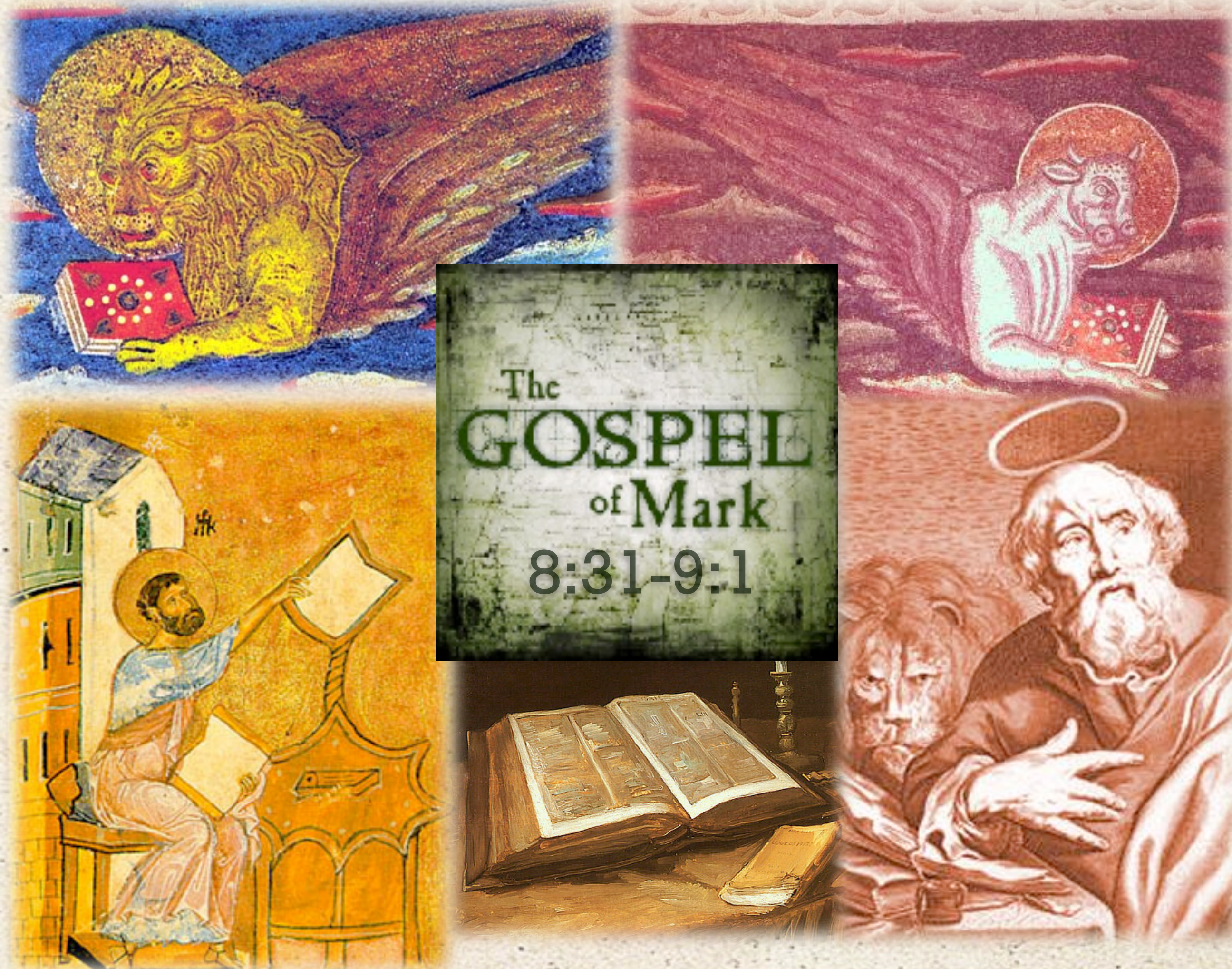


Mark 8:31- 9:1: Four More Revelations at Caesarea Philippi

馬可福音8:31- 9:1 在該撒利亞腓立比另外的四個啟示



We've seen the kingdom of God
advancing along two lines

我們看見了 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？



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 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 climax comes upon Mount Hermon

在黑門山達到最高峰



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

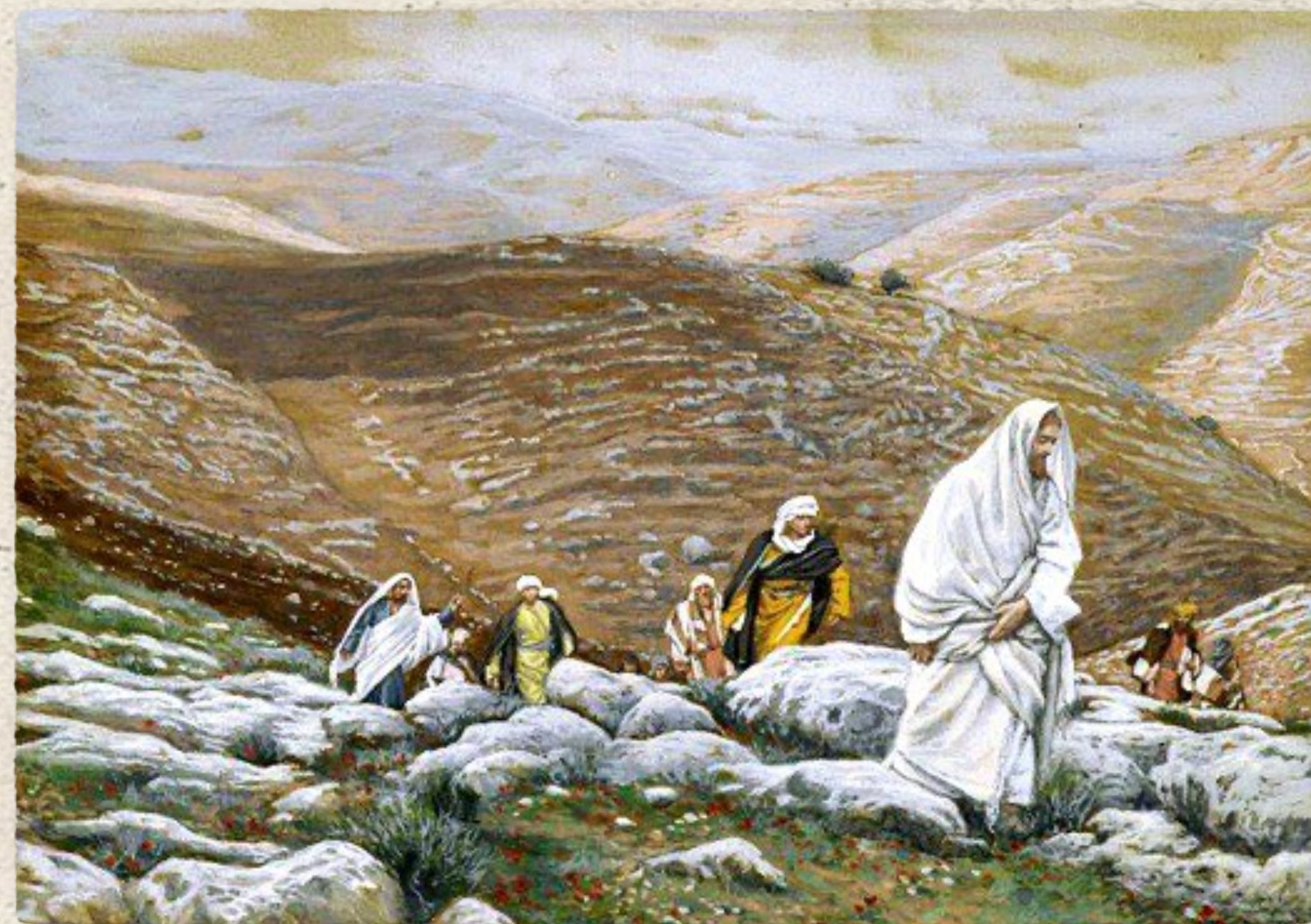
從黑門山起，馬可福音的後半段快速的向耶路撒冷推進

Christ 基督

Son of God 神的兒子

Suffering Servant 受苦的僕人

Savior 救主



Last time we saw the watershed
revelation at Caesarea Philippi

上次，我們在該撒利亞腓立比看見了分水嶺的啟示



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

彌賽亞的奧秘藉著彼得的告白—“祢是基督”而被啟示出來

There was no mention of *CHRIST* in Mark's gospel up to this point except in the introduction in Mk. 1:1 (after Peter's confession it is used 5 times)

在馬可的福音裡除了第一章第一節開頭之外，直到此處還未提到基督
(在彼得的告白後，就被提及了5次)

Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.
馬可福音1:1 神的兒子，耶穌基督福音的起頭。



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

彌賽亞的奧秘藉著彼得的告白—“祢是基督”而被啟示出來

Jesus identified Himself as **Son of Man** who came as a servant of the Kingdom

耶穌視自己為人子，祂以神國僕人的身份來服事

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

彼得的啟示至關重要，因為它強調了要進入神的國，耶穌是主和救贖主這一啟示的必要性

1. It took more than seeing messianic 'signs' to believe in Jesus

相信耶穌，需要比看見關於彌賽亞的“標記”更多的東西

2. It would take more than Kingdom teaching or prophecies to see who He was
(“*many say you are John or Elijah or one of the prophets*”)

會要以超出神國的教導或預言來認識祂是誰（“許多人說你是約翰或以利亞或眾先知裏的一位”）

3. The disciples' own lack of clarity reveals conclusively that man is so fallen that he cannot discern the things of God unless the Holy Spirit opens their blind eyes

門徒們自身缺乏清楚的認識無疑顯明人已是如此墮落甚至無法分辨神的事情，除非聖靈開啟他們的瞎眼。



After Peter's Confession at Caesarea Philippi there
were four further watershed revelations

彼得在該撒利亞腓立比的告白之後
就有了四個更進一步的分水嶺啟示



1. 第二個啟示是教會（馬太有專門的記載）

馬太福音 16:17 耶穌對他說：「西門·巴·約拿，你是有福的！因這
不是屬血肉的指示你的，乃是我在天上的父指示的。

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這磐石上；陰間的權柄不能勝過他。

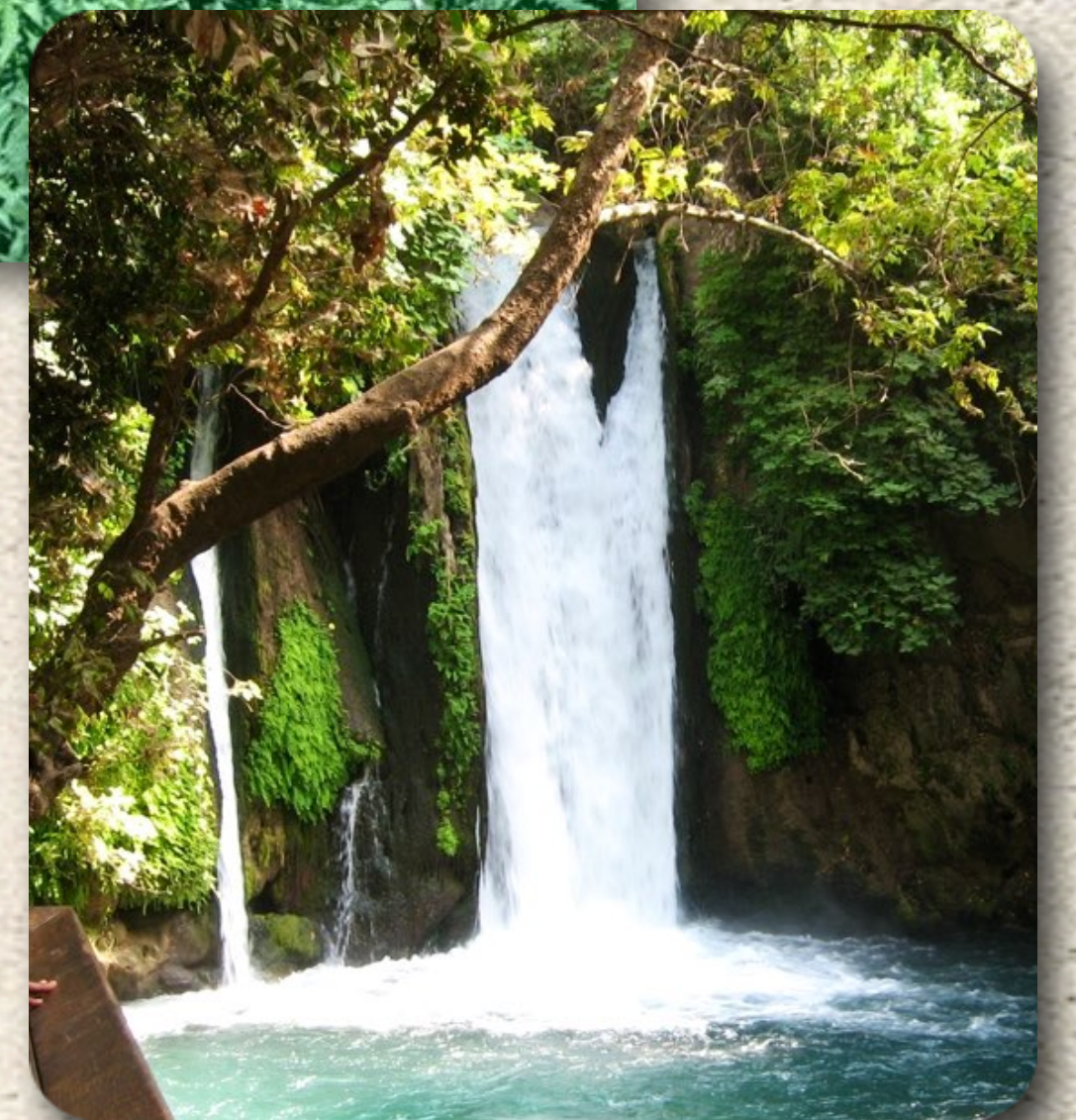
- [illegible]

A visitor to Caesarea Philippi can better understand Jesus' meaning 一個拜訪過該撒利亞腓立比的人會更明白耶穌的意思

Matt. 16.18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church

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這磐石上；陰間的權柄不能勝過他。

- Jesus pointed to the gushing escarpment behind him saying “*upon this rock*” (lit. ‘boulder or cliff’) 耶穌指著祂身後噴湧出水來的峭壁說“在這磐石上” (字意- 巨石或懸崖)
- Jesus was “the rock” out of which spiritual ‘*living waters*’ flow 耶穌是“這磐石”，從那裏湧出屬靈的“活水”
- And upon this revelation of Jesus as the Foundation Rock the church would be built 教會將被建造在耶穌是根基的磐石這一啟示之上
- And ‘Rocky’ (Peter) was commissioned to build the church upon Christ the Rock (*1 Pet 2.2-5*) (彼得)這個“石頭”被任命將教會建造在基督這一磐石上 (彼得前書2章2-5節)



2. Matthew, Mark and Luke all include a third watershed revelation at Caesarea Philippi that Jesus also revealed



2. 馬太、馬可及路加全都包括了耶穌在該撒利亞腓立比揭示的
第三個分水嶺的啟示



“The way of the Cross”

十字架的道路

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，彼得就拉着他，勸他。

- Until his disciples had a revelation of his **KINGship** he kept the way to his throne a secret

直到祂的門徒們得著祂是王的啟示之前，
祂保守著通往寶座的祕密

- Only one time previously in Mark did Jesus hint of the cross

耶穌之前在馬可福音裡，只有一次暗示了十字架

Mark 2.20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days

馬可福音 2:20

但日子將到，新郎要離開他們，那日他們就要禁食。



“The way of the Cross” 十字架的道路

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，彼得就拉着他，勸他。

- At Caesarea Philippi the greatest mystery of God's Love was disclosed to man for the first time (notice “began”)

在該撒利亞腓立比，神的愛的最大奧秘首次向人開啟（注意“開始”）

Out of Jesus' heart gushed his deepest secret to his only
human companions

從耶穌的心裏對祂僅有的人類同伴傾倒了最深的奧秘

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...

● “*Suffer many things*” - he spared his disciples the details which he knew through the Word

“受許多的苦”——祂說這話是對門徒們省略了許多祂已知曉的細節

● “*be rejected*” by the entire Jewish establishment

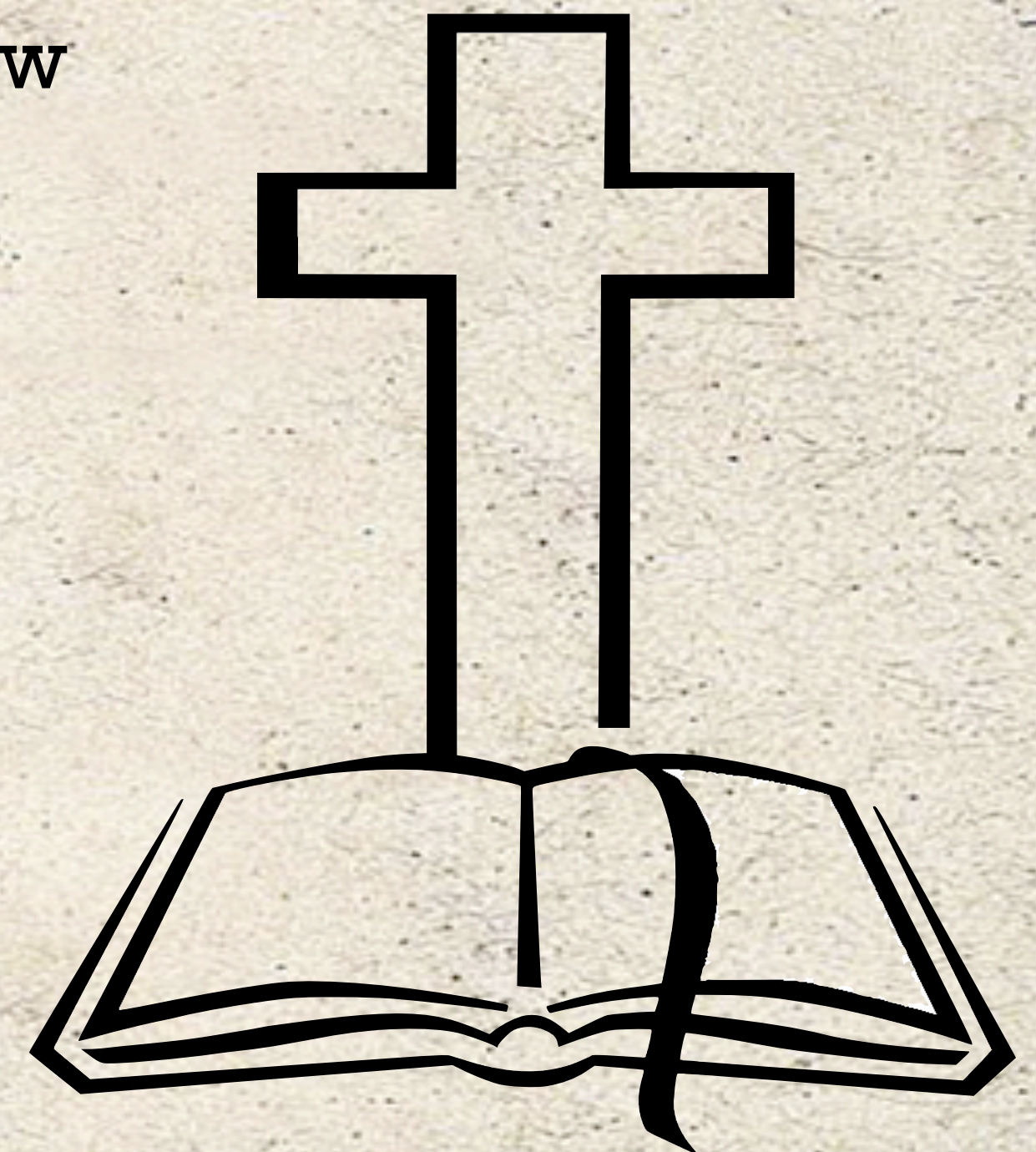
“被棄絕”——被整個的猶太人的體系

● “*be killed*” - he still hid the method and even the deeper reasons for now

“被殺”——祂仍隱瞞如何被殺的方式和更深層的原因

● “*be raised in three days*” - the cross is never mentioned without the resurrection

“三天後復活”——當十字架被提及時，必要提到復活



Out of Jesus' heart gushed his deepest secret to his only
human companions

從耶穌的心裏對祂僅有的人類同伴傾倒了最深的奧秘

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...

- “The way of the Cross” was the worst news his disciples could ever imagine
- And having just seen that Jesus was the messiah, they could not understand how Jesus' words could fulfill their messiah's mission?

“十字架的道路”是門徒們能想像到的最壞的消息

才剛認識耶穌是彌賽亞，他們卻無法了解耶穌的說這些話是如何能完成彌賽亞的使命呢？



**“The way of the Cross” was more than
the disciples could bear**

“十字架的道路”是超過了門徒們所能承受的

*Mark 8.32 And He was stating the matter plainly. And Peter took Him
aside and began to rebuke Him.*

馬可福音8:32 耶穌明明地說這話，彼得就拉着他，勸(斥責)他。

- Jesus found no sympathy, only rebuke
耶穌找不到同情，只有斥責
- Even his closest companion Peter could not fathom the depths
of this mystery
甚至他最親近的同伴彼得都無法捉摸這個奧秘的深意
- Human reason immediately reacts out of love for their master
(and self-interest)
人的理性從他們出於對主的愛(也是對自我利益)立時作出反應
- He *MUST NOT* derail his messianic destiny by surrendering to his
enemies
祂絕不能因向祂的敵人屈服而從這彌賽亞的身份脫節
- Somehow they would find a way to protect their vulnerable idealist
messiah
似乎他們會找出什麼方式來保護他們所認為的既軟弱又理想化的彌賽亞



The many scriptures re: the
suffering messiah were hidden from
man's wisdom (Lu, 24:25-27)
許多經文記載：受苦的彌賽亞
向人的智慧隱藏了(路24:25-27)

“The way of the Cross” was God’s will for the Messiah

“十字架的道路” 是 神為著彌賽亞的旨意

*Mark 8.33 But turning around and seeing His disciples, He rebuked Peter and *said, “Get behind Me, Satan; for you are not setting your mind on God’s interests, but man’s.”*

馬可福音 8:33

耶穌轉過來，看着門徒，就責備彼得說：「撒但，退我後邊去吧！因為你不體貼神的意思，只體貼人的意思。」

- Satan wanted to pierce Jesus’ very human heart with the suggestion that he save his life
撒旦建議耶穌要救自己的性命，為要以此刺傷祂人性的心
- Man’s way is always “**a throne without a cross**”
人的方式總是個“**沒有十字架的寶座**”
- Human love and a friend’s counsel are often a stumbling block to God’s will and way
人的愛及朋友的建議通常會成為 神的旨意和道路的絆腳石
- *Jesus set his face for Jerusalem* - alone with his secret - to save the whole world

耶穌面向耶路撒冷 - 孤獨的帶著祂的秘密- 要救全世界



3. Jesus immediately reveals the fourth watershed revelation: the 'way of the cross' connects the disciples to their confession of Christ



3. 耶穌馬上啟示出第四個分水嶺的啟示：
“十字架的道路” 將門徒們連於他們對基督的告白

The only way to follow Jesus was the “way of the cross”
跟隨耶穌的唯一道路就是“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。」

- For the first time, the way of the cross is made the principle of discipleship
十字架的道路首次成為了當門徒的宗旨
- Deny self - 捨己
- Take up his cross 背起他的十字架
- Follow me 跟從我



十字架的道路 帶領我回家

The only way to follow Jesus was the “way of the cross”

跟隨耶穌的唯一道路就是“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。」

- For the first time, the way of the cross is made the principle of discipleship
十字架的道路首次成為了當門徒的宗旨
- Deny self - 捨己
- Take up his cross 背起他的十字架
- Follow me 跟從我

What do you think the disciples understood by this?
你覺得門徒們藉此會明白什麼？

十字架的道路
帶領我回家



The natural man is a genius at softening the impact of God's Word

天然的人是將神話語的影響力變弱的人才

Natural Man Interprets 天然的人的分析	Spirit of God Interprets 神的靈的分析
<p><i>"If anyone wishes to come after Me"</i> “若有人要跟從我”， “Those other sinful people need to become a disciple like me” “那些其他的罪人需要像我一樣成為門徒”</p>	<p><i>"If anyone wishes to come after Me"</i> “若有人要跟從我”， -you cannot be a disciple unless you come after Him 'wherever and whenever' 如果你不能隨時隨地的跟從我，就不能成為我的門徒</p>
<p><i>he must deny himself</i>, “就當捨己” “Someday soon I will 'sacrifice' those bad things that hinder me” ‘很快的，某一天，我會“犧牲”那些阻擋我的壞事’</p>	<p><i>he must deny himself</i> “就當捨己”， - the way of the cross denies even 'good' things for the 'best' 十字架的道路甚至會為了“上好的事”而否定“好的事”</p>
<p><i>and take up his cross</i> “背起他的十字架” “I have so many health problems and family difficulties so that is my cross I have to carry” “我有許多健康的問題及家庭問題，那些就是我要背的十字架”</p>	<p><i>and take up his cross</i> “背起他的十字架” - there is an ACTUAL dying to self and the world involved here 在此包括了實際上的向世界以及向己死</p>
<p><i>and follow Me</i>. “來跟從我” “I will when I have time but even if I don't he'll still love me whatever” “我有時間時會做，但就算我不做，祂無論如何還是愛我的”</p>	<p><i>and follow Me</i> “來跟從我”。 - the way of the cross will allow you to do God's Will and lead to a crown- 十字架的道路會允許你行 神的旨意，並帶領得到冠冕</p>

Jesus contrasts 3 choices (each begins with “*For...*”) involving the cross that a disciple of the Kingdom must take
耶穌以三個選擇做對比（每一個以“凡…”為開始）
包括了國度的門徒必須背的十字架



Contrast #1: Either Saving is Losing or Losing is Saving

對比：得即是失或失即是得

Mark 8.35 "For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it."

馬可福音8:35 因為，凡要救自己生命的，必喪掉生命；凡為我和福音喪掉生命的，必救了生命。

A contrast of "life" at two levels
在兩種層次上的“生命”對比

- The first "*life*" is the natural, earthy, soul life (lit. 'psuche')

第一種“生命”是天然的、屬地的，魂生命(希臘文意：魂)

- if someone tries to "save" themselves they choose their will over God's Will and forfeit life in the Kingdom

若有人要“救”自己，他們選擇自己的意念勝於神的意念，他們就喪失了在神國的生命

- The second "*life*" is the Kingdom life gained by taking the cross

第二種“生命”是通過背十字架獲得的神國的生命

- if someone lays down their self life "*for My sake and the gospel's*" they will find **abundant life both now and in Kingdom come**

若有人“為我和福音”捨棄他們的己生命，他們會在今世和要來的國度裏得到豐盛的生命

贏了就是輸了

When Winning is
Losing and Losing is
Winning

而輸了卻是贏

Contrast #1: Either Saving is Losing or Losing is Saving

對比：得即是失或失即是得

Mark 8.35 "For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it."

馬可福音8:35 因為，凡要救自己生命的，必喪掉生命；凡為我和福音喪掉生命的，必救了生命。

A contrast of "life" at two levels
在兩種層次上的“生命”對比

- *"losing for his sake and the gospel's"* may involve a momentary hit to reputation, family, status, success or wealth -
“為他和福音的緣故喪失”可能包括了名譽、家庭、地位、成功或財富上的短暫的打擊
- *"take up his cross daily"* -we must daily choose which one of these two lives will be sacrificed (**ONE MUST** be sacrificed)
“天天背起他的十字架”——我們必須天天選擇獻上這兩個生命中的一個（其中一個必須被獻上）

贏了就是輸了

When Winning is
Losing and Losing is
Winning

而輸了卻是贏

Contrast # 2: Weighed on Kingdom Scales: Soul vs World

對比 2: 在神國的天平上稱過的：靈魂與世界

Mark 8.36 "For what does it profit a man to gain the whole world, and forfeit his soul?"

馬可福音8:36 人就是賺得全世界，賠上自己的生命，有甚麼益處呢？

Mark 8.37 "For what will a man give in exchange for his soul?"

馬可福音8:37 人還能拿甚麼換生命呢？

The incomparable value of the soul is weighed in two commercial transactions

無價的靈魂卻被兩種商業交易來估價

1- The true value of the **whole world** isn't worth **one sanctified soul**

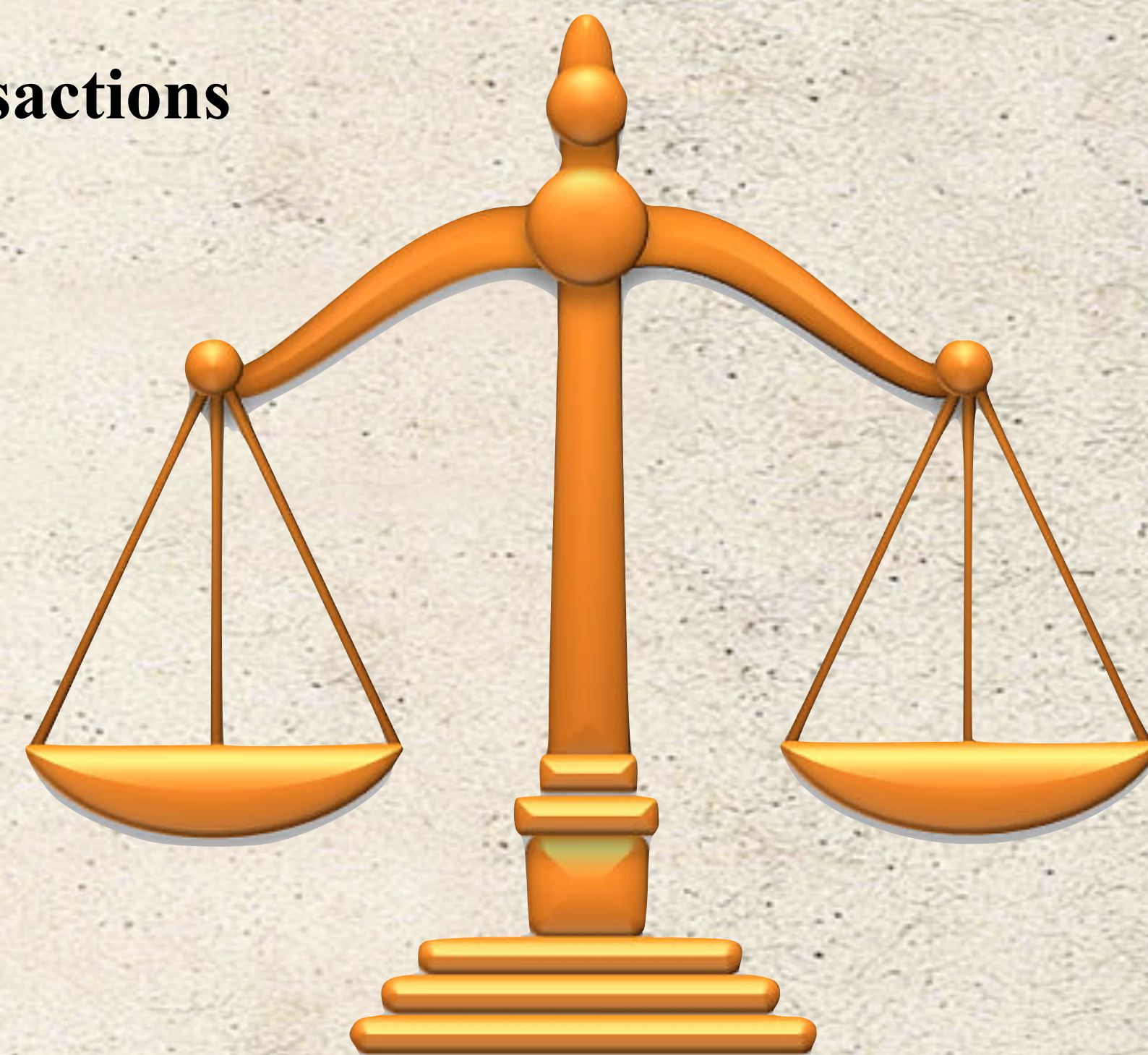
全部的世界真正的價值比不上一個分別為聖的靈魂

2- If someone trades their soul for the world now, they will discover they have nothing of Kingdom value to **buy it back** in the next; not wealth, sacrifices or works

如果有人現在將靈魂換世界，他們將發現他們之後無法用有天國價值的東西換回它；不論是財富，獻祭或工作

To settle for present momentary happiness is to completely devalue man's most precious soul

向今世短暫的快樂妥協，就是完全地將一個人最寶貴的靈魂給貶值了





Contrast # 3: Either Bearing Shame Now (on earth) or Later (in glory)

對比3：與其如今(在地上)受辱或
將來(在榮耀裏)受辱

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。」

Self-love makes us ashamed now;

God's Love shames us in the future

自私的愛使我們現在慚愧；神的在將來使我們慚愧

This choice is basically made after one determines the value of their eternal soul

這個抉擇絕對是當一個人認定他永遠的靈魂的價值之後做出的

The practical choice is made when we either witness of our Lord or hide in fear of the world's response

實際做出的選擇是我們或者見證我們的主；或者因懼怕世界的反應而躲起來



Contrast # 3: Either Bearing Shame Now (on earth) or Later (in glory)

對比3：與其如今(在地上)受辱或
將來(在榮耀裏)受辱

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。」

Self-love makes us ashamed now;
God's Love shames us in the future

自私的愛使我們現在慚愧；神的在將來使
我們慚愧

The choice also reveals whether one really
believes in **the Messiah** and **His coming
kingdom** or only in the present

這一選擇也顯明了一個人是真的相信彌賽亞和祂將要
來臨的國度，或者只相信今世

*“There is no certain work where there is an uncertain
reward” Tertullian*

特土良：“任何明確的工作不會有不明確的回報”

4. The fifth revelation upon Caesarea Philippi was of His future coming in glory

4. 第五個在該撒利亞腓立比的啟示是將來祂在榮耀裡的來臨

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。」

This is the Messiah's first specific mention of His coming Kingdom

這是彌賽亞首次具體地提到祂將要來的國度

For first century Christians this saying was interpreted in one of two ways:

對第一世紀的基督徒而言，這句話的解釋是兩種中的其中一種

1. That before these apostles all die the Son of Man would return with His Kingdom to Israel

在這些使徒們都死去以前，人子將帶著祂的國回到以色列

2. That before the apostles all die the "power of the Kingdom" would be manifest at Pentecost and until He returned

在這些使徒們都死去以前，“神國的權能”會在五旬節彰顯並持續到祂回來

4. The fifth revelation upon Caesarea Philippi was of His future coming in glory

4. 第五個在該撒利亞腓立比的啟示是將來祂在榮耀裡的來臨

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。」

This is the Messiah's first specific mention of His coming Kingdom

這是彌賽亞首次具體地提到祂將要來的國度

Today two further meanings of Jesus' saying is possible:
耶穌所說的話在今天兩個可能的更深意思：

1. the Kingdom of God coming in power would mean the *power of the gospel* after His death and resurrection to bring millions of lives into the Kingdom
神的國帶著能力降臨是指在他的死和復活之後福音的能力帶領無數的人進入 神的國
2. *Mk 13.30* spoken later can mean that *this generation* (*genea* in Gk = race) of the Jews will not end before the Kingdom comes
馬可福音13章30節所說的後來也可是指這一世代（希臘文的 *genea*=種族）的猶太人在神國降臨之前不會結束

Next time: Jesus reveals His Glory on the mount

下次: 耶穌在山上啟示出祂的榮耀

