

# 馬可福音

## 介紹





The Publican 稅吏

The Journeyman 客旅

The Physician 醫生

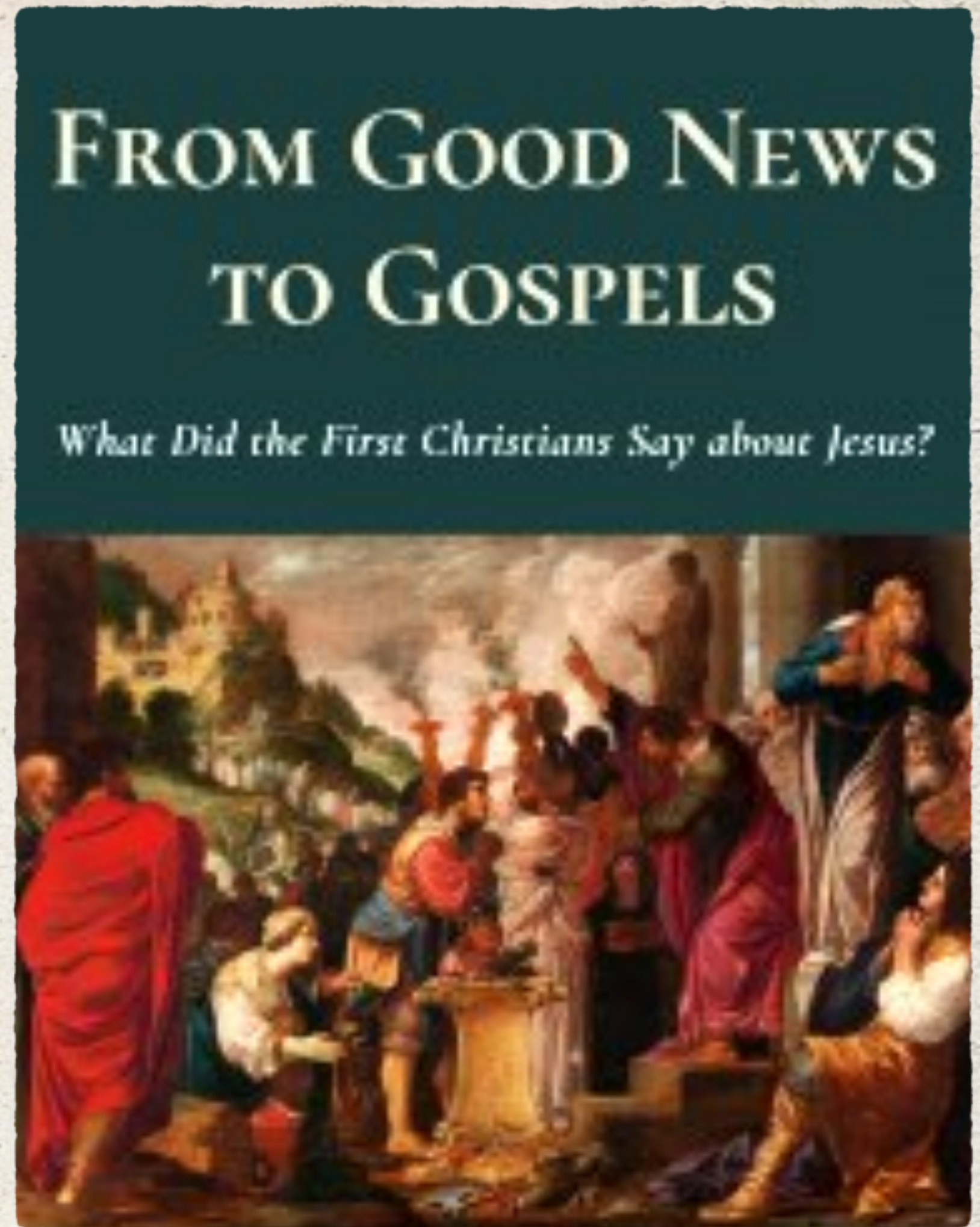
The Mystic 神秘的人



# The Gospel spread mouth to mouth 20 years

## 福音被口傳了20年

1. After Pentecost the Gospel of Jesus was spread about the Roman world by testimony  
五旬節之後，耶穌的福音在羅馬統治的世界裡，是藉著見證被傳出去的
2. Disciples traveled as led by the Spirit telling the teachings and miracles of Jesus  
使徒們憑著聖靈的帶領而旅行，並傳講耶穌的教導及神蹟奇事
3. Very little 'theology' was explained but the Testimony of Jesus was very strong  
其中很少“神學”的解釋，而關於耶穌的見證卻十有力
4. The churches all listened to these apostles and workers tell the stories of Jesus  
不同的教會都聽這些使徒們的教導，並且同工們也述說耶穌的事跡
5. After 20 years as the apostles were being martyred, certain chosen vessels began recording the miracles, the teachings, and especially the events of the crucifixion and resurrection of Jesus  
20年後，當使徒們都殉道了，有些被神揀選的器皿就開始記載關於耶穌的神蹟、教導，尤其是關於祂被釘十字架及復活的事跡





# In Heaven the 4 Living Creatures reflect the face of the Son of God 在天上的四個活物反照了 神兒子的面

*Rev. 4:6 ... And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind:*

啟示錄4:6 … 寶座中，和寶座周圍有四個活物，前後遍體都滿了眼睛。

*Rev. 4:7 the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight.*

啟示錄4:7 第一個活物像獅子、第二個像牛犢、第三個臉面像人、第四個像飛鷹。





# On earth the face of the Son of God was reflected through the four Gospels

神的兒子的面在地上是藉著四卷福音書反照出來的

1. Matthew reveals the Lion of Judah -  
the King and His Kingdom

馬太福音啟示了猶大的獅子- 君王及祂的國度

2. Mark reveals Christ the Servant of God  
and our Savior as an 'ox'

馬可福音啟示了基督像牛一樣，是 神的僕人  
也是我們的救主

3. Luke reveals Jesus the Son of Man and  
perfect offering of salvation

路加福音啟示了人子耶穌也是完美救贖的祭

4. John reveals Christ the Divine Son of God  
as an 'eagle'

約翰福音啟示了基督像老鷹一樣，是神的神聖兒子





# Gospel of the Kingdom in Matthew

## 馬太福音裡的天國福音

- everything in Matthew points to Jesus as the Messianic King of the Jews and the Kingdom of the Heavens  
在馬太福音裡的每一件事都指明了耶穌是屬於猶太人的、也是天國的彌賽亞君王
- genealogy Jewish: from Abraham through David  
猶太家譜：從亞伯拉罕直到大衛
- His teaching was revealed as the New Jewish Laws. (covenant) 祂的教導被啟示是新的猶太律法（約）
- His authority was like King David  
祂的權柄就如同大衛的一樣
- His life and death all planned and ordained to fulfill Old Testament scripture  
祂的生與死都是計畫好了的，並被預定應驗舊約的經文
- His Kingdom came in a mystery to the Jews as the “kingdom of the heavens”  
祂帶來“天國”的國度對於猶太人而言是個奧秘





# Matthew - Publican chosen by God

## 馬太－被神所揀選的稅吏

who could write such a Kingdom Gospel?

誰能寫出那樣的國度福音呢？

- he must be an accurate 'accountant' of righteousness: knowing the difference between the 'coinage' (valuation) of outward righteousness in the Jewish Law and Kingdom Righteousness of God

他必須是個很精準公義的“會記帳的人”：知道不同“貨幣”(價值)的差別－知道猶太律法外在的公義及 神國度的公義

- he must see the mystery of the King hid in Jesus' parables of the Kingdom of the heavens

他必須能看見隱藏在耶穌天國比喻裡的君王的奧秘

- he must have been with Jesus and taken accurate and objective notes of His teachings

他必須是曾經與耶穌相處過的，並且正確、客觀的記載了祂的教導

- he must collect and choose from the many stories circulating those of greatest value for revealing the King of Kings

他必須能從許多流傳的故事裡收集並選擇能啟示王中之王最有價值的事



Matthew's expertise as a Publican transformed by the Spirit by a gracious gift as an organized teacher and a witness to Jesus the King  
馬太作為稅吏的專長被聖靈改變，  
藉著恩典的恩賜而成為有條理的導師  
及為君王耶穌做見證的人



# Gospel of eternal life in John

## 約翰福音裡永遠的生命

- everything in John reveals the eternal Divinity of Jesus who became flesh  
在約翰福音裡的每件事都啟示了耶穌道成肉身的永遠神性
- his genealogy begins before creation “in the beginning”  
祂的家譜在“起初”創世之前就已經開始了
- His 14 teaching discourses were not just words but living “logos” - divine incarnate words that gave life  
祂的14個教導的話語不僅是道，而是活的“話語”-神聖道成肉身能供應生命的道
- His ‘signs’ (miracles) all revealed that He was the great “I AM” who came as Love to save mankind  
祂的“表號”（神蹟）全都啟示了祂是那偉大的“我是”，以愛的方式來救贖人類
- His words revealed Light, Life and Love to his chosen ones and Judgment to those who do not believe  
對於祂所揀選的人，祂的話語啟示了光、生命及愛，而給不信的人帶來審判
- His “gospel” of eternal life brought the believer into eternal abiding with the Father and the Son  
祂關於永生的“福音”讓相信的人被帶入和父與子的永遠同在中





# John - Beloved Mystic chosen by God

## 約翰— 被神揀選蒙愛的神秘人

Who could write such a Eternal Life Gospel?

誰能寫出那麼富有永遠生命的福音呢？

- he must be a disciple whom Jesus loved

他必須是個耶穌所愛的門徒

- he must have beheld the glory of the Son of God as the logos became flesh

他必須看過 神兒子道成肉身的榮耀而被吸引

- he must have followed the signs Jesus did to the Truth that He was the 'I AM'

他必須遵循耶穌為真理而行的啟示，那就是—祂是那“我是”

- he must have been abiding in the Father's House for many years to understand eternity

他必須是住在父的家中許多年而領悟了永恆的意義的

- he must be full of the Spirit who leads into all truth over many years of church life

他必須被聖靈充滿，在多年的教會生活中，被聖靈引入一切的真理



John knew the Father's perfect love  
from laying his head upon Jesus' bosom  
and overcame the world by knowing  
"Him who is from the beginning"

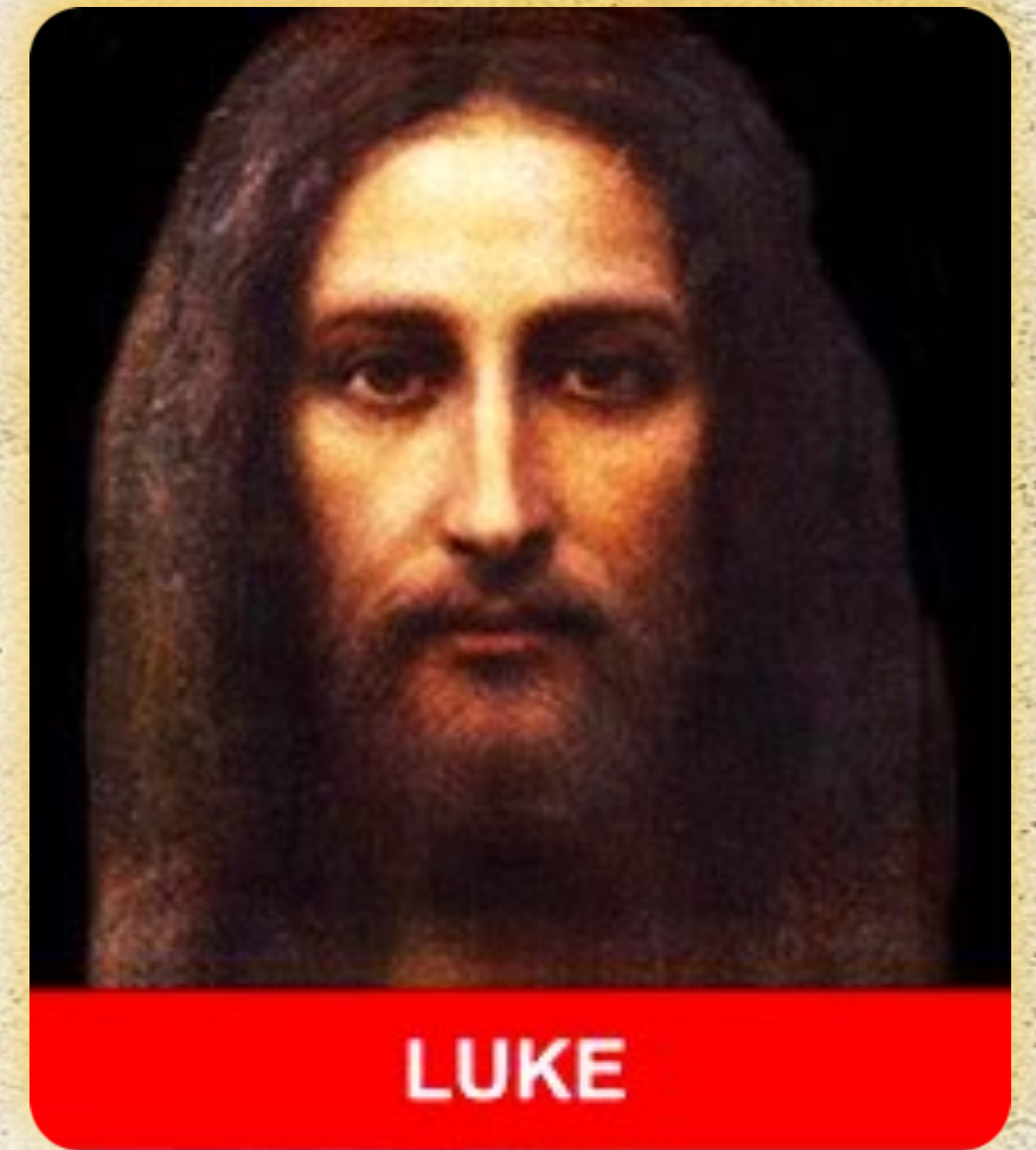
約翰倒在耶穌的懷裡而認識了父的完全的愛  
他因認識了那“自有永有的那一位”  
而勝過了世界



# Gospel of Salvation in Luke

## 路加福音裡的救恩福音

- Everything in Luke emphasizes Jesus the Son of Man  
路加福音裡的每一點都強調著耶穌是人子
- his genealogy goes back to Adam 祂的家譜可以一直追溯到亞當
- His birth, childhood, growth in grace and wisdom are only spelled out in Luke  
只有路加福音闡明了祂的出生、童年、在恩典中的成長及智慧
- His baptism, temptations, anointing and ministry all are full of the Holy Spirit  
祂的受浸、被試探、受膏及職事都是被聖靈充滿的
- His faithfulness as a dependent man to pray before important moments is recorded 9 times in Luke  
祂是個忠心依靠神的人，在重要事情之前禱告，僅在路加福音裡就記載了9次
- His exodus to the cross in Jerusalem is full of tears, compassion and seeking and saving the lost  
祂出到耶路撒冷上十字架的過程裡充滿了眼淚、慈心及尋找拯救失喪的人
- on the cross he forgave, received the thief, cared for the women, and prayed in faith to His Father  
在十字架上，祂原諒、接納了強盜、關心婦人，並在信心中向祂的父禱告



路加福音



# Luke - compassionate Physician chosen by God

## 路加—蒙神揀選而富有慈心的醫生

Who could write such a human Gospel?

誰能寫出那麼富有人性的福音呢？

- he must be a man dedicated to compassionate healing (saving)

他必須是一個致力於同情治愈（拯救）的人

- he must have been searching for the “perfect Man” as the highest and noblest good

他必定是在尋找那“完全的人”作為最高及最高貴美德的標準

- he must have been saved and filled with the Holy Spirit and seen Christ in the Church

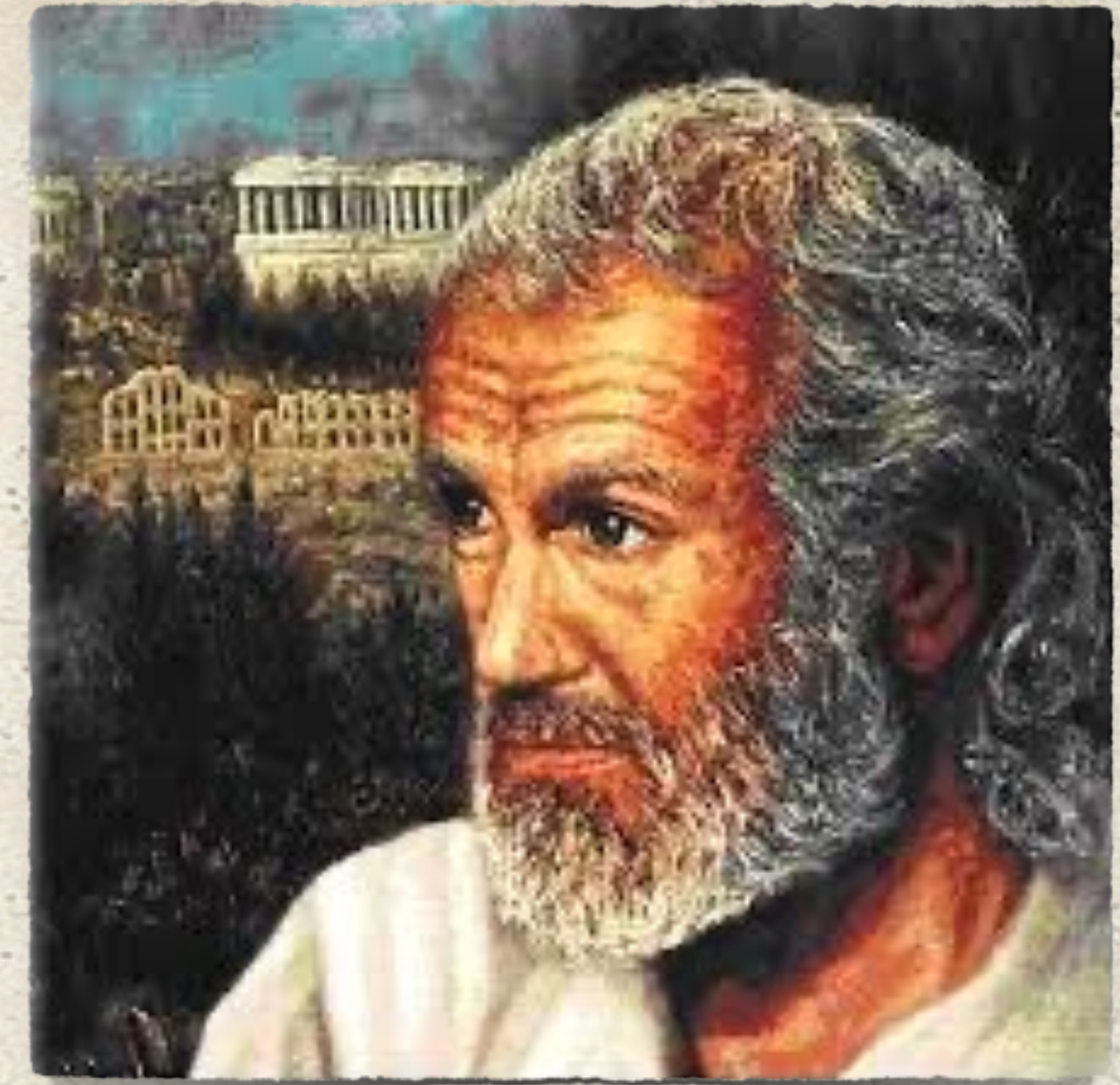
他必須是得救了、被聖靈充滿的，並在教會裡見到了基督

- he must have had access to many eye witnesses and documents as he traveled the Roman world with Paul

當他與保羅一起在羅馬的領域旅行時，他必是遇見了許多見證人及得到了紀錄

- he must be a man of great learning and a gifted narrator of events whose gospel always lifted Jesus high as Savior of Mankind

他必須是一個學識淵博的人，並且有敘述事跡的恩賜，他的福音總是高舉耶穌是全人類的救主



Luke's love of his Savior motivated his lifelong search for testimonies and records of all Jesus said and did

路加對救主的愛激發了

他畢生尋找見證的動機

並記錄了一切耶穌所說和所做的



# Gospel of Servant King in Mark

## 馬可福音裡的奴僕救主

- everything in Mark emphasizes Jesus the Servant of God

馬可福音裡的每一件事都強調了耶穌是個奴僕救主

- as a servant no genealogy is given 由於是奴僕，因此沒有家譜
- the gospel opens with the beginning of Jesus' ministry

這福音起於耶穌職事的開始

- the gospel is brief, written in simple language, powerful, packed with many actions and few words

這福音簡短，以簡單的文字描述，帶著能力、話語少但充滿了行動

- many eye witness details of Jesus' ministry are only given in Mark

只有馬可福音中顯示了耶穌職事的許多見證人的細節

- the orbit of Jesus' ministry was mostly confined to Galilee among the simple and needy multitudes

耶穌職事的軌道主要局限於加利利，在簡單又需要幫助的群眾之間

- half of the gospel details the events of the passion, death and resurrection of Jesus

福音的一半詳述了耶穌的熱忱、死亡和復活的事跡





# Peter and Mark - Journeymen chosen by God

## 彼得與馬可－被神揀選的客旅

who could write such a powerful Gospel?

誰能寫出那麼有能力的福音呢？

- he must be a charismatic, powerful man to convey such power and efficiency
- he must be a good story teller with an eye for detail and an engaging manner

他一定是一個有魅力、有能力的人，好傳達那樣的力量和效率

他一定是一位會講故事的人，能注重細節並有方式引人入勝

- he must be a man of action who “cut to the chase” with breathless wonder

他一定是一個付諸行動的人，他會“追逐”到喘不過氣來為止

- he must have been an eye witness who followed Jesus from the beginning but to whom Jesus was revealed only much later

他一定是個目擊者，從開始就跟隨耶穌，但到很久以後耶穌才向他顯現

- his story must have been written down by someone who saw a revelation of Jesus as youthful and vigorous behind the stories of the older narrator

他的故事一定是被某個年輕而富有朝氣的人看到耶穌的啟示而寫下來的，但在故事的背後卻是個年長的敘述者。



Mark 馬可



Peter 彼得

Mark's understanding of Peter's gospel came out of a similar experience as an 'unprofitable' servant of Jesus

馬可對彼得的福音理解  
如同來自於耶穌“不配的”僕人的類似經歷



# Mark - early life

## 馬可 - 早期的生命

*Mark 14:13 And he sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you. Follow him..."*

馬可福音14:13 耶穌就打發兩個門徒，對他們說：「你們進城去，必有人拿著一瓶水，迎面而來，你們就跟著他。」

### 1. John Mark's house in Jerusalem was probably the place of the Last Supper

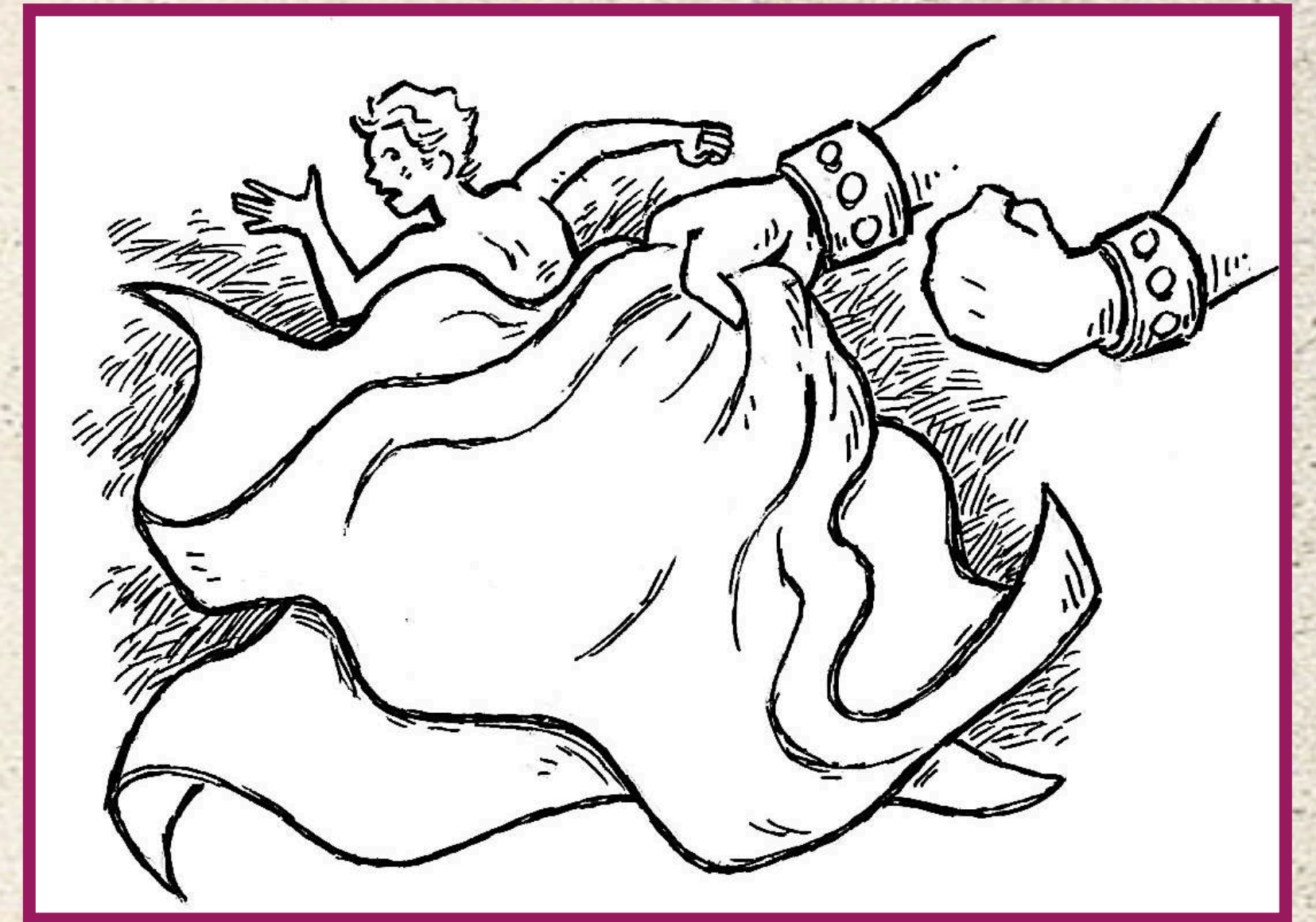
約翰馬可在耶路撒冷的家可能就是最後的晚餐發生的地點

- a. Mark may have been the man with the water pots who led Peter and John to the Upper Room

有可能馬可就是那個拿水瓶的人，他帶領彼得和約翰到一個位於樓上的房間

- b. probably a young and curious eye witness who hid in shadows and watched Supper with Jesus and the 12

他可能是一個年輕而好奇的目擊者，躲在陰暗處，觀看耶穌和十二使徒共進晚餐



John 約翰 (Jewish name 猶太名字)

Mark 馬可 (Roman name 羅馬名字)



# Mark - early life

## 馬可 - 早期的生命

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2. Deeply impressed and followed them to garden

他深深的羨慕，因此跟著他們到了園子裡

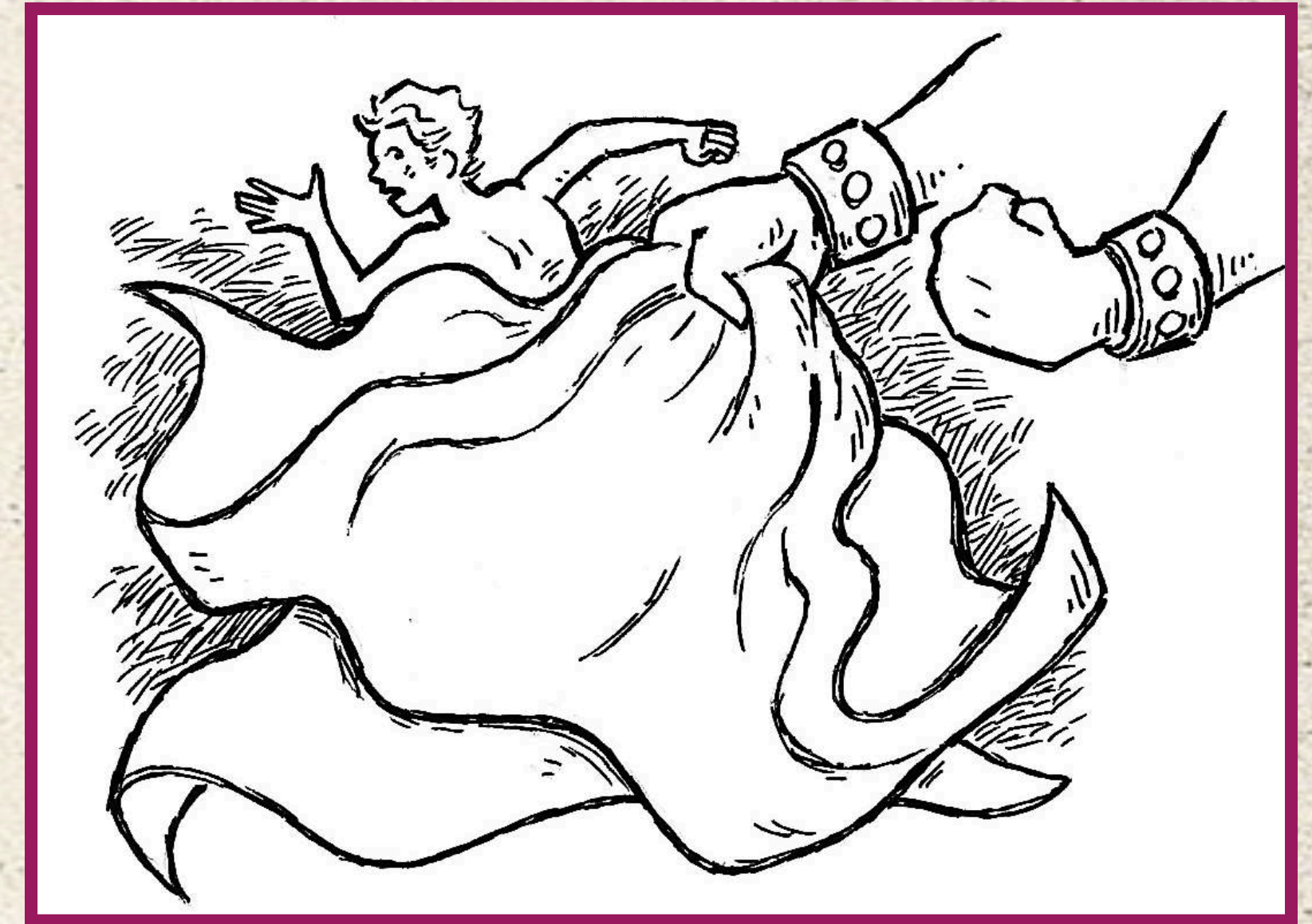
a. Maybe garden belonged to Mark's family

那個園子可能是屬於馬可家族的

b. All disciples fell asleep but we know prayer of Jesus because Mark heard Jesus pray "*Abba*" and "*not my will but Thine*"

所有的門徒都睡著了，但我們能知道耶穌禱告的內容，是因為

馬可聽見了耶穌的祈禱-“阿爸”，“不要從我的意思，只要從你的意思”



John 約翰 (Jewish name 猶太名字)

Mark 馬可 (Roman name 羅馬名字)



# Mark - early life

## 馬可 - 早期的生命

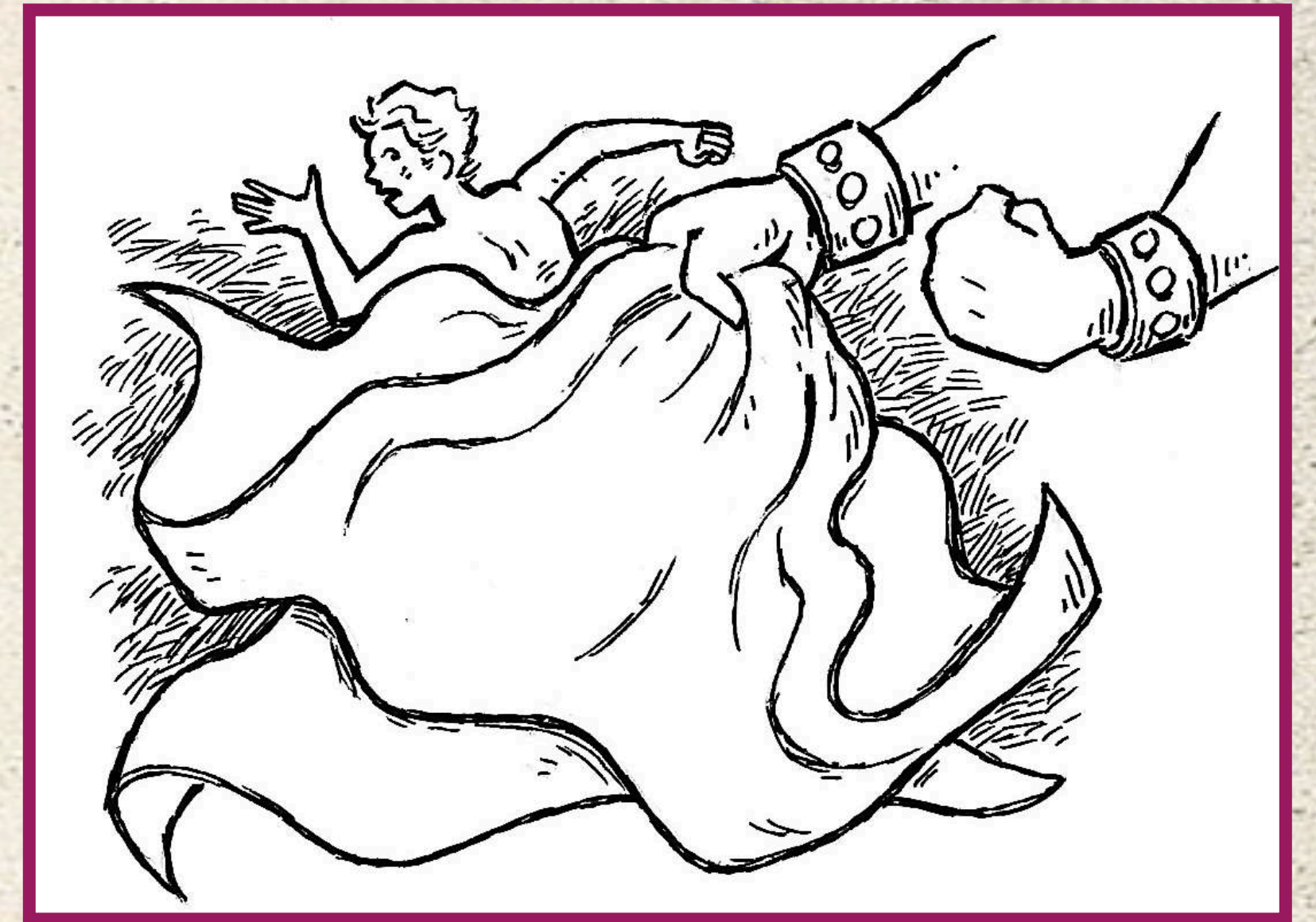
*Mark 14:50-52 And they [disciples] all left him and fled. And a young man followed him, with nothing but a linen cloth about his body. And they seized him, but he left the linen cloth and ran away naked.*

馬可福音14: 50-52 門徒都離開他逃走了。有一個少年人，赤身披著一麻布，跟隨耶穌，眾人就捉拿他；他卻丟了麻布，赤身逃走了。

3. When disciples fled he stayed behind until the soldiers seized him and he fled naked

當門徒逃離時，他一直待在後面，直到士兵抓住他，他才赤身逃跑

4. Desired to follow but not ready to follow all the way  
他希望跟隨，但尚未準備好跟隨到底



John 約翰 (Jewish name 猶太名字)

Mark 馬可 (Roman name 羅馬名字)



# Mark with Uncle Barnabas

## 馬可與舅舅巴拿巴

*Acts 12:12 ¶ When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying.*

使徒行傳12:12 想了一想，就往那稱呼馬可的約翰他母親馬利亞家去，在那裡有好些人聚集禱告。

1. Mark was there when Peter was released by the angel  
當彼得被天使釋放時，馬可也在那裡

*Acts 12:25 ¶ And Barnabas and Saul returned from Jerusalem when they had completed their service, bringing with them John, whose other name was Mark.*

使徒行傳12: 25 巴拿巴和掃羅，辦完了他們供給的事，就從耶路撒冷回來，帶著稱呼馬可的約翰同去。

2. Paul and Barnabas visited his house and Barnabas took his nephew Mark (*Col. 4.10*) with them on their 1st Journey from Antioch

保羅和巴拿巴到了他家，巴拿巴帶著外甥馬可（西4：10）與他們一起從安提阿（Antioch）踏上了第一趟旅程



Paul and Barnabas take separate apostolic journeys because of Mark's previous failure  
由於馬可先前的失敗，保羅和巴拿巴在使徒之旅分道揚鑣



# Mark with Uncle Barnabas

## 馬可與舅舅巴拿巴

**Acts 13:13 ¶ Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem.**

**使徒行傳13: 13 保羅和他的同人，從帕弗開船，來到旁非利亞的別加，約翰就離開他們回耶路撒冷去。**

- a. John helped the apostles through Cyprus but went home half way through the journey

約翰幫助使徒們行過居比路，但在旅途的中途回家了

- b. Mark failed as a young servant of the Lord once again unwilling to follow “all the way”

馬可作為主的年輕僕人再次失敗，不願“跟隨到底”

**Acts 15:37-38 Barnabas wanted to take John, called Mark, along with them also. But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work.**

**使徒行傳15: 37-38 巴拿巴有意，要帶稱呼馬可的約翰同去。但保羅，因為馬可從前在旁非利亞離開他們，不和他們同去作工，就以為不可帶他去。**

- c. Paul and Barnabas parted ways over Mark's failure

保羅和巴拿巴因馬可的失敗而分道揚鑣



Paul and Barnabas take separate apostolic journeys because of Mark's previous failure  
由於馬可先前的失敗，保羅和巴拿巴在使徒之旅分道揚鑣



# Mark with Apostle Peter

## 馬可與使徒彼得

1. Mark was given a second chance by his merciful Uncle Barnabas

馬可的仁慈舅舅巴拿巴給了他第二次機會

2. Eventually returning to Jerusalem, Mark was taken in by Peter who also had denied the Lord in his service and could be merciful to young Mark

最終返回耶路撒冷，馬可被彼得接納，彼得也曾在他的服事中否認了主，因此能憐憫年輕的馬可



Mark became a faithful "son" to Peter (**1Pet 5.13**) even traveling with him to Rome and remaining with him until his death  
馬可後來成為彼得（彼前 5.13）的忠實“兒子”，  
甚至和他一起旅行到羅馬，  
並伴隨他，直到他去世為止。



# Mark with Apostle Peter

## 馬可與使徒彼得

a. According to tradition, Mark began writing down the messages and stories Peter told about Jesus

基於傳統，馬可開始記載彼得口述關於耶穌的信息和故事

Papias (A.D.135), is quoted in Eusebius (A.D. 300):

*“Mark, indeed, became Peter’s interpreter and wrote accurately as many things as he remembered of the things said or done by Christ. ... For neither did he hear the Lord nor did he follow at his side; but afterwards followed Peter. .... Mark made no mistake in writing things as he recalled them; for he determined not to omit anything of what he heard nor to make any false statement therein.”*

帕皮亞斯（公元135年）在尤塞比烏斯（公元300年）中被引用：

“的確，馬可成為彼得的翻譯者，並準確地寫下了他回憶中基督所說或所做的許多事……因為他既沒有聽見過主說話，也沒有跟隨過祂；但隨後跟隨了彼得。…馬可回憶起自己寫的東西時沒有犯錯；因為他決心不遺漏任何他聽到的內容，也不做任何虛假的陳述。”

b. After Peter was martyred in Rome, Mark published his gospel primarily for Romans

彼得在羅馬殉道後，馬可主要是為著在羅馬的人而出版了他的福音

3. Paul eventually recommended Mark as a useful and faithful co-worker who was valuable to all the church (*2Tim 4.11*)

保羅最終推薦馬可為一個有益和忠實的同工，對整個教會都很有價值（提後 4：11）



Four things especially  
distinguish Mark's Gospel

馬可福音有四點特別之處



# Gospel of Mark - 4 unique features

## 馬可福音— 4個特點

1. Peter gives many eye witness details of Jesus' life only in Mark

彼得只在馬可福音中為耶穌的生活提供了許多目擊證人的細節

2. Peter and Mark's love and unique admiration for Jesus as “**the servant of God**”

彼得和馬可對於耶穌是“**神的僕人**”有著特別的愛戴和欽佩

3. Mark's burden for a gospel written for Romans who don't know God

馬可寫的福音負擔是為著不認識 神的羅馬人寫的

4. Gospel a snapshot of a youthful and vigorous Jesus serving and saving in Galilee

是年輕又富有朝氣的耶穌在加利利服事和拯救的福音剪影





# # 1: Peter gives many eye witness details of Jesus' life only in Mark

## #1: 彼得只在馬可福音裡提供了許多耶穌生活細節的目擊見證

1. Peter's eye witness recollections are everywhere in Mark's Gospel

彼得的目擊者回憶在馬可福音中比比皆是

1. Begins gospel with Peter's call to follow Jesus  
福音從彼得蒙召跟隨耶穌開始
2. *Mk 1-5* Jesus based in Peter's home in Capernaum on the Sea of Galilee-  
可 1-5章耶穌傳福音的基地是在加利利海迦百農的彼得家
3. Eye witness detail of Jesus sleeping on the cushion of Peter's boat  
目擊見證的細節描述了耶穌在彼得的船墊上睡著了
4. speaks of heavy eyes disciples had in Garden  
談到門徒們在花園裡眼睛困憊

2. Omits Verses dealing with favorably with Peter but includes verses unfavorable

經文省略了標榜彼得的優點，反而包括有損於他的經文





# # 1: Peter gives many eye witness details of Jesus' life only in Mark

## #1: 彼得只在馬可福音裡提供了許多耶穌生活細節的目擊見證

1. only gospel to mention the actual number of pigs that plunged off the cliff of Gadara (over 2000) [**mk 5.13**]

只有這卷福音書提到了從加大拉懸崖上掉下來的豬的實際數量 (2000以上) [**可 5: 13**]

2. only gospel that gives us the actual Aramaic (Hebrew) words Jesus said while ministering  
只有這卷福音書給了我們耶穌傳道時所說的亞蘭文 (希伯來語)

1. (“Talitha Cumi” [**mk 5.41**]; “大利大古米” [**可 5:41**])
2. “ephphatha” [**mk 7.34**] ; “以法大” [**可 7:34**]
3. “eloi, eloi, lama sabachthani” [**mk 15:34**]  
“以羅伊，以羅伊，拉馬撒巴各大尼” [**可 15:34**]

3. only Gospel where Jesus is called a carpenter and the son of Mary [**mk 6.3**]

只有這卷福音書提到了耶穌是木匠及瑪利亞的兒子 [**可 6:3**]





## # 2: Mark and Peter's Viewpoint of Jesus the faithful Servant of God

### #2: 馬可及彼得對於耶穌的觀點是— 祂是 神忠心的僕人



#### 1. Each Gospel is unique :

每一卷福音書都是獨特的:

1. Matthew a teaching gospel appealing to the **mind**;  
馬太福音是個教導的福音，吸引人的思想；
2. Luke a 'empathetic' gospel appealing to the **heart**;  
路加福音是個“表同情”的福音，吸引人的心；
3. John's a revelation gospel appealing to the **spirit**;  
約翰福音是個有啟示的福音，吸引人的靈；
4. Mark was Peter's 'preaching gospel' of Jesus' powerful deeds appealing to the **will**  
馬可福音是彼得關於耶穌有能力的行為的“傳道福音”，吸引人的意志

*Mark 10: 42-45 Calling them to Himself, Jesus \*said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."*

馬可福音10: 42-45 耶穌叫他們來對他們說：“你們知道，外邦人有尊為君王的，治理他們；有大臣操權管束他們。只是在你們中間，不是這樣；你們中間，誰願為大，就必作你們的用人；在你們中間，誰願為首，就必作眾人的僕人。因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。



## # 2: Mark and Peter's Viewpoint of Jesus the faithful Servant of God

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#### 2. Jesus represented by Mark as the lowly ox

##### 馬可福音呈現耶穌如同一頭卑微的牛



1. the “servant Messiah” was hidden under his servant’s robe

“彌賽亞僕人”隱藏在祂奴僕的袍子裡

2. **Mk 1-10** Jesus the lowly ox serving in the gospel fields of the Kingdom

**馬可福音1-10章** 耶穌如同一頭卑微的牛，在天國福音的田裡服事

3. **Mk 11-16** Jesus the lowly ox offered on the altar as a sacrifice for us

**馬可福音11-16章** 耶穌如同一頭卑微的牛，在祭壇上為我們獻上祂自己

*Mark 10: 42-45 Calling them to Himself, Jesus \*said to them, “You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

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# # 3: Mark's burden for a gospel written for Romans who don't know God

## #3: 馬可的福音負擔是為著那些不認識神的羅馬人而寫的

1. Mark has fewer references [63] to Jewish Laws and customs than Matthew [128] and Luke [96]  
馬可福音裡的引用猶太律法及習俗的次數 [63]  
比馬太 [128] 及路加[96]福音還少





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2. when Jewish customs or religious matters are mentioned, he explains or translates for the readers  
當提到關於猶太人的習俗或宗教的事時，他會為讀者解釋或翻譯

1. he translates many Aramaic (Hebrew) words: Boanerges; Gehenna; Bartimaeus; Abba; Golgotha

他翻譯了許多亞蘭文 (希伯來文)的字：雷子、地獄、巴多羅買、阿巴、各各他

2. he explains things only Jews would know: what is “corban” [**mk 7.11**]; jewish washing rituals [**mk 7.3**]; location of Mt. Olives [**mk 13.3**]; explains when the Passover lamb killed [**mk 14.12**];  
他解釋了那些只有猶太人會了解的事：什麼是“各耳板” [**可 7:11**]; 猶太人洗手的習慣 [**可 7:3**]; 橄欖山的地點 [**可 13:3**]; 解釋什麼時候宰殺逾越節的羔羊 [**可 14:12**];





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## #3: 馬可的福音負擔是為著那些不認識神的羅馬人而寫的

3. a number of Roman words are used only in Mark:  
“executioner” [**mk 6.27**]; widow's mite = Roman penny [**mk 12.42**]; soldier called centurion only in Mark [**15.39**]

有些羅馬字只有在馬可福音裡被引用：“護衛兵”  
[**可6: 27**]; 寡婦的小錢= 羅馬的一分錢 [**可12: 42**];  
只有在馬可福音提到軍人是百夫長 [**可15: 39**]





## # 4: Gospel a snapshot of a youthful and vigorous Jesus serving and saving in Galilee

### #4 : 年輕富有朝氣的耶穌在加利利服事和拯救是此福音的最佳寫照

#### 1. Mark's writes with the grammar of an excited child

馬可用的文法像是來自於一個興奮的孩子

1. events are written in the narrative present tense, he is always busy, and the multitudes are always “amazed” (1.27; 2.12; 6.51; 9.15; 10.32; 14.33)

以現在進行式的敘述方式記載事情，祂總是忙碌，而眾人總是感到“驚奇”  
(1:27; 2:12; 6:51; 9:15; 10:32; 14:33)

2. Mk 3 has 35 verses and uses “**and**” breathlessly 29 times

馬可福音第3章有35個經節，其中原文用到“**還有**”29次-彷彿沒有喘氣的機會

3. Mark uses “**immediately**” 40 times and “**again**” 27 times as his conjunctions connect his accounts at a nonstop pace

馬可福音的原文用到“**立刻**”40次，以及“**又**”27次，如同祂不間斷的速度  
連接著不同事情的發生





# # 4: Gospel a snapshot of a youthful and vigorous Jesus serving and saving in Galilee

## #4 : 年輕又富有朝氣的耶穌在加利利服事和拯救的福音剪影

2. Mark is written with very little doctrine or teaching, preferring to let Peter's simple and direct narrative leave a powerful impression

馬可福音的記載很少有教條或教導，有利於彼得簡單直接的描述使人留下深刻的印象

1. Mark is full of graphic words and language which has made it historically the favorite gospel of children

馬可福音充滿了圖畫般的文字和語言，在歷史上成為兒童們最喜歡的福音

2. Mark describes Jesus' emotions as he deals with men:

馬可福音形容了耶穌與人打交道時的感情：

\* 1.41 moved with **compassion**-

\* 3.5 **Grieved** by hardness of heart -

\* 8.12 **Sighed** in his spirit-

\* 3.5 looked around with **Anger**-

\* 10.21 **Loved** rich ruler-

\* 6.31 **tired** and needed rest-

\* 1:41 動了慈心

\* 3:5 憂愁他們的心剛硬

\* 8:12 心裡深深的歎息

\* 3:5 怒目周圍看他們

\* 10:21 看著他、就愛他

\* 6:31 累了去歇一歇





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3. only in Mark are there diminutive details noticed as by a child:

只有馬可福音記載了那些只有孩子們才會注意到的細節：

\* 7:28 **little** toy dog -

\* 7:28 (小寵物) 狗

\* 3: 9 **small** boat-

\* 3: 9 一隻小船

\* 5:23 My **little** daughter-

\* 5:23 我的小女兒

\* 8:7 4000 fed with a few **small** fish -

\* 8:7 又有幾條小魚 (餵飽了4千人)

\* 10:14 "Let the **little** children come to me"-

\* 10:14 讓小孩子到我這裡來

\* 14:47 **little** ear cut off -

\* 14:47 削掉了他一個小耳朵

\* 14:66 **Little** maid recognized Peter

\* 14:66 大祭司的一個小使女 (認出了彼得)





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## #4 : 年輕又富有朝氣的耶穌在加利利服事和拯救的福音剪影

3. So our challenge is to read Mark and see the spirit and youthful vigor of Jesus

因此，我們讀馬可福音時的挑戰是- 能看見有活力的年輕耶穌的靈

1. Matthew presents Jesus as a Jewish King in the spirit of Moses bringing down from the mount New Laws of the Kingdom (Sermon on Mount)

馬太呈現耶穌是猶太人的王，有著摩西的靈，從山上帶下國度的新律法（山上的教訓）

2. Luke presents a Jesus who is a “man of sorrows” aged beyond his years

路加呈現耶穌是個“憂傷的人”，看起來比祂實際的年齡還老

3. John reveals Jesus as timeless, the eternal ‘Logos’

約翰啟示耶穌是不受時空限制的、永恆的“道”



Youthful Jesus 年輕的耶穌



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4. But where do we find pictures of a decisive, vigorous, hard working servant with youthful vigor and anointed with Spirit Power?  
Mark reveals such a spirit

但是，我們在哪裡可以找到一位果斷、有朝氣、吃苦耐勞的僕人，帶著年輕的朝氣又受了聖靈恩膏的能力呢？馬可展現了這樣的精神

1. Peter's down to earth simplicity in his gospel pull us back to that original sense of wonder at the life of Jesus so full of grace and power.  
彼得在他的福音裡踏實簡單，把我們帶回了對於耶穌生命的原始驚奇感，充滿了恩典及能力
2. Early date of Mark's gospel give us a sense of the very atmosphere of the first generation eye witnesses with original, raw, uncut footage of the visual impact and excitement Jesus had upon Galilee before time toned down the original excitement with doctrine and interpretation in Matt, Luke and John  
馬可福音裡提到早期的日子，讓我們感受到第一代目擊者原始、未切割的獨特氛圍，原先耶穌在加利利海帶來的視覺衝擊和刺激，後來被馬太、路加和約翰福音的教導及分析而淡化了
3. the unique imprint of Mark's youthful memories give to this gospel a clear sense of Jesus' youthful vigor and energy as he drew children and captured young disciples with His sayings, actions and glory.

馬可年輕的記憶獨特烙印，使這本書清楚地認識到耶穌年輕時的朝氣和活力，祂吸引孩子們並用祂的言語、行為和榮耀俘虜了年輕的門徒們。



Youthful Jesus 年輕的耶穌



## # 4: Gospel a snapshot of a youthful and vigorous Jesus serving and saving in Galilee

### #4 : 年輕又富有朝氣的耶穌在加利利服事和拯救的福音剪影

**Two summary quotes from New Testament scholar A.T. Robertson's Commentary on Mark**  
**新約學者A.T. 羅伯遜的馬可福音評論中的二個總結 (1)**

“This Gospel has the charm of two personalities who contributed to its contents, Peter and John Mark. Both were vivacious and versatile and have preserved the portrait of Jesus with the freshness of the morning.... the eternal “Youth of Jesus.” In this Gospel Jesus fascinates us with the vigor of young manhood and the glory of the Godhead. Jesus holds us enthralled all the while with his pity and his power.”

“這本福音書裡有兩個人的性格魅力，彼得和約翰馬可對福音書的內容都有貢獻。兩者都活潑及多面，並以清晨般的新鮮感保存了耶穌的形象…永恆的“年輕耶穌”。在這本福音書中，耶穌以年輕人的活力和神性的榮耀使我們驚奇。耶穌不斷的以憐憫和能力持續的吸引我們。”



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**新約學者A.T. 羅伯遜的馬可福音評論中的二個總結 (2)**

“In Mark’s Gospel, therefore, we catch the very atmosphere of the **first generation** of those who walked with Jesus over the hills and plains of Galilee. The note of wonder runs all through the Gospel of Mark. The people are seen all aglow with excitement in the presence of the Wonder-Worker. Peter preserves the freshness of that early morn of Christianity. Mark himself has captured the fullness of it... as he visualizes the glory and rapture of those early days of the kingdom of God on earth. It is as if [he had created a live documentary]... of the moving crowds as they thronged about Jesus and followed him from place to place. The gospel picture is toned down in Matthew and in Luke, but in Mark one still can see... [the raw video footage] still. It is no wonder that the children are fond of Mark’s Gospel, for they can see Mark’s picture of Jesus and their eyes sparkle as they behold Him.

“因此，在馬可福音中，我們捕捉到了那些與耶穌同行的**第一代**人的感覺，他們與耶穌一起走過加利利的山丘和平原。關於神蹟的記載貫穿了馬可福音。我們看見人們都因那行神蹟的僕人的同在而興奮發光。彼得保存了早期基督教的新鮮感，馬可也完全地抓住了這一點……他把神國度在地上早期的榮耀和喜樂描繪了出來。好像“他創造了一個現場記錄片”……有移動的人群擁擠在耶穌周圍，並從一個地方到另一個地方跟隨著祂。福音的圖片在馬太福音和路加福音中都被淡化了，但在馬可福音中仍然可以看到……“原始視頻片段”。難怪孩子們喜歡馬可福音，因為他們可以看到馬可的耶穌畫像，他們的眼睛因注視著耶穌而閃閃發光。



Next week: Jesus comes to the Wilderness

下週：耶穌來到了曠野

