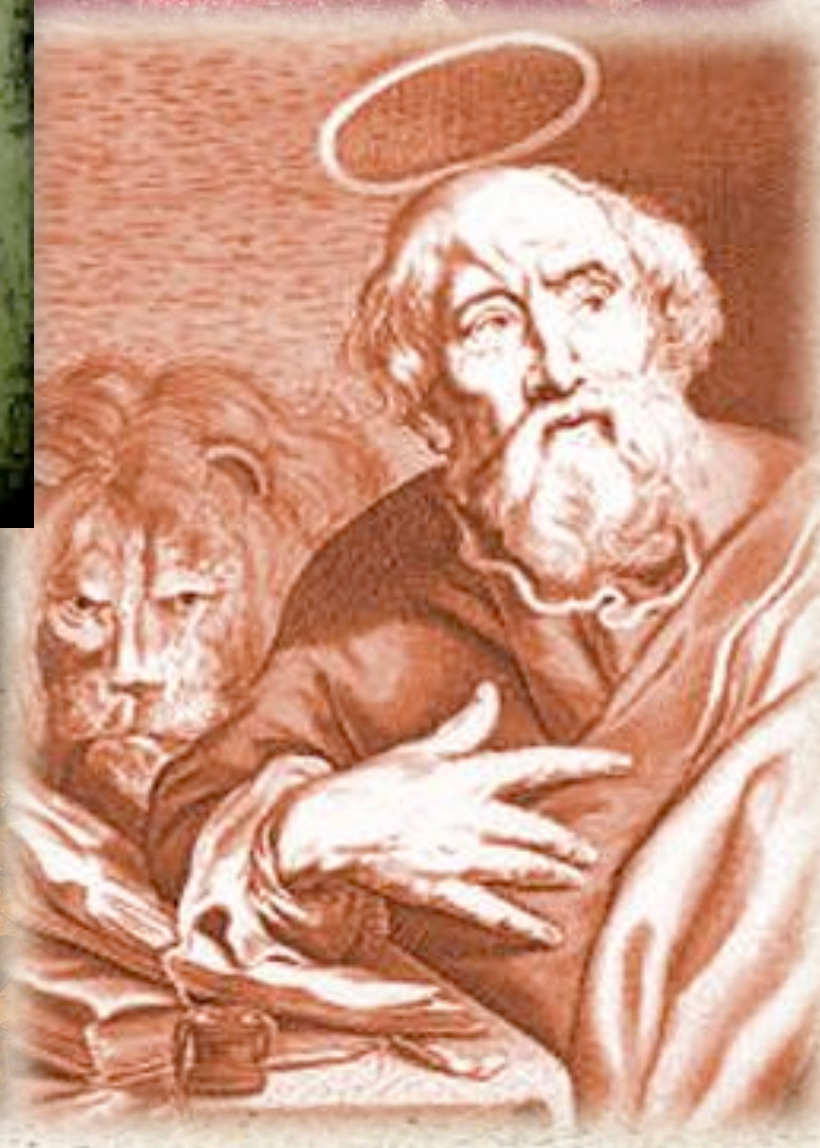


# Disciples "See the Christ" at Caesarea Philippi 門徒們在該撒利亞腓立比 “看見了基督”



馬可福音  
The  
GOSPEL  
of Mark  
8:27-30



Mark 7-8 brings us to the final days of Jesus' Galilean ministry  
馬可福音第七至八章帶我們進入耶穌在加利利盡職事的最後日子



We've seen in Third Campaign  
the kingdom of God  
advancing along two lines  
我們看見在第三次福音徵戰裡  
神的國在二條線上往前進展

Mega miracles  
revealing  
that Jesus is the  
Son of God and King  
極大的神蹟啟示出  
耶穌是神的兒子  
也是王

Preparation of the  
disciples for service  
in the Kingdom of  
God  
為了神國度的服事  
而預備門徒們

# The Big Question: Who is Jesus of Nazareth?

## 大疑問: 誰是拿撒勒人耶穌?

- From the opening of the gospel this question has been repeatedly raised

這卷福音書從開始就一再重複的問這個問題

- Mark wants his reader first to see 'a man'- a powerful servant of God

馬可要他的讀者首先看見的是“一個人”- 是一個大有能力的 神的僕人

- He is certainly not the usual idea of a hero or a king or even a central character

他當然不是一般人觀念裡的英雄、一個王，或甚至是個中心人物

# Who is Jesus Christ?



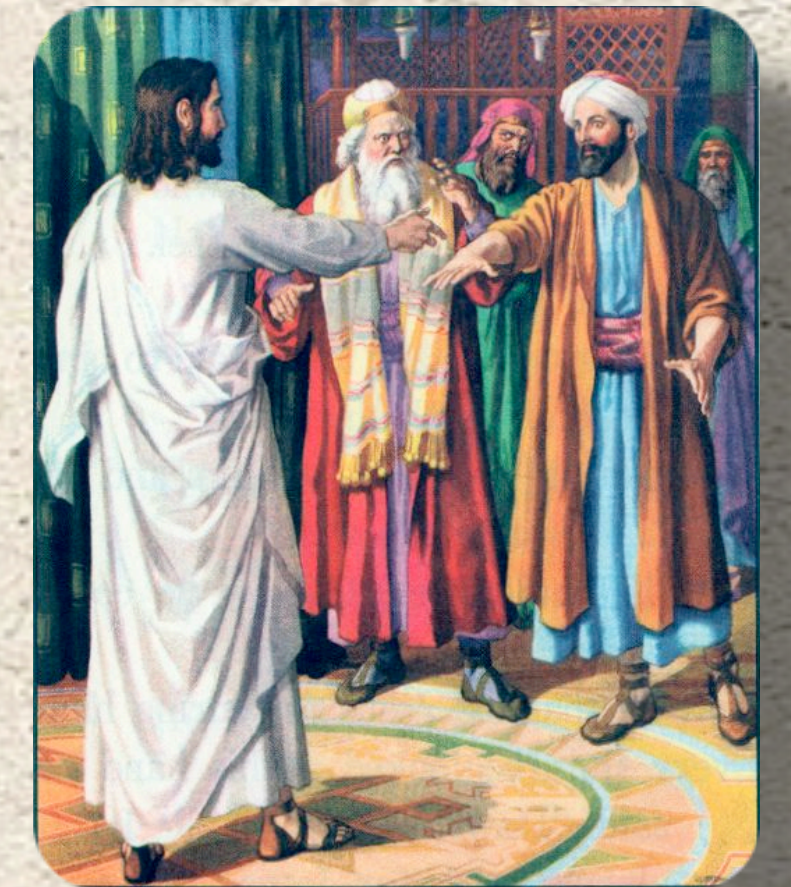
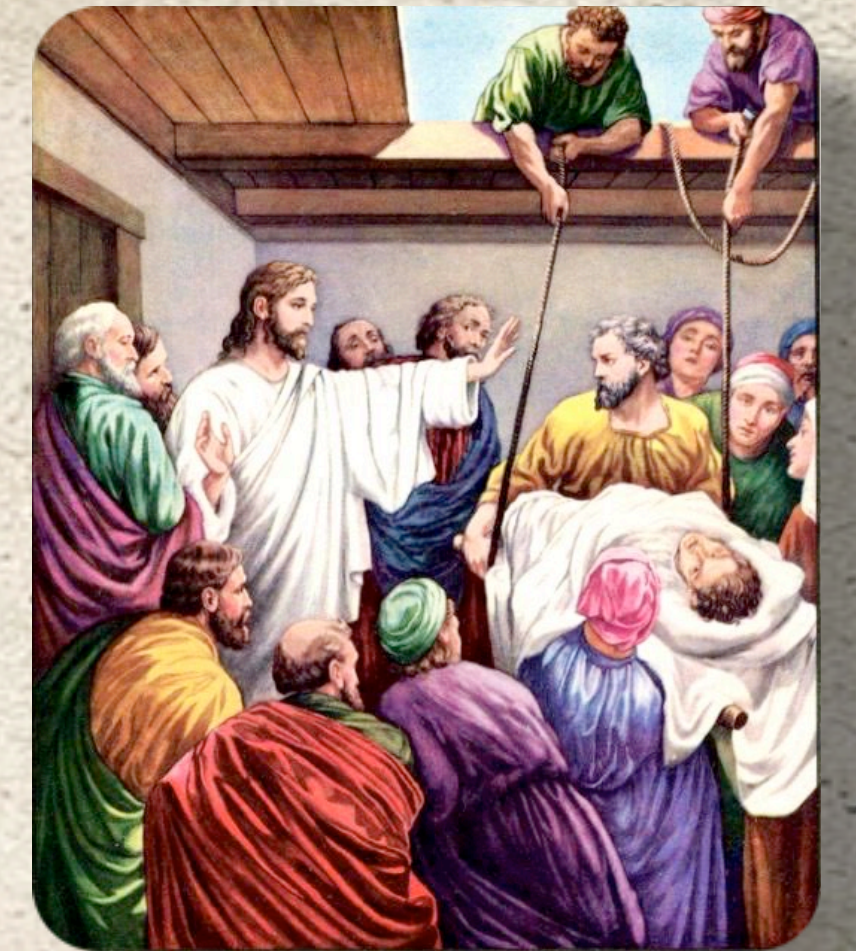
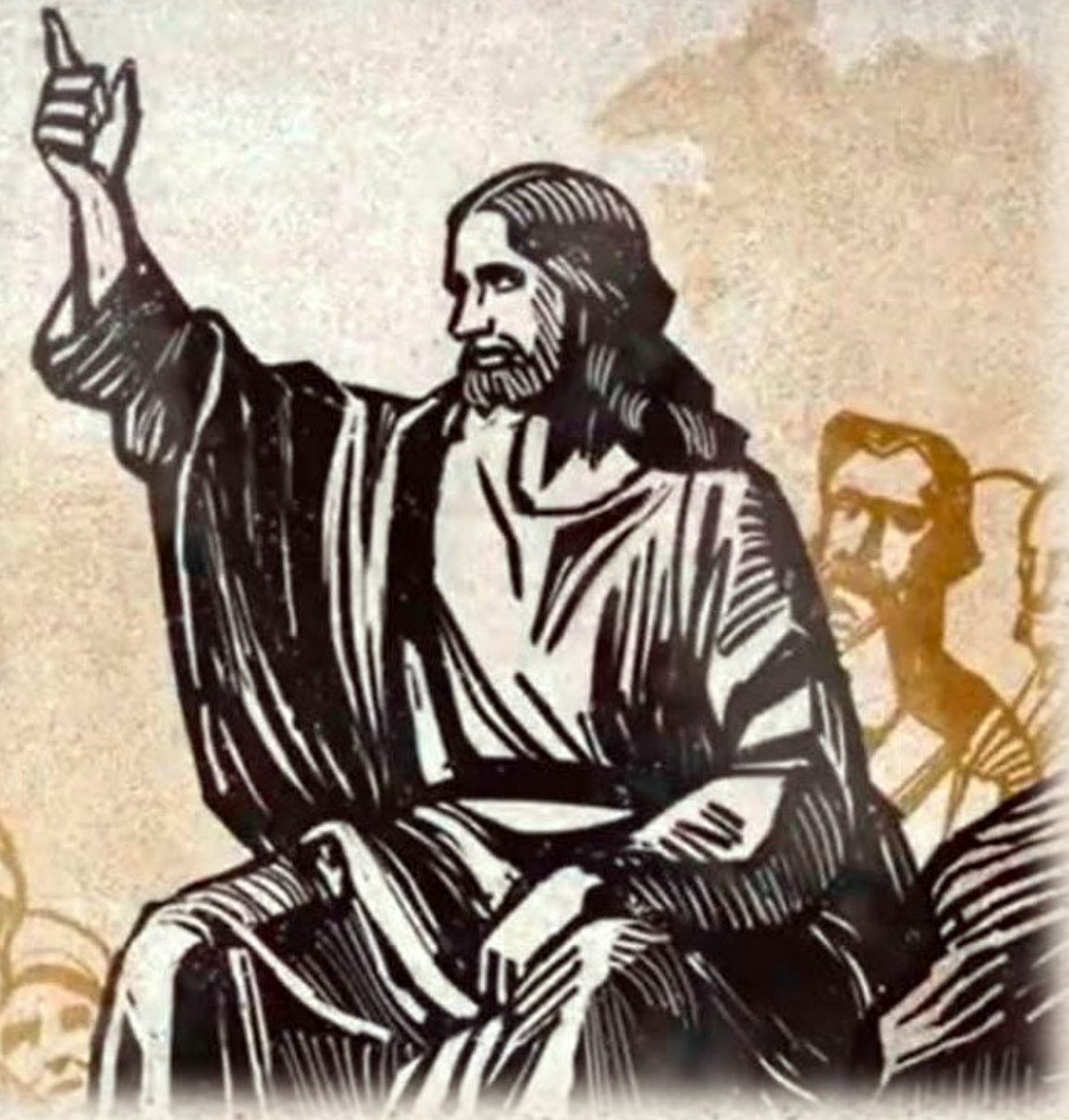
## 誰是耶穌基督?

**Jesus performed healing miracles upon needy humanity**

**耶穌在有需要的人身上施行醫治的神蹟**

**Who is  
Jesus  
Christ?**

**誰是耶穌基督？**



# Jesus bound Satan and evil spirits in Galilee

## 耶穌在加利利網綁了撒旦及邪靈



**Who is  
Jesus  
Christ?**



誰是耶穌基督？

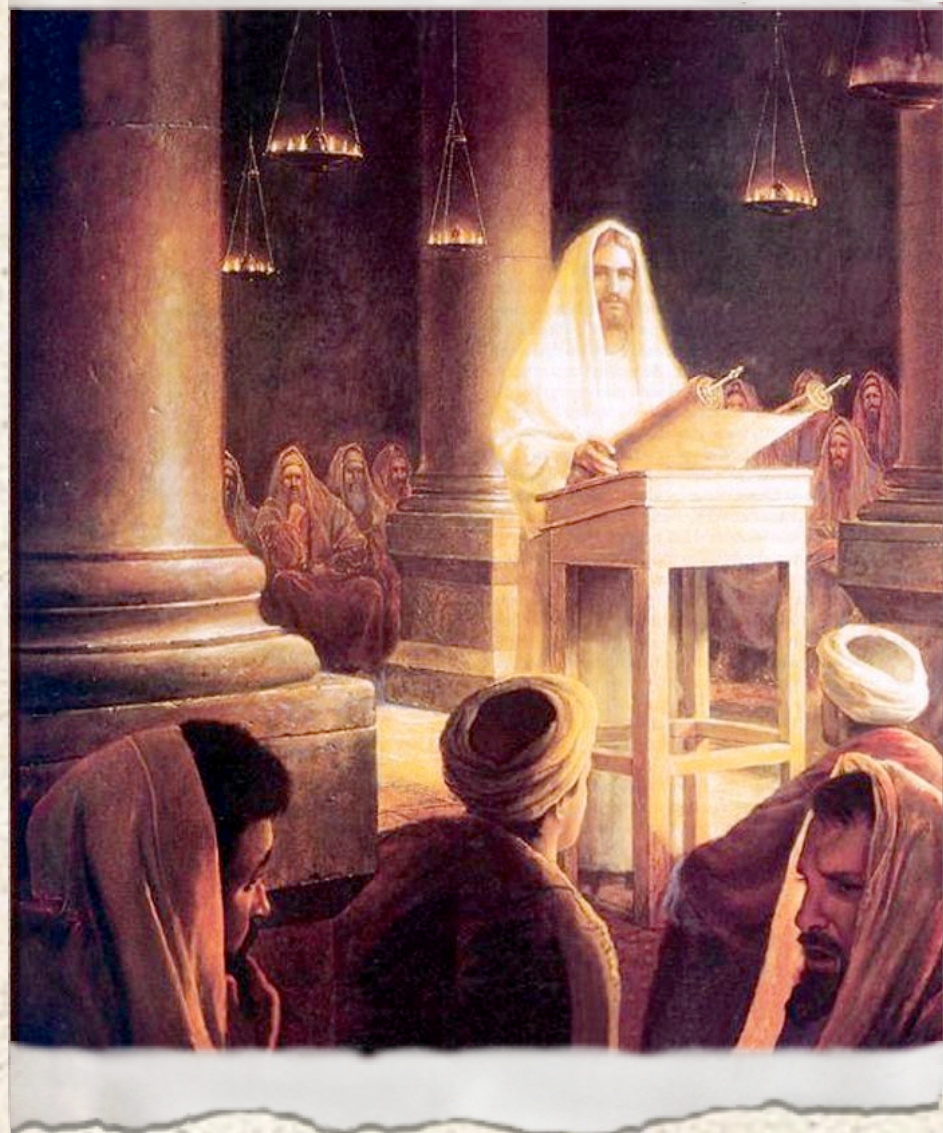
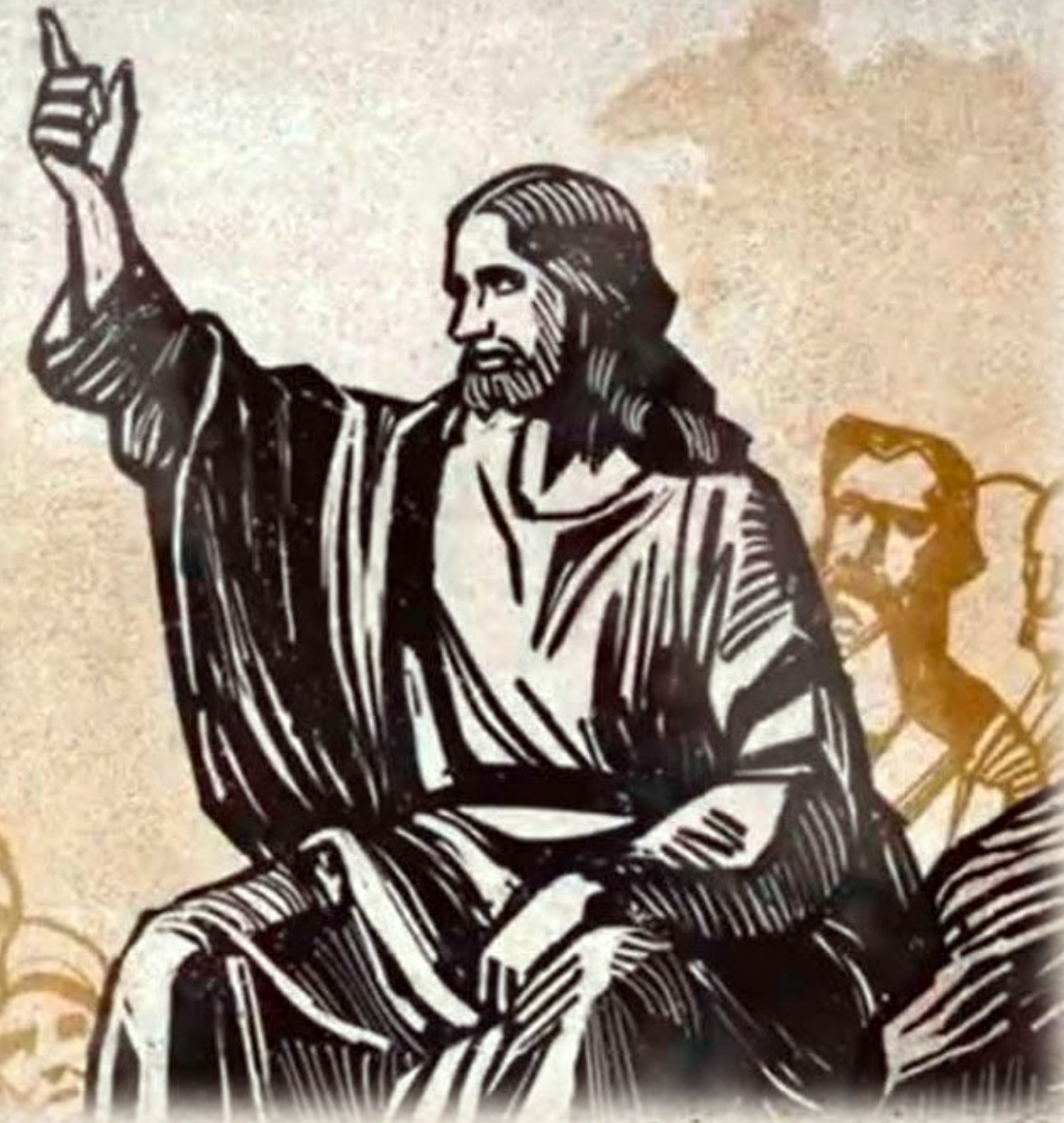


Jesus taught parables about the beauty and mystery of his coming kingdom

耶穌以比喻教導祂即將來臨的國度之奧秘及美麗



Who is  
Jesus  
Christ?



誰是耶穌基督？



Jesus freed his disciples from religion and introduced them to a new Kingdom life

耶穌讓祂的門徒們從宗教裡被釋放得自由  
並引他們進入一個新的國度生命裡



Who is  
Jesus  
Christ?



誰是耶穌基督?



FASTING?  
禁食?





Jesus amazed the disciples and the  
multitudes with mega-miracles

耶穌以極大的神蹟  
使門徒們及眾人驚奇



**Who is  
Jesus  
Christ?**



誰是耶穌基督？

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 a  
tremendous picture emerges  
經過了這些章節，呈現了  
令人驚異的圖畫

Mark leads us inductively to  
ask "Who is this Jesus?"  
馬可帶領我們歸納地  
問出“耶穌是誰？”

His miracles upon the sick  
祂給人治病的神蹟

His power over  
evil spirits  
祂制服污鬼的能力

His wise teaching  
祂有智慧的教導

His mega-miracles  
祂行的極大神蹟

**Who is  
Jesus  
Christ?**

**誰是耶穌基督？**



# The Second Half of Mark's gospel is moves rapidly to Jerusalem

## 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，自黑門山所得的啟示後，事件清楚地開展出來

Christ 基督

Son of God 神的兒子

Suffering Servant 受苦的僕人

Savior 救主



# The third campaign moves upward through two mountain tops where multitudes were fed

## 第三個徵戰藉著二個山頂往上移，在那裏眾人被餵養了

### **GALILEAN REGION** 在加利利一帶

1. *Mark 6.1* - the campaign began with the spread of the Kingdom gospel by sending his disciples throughout lower Galilee  
**馬可福音6:1** 徵戰始於藉著差派祂的門徒們到下加利利去傳國度的福音
2. *Mark 6.30* **the feeding of the 5000 in Bethsaida**  
**馬可福音6:30** 在伯賽大餵飽5000人
3. *Mark 6.45* Jesus walks on the water  
**馬可福音6:45** 耶穌行走在水上
4. *Mark 6.51* The disciples in the boat do not understand the meaning of the loaves  
**馬可福音6:51** 門徒們在船上不明白分餅的含意
5. *Mark 7.1-23* Jesus confronted by the Scribes and Pharisees exposes their hypocrisy of for supplanting the Word of God with traditions  
**馬可福音7:1-23** 耶穌面臨著文士及法利賽人，暴露了他們用傳統來取代神的道的假冒偽善

### **GENTILE TERRITORY** 在外邦人的領域

1. *Mark 7.24* - the gospel is received in Tyre by the persistent faith of a Gentile woman  
**馬可福音7:24** 藉著一位鏗而不捨的外邦女子的信心，在推羅有人接受了福音
2. *Mark 7.31* the gospel comes to Decapolis with the healing of a deaf mute  
**馬可福音7:31** 藉著醫治一位聾啞的人，福音臨到了低加波利
3. *Mark 8.1-9* **the feeding of the 4000 near Neapolis**  
**馬可福音8:1-9** 在靠近尼亞波利的地方餵飽了4000人
4. *Mark 8.10* Jesus is confronted by unbelieving Pharisees and refuses to give them a 'sign' of His Messiahship  
**馬可福音8:10** 耶穌面對了不信的法利賽人，並且拒絕顯示任何關於祂是彌賽亞的神蹟
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## Lessons of Faith

The third campaign will come to its climax upon Mount Hermon

第三個福音徵戰會在黑門山達到最高峰



# Last Time Jesus took the Kingdom Gospel to the Gentiles

## 上次耶穌將國度的福音帶到了外邦人的地方

From the **syrophenician** woman we learn **faith's persistence**:

從敘利亞 腓尼基婦人的身上，我們學到了鍥而不捨的信心：

1. Faith is found among all nations

在各個國家都能找到信心

2. Faith seeks until it finds the right door of access

信心在尋找，直等到找著了正確通達的門徑

3. Humble faith senses the heart of Jesus behind any tests

謙卑的信心能在各樣的試煉裡感受到耶穌的心意

# Last Time Jesus took the Kingdom Gospel to the Gentiles

## 上次耶穌將國度的福音帶到了外邦人的地方

From the story of the **deaf and mute** man we learn **faith is hearing and confessing** :

從那聾啞的人身上我們學到了，信心是聽見了並且承認：

1. The Door of the Gospel is often opened to 'outsiders' by a demonstration of God's power and mercy

福音的門，通常是藉著顯示神的大能及憐恤而向“外人”打開的

2. Gentile Outsiders can have more simple faith than God's Children:  
Jesus does "*all things well*"

外邦的外人比神的子民還能有簡單的信心：凡耶穌所做的“**都是好的**”



# Last Time Jesus took the Kingdom Gospel to the Gentiles

## 上次耶穌將國度的福音帶到了外邦人的地方

From the story of **feeding the 4000** we learn **faith is centered in a person:**

從餵飽了四千人的事上我們學到了- 信心乃是以一個人為中心

1. Unbelievers hunger for mercy more than God's chosen people  
不信的人對於憐憫的飢渴更勝於 神的子民
2. The store houses of Heaven are available to all seekers who are drawn to Jesus  
天上的倉庫給任何被耶穌吸引的尋求者都是應時的

# MARK'S GOSPEL GAZETTE

## Jesus Leads His Disciples up Mt. Hermon

"all the good news fit to print" Wednesday, December 9, 2020 Price 1 shekel

### Who is Jesus?

#### Pharisees Ask for a Sign of who Jesus is

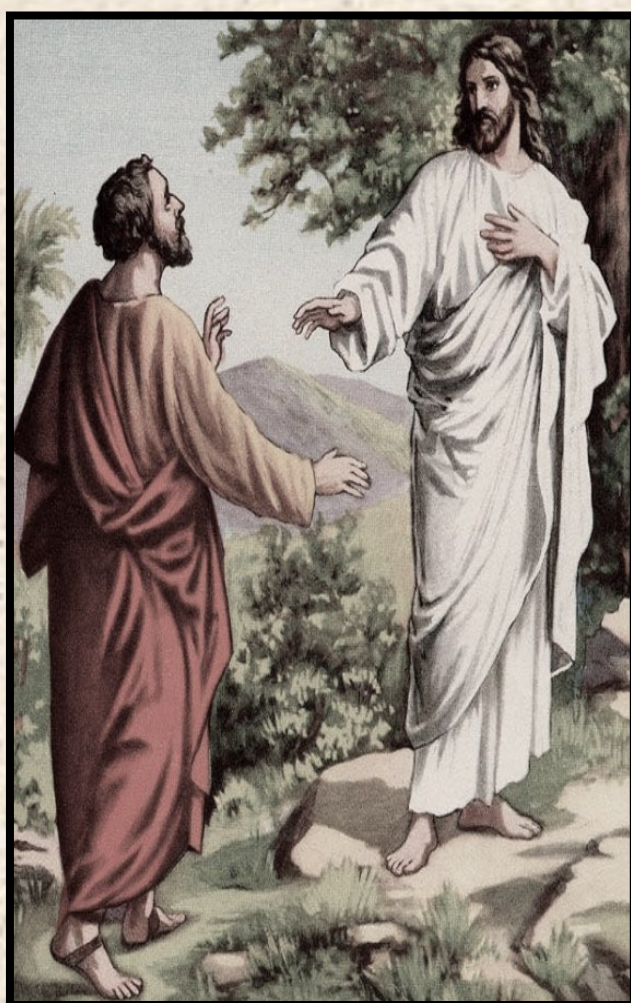
Aenean commodo ligula eget dolor. Aenean massa. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem. Nulla consequat

#### Disciples Warned of Leaven

Aenean commodo ligula eget dolor. Aenean massa. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem.

#### Water shed Experience at Caesarea Philippi

Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Donec quam felis, ultricies nec, pellentesque eu, pretium quis, sem. Nulla consequat massa quis enim. Donec pede justo, fringilla vel, aliquet nec, vulputate eget, arcu. Etiam ultricies



Jesus and Peter

## 馬可的福音公報

“所有值得印刷的好消息” 公元二〇二〇年十二月九日星期三

### 耶穌帶祂的門徒們前往黑門山



耶穌摸了一個瞎子二次,使他能看見



耶穌與門徒們到了該撒利亞腓立比的境內

#### 法利賽人要求耶穌顯個神蹟

從經文(可八11-12)可以看到：法利賽人為甚麼來求神蹟？他們想要試探耶穌，要求祂從天上顯個神蹟給他們看，這是法利賽人逼迫耶穌的手段，要耶穌用神蹟來證明自己就是彌賽亞，想看看耶穌到底有多大的能耐。法利賽人不想承認耶穌就是猶太人的彌賽亞，即使耶穌顯出一個更大的神蹟，他們只是想要試探耶穌。其實，他們所追求的是更大的屬靈經歷，他們不是需要神蹟，乃需要屬靈的看見，他們不明白神蹟背後的真正意義。耶穌說：「再沒有神蹟給這個世代顯現了，這是一個很嚴重的警告，在這個警告裡提醒到：『我們到底想看見甚麼？』有時我們在傳福音的時候，可能會遇到某些人問：你叫耶穌顯現出來，我就信。追求『看見神蹟』重點在於我們要用甚麼角度來看『神蹟奇事』？在不同的角度裡，都可以理解到，神在我們生命的一些作為。當我們在經歷一些事情而順利渡過，人們慣常的說法是『幸好！』，而我們的內心更多是充滿著『感恩！』我們要多用屬靈的眼光，看到事情屬靈真正的意義。法利賽人想看神蹟，其實是想滿足自己，個人的『私慾』讓他們想更大更多的不同經歷。我們是否也只看表面，以個人的『私慾』去追求經歷呢？門徒同耶穌生活的一段時間，門徒仍然有許多的『看不見』，耶穌提醒門徒不要學法利賽人，(可八15)耶穌囑咐他們說：『你們

#### 門徒們被警告關於酵的腐敗

耶穌知道法利賽人和希律在當時猶太的社會中是很有影響力的。他們被人覺得很熟悉且會教導聖經，但事實上他們是把傳統規矩放進教導當中，所以耶穌囑咐門徒要小心去看，去認識這些法利賽人所講的，不要受到錯誤的影響。法利賽人及門徒都容易只看表面，耶穌提醒門徒要謹慎防備，要以屬靈的眼光去看。當耶穌同門徒講『酵』時，門徒對耶穌就有誤解。門徒覺得耶穌在責怪他們，這次出門準備得不好，又沒帶餅，聯想到過去耶穌曾用五餅二魚餵飽五千人。門徒跟著耶穌生活多年，看到耶穌行了不少的神蹟，同時受過許多的教導，但他們卻仍是『看不見』，遲鈍、不明白，成為一群當局者迷的人。門徒記掛的只是神蹟裡的祝福。耶穌用了七個問題來提醒門徒：沒有餅就議論，他們不領悟，不明白，他們的心靈、有眼睛看不見、有耳朵聽不到、也不記得，這正是耶穌憂心掛慮之處。門徒跟著耶穌已有一段日子，但他們仍然像法利賽人一樣，都不明白、不能真正體會耶穌在世的時候，所行的神蹟屬靈的意義。門徒知道耶穌可以行神蹟奇事，所以他們希望將來能建立一個彌賽亞政治的國度，他們更看中耶穌行的神蹟，透過耶穌的神蹟得到飽足，就會有更多的跟隨者，以至可以凝聚一股力量成為

一個國家。在馬可福音第九章可以看到：他們開始爭誰為大，誰可以成為一人(耶穌)之下萬人之上呢？門徒只看到耶穌行神蹟的其中一部分，給他們有一點勢力或者是祝福，門徒只停留在這理解上，從法利賽人或門徒身上，要解神蹟到底有甚麼意義？我們是否看見神蹟的出現，而拍掌歡呼呢？然而我們是要明白神蹟指向事情背後更重要的意義，但我們有時不明白！神蹟(sign)的意義有多種不同的表達，在這段經文中不要單單只看表面，在神蹟的背後要讓人明白耶穌就是神差派來的彌賽亞，神要讓耶穌成就救贖的恩典。在漸進式的看見或明白的過程中，門徒就會慢慢體會到，有一個人比門徒看得更清楚，在馬可福音十五章記載：當耶穌被釘死在十字架上時，有位百夫長說了一句話：『這真是神的兒子。』這位羅馬人能看得清楚，他看到耶穌所成就的一切事情背後意義。耶穌所行的神蹟，有時是人的心裡不相信不明白，甚至是拒絕耶穌。法利賽人是最明顯的例子，人能明白多少呢？

這神蹟與前面第1至21節有關，甚至同第7章有關，前面講到耶穌行了兩個叫幾千人吃飽的神蹟，門徒不明白；法利賽人兩次來攻擊耶穌，耶穌帶門徒離開，門徒還是不明白，門徒雖然已被差遣，也開始了服事，還是不明白。所以，瞎子的第一次醫治，顯示門徒之前對耶穌的認識只有一半，眼睛只開了一半，他們仍然有眼看不見，有耳聽不見，也不記得(參8:18)。耶穌再按手在瞎子身上醫治他，這正好解釋了耶穌的工作，祂要門徒的眼睛繼續被打開。耶穌同門徒從伯賽大來到該撒利亞腓立比，這時候耶穌完全被猶太人棄絕，祂服事只剩下半年的时间，這時候耶穌要讓門徒的眼睛完全打開。耶穌問門徒祂是誰，彼得說祂是基督(參8:29)。「從此耶穌就教訓他們說，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。」(8:31)從第30節起，耶穌帶著門徒上耶路撒冷，在路途上繼續訓練門徒，祂要門徒興起，得著能力，當門徒的眼睛完全打開，明白耶穌是基督，是神的兒子，耶穌就更進一步的啟示基督要受苦，門徒也要背起十架跟從基督，走受苦的道路(參8:34-35)。彼得不明白，被耶穌責備(參8:32-33)，我們要認識耶穌是基督，心裡不再愚頑不明白，我們要有神的能力，行神蹟奇事，並能為主捨己背十架，有耶穌基督受苦的心志。我們要繼續認識耶穌是誰，領受祂的帶領，過程中會有法利賽人和希律的權勢來攻擊，我們要躲避，繼續行神要我們行的道路。

#### 在該撒利亞腓立比的分水嶺經歷

# Mark 8.11-30 Jesus ends His Kingdom Campaign in Galilee

## 馬可福音8:11-30 耶穌結束了祂在加利利的國度徵戰

Three more lessons of faith's sight as the disciples  
ascend the mountain to Caesarea Philippi

當門徒們上山到了該撒利亞腓立比，有另三個「憑信看見」的功課

1. Blindness of Pharisees' faith demands outward signs


法利賽人因信心的盲目而要求看見外在的神蹟

2. Hardness of disciples' hearts shows a lack of spiritual eyes

門徒們剛硬的心顯示出缺乏屬靈的眼睛

3. Eyes of a blind man needs faith's second touch to see

那瞎眼的人需要信心的再次觸摸方能看見



# First Lesson: Pharisees oppose and test Jesus

## 第一個功課：法利賽人抵擋並試探耶穌

*Mark 8.11-13*

*The Pharisees came out and began to argue with Him, seeking from Him a sign from heaven, to test Him. Sighing deeply in His spirit, He \*said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation."*

馬可福音8:11-13

法利賽人出來盤問耶穌，求他從天上顯個神蹟給他們看，想要試探他。<sup>12</sup> 耶穌心裏深深地歎息，說：「這世代為甚求神蹟呢？我實在告訴你們，沒有神蹟給這世代看。」

- The Pharisees began to “argue” with Jesus trying to force him to show them a sign from Heaven  
法利賽人開始與耶穌“爭辯”，試著逼祂顯一個從天而來的神蹟給他們看
- The Pharisees were blind to the signs already done and demanded a ‘sign’ not for faith but to test Him  
法利賽人的盲目讓他們看不見已經行了的神蹟，並且要求要一個“神蹟”-不是為著信心，而是要試探祂
- Peter witnessed Jesus ‘sighing deeply in his spirit’ over the unbelief of the whole generation (race) Israel  
彼得目睹耶穌的靈裡為著整個以色列的世代(族)的不信而深深地嘆息
- Jesus rebukes them for their spiritual blindness to the kingdom of God in their midst  
耶穌因他們靈裡對於神國在他們中間的盲目而斥責他們

## Second Lesson :

# Jesus warns of the leaven of the Pharisees and Herod

## 第二個功課: 耶穌警告希律及法利賽人的酵

*Mark 8:13 Leaving them, He again embarked and went away to the other side.*

馬可福音8:13 他就離開他們，又上船往海那邊去了。

*Mark 8.14 And they had forgotten to take bread, and did not have more than one loaf in the boat with them.*

馬可福音8:14 門徒忘了帶餅；在船上除了一個餅，沒有別的食物。

*Mark 8.15 And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod."*

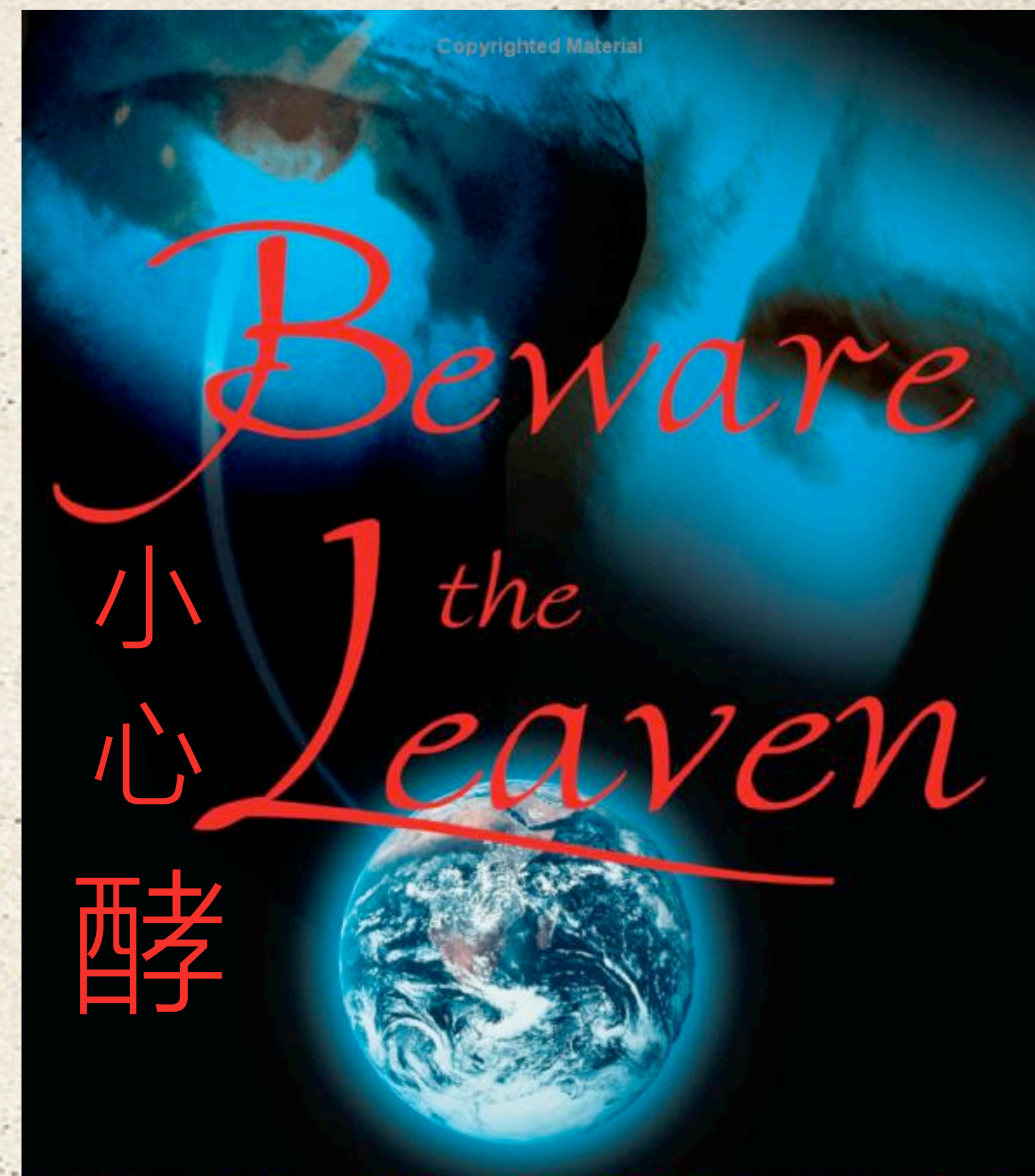
馬可福音8:15 耶穌囑咐他們說：「你們要謹慎，防備法利賽人的酵和希律的酵。」

- Jesus left Galilee sensing the darkening clouds of corruption and the Pharisees and Herod were casting over Israel

耶穌離開了加利利，感覺到法利賽人及希律貪腐的烏雲佈滿了全以色列

- The disciples were caught off guard when Jesus suddenly spoke out, *"Watch out! Beware of the leaven of the Pharisees and the leaven of Herod"*

門徒們毫無防備耶穌會忽然說出「你們要謹慎，防備法利賽人的酵和希律的酵。」





Second lesson: Jesus rebukes the disciples for their lack of spiritual “eyes”  
第二個功課：耶穌斥責門徒們缺少了屬靈的“眼睛”

*Mark 8:16 They began to discuss with one another the fact that they had no bread.*

馬可福音8:16 他們彼此議論說：「這是因為我們沒有餅吧。」

*Mark 8:17 And Jesus, aware of this, \*said to them, “Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart?”*

馬可福音8:17 耶穌看出來，就說：「你們為甚麼因為沒有餅就議論呢？你們還不省悟，還不明白嗎？你們的心還是愚頑嗎？」

*Mark 8:18 “HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR?”*

馬可福音8:18 你們有眼睛，看不見嗎？有耳朵，聽不見嗎？」

Jesus expects the disciples’ hearts to develop spiritual eyes and discernment behind the miracles they had seen

耶穌期望門徒們的心能在他們看到的神蹟背後發展出屬靈的眼睛和洞察力



## Second lesson: Jesus rebukes the disciples for their lack of spiritual “eyes”

### 第二個功課：耶穌斥責門徒們缺少了屬靈的“眼睛”

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馬可福音8:18 你們有眼睛，看不見嗎？有耳朵，聽不見嗎？」

He rebukes them because their minds were focused upon outward and shallow things:

祂斥責他們，因為他們的心思專注於外在膚淺的事

- bread and their physical hunger  
餅及他們身體的飢餓
- guilt over their neglected duty  
因他們忽視責任而感到內疚
- the outward details of the miracles  
神蹟外在的細節

Faith must develop inward spiritual faculties:

信心必須發展出內在的屬靈能力

- eyes of the heart 心中的眼睛
- a hearing heart 能聽的心

# “Beware” of fleshly leaven which corrupts faith

## “小心” 肉體的酵會使信心腐敗

- The faith of the disciples remained dangerously shallow and undiscerning for two reasons

有二個原因使門徒們的信心還是維持在膚淺及不能分辨的危險狀態

1. Their self-confidence hindered the spiritual discernment which comes to humbled, God-dependent vessels

屬靈的辨別力是來自謙卑、成為單靠神的器皿，而他們的自信卻會成為攔阻

2. They were blind to the danger of leaven as long as their carnal minds were focused upon outward things

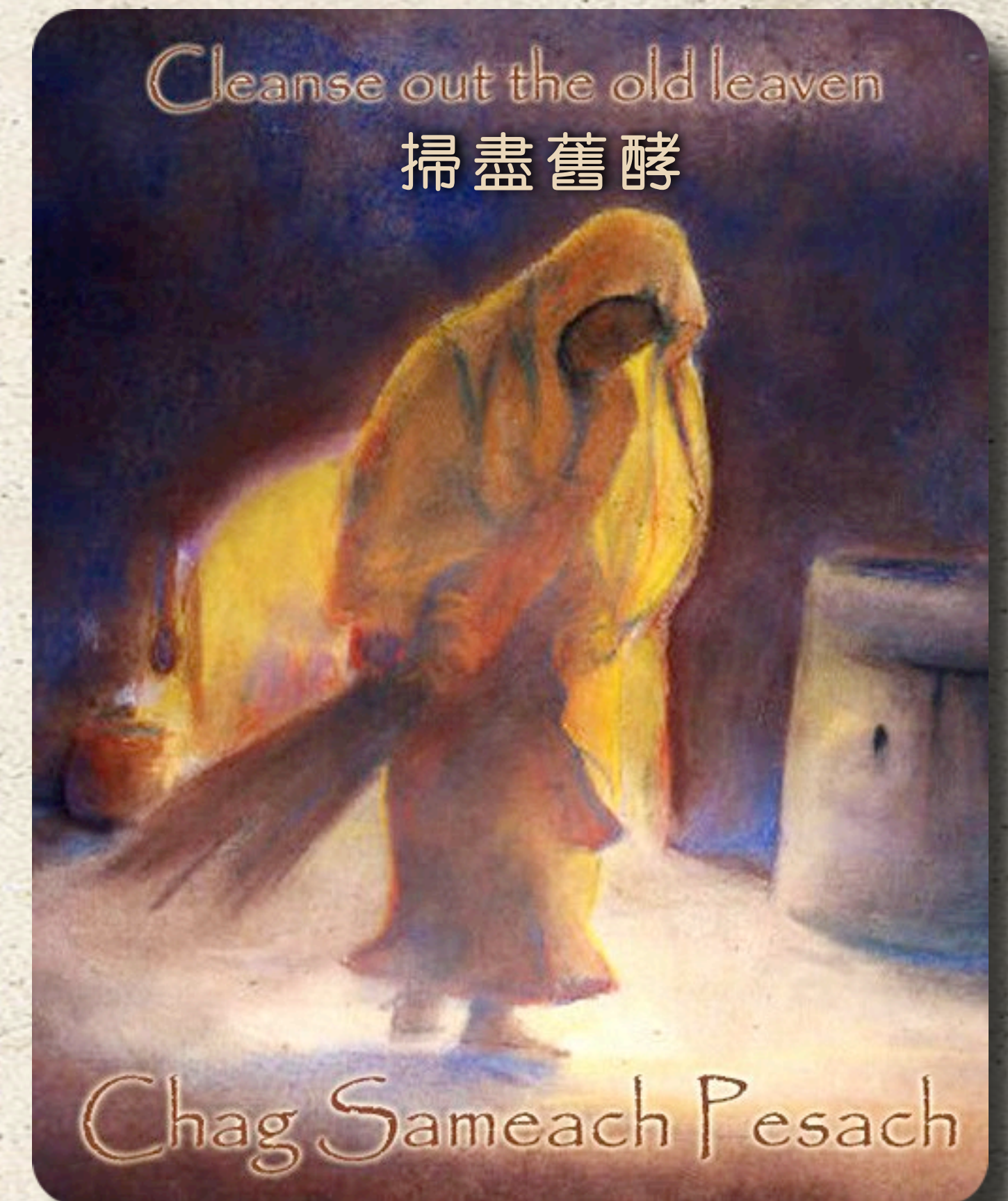
只要他們屬肉體的心思還是關注於外面的事情，他們就看不見酵的危險

- Leaven is one's flesh which secretly corrupts faith (hidden in the loaf) and produces corruption and compromise

酵就是一個人的肉體，暗暗地敗壞信心（藏在麵團裡），並產生出敗壞及妥協

- Not only did Jesus know of the opposition from the leaven of the Pharisees and Herod but also warned of the opposition of fleshly leaven within the disciples

耶穌不但明白法利賽人及希律抵擋的酵，並且也警告在門徒之間肉體的酵帶來的阻礙





# “Beware” of the three types of fleshly leaven which corrupts faith

## “小心”三種肉體的酵會使信心腐敗

### 1. *Beware of the leaven of the Pharisees*

#### 小心法利賽人的酵

- The Pharisees (Ezra) once had faith but slowly their zeal for the Lord was replaced by their zeal for the outward ‘letter of the Law’

法利賽人（以斯拉）曾經是有信心的，但是他們為主  
的熱心漸漸地被他們對於外在“律法的字句”而取代

- Fleshly zeal and faith may look very similar but  
**zeal blinds** until the leaven of **hypocrisy** becomes  
proud

屬肉體的熱心及信心看起來很相似，但是熱心使人眼瞎，  
直到假冒偽善的酵變成了驕傲

你們要謹慎，防備法利賽人的酵和希律的酵

**“Watch out for the yeast of the  
Pharisees and that of Herod.”**



MARK 8:15

馬可福音8:15

# “Beware” of the three types of fleshly leaven which corrupts faith

## “小心”三種肉體的酵會使信心腐敗

### 2. *Beware of the leaven of Herod* 小心希律的酵

- Herod Antipas (like King Saul) was very religious and superstitious but **worldliness** corrupted his faith and conscience

希律安提帕(就像掃羅王)是非常宗教化及迷信的，但是屬世界敗壞了他的信心及良知

- without the separating work of the cross faith is corrupted by the leaven of **compromise blinds**

若缺乏了十字架分別為聖的工作，信心就會被“妥協的盲目”的酵而敗壞

你們要謹慎，防備法利賽人的酵和希律的酵

“Watch out for the yeast of the  
Pharisees and that of Herod.”



MARK 8:15

馬可福音8:15

# “Beware” of the three types of fleshly leaven which corrupts faith

## “小心”三種肉體的酵會使信心腐敗

### 3. *Beware of the leaven of Sadducees (Matt 16.6)*

#### 小心撒都該人的酵 (馬太福音16:6)

- The Priest's sacrificial service out of love for God becomes jaded by **status, wealth and pride**  
祭司因出於對神的愛所做的奉獻及服事，卻因著地位、財富和驕傲而變得精疲力竭
  - They narrowed their faith in the Word of God to the **Torah** (Law) and the leaven of **intellectual unbelief** **blinded** them to the spiritual truths of the miraculous, heaven and spiritual resurrection in the Prophets and the Writings

他們將神的道的信心縮小到妥拉(律法)，而頭腦理性上不信的酵使他們對於先知們及著作裡的神蹟、屬天及屬靈復活的屬靈的真理瞎眼

你們要謹慎，防備法利賽人的酵和希律的酵

**“Watch out for the yeast of the  
Pharisees and that of Herod.”**



MARK 8:15

馬可福音8:15



Jesus tries to get the disciples past physical loaves to understand leaven's danger  
耶穌試著讓門徒們看見物質的餅以外的事  
並明白酵的危險

*Mark 8.18-21*

*“And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?” They \*said to Him, “Twelve.” “When I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?” And they \*said to Him, “Seven.” And He was saying to them, “Do you not yet understand?”*

馬可福音 8:18-21

你們有眼睛，看不見嗎？有耳朵，聽不見嗎？也不記得嗎？<sup>19</sup> 我擘開那五個餅分給五千人，你們收拾的零碎裝滿了多少籃子呢？」他們說：「十二個。」<sup>20</sup> 「又擘開那七個餅分給四千人，你們收拾的零碎裝滿了多少筐子呢？」他們說：「七個。」<sup>21</sup> 耶穌說：「你們還是不明白嗎？」

- Jesus is exasperated with the disciples that they still worried about bread again  
耶穌氣惱門徒們，因為他們仍舊又為著餅擔心
- The Lord wants them to look beyond the outward loaves and baskets to **who He was**  
主要他們看見超過外面的餅跟籃子而看見祂是誰
- *“Do you not yet understand?”*  
*“你們還是不明白嗎？”*
- He was talking about the corruption of their teaching  
祂所指的是他們教導的腐敗

# Moving Up To Caesarea Philippi

## 往上移到該撒利亞腓立比

- Jesus' 3rd campaign was ending as he got into the boat and headed across the Sea of Galilee to Bethsaida  
耶穌的第三個徵戰結束於祂上了船，渡過加利利海而到了伯賽大
- From there Jesus will lead his disciples up into the foothills of Mt Hermon to ask if they knew **who He was**  
從那裡起，耶穌要帶領祂的門徒們往上行到黑門山腳，來問他們知不知道祂是誰
- First we learn one more lesson of faith from a blind man  
首先我們從一個瞎眼的人再學一個信心的功課





# Lesson three: Jesus heals a blind man with a Second Touch

## 第三個功課： 耶穌的第二次觸摸醫治了瞎子

*Mark 8.22 ¶ And they \*came to Bethsaida. And they \*brought a blind man to Jesus and \*implored Him to touch him.*

馬可福音8:22 他們來到伯賽大，有人帶一個瞎子來，求耶穌摸他。

*Mark 8.23 Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, "Do you see anything?"*

馬可福音8:23 耶穌拉着瞎子的手，領他到村外，就吐唾沫在他眼睛上，按手在他身上，問他說：「你看見甚麼了？」

*Mark 8.24-26 And he looked up and said, "I see men, for I see them like trees, walking around." Then again He laid His hands on his eyes; and he looked intently and was restored, and began to see everything clearly. And He sent him to his home, saying, "Do not even enter the village."*

馬可福音8:24-26 他就抬頭一看，說：「我看見人了；他們好像樹木，並且行走。」<sup>25</sup> 隨後又按手在他眼睛上，他定睛一看，就復了原，樣樣都看得清楚了。<sup>26</sup> 耶穌打發他回家，說：「連這村子你也不要進去。」

● Before healing the Lord led the man away from the atmosphere of unbelief in the village

在醫治之前，主先帶這個人離開在村裡不信的氛圍

1. Touching his eyes with 'healing' saliva was a point of contact for the man to believe

以“醫治的”唾液觸摸在他的眼睛上，是個觸點，讓這個人可以相信

2. Jesus asked if he sees anything in order to release faith by confession

耶穌問他是否看見任何東西，是要藉著承認而釋放出信心

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● Here is a study in healing faith  
在此是個醫治信心的學習

### 1. Healing in two stages- 醫治的二個階段

- With the first touch the man's eyes of faith began to see outlines of the Kingdom  
藉著第一次觸摸這個人的眼睛時，他開始看見國度的輪廓
- The second touch brought clear vision as he "*looked intently*" at the source of the One healing  
當他第二次觸摸時，就帶來了清楚的視覺  
因他“定睛看”這個醫治的源頭

And so we come to  
the Mount Hermon's watershed  
at Caesarea Philippi

我們來到了黑門山的分水嶺，在該撒利亞腓立比

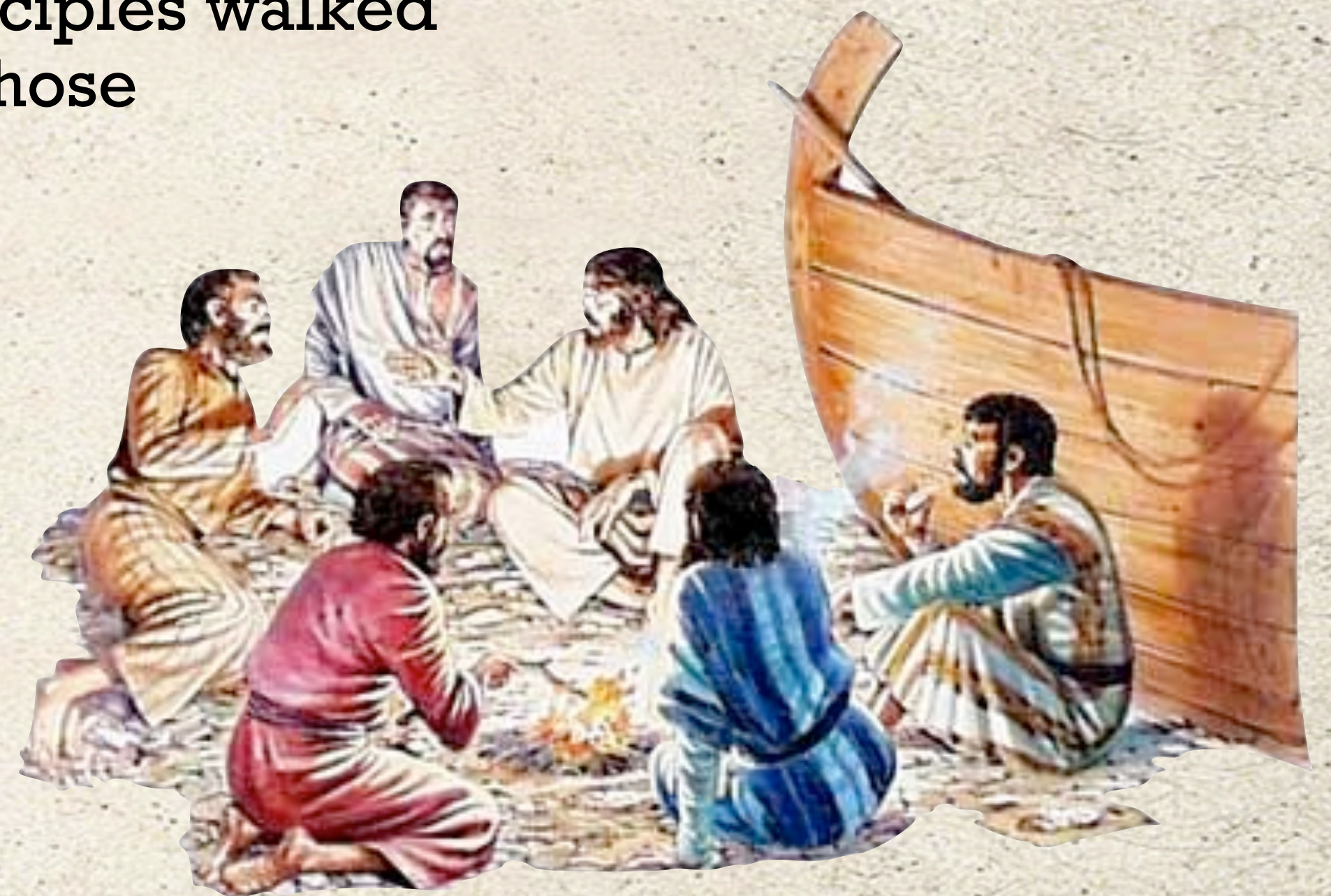




# At Caesarea Philippi we Discover the Main Objective of his Training

## 在該撒利亞腓立比我們發現了祂訓練的主要目的

- The “School of Christ” was not primarily a training of mere methods or techniques of ministry  
“基督的學校”最主要的並不是只是訓練職事的方法及技巧而已
- The objective of this training was to bring them into a progressive discovery of HIMSELF - his calling, his anointing, his authority, his nature, his work  
這個訓練的目標乃是帶領他們漸進的進入發現**主的自己**- 祂的呼召、祂的恩膏、祂的權柄、祂的本性、祂的工作
- Seeing the mighty works and hearing His teaching as the disciples walked with Jesus brought them spiritually to the point of the man whose eyes needed “the second touch”  
當門徒們與耶穌同行，看見祂偉大的作為及聽見了祂的教導後，在靈裡帶領他們到一個地步，就像那個人的眼睛需要“第二次被觸摸”一樣
- Only out of **comprehensive vision** of Jesus would they be able to serve in the Kingdom by His life and power  
只有出於對於耶穌的全面性的看見才能讓他們藉著祂的生命及大能在國度裡服事



# Jesus began by asking what the popular impressions of Him were

## 耶穌藉著問大眾認為祂是誰的印象作為開始

*Mark 8.27 Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, "Who do people say that I am?"*

馬可福音 8:27 耶穌和門徒出去，往該撒利亞·腓立比的村莊去；在路上問門徒說：「人說我是誰？」

*Mark 8.28*

*They told Him, saying, "John the Baptist; and others say Elijah; but others, one of the prophets."*

馬可福音 8:28 他們說：「有人說是施洗的約翰；有人說是以利亞；又有人說是先知裏的一位。」

- The topic of who Jesus was drew instant response as many in Galilee - both followers and foes - had opinions based on outward impressions

關於耶穌是誰的這個主題吸引了許多在加利利的人的即時反應- 包括了跟隨者及敵人，他們對於外在的印象都各有看法

- Some were based upon scripture promise and some more upon his miracles and teaching

有些是基於經文裡的應許，而有些只是基於祂行的神蹟及教導



# But Jesus was really interested in what the disciples believe 但是耶穌真正有興趣的是門徒們相信的是什麼

*Mark 8.29 And He continued by questioning them, "But who do you say that I am?"*

馬可福音 8:29 又問他們說：「你們說我是誰？」

- The disciples' discernment throughout their walk with him did not seem to open up their eyes

在他們與祂同行的整個過程裡，門徒們的分辨力似乎並沒有開啟他們的眼睛

- After Jesus stilled the wind and waves -

*Mark 4.41 They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"*

在耶穌平靜了風浪之後-

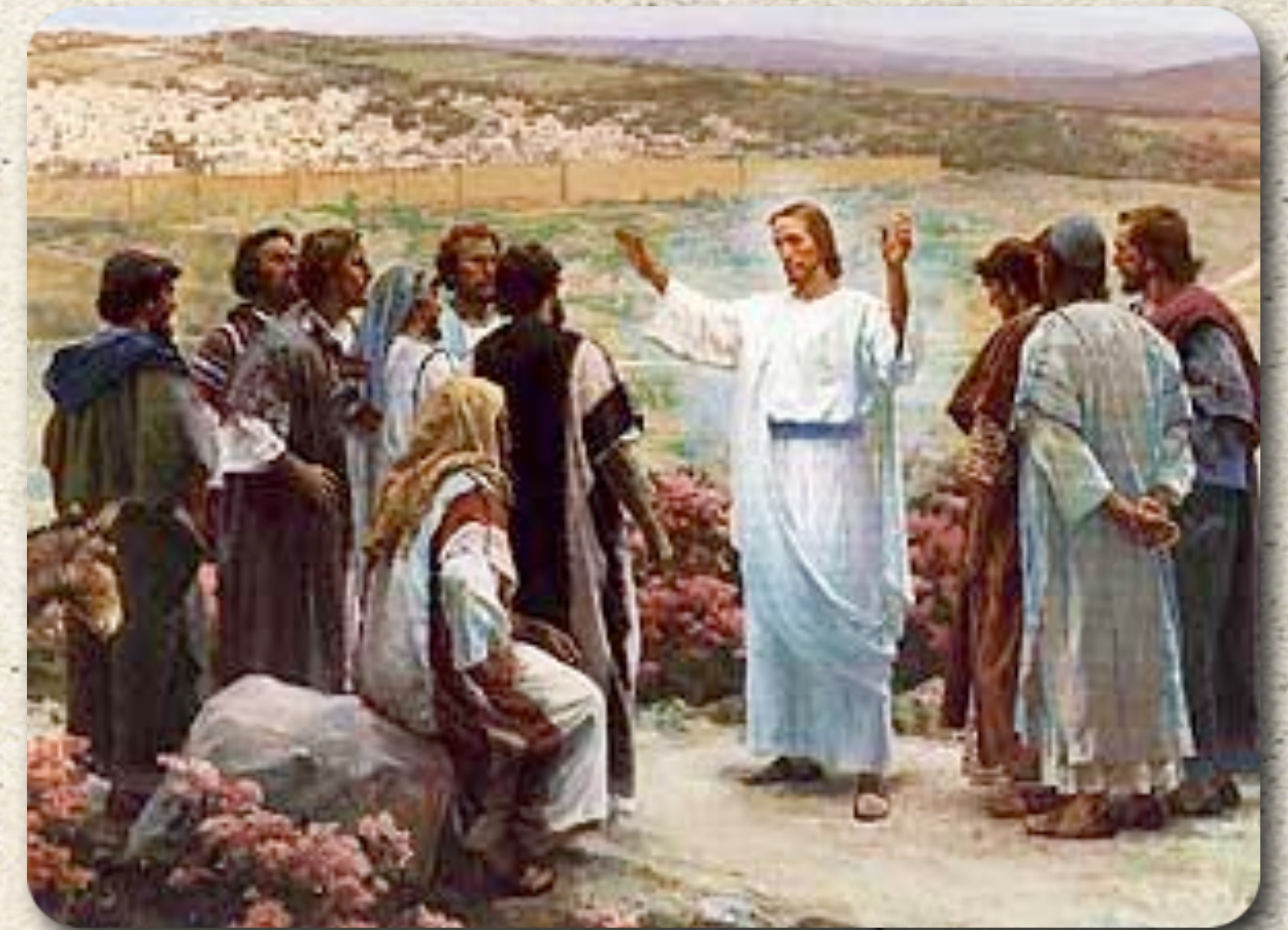
馬可福音4:41 他們就大大地懼怕，彼此說：「這到底是誰，連風和海也聽從他了。」

- After feeding the multitudes they still did not see Him as the Bread of Life -

*Mark 6.52 for they had not gained any insight from the incident of the loaves, but their heart was hardened*

在餵飽了眾人之後，他們仍然看不見祂就是生命的糧-

馬可福音6:52 這是因為他們不明白那分餅的事，心裏還是愚頑。



# Turning Point: Peter answers Jesus

## 轉戾點：彼得回答了耶穌

*Mark 8.29 And He continued by questioning them, "But who do you say that I am?" Peter \*answered and \*said to Him, "You are the Christ."*

馬可福音 8:29 又問他們說：「你們說我是誰？」彼得回答說：「你是基督。」

*Mark 8.30 And He warned them to tell no one about Him.*

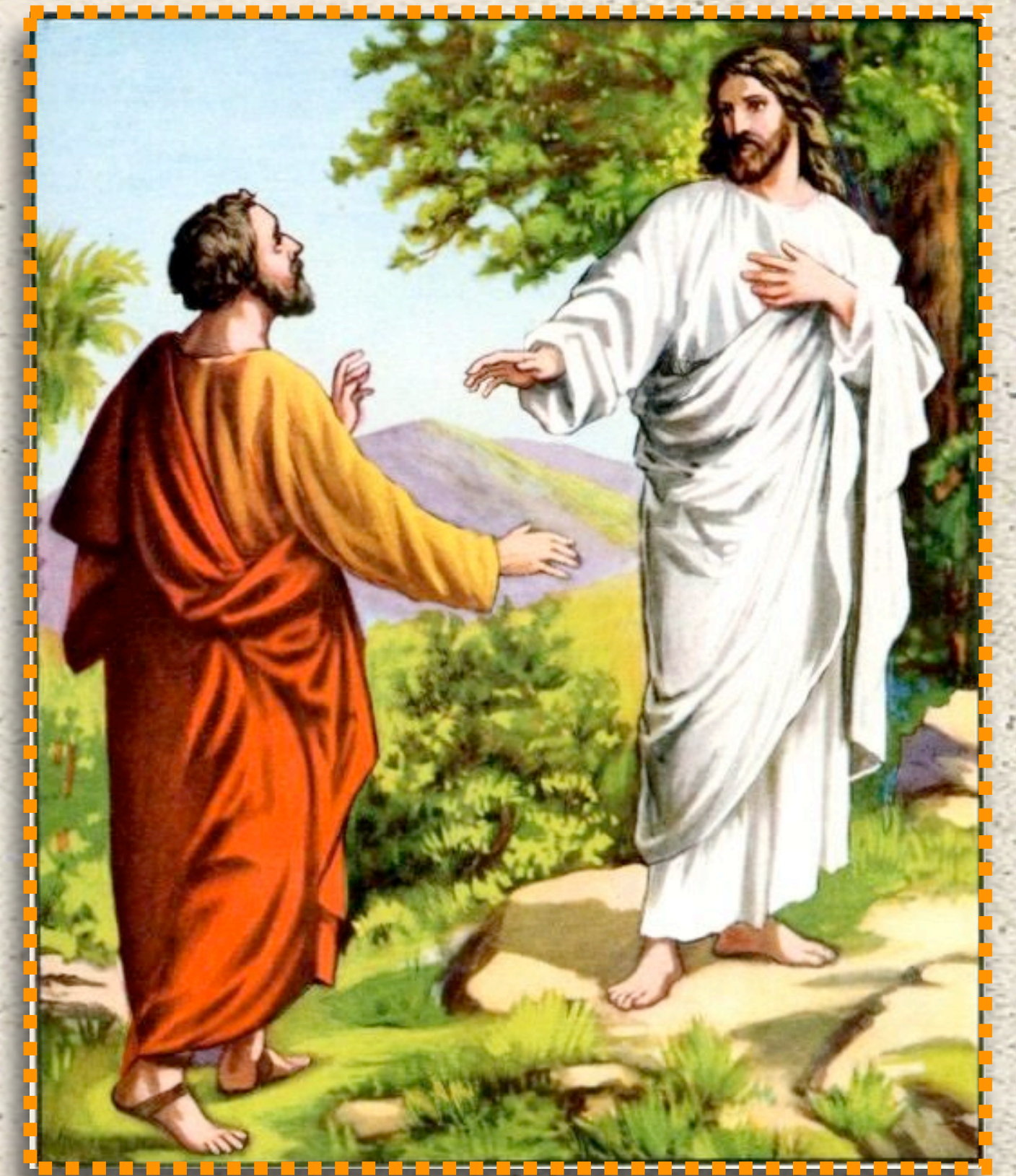
馬可福音 8:30 耶穌就禁戒他們，不要告訴人。

- Mark gives the 'short answer' for the sake of impact

馬可為了這個所帶來的震撼，給了“簡短的回答”

- “***YOU ARE THE KING!***”

- “**祢是王!**”



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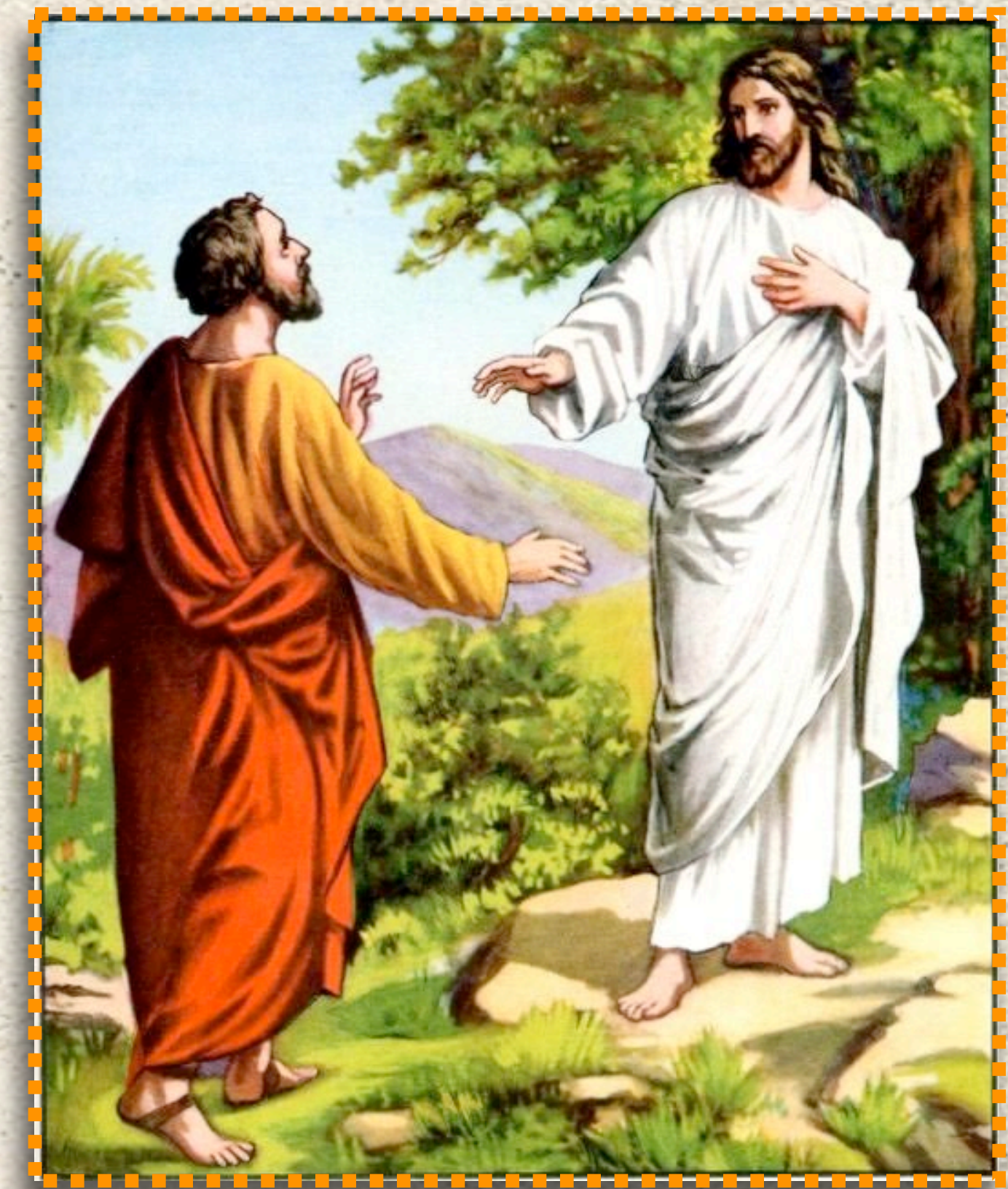
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*Mark 8.30 And He warned them to tell no one about Him.*

馬可福音 8:30 耶穌就禁戒他們，不要告訴人。

- Mark does not include *“the Son of the Living God”* as confessed by Peter in *Matthew 16.16* because he wants the reader to see one revelation at a time ( in *Mk 9.7* -God reveals Jesus as the Son of God upon Mt. of Transfiguration)

馬可沒有包括“永生神的兒子”像是馬太福音16:16彼得承認的那樣因為他要讀者們一次看見一個啟示（馬可福音9:7- 在變化山上，神啟示了耶穌乃是神的兒子）



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## 轉戾點：彼得回答了耶穌

*Mark 8.29 And He continued by questioning them, “But who do you say that I am?” Peter \*answered and \*said to Him, “You are the Christ.”*

馬可福音 8:29 又問他們說：「你們說我是誰？」彼得回答說：「你是基督。」

*Mark 8.30 And He warned them to tell no one about Him.*

馬可福音 8:30 耶穌就禁戒他們，不要告訴人。

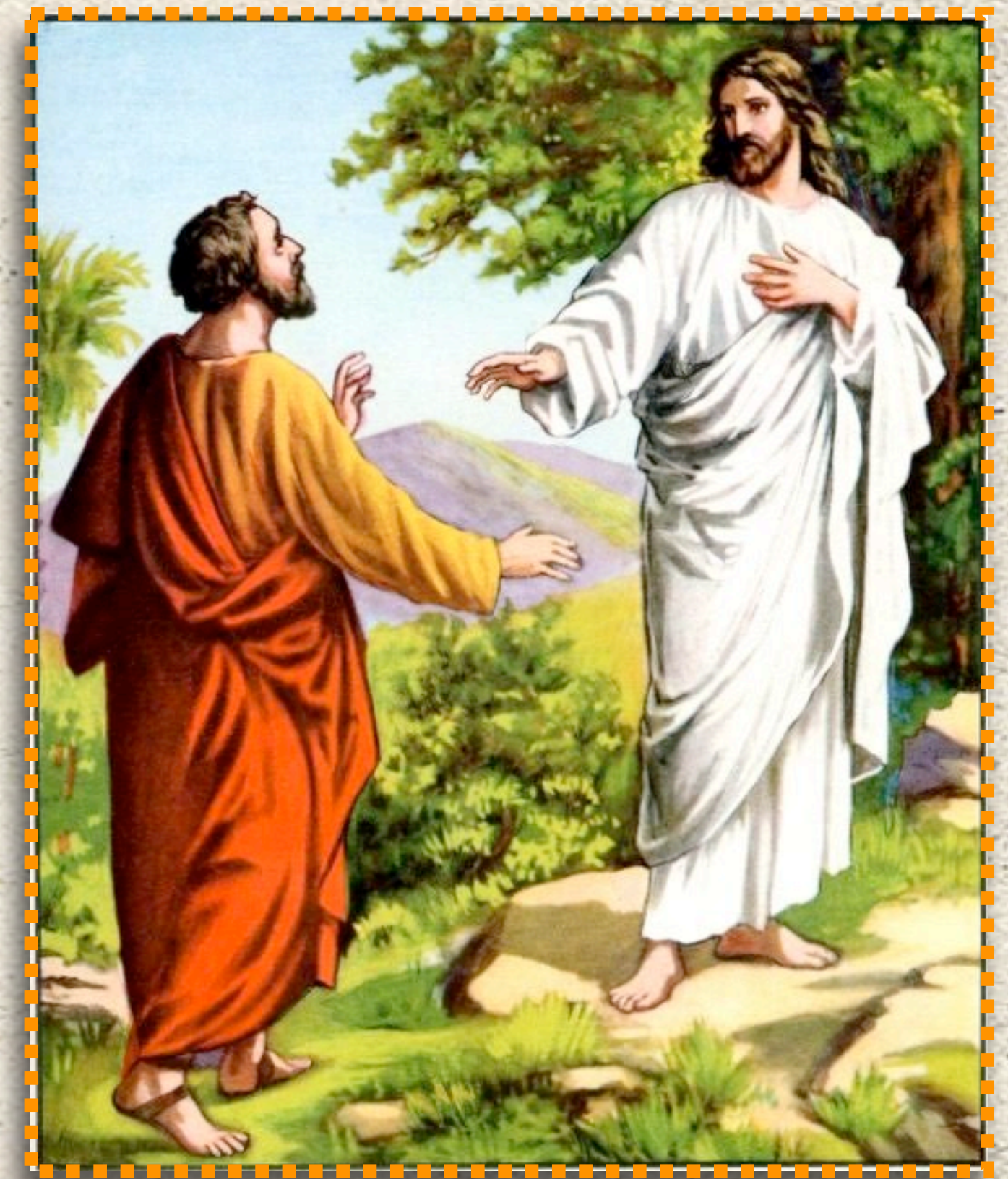
- Peter's confession that Jesus was the King (messiah) of the Kingdom of God came by revelation and not by deduction

彼得承認耶穌是神國度的王(彌賽亞)，是來自於啟示而不是推理

*Matt. 16.17 And Jesus said to him, “Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.*

馬太福音 16:17

耶穌對他說：「西門·巴·約拿，你是有福的！因為這不是屬血肉的指示你的，乃是我在天上的父指示的。」



# Mark's gospel hinges upon this pivotal confession and revelation of who Jesus truly is

## 馬可的福音取決於這一關鍵性的承認及耶穌真正是誰的啟示

Many scholars say that Mark's gospel uniquely unveils what they call "the Messianic Secret"

許多學者說，馬可福音獨特的揭示了他們所謂的“彌賽亞的奧秘”

1. There is no mention of *CHRIST* in Mark's gospel up to this point except the introduction in Mk. 1:1

*Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.*

除了馬可福音 1:1 以外，在此之前馬可福音裡沒有提到過基督  
馬可福音1:1 神的兒子，耶穌基督福音的起頭。

2. The evil spirits referred to him as "*Son of God*", "*Holy One*" but not the Christ

污鬼稱祂為“神的兒子”、“至高者”但不是基督



在馬可福音裡  
“彌賽亞的奧秘”



探索在馬可福音裡  
關於彌賽亞的奧秘

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3. The Syrophenician woman called out to the *Son of David* which is a messianic term but got no response

敘利亞 腓尼基的婦人稱祂為大衛的兒子，這是個彌賽亞的稱號，但得不到回應

4. The other gospels mention the disciples calling him the christ before this point (e.g. John 1:41)

其他的福音書在這個階段之前有提到過，門徒們稱祂為基督  
(例如：約翰福音1:41)



在馬可福音裡  
“彌賽亞的奧秘”



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Mark's gospel strategy behind this "Messianic Secret" is to dramatically demonstrate that salvation comes only by a revelation of Jesus

在這個“彌賽亞的奧秘”背後，馬可的福音策略是  
戲劇性的呈現救恩唯有來自於耶穌的啟示

- To the Jews of Galilee Jesus was too unlike the concept of a messiah in their own imagination and teaching  
對於加利利的猶太人而言，耶穌太不像他們自己想像中及教導裡關於彌賽亞的觀念
- Even messianic 'signs' could only lead witnesses to ask the question but not to a revelation of the answer  
甚至彌賽亞的“表號”也只能帶領目擊者詢問問題，而不是對於答案的啟示
- So today many come to Jesus by some gospel message or training class but do not really “see” who He is until later on  
因此今天有許多人來到耶穌這裡，是藉著一些福音的信息或是訓練班，但沒有“看見”祂是誰，直等到後來
- A real knowing of Christ himself is foundational to any real service in the kingdom  
對於基督本身的一個真正認識，是在國度裡真實服事的根基



There was a two-fold dynamic process that enabled the disciples to see more of Jesus

有個雙面的進程讓門徒們能看見更多的耶穌

1. First some **inductive** knowledge of Jesus and His teachings and miracles can lead one to ask and seek who Jesus is

首先有一些對於耶穌及祂的教導及神蹟的歸納性的知識能引領一個人去詢問及尋求耶穌是誰

His miracles upon the sick  
祂給人治病的神蹟

His power over evil spirits  
祂制服污鬼的能力

His wise teaching  
祂有智慧的教導

His mega-miracles  
祂行的極大神蹟

Who is Jesus Christ?

誰是耶穌基督?



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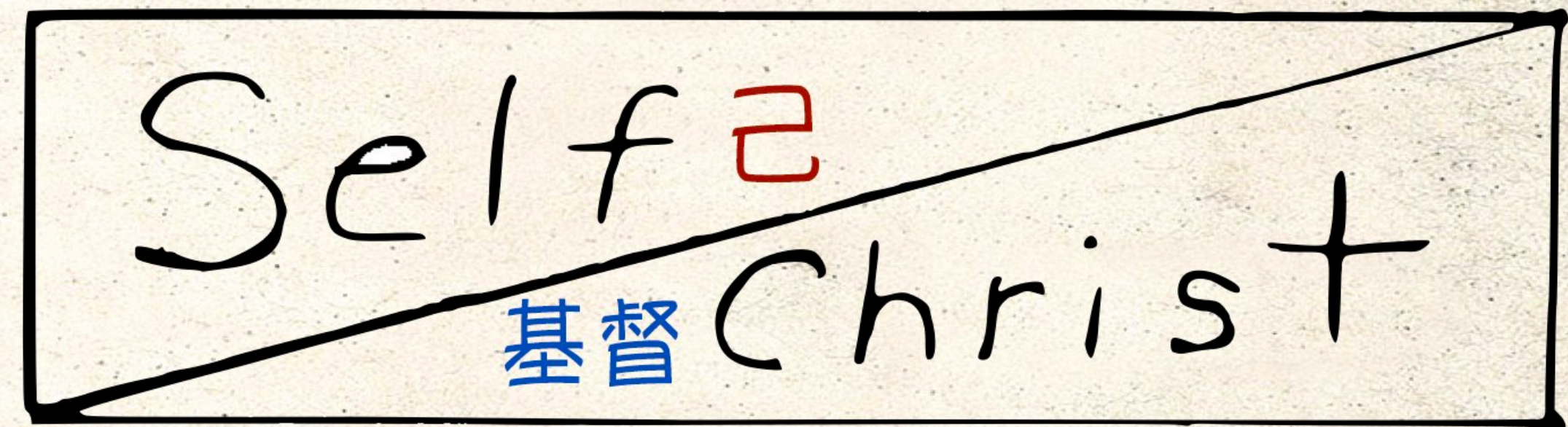
2. But only through the process of **decrease/ the cross** - through undoing, bafflement, dilemmas, defeats and chronic problems - are we reduced in our self-importance enough to 'really need' and discover the KING

但是，唯有經過了“減少/十字架”的過程—藉著剝奪、阻礙、困境、失敗及長期的問題，我們才能將我們的自我的重要性減至最低直到真正地需要並認識這位王

*John 3.30 He must increase, but I must decrease.*  
約翰福音 3:30 他必興旺，我必衰微

在基督徒的生命裡長進

Growth in the Christian Life →



Time →  
時間

# There was a two-fold dynamic process that enabled the disciples to see more of Jesus

## 有個雙面的進程讓門徒們能看見更多的耶穌

- The Holy Spirit draws one to Jesus as they hear of Him and then opens the eyes to His divinity and Lordship

當他們能聽見祂，聖靈就會吸引他們，然後開啟他們的眼睛去看見祂的神性及主宰

His mega-miracles  
祂行的極大神蹟

His wise teaching  
祂有智慧的教導

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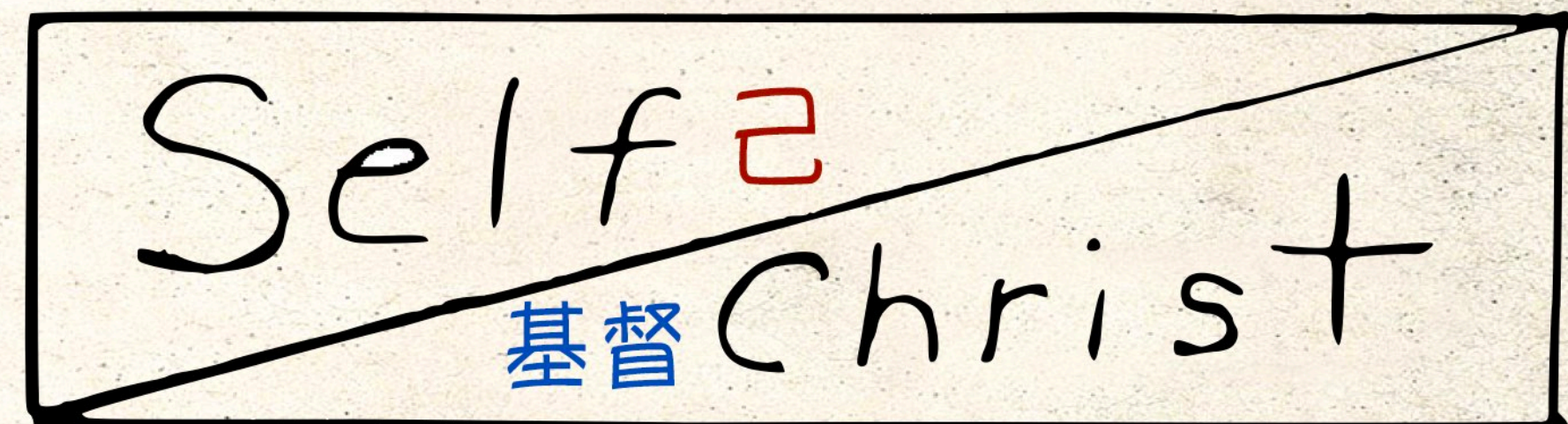
Who is Jesus Christ?



誰是耶穌基督？

在基督徒的生命裡長進

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Time →  
時間

Next time: Jesus reveals More upon the Mount

下次：耶穌在山上給了更多的啟示

