說：「文士為甚麼說以利亞必須先來？」



## Descending the Mount 下山

**Matt. 17.9** *As they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead."*

太17:9 下山的時候，耶穌吩咐他們說：「人子還沒有從死裡復活，你們不要將所看見的告訴人。」

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## Vision raises questions 異象引發了疑問

1. Jesus commanded the three to keep the vision secret until after His resurrection

耶穌吩咐三人保守這個秘密，直到祂復活之後

2. Vision stirred up questions about vital matters of the cross, the resurrection and the kingdom's coming:

異象引發了關於十字架、復活和國度到來等重要事件的問題：



## Descending the Mount 下山

**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.*

可9:9 下山的時候，耶穌囑咐他們說：「人子還沒有從死裡復活，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.*

可9:10 門徒將這話存記在心，彼此議論從死裡復活是甚麼意思。

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

可9:11 他們就問耶穌說：「文士為甚麼說，以利亞必須先來？」

## Vision raises questions 異象引發了疑問

- **The revelation of the cross at Caesarea Philippi** raised questions now as Jesus told them to 'shut up the vision' until he was risen from the dead **Dan.8.26**

該撒利亞腓立比的十字架啟示引起了疑問，因為耶穌告訴他們「封住這異象」，直到祂從死裡復活 **但8:26**

- Seeing Jesus as Messiah and then the Vision of Elijah on the mount raised questions regarding what the Word of God said about Elijah's second coming

看到耶穌是彌賽亞，然後又看到以利亞在山上的異象，引發了關於神的話提到關於以利亞第二次來臨的疑問



## Coming of Elijah 以利亞的來臨

**Mal. 4.5** *“Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD.”*

**瑪 4:5** 看哪，耶和華大而可畏之日未到以前，我必差遣先知以利亞到你們那裡去。

**Mal. 4.6** *“He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.”*

**瑪 4:6** 他必使父親的心轉向兒女，兒女的心轉向父親，免得我來咒詛遍地。

## Disciples Search the Word 門徒們查考聖經

1. Malachi speaks of a return of Elijah to prepare the way of the Lord by restoring families before the ‘Day of the Lord’ would come with judgment’s curse upon the unjust nations of the world

瑪拉基書提到以利亞將回來，在「主的日子」來審判咒詛世上不公義的國家之前，恢復家庭來預備主的道路





## Coming of Elijah 以利亞的來臨

**2 Esdr. 6.26** *And they shall see the men who were taken up, who from their birth have not tasted death; and the heart of the earth's inhabitants shall be changed and converted to a different spirit.*

拉續下6:26 他們要看見那些被舉上升的，就是那從生在世沒有嘗過死味的人。民人的心必更改，變成別的意念。

**2Esdr. 6.27** *For evil shall be blotted out, and deceit shall be quenched;*

拉續下6:27 因為罪惡必要滅亡，詭計必要止息；

**2Esdr. 6.28** *faithfulness shall flourish, and corruption shall be overcome, and the truth, which has been so long without fruit, shall be revealed.*”

拉續下6:28 信心要興旺。必朽壞的要衰亡。真理，就是這常久不生效果的，要顯現出來。

## Disciples Search the Word 門徒們查考聖經

**2. 2 Esdras and other scriptures in the apocryphal Old Testament expanded upon this mission of Elijah also restoring a heart of righteousness and faithfulness in Israel**

以斯拉續篇下卷和舊約次經中的其他經文詳細闡述了以利亞的這項使命，也是在以色列恢復了公義和忠誠之心



以斯拉續篇



## Coming of Elijah 以利亞的來臨

**Matt. 17.10** *And His disciples asked Him, "Why then do the scribes say that Elijah must come first?"*

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## Disciples Search the Word 門徒們查考聖經

### 3. Two questions: (disciples seeking light)

#### 二個問題（門徒們尋求亮光）

- a. Since Jesus the Messiah is already here, is the Scribe's interpretation right that Elijah must come first?  
既然彌賽亞耶穌已經降臨，那麼文士的解釋是否正確，即以利亞必須先降臨？
- b. And if Elijah comes first to restore Israel, why would the Messiah need to suffer, die and rise from the dead?  
如果以利亞先來恢復以色列，那麼彌賽亞為什麼需要受苦、死亡然後從死裡復活呢？



## Jesus Exegetes Scripture 耶穌詮釋聖經

**Matt. 17.11** *And He answered and said, "Elijah is coming and will restore all things;*

太17:11 耶穌回答說：「以利亞固然先來，並要復興萬事；

**Matt. 17.12** *but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands."*

太17:12 只是我告訴你們，以利亞已經來了，人卻不認識他，竟任意待他。人子也將要這樣受他們的害。

**Matt. 17.13** *Then the disciples understood that He had spoken to them about John the Baptist.*

太17:13 門徒這纔明白耶穌所說的，是指著施洗的約翰。

## Coming of Elijah 以利亞的來臨

1. Jesus agrees with the Scribes that Elijah is yet to come to restore all things  
耶穌同意文士的觀點，認為以利亞還沒有來復興萬事
2. But Elijah has already come in kingdom mystery but was not recognized and treated with suffering and death  
但以利亞已在國度的奧秘中來臨，但卻未被認出，並承受痛苦和死亡
3. So also in this same way the Son of Man will be rejected and suffer death  
人子也要這樣被棄絕，並遭害受死



## Jesus Exegetes Scripture 耶穌詮釋聖經

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## Coming of Elijah 以利亞的來臨

4. The hidden kingdom mystery was Isaiah's suffering servant which involved both the forerunner and the Messiah

隱藏的國度之謎是以賽亞受苦的僕人，這涉及先驅者和彌賽亞

- John came "in the spirit of Elijah" but was not the Elijah to come (Rev. 11)  
約翰「帶著以利亞的靈」而來，但他不是將來要來的以利亞（啟11章）
- The preparation must be more than national but spiritual by a new birth  
預備必須超過是國家層面的，而且是藉著新生帶來屬靈的
- Only the Messiah's sacrifice could conquer sin and death bringing in an eternal kingdom  
只有彌賽亞的犧牲才能戰勝罪和死，帶來永恆的國度



## Jesus Exegetes Scripture 耶穌詮釋聖經

**Matt. 17.12** *but I say to you that Elijah already came, and the Son of Man is going to be baptized with water.*

太17:12 只是人卻不認識這樣受他們

**Matt. 17.13** *He had spoken of the prophet John the Baptist.*

太17:13 門徒洗的約翰。

Lesson: Jesus' answer helped them understand that as the kingdom of the heavens is coming in there is a prophetic coming and then a final physical realization

教訓：耶穌的回答幫助他們明白，天國的來臨，首先是預言性的來臨，然後是最終的實體的成就



## Coming of Elijah 以利亞的來臨

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而來，但

(啟11章)

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c. Only the Messiah's sacrifice could conquer sin and death bringing in an eternal kingdom

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# Matt. 17.14-21 Valley of Tears

## 馬太福音 17:14-21 流淚谷



Raphael's  
“Transfiguration”

拉斐爾的《登山變像》



## Jesus Mobbed by a Crowd 耶穌被群眾包圍

**Matt. 17.14** *When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying,*  
太17:14 耶穌和門徒到了眾人那裡，有一個人來見耶穌，跪下，說：

**Matt. 17.16** *“I brought him to Your disciples, and they could not cure him.”*  
太17:16 我帶他到你門徒那裡，他們卻不能醫治他。

**Mark 9.14** *When they came back to the disciples, they saw a large crowd around them, and some scribes arguing with them.*

可9:14 耶穌到了門徒那裡看見有許多人圍著他們，又有文士和他們辯論。

## Scribes and 9 Disciples Arguing 文士與 9 位門徒爭論

1. Religious arguments often cover up spiritual impotence as neither side could help the situation

宗教性的爭論常常掩蓋屬靈的無能，因為雙方都無法改變現狀

2. The disciples had been given authority over demons and healing power which they had experienced in ministry but here they failed:

門徒被賦予了勝過魔鬼和醫治的能力，這是他們在傳道工作中所經歷的，但是在這裡他們失敗了：



## Jesus Mobbed by a Crowd 耶穌被群眾包圍

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**Mark 9.15** *Immediately, when the entire crowd saw Him, they were amazed and began running up to greet Him.*

可9:15 眾人一見耶穌，都甚希奇，就跑去問他的安。

**Mark 9.16** *And He asked them, "What are you discussing with them?"*

可9:16 耶穌問他們說：「你們和他們辯論的是甚麼？」

## Scribes and 9 Disciples Arguing 文士與 9 位門徒爭論

- a. The Scribes always had scriptural and legalistic reasons that rationalized their lack of power  
文士總是有聖經和法律上的理由來合理化他們缺乏的能力
- b. But the embarrassing question was why the disciples were impotent (the Scribes were probably saying it was because Jesus was not there)  
但令人尷尬的問題是，為什麼門徒們無能為力（文士們可能說這是因為耶穌不在場）



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## Scribes and 9 Disciples Arguing 文士與 9 位門徒爭論

**3. The crowd was astonished because Jesus suddenly appeared just at the right time and they rushed toward him**  
群眾很驚訝，因為耶穌突然在適當的時機出現，他們紛紛衝向祂



## Jesus Hears the Tragic Story 耶穌聽到了一個悲慘的故事

**Matt. 17.14** *When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying,*  
**太17:14** 耶穌和門徒到了眾人那裡，有一個人來見耶穌，跪下，說：

**Matt. 17.15** *“Lord, have mercy on my son, for he is a lunatic and is very ill; for he often falls into the fire and often into the water.*

**太17:15** 「主阿，憐憫我的兒子，他害癲癇的病很苦；屢次跌在火裡，屢次跌在水裡。」

**Matt. 17.16** *“I brought him to Your disciples, and they could not heal him.”*

**太17:16** 我帶他到你門徒那裡，他們卻不能醫治他。」

## Life in the Valley of Tears 在流淚谷的生活

**Matthew gives only brief details but Mark and Luke add background:**  
**馬太只提供了簡要的細節，但馬可和路加補充了背景**

1. He is the father's "only son"  
他是父親的“獨生子”
2. Possessed of a mute spirit  
被啞巴鬼附身
3. His seizures make him fall to ground in convulsions and foaming at the mouth  
他的癲癇發作讓他倒在地上，抽搐著，口吐白沫
4. He often falls into the water or into the fire  
他經常掉進水裡或火裡
5. When the spirit finally leaves it tears at him  
當邪靈最終離開時，牠撕裂他



## Jesus Hears the Tragic Story 耶穌聽到了一個悲慘的故事

**Matt. 17.14** *When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying,*  
太17:14 耶穌和門徒到了眾人那裡，有一個人來見耶穌，跪下，說：

**Matt. 17.15** *“Lord, have mercy on my son, for he is a lunatic and is very ill; for he often falls into the fire and often into the water.*

太17:15 「主阿，憐憫我的兒子，他害癲癇的病很苦；屢次跌在火裡，屢次跌在水裡。

**Matt. 17.16** *“I brought him to Your disciples, and they could not heal him.”*  
太17:16 我帶他到你門徒那裡，他們卻不能醫治他。」

## Life in the Valley of Tears 在流淚谷的生活

All 3 synoptics record this event as a stark contrast to the glorious moment just spent up the mount

三本符類福音書都記錄了這一事件，與剛剛在山上度過的輝煌時刻形成了鮮明的對比

The reality of the tragedy of sin and death was indeed very difficult and life threatening in this case needing exorcism, healing, and restoring  
罪與死的悲劇現實確實非常艱難，在這種情況下危及生命，需要趕鬼、治療和恢復



## The King is Grieved 王感到傷心

**Matt. 17.17** *And Jesus answered and said, "You unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me."*

太17:17 耶穌說：「噯，這又不信又悖謬的世代阿，我在你們這裡要到幾時呢？我忍耐你們要到幾時呢？把他帶到我這裡來罷。」

**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!"*

可9:19 耶穌說：「噯，不信的世代阿，我在你們這裡要到幾時呢？我忍耐你們要到幾時呢？把他帶到我這裡來罷。」

## Generational Unbelief 世代的不信

1. Jesus seems to include the crowd, the Scribes and even the disciples in His grievance over Israel's generational unrighteousness which had produced this unbelief, failure, arguing, blaming and spiritual oppression:

耶穌似乎把群眾、文士甚至門徒都包括在以色列世代以來不義的苦境中，這種不義產生了不信、失敗、爭論、指責和屬靈的壓迫：

a. Unbelief is the root cause allowing the entrance and oppression of Satan among God's children

不信是允許撒旦進入神兒女中間壓制的根本原因

b. Perversion lit. in Gk = twisting means this generation has twisted the Word from the truth into unbelief

悖謬在希臘文中 = 扭曲, 意味著這一代人已經將神的道從真理扭曲為不信



## The King is Grieved 王感到傷心

**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.*

可9:20 他們就帶了他來。他一見耶穌，鬼便叫他重重的抽瘋，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.*

可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.*

可9:22 「鬼屢次把他扔在火裡、水裡，要滅他。你若能作甚麼，求你憐憫我們，幫助我們。」

## Generational Unbelief 世代的不信

**2. Jesus remained calm as the spirit threw the child into wild convulsions as he drew near to Jesus' Presence**

當孩子靠近耶穌時，邪靈使他劇烈抽搐，但耶穌保持鎮靜

**3. Jesus asks the father when all this began and was told this tragic situation started when he was a child (so not his fault) and the spirit has often tried to destroy him**

耶穌問父親這一切是從什麼時候開始的，父親告訴他，這種悲慘的情況始於他還是個孩子的時候（所以不是他的錯），而邪靈經常試圖毀滅他



## The Kingdom Issue 國度的問題

**Matt. 17.18** *And Jesus rebuked him, and the demon came out of him, and the boy was cured at once.*

太17:18 耶穌斥責那鬼，鬼就出來。從此孩子就痊愈了。

**Mark 9.22** ... *But if You can do anything, have compassion upon us and help us!*”

可9:22 ……你若能作甚麼，求你憐憫我們，幫助我們。」

**Mark 9.23** *But Jesus said to him, “‘If You can? [!]’ All things are possible for the one who believes.”*

可9:23 耶穌對他說：「你若能信，在信的人，凡事都能。」

**Mark 9.24** *Immediately the boy’s father cried out and said, “I do believe; help my unbelief!”*

可9:24 孩子的父親立時喊著說：「我信。但我信不足，求主幫助。」

## Faith 信心

**Mark** gives us faith’s dialog as an example of the inner dynamics of kingdom faith

馬可為我們提供了信心的對話，作為國度信心的內在動力的一個例子

1. The man in desperation throws the responsibility upon Jesus’ mercy for help

那人在絕望中，將責任拋於耶穌的憐憫，以求幫助

a. Unbelief blames the problem upon secondary causes beyond one’s control  
不信的人把問題歸咎於自己無法控制的次要原因

b. Looking continually at the outward circumstances chokes out any seeds of faith in the unseen sown  
不斷地關注外在的情況會扼殺任何不憑眼見的信心種子



## The Kingdom Issue 國度的問題

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## Faith 信心

2. Jesus 'throws' the responsibility right back at the father challenging his faith to believe "**all things are possible**" with God

耶穌把責任'拋'回給父親，挑戰他的信心，讓他相信有神「凡事都能」

3. The desperate man humbly confesses his unbelief and throws himself completely upon Jesus to help quicken his faith

這個絕望的人謙卑地承認他的不信，並完全投身於耶穌，希望耶穌能幫助他重振信心

4. The man thus placed his little seed of faith in God through Jesus thereby making the man a co-worker in this miracle

這個人因此透過耶穌，把自己小小的信心種子種在神裡面，使他成了這個神蹟的同工



## The Disciple's Issue 門徒們的問題

**Matt. 17.19** *Then the disciples came to Jesus privately and said, "Why could we not drive it out?"*

太17:19 門徒暗暗的到耶穌跟前說：「我們為甚麼不能趕出那鬼呢？」

**Matt. 17.20** *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.*

太17:20 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」，他也必挪去；並且你們沒有一件不能作的事了。

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

太17:21 至於這一類的鬼，若不禱告禁食，他就不出來。

**Mark 9.29** *And he said to them, "This kind cannot be driven out by anything but prayer."*

可9:29 耶穌說：「非用禱告，〔有古卷在此有禁食二字〕這一類的鬼，總不能出來。」

## Extraordinary Faith 非凡的信心

**Faith is also the issue as the disciples admit their failure**  
**門徒們承認失敗，**  
**問題也是在於信心**

1. Jesus again calls them 'little faithers' unready for this multi-pronged kingdom battle with the enemy  
耶穌再次稱他們為「小信的人」，沒有準備好與敵人進行這場多層面的國度之戰
2. Jesus says their little faith (their gifts, anointing and power) has been able to move mountains before making "**nothing impossible to you**"  
耶穌說他們的小信心（他們的恩賜、恩膏和能力）已經能夠移山，以致對他們來說，「**沒有什麼是不可能**」



## The Disciple's Issue 門徒們的問題

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## Extraordinary Faith 非凡的信心

Faith is also the issue as the disciples admit their failure  
門徒們承認失敗，  
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3. **"But this kind..."** - kingdom battles standing against a bulwark of satanic possession along with scribal teachings, generational unbelief, blaming secondary causes, past failures, and chronic physical sickness needs something more

「至於這一類的…」——國度之戰抵抗撒旦附身的堡壘，以及文士的教導、世代相傳的不信、歸咎於次要原因、過去的失敗和慢性身體疾病需要更強大的東西來對抗



# The Kingdom Path of Faith

## 國度的信心之路

*Matt. 17.21* ["But this kind does not go out except by prayer and fasting."] 太17:21 至於這一類的鬼、若不禱告禁食、他就不出來。〔或作不能趕他出來〕

**This disputed verse (Matt.17.21) is actually an essential 'punchline' to the story**  
這節有爭議的經文（馬太福音 17:21）實際上是這個故事的關鍵「妙語」

**1. The disciples lacked "faith for this path" because they had not yet learned the "path for this faith"**

門徒缺乏「為著這道路的信心」，因為他們還沒有學會「為著這信心的道路」

**2. A life of prayer and communion prepares one for the unexpected kingdom challenges that come up**

禱告與交通的生活能讓人準備好面對意想不到的國度挑戰



# The Kingdom Path of Faith

## 國度的信心之路

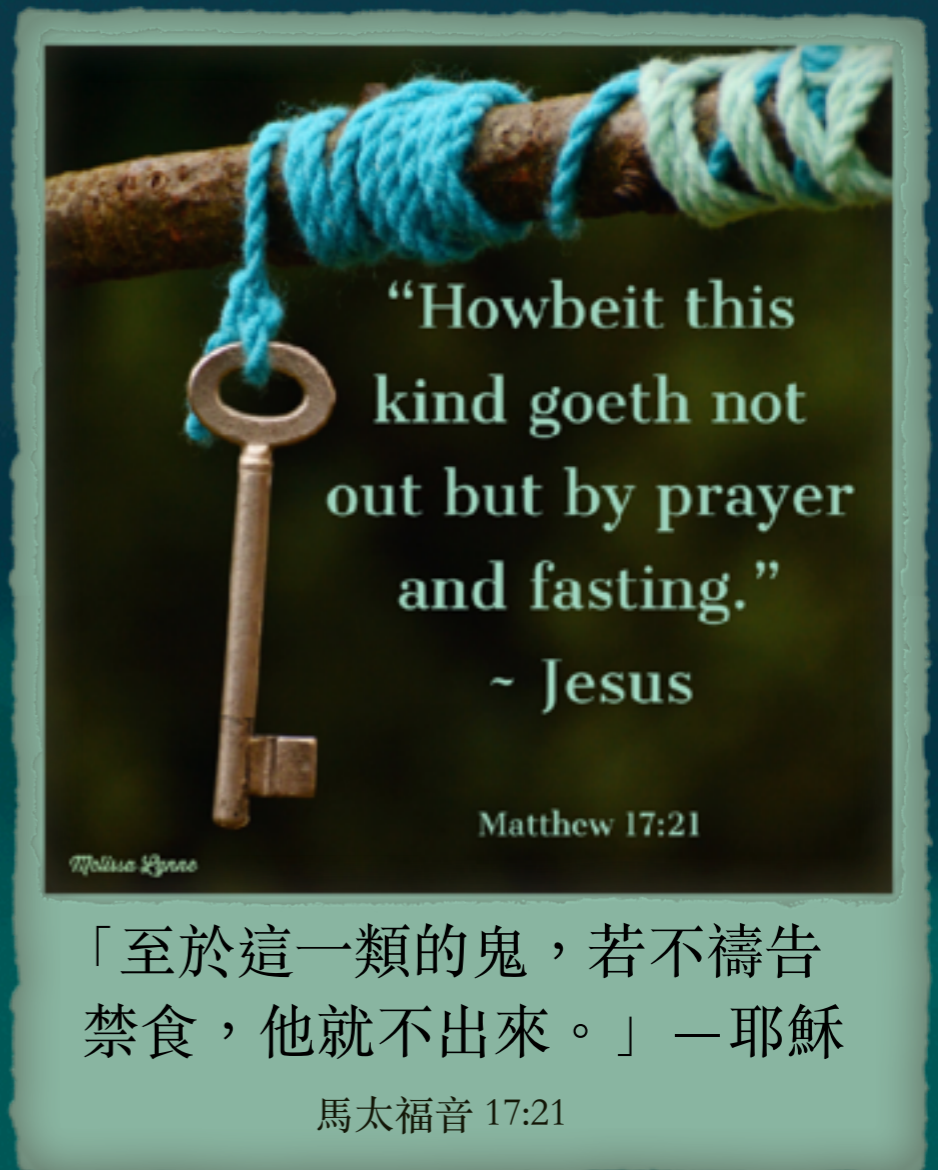
*Matt. 17.21* ["But this kind does not go out except by prayer and fasting."] 太17:21 至於這一類的鬼、若不禱告禁食、他就不出來。〔或作不能趕他出來〕

**3. A life of fasting loosens the world's grip enabling one to see beyond outward causation and then use the keys of the kingdom**

禁食的生活可以鬆開世界的束縛，使人能看超越外在的因素，然後使用天國的鑰匙

**4. The Kingdom path for faith is a life dedicated to strengthening and preparing the inner man for unexpected spiritual action**

國度為著信心的路，是一生致力於加強和預備內在的人，以應對意想不到的屬靈行動





# The Kingdom Path of Faith

## 國度的信心之路

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### Lesson 教訓:

Hidden preparation of prayer and fasting enables the kingdom servant to "be ready in season and out of season" when spiritual opposition arises (2Tim.4.2)

禱告和禁食的隱密準備，使國度的僕人能夠「無論得時不得時，總要專心」，以應對屬靈反對的挑戰（提後4:2）

3. A life of faith enabling causation kingdom 禁食的生活 看超越外在

4. The Kingdom dedicated to the inner man action

國度為著信心的路，是一生致力於加強和預備內在的人，以應對意想不到的屬靈行動

「至於這一類的鬼，若不禱告禁食，他就不能趕他出來。」—耶穌

馬太福音 17:21