

Sermon 讲道信息

February 2 月 15, 2026

Mark 马可福音 9:2-10

The Mountain and the Valley 高山与低谷

I probably don't need to tell you this morning that life is measured in “mountaintop” and “valley” experiences. 今天早上，我想不需要告诉大家：人生往往是在“高山”和“低谷”之间来回经历。

There are the “mountaintop experiences” which are the “highs” of life - the victories, peace, joy, and confidence, when everything is going our way, the “sun is shining on our face” and “the wind is at our back”. 所谓“高山经历”，就是生命中的高光时刻，即得胜、平安、喜乐与信心满满的时候；即一切都很顺利、阳光正好、顺风而行的时候。

But then there are the “valleys” of life. The periods of pain, suffering, troubles and difficulties, confusion, doubt, and fear.

但人生也有“低谷”的时刻，就是疼痛、苦难、困扰与艰难的时期；是迷惘、疑惑和惧怕的时候。

Life is made-up of mountaintops and valleys, and we often find ourselves somewhere between one or the other. Where are you today?

人生正是由高山与低谷组成，而往往我们发现自己正处在其中之一或介于两者之间。此时此刻，你正身处哪里呢？

Today we're going to examine a literal mountaintop experience for the inner circle of the Twelve, Peter, James, and John, in what is known as the transfiguration of Jesus.

今天，我们会查考一个真实发生在高山上的奇妙经历——是十二门徒中最亲近的三位：彼得、雅各和约翰的共同经历——“耶稣的变像”。

It is recorded by three of the Gospel writers (Matthew 17:1-9; Mark 9:2-10; Luke 9:28-36).

这经历被三位福音书作者记载（马太福音 17:1-9；马可福音 9:2-10；路加福音 9:28-36）。

This was literally a “mountain top” experience for the three. But why now?

对这三位门徒来说，这是名副其实的“高山经历”。但为什么是此时呢？

The disciples were already “riding a high” as Jesus is accelerating the rate of his miraculous works and is generally popular with the masses.

门徒们原本已在“高峰状态”，因为耶稣行神迹的次数越来越多，在众人中也极受欢迎。

Matthew reports: “Great crowds came to [Jesus], bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them. The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel” (15:30-31).

马太记载说：“有一大群人到[耶稣]那里，带着瘸子、盲人、肢残的、聋哑的，和好些别的病人，都放在他脚前，他就治好了他们。于是众人都惊讶，因为看见聋哑的说话，肢残的痊愈，瘸子行走，盲人看见，他们就归荣耀给以色列的神”（15:30-31）。

Yet I believe that the disciples are beginning to sense a sinister change in the air. Jesus' popularity is beginning to wane.

然而，我相信门徒们心里已开始察觉到一些不对劲的地方。耶稣的受欢迎程度正开始下滑。

John tells us that “from this time many of his disciples turned back and no longer followed him” (Jn 6:66). 约翰告诉我们：“从此，他门徒中有很多退却了，不再和他同行”（约 6:66）。

On top of this they may have noted that the authorities are beginning to whisper conspiratorially.

不仅如此，他们可能也注意到宗教领袖们开始暗中谋划。

But most alarming, Jesus has been darkly hinting at his impending and early death.

但最令人不安的是，耶稣已经开始含蓄地暗示自己即将来临的死亡。

Shortly before this, Jesus spoke plainly about his future: “He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again”(Mark 8:31-32);

就在不久之前，耶稣清楚地告诉门徒他的将来：“人子必须受许多的苦，被长老、祭司长和文士弃绝，并且被杀，三天后复活”（可 8:31）；

eliciting a rebuke from Peter, who was not ready to entertain the idea , illustrating that Peter was still far from understanding the true nature of the one He considered a Great Teacher and Rabbi.

这番话引来了耶稣对彼得的责备，因为他无法接受这样的可能性，也显明彼得仍未明白他所称为“伟大教师和拉比”的那一位的真实身份。

What is going on? The situation was becoming increasingly threatening, indicating that significant challenges were imminent.

到底发生了什么？形势正变得越来越具威胁性，预示着重大的挑战即将来临。

The “valley of the shadow of death” lay just ahead. The disciples would soon encounter substantial tests of their faith and understanding.

“死荫的幽谷”已经在前方。门徒们很快就要面对信心和理解上的严峻考验。

We must not become complacent on the “mountaintop”; rather, such experiences should serve as preparation for the inevitable valleys.

我们绝不能在“高山”上变得安逸；相反，这些经历应为无可避免的低谷时刻做预备。

Jesus graciously gifted his most trusted disciples, upon whose shoulders the continued work would fall, with one last unforgettable mountain top experience.

出于恩典，耶稣将这最后一次难以忘怀的高山经历赐给他最信任、将来要承担延续使命的三位门徒。

Jarringly, not only has Jesus been hinting at His own death, but also the possibility of the death of His disciples.

更令人震撼的是，耶稣不仅暗示了自己的死亡，也提到了门徒们可能要同样付出生命的代价。

Just before this special moment, Jesus had mysteriously declared: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it.” (Mk.8:34,35).

就在这特别时刻之前，耶稣神秘地宣告：“若有人要跟从我，就当舍己，背起自己的十字架来跟从我。因为凡要救自己生命的，必丧失生命；凡为我和福音丧失生命的，必救自己的生命”（可 8:34–35）。

We can understand if his disciples are more than a little concerned and alarmed.

我们完全可以理解，门徒们此时必定既忧虑又惊慌。

So, to comfort them, Jesus assures them in 9:1 that they will “not taste death” until with their own eyes “they see that the kingdom of God has come with power.”

因此，为了安慰他们，耶稣在 9:1 向他们保证，“有人在没经历死亡以前，必定看见神的国带着能力临到。”

Matthew tells us that as Jesus inaugurated His public ministry, He “began to preach, “Repent, for the kingdom of heaven has come near” (4:17).

马太记载耶稣开始公开传道时，“开始宣讲，说：‘你们要悔改！因为天国近了’”（4:17）。

This was not an incidental message for Jesus but went to the heart of all that He would say and do, as He laid its blueprint in the Sermon on the Mount.

这并非耶稣随口一说的信息，而是祂一切言行的核心，并在登山宝训中清楚地勾勒出天国的蓝图。

Now, Jesus was about to demonstrate that He was the embodiment of this heavenly Kingdom!

如今，耶稣即将显明：祂自己正是这属天国度的真实彰显！

The Disciples were about to have their “minds blown”!

门徒们即将被彻底震撼！

They would with their own eyes catch a glimpse of the wonders of heaven like no one had seen before!

他们将亲眼瞥见前所未见的天上荣耀！

So, Jesus thoughtfully prepares the stage.

于是，耶稣细心地为这一刻预备舞台。

Mark specifically notes a period of “six days” (9:1) preceding this holy moment, echoing the cloud of God’s glory that covered Mount Sinai for six days before His revelation to Moses (Ex24:16).

马可特别提到，在这神圣时刻之前有“六天”（9:2），这似乎重覆了神荣耀的云彩在西奈山遮盖六天之后，才向摩西显现（出 24:16）。

For the disciples, these days marked a time to reflect on Jesus’ teachings and anticipate and prepare as much as was possible for what was to come.

对门徒而言，这几天既是反思耶稣的教导，也让他们并尽可能预备即将发生之事。

Just as with His disciples, our God is preparing us for the coming “mountain top” or “valley”, so that we encounter Him in either place!

正如当年对门徒一样，神也常常在为我们预备即将到来的“高山”或“低谷”，使我们无论身处何方都能遇见祂！

We must never lose sight of this truth: “the God on the mountain is still God in the valley.”

我们绝不能忘记这个真理：“在山上的神，仍然是山谷中的神。”

After this precious time of preparation, Jesus took the three disciples “up a high mountain”—its exact location unknown—so they could be alone.

在这段宝贵的预备时段后，耶稣带着这三位门徒“上了高山”——具体地点不详——好让他们独处。

This would have been familiar to the disciples, as Jesus often sought solitude in the mountains to commune with His Father.

这对门徒来说并不陌生，因为耶稣常常独自上山与父神相交。

No doubt during the trek up the mountain they thought of Moses beholding the glory of God on Mount Sinai, or God visiting with Elijah as a “gentle whisper” (1Ki.19:12) on Mount Horeb. Expectation was building!

毫无疑问，在登山途中，他们想起摩西在西奈山目睹神的荣耀，或神在何烈山以“微小的声音”向以利亚显现（王上 19:12）。他们满心期待！

And so, we're told: "There he was transfigured before them."

于是，经文告诉我们：“[耶稣]在他们面前变了形像”。

“transfigured” (Greek: “metemorphōthē”), that is “meta” and “morpho” from which we get the English word “metamorphosis”.

“变了形像”（希腊文 metemorphōthē）是由“meta”与“morpho”组成，正是英文“metamorphosis（蜕变）”的词源。

It refers to a “transformation”, a change, not only in appearance, but in substance. “His divinity shone through”. His “inner nature”, hidden temporarily by choice, was, for a fleeting moment, revealed.

它指的“转变”不仅是外貌的改变，更是本质的变化——“他神性荣耀的彰显”。那自愿暂时被隐藏的“内在本质”，在那一刻被短暂地揭示出来。

Later, each disciple described this astounding moment a bit differently.

后来，每位门徒对这震撼人心的时刻都有不同的描述。

Mark remembered: “His clothes became dazzling white, whiter than anyone in the world could bleach them.” (9:3).

马可记得他的“衣服放光，极其洁白，地上漂布的人没有一个能漂得那样白”（9:3）。

Matthew reported: “His face shone like the sun, and his clothes became as white as the light.” (17:2).

马太记载：“他的脸明亮如太阳，衣裳洁白如光”（17:2）。

Luke recalled: “the appearance of his face changed, and his clothes became as bright as a flash of lightning.” (9:29)

路加回忆说：“他的面貌改变了，衣服洁白放光”（9:29）。

Moses once asked God: “Now show me your glory.” But in response God warned him: “you cannot see my face, for no one may see me and live” (Ex.33:18,20).

摩西曾向神祈求：“求你显出你的荣耀给我看。”但神回应他说：“只是你不能看见我的面，因为没有人看见我还可以存活”（出 33:18,20）。

The transfiguration glimpse of the glory of the divine Son of God had to have been brief, for the magnificent light would have burned out their corneas!

门徒此刻所瞥见这位神子的荣耀必然是短暂的，否则那荣耀的光辉足以灼伤他们的眼睛！

The disciples understood that this was not a “sight of hand” stage show. There was no trickery going on.

门徒们清楚知道，这绝不是一场“障眼法”的表演，其中没有任何诡计。

They knew that something supernatural, something divine, something heavenly, was happening.

他们知道，有超自然的、属神的、属天的事情正在发生。

They attempted to express what they saw in words but were probably well aware that words fell short of expressing the wonder of what they saw on that mountain top!

他们试图用言语描述所见，却大概意识到语言根本无法表达在山顶上所見的那份震撼。

Next, we note there were two unexpected guests at this display: “And there appeared before them Elijah and Moses, who were talking with Jesus.”

接着，我们注意到有两位意想不到的人物出现：“有以利亚和摩西向他们显现，并且与耶稣说话。”

Why do these eminent prophets of the Old Testament show up now? And what were they talking about?

为什么这两位旧约中杰出的先知在此刻出现？他们在谈论什么？

Luke tells us about the conversation: “They spoke about his departure (literally, “his exodus”), which he was about to bring to fulfillment at Jerusalem” (9:31).

路加告诉我们：“他们在荣光里显现，谈论耶稣去世的事【直译：“耶稣的出埃及”】，就是他在耶路撒冷将要完成的事”（9:31）。

Moses’ presence would have brought to mind the miraculous deliverance of God’s people from slavery in Egypt.

摩西的出现让人想起神的百姓奇迹地从埃及的奴役中得释放；

The disciples would have recognized Elijah as the prophet most closely connected to the final restoration of creation (Mk9:12).

而门徒也会认出以利亚，就是那位与最终复兴萬事有密切关連的先知（可 9:12）。

Jesus was making His mission clear: the “exodus” from bondage to sin and death was about to begin at the cross. That promise would be finally sealed and fulfilled at His resurrection in Jerusalem.

耶稣正清楚地表明祂的使命：从罪与死亡的捆绑中“得释放”，即将在十字架上开始。這應許將最終在耶路撒冷借着祂的复活完全成就。

Now we note Peter’s response to this astounding sight:

接下来，我们看到彼得对这异象的回应：

“Peter said to Jesus, “Rabbi, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah.” (He did not know what to say, they were so frightened)” (Mk9:5-6).

“彼得对耶稣说：‘拉比，我们在这里真好！我们来搭三座棚，一座为你，一座为摩西，一座为以利亚。’彼得不知道说什么才好，因为他们很害怕”（可 9:5–6）。

For those acquainted with Peter they would not be surprised to see him reply. The other two were probably lost for words, but Peter, renowned for his impulsiveness, always jumped in with comments, even if he hadn't thought them through.

熟悉彼得的人对他的回应并不意外。其余两位大概已经说不出话来，但以冲动著称的彼得总用自己的意见打断说话，即使他还没想清楚。

He ignored the advice: When unsure of what to say, it's wiser to keep quiet!

他没有遵循那句忠告：当你不知道该说什么时，最好保持沉默。

Why does Peter impetuously suggest that they erect “three shelters” (i.e. “tents; booths; tabernacles – a physical marker)? It is difficult to guess his motives.

为什么彼得急切地提议搭建“三座棚”（即帐篷、住棚、会幕，作为实体标记）？他的动机难以猜想。

Was he trying to prolong this amazing encounter? Was he simply looking to memorialize the moment? Had he concluded that the exodus was complete, time was now fulfilled, and all was restored?

他是想延长这美妙的经历吗？是想纪念这一刻吗？他以为“出埃及”已经完成，时候已到和一切都已复兴了？  
 Whatever he was thinking Peter's "comments reflect a failure to appreciate the transfiguration was only a momentary anticipation of the glory of the consummated Kingdom."

无论他的想法是什么，彼得的回应都显出他未能意识到：变像只是对最终国度荣耀的短暂预尝。

In response to Peter's ignorance and the astonishment of all three, God reveals the purpose of the Transfiguration:

回应彼得的无知与三人的震惊，神亲自揭示了变像的目的：

"Then a cloud appeared and covered them, and a voice came from the cloud: "This is my Son, whom I love. Listen to him!" "

“有一朵云彩来遮盖他们，又有声音从云彩里出来，说：‘这是我的爱子，你们要听从他！’ ”

Peter, James, and John probably did not understand how important this pronouncement would be until much later, as they were traversing the "valley" with Jesus.

彼得、雅各和约翰也许直到很久以后，才真正明白这宣告的重要性；日后他们与耶稣一同走过“低谷”时才想起。

Here God is "reaffirming his approval and confirming Jesus' dignity as the transcendent son who enjoys the unbroken presence and approval of the Father", an echo of His approval of Jesus at His baptism, inaugurating His public ministry some three and half years earlier.

这里神“再次确认祂对耶稣的悦纳，肯定耶稣作为超越万有之子的尊荣，享有父神不间断的同在与认可。”这正呼应了三年半前，耶稣受洗、开始公开事工时，父神对他的认可。

It is clear: Jesus exists in "eternal sonship" to the Father.

显而易见：耶稣拥有与父神之间“永恒的父子关系”。

The disciples learned that:

门徒们在此学到几件关键的事：

**His Father loves Him! 父神爱祂！**

The relationship between God the Father, the Son, and the Holy Spirit in the Trinity centers on love, as expressed in John's fundamental statement: "God is love" (1Jn. 4:8).

圣父、圣子、圣灵三一神之间的关系以爱为中心，正如约翰的核心宣告：“神就是爱”（约一 4:8）。

By this declaration, John is not simply describing one attribute among many but pointing to the very nature of God.

借此宣告，约翰不是单单描述神众多属性中的一个，而是指向神的本质。

The mutual love shared among the Father, Son, and Spirit is eternal—existing before creation and overflowing into the world through the sending of the Son and the gift of the Spirit.

圣父、圣子、圣灵彼此之间的爱是永恒的，在创造之前就已存在，并借差遣圣子、赐下圣灵涌流到世上。

This love is revealed supremely at the cross, where Jesus, the Son, willingly lays down His life in obedience to the Father, empowered by the Spirit.

这爱在十字架上达到顶峰，圣子耶稣顺服父的旨意，在圣灵的能力中，甘心舍命。

**His Father is pleased with Him! 父神喜悦祂！**

We might call this God's "stamp of approval", something the disciples needed to be assured of as their faith

was about to be tested.

我們可以说這是神的“认可印记”，门徒在信心即将受试炼前所需要的确据。

But this declaration carries a more personal aspect. It could be translated as

但这宣告也具有个人的层面，可以译作：

“he brings me great joy, or great pleasure”, suggesting the beautiful relationship that exists between God the Father and His Son.

“他使我极其喜乐或极其欢愉”，显明父与子之间那美好的关系。

Jesus is “chosen”. Luke adds this to the record: “This is my Son, whom I have chosen.”

耶稣是被拣选的。路加补充说：“这是我的儿子，我所拣选的。”

The three would have heard this declaration as a title: Jesus is “The Chosen One”, literally, the Messiah.

这三个门徒会听到这宣告是个称号：耶稣是“那被拣选者”，字面意思就是弥赛亚。

As the three reluctantly descended from the mountain, Jesus swore them to secrecy until after the resurrection (9-10). Why?

当三人依依不舍地下山时，耶稣嘱咐他们要保持沉默，直到复活之后（9-10）。为什么？

Jesus encouraged his followers to reflect on what they had witnessed, especially the concept of "rising from the dead," which was new to them.

耶稣鼓励祂的跟随者去反思所见之事，尤其是“从死里复活”这个全新概念。

As they discussed these events, their faith and understanding deepened—an essential preparation for future challenges.

在讨论中，他们的信心和理解逐渐加深，这是迎接未来挑战所必需的预备。

This reminds us to strengthen our own faith while on the mountain top to sustain us in the valley,

这提醒我们在高山上时要坚固信心，好在低谷中得以支撑；

and while in the valley, we might not become complacent on the mountain top.

同時，在低谷中时要警醒，免得回到高山时变得安逸。

It is also important to note that Jesus adhered to a schedule set by His Father, to which He remained steadfastly committed.

同样重要的是，耶稣始终遵行父神所定的时间表，并忠心不移。

His “time had not yet come” but was drawing near.

祂“的时候还没有到”，但已经临近。

For Jesus to return to the fullness of glory that Peter, James, and John glimpsed on the mountain, He must first pass through the “valley of the shadow of death.”

要回到彼得、雅各和约翰在山上所瞥见的完全荣耀，耶稣必须先经过“死荫的幽谷。”

“Within the will of God Jesus can be the exalted resurrected Son of Man only as he is the suffering, rejected Son of Man.”

“在神的旨意中，耶稣唯有先成为受苦、被弃绝的人子，才能成为被高举、复活的人子。”

Jesus graciously gifted his three key disciples with a “mountain top experience” to prepare them for the inevitable valley.

出于恩典，耶稣将这次的“高山经历”赐给三位关键的门徒，预备他们面对即将到来、不可避免的低谷。

In this coming Lenten Season, we must now walk through the “valley” with Jesus, contemplating the meaning of His death, yet sustained by the certain promise of His resurrection!

在即将到来的大斋期，我们必须与耶稣一同走过“低谷”，默想祂受死的意义，同时因祂复活的應許而得着扶持！

We pray for God to prepare each one of us for this arduous journey.

祈求神预备我们每一个人，走完这艰难的旅程。

**Keep this in mind: The journey through the valley only makes the mountain top more lovely!**

请记住：正是低谷中的旅程，使山顶的经历显得更加美丽！