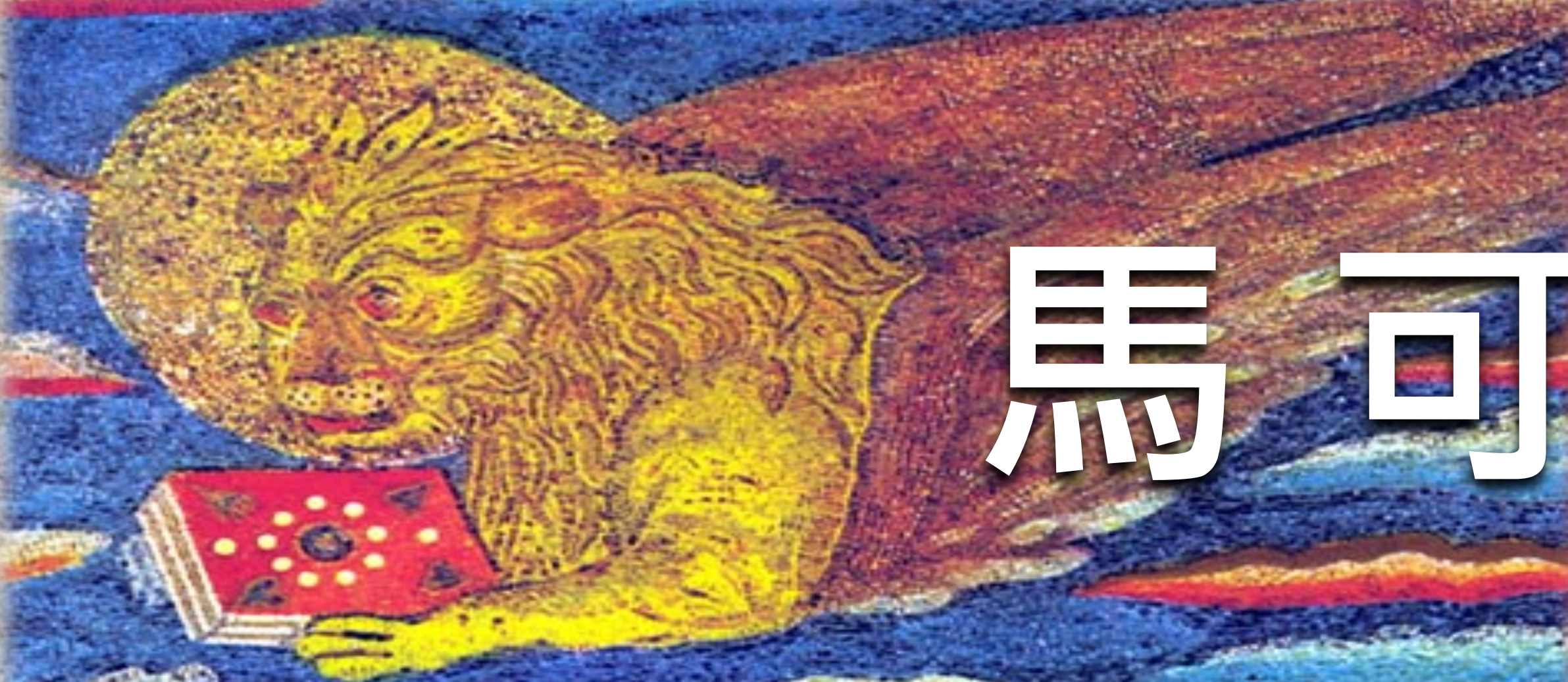


馬可福音



GOSPEL
of Mark

1:9-13



2: The coming of Jesus of Nazareth

2: 拿撒勒人耶穌的到來

Mark 1:9-13

馬可福音1:9-13



Gospel Plot

福音的架構

Mark 1.9 ¶ In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

馬可福音 1:9 那時，耶穌從加利利的拿撒勒來，在約旦河裡受了約翰的洗。

- After his very brief intro, Mark has Jesus of Nazareth marching right onto center stage

在馬可簡單的介紹之後，他讓拿撒勒人耶穌直接登上了舞台的中心

- “Who is this guy?” is the question Mark wants the reader of his gospel to ask

“這個人是誰？”這是馬可希望讀者看了他的福音之後問的問題

- Let's follow Mark's 'inductive study' of Jesus as if for the first time

我們跟隨馬可的“導引學習”，彷彿剛開始認識耶穌

Gospel Disclaimer

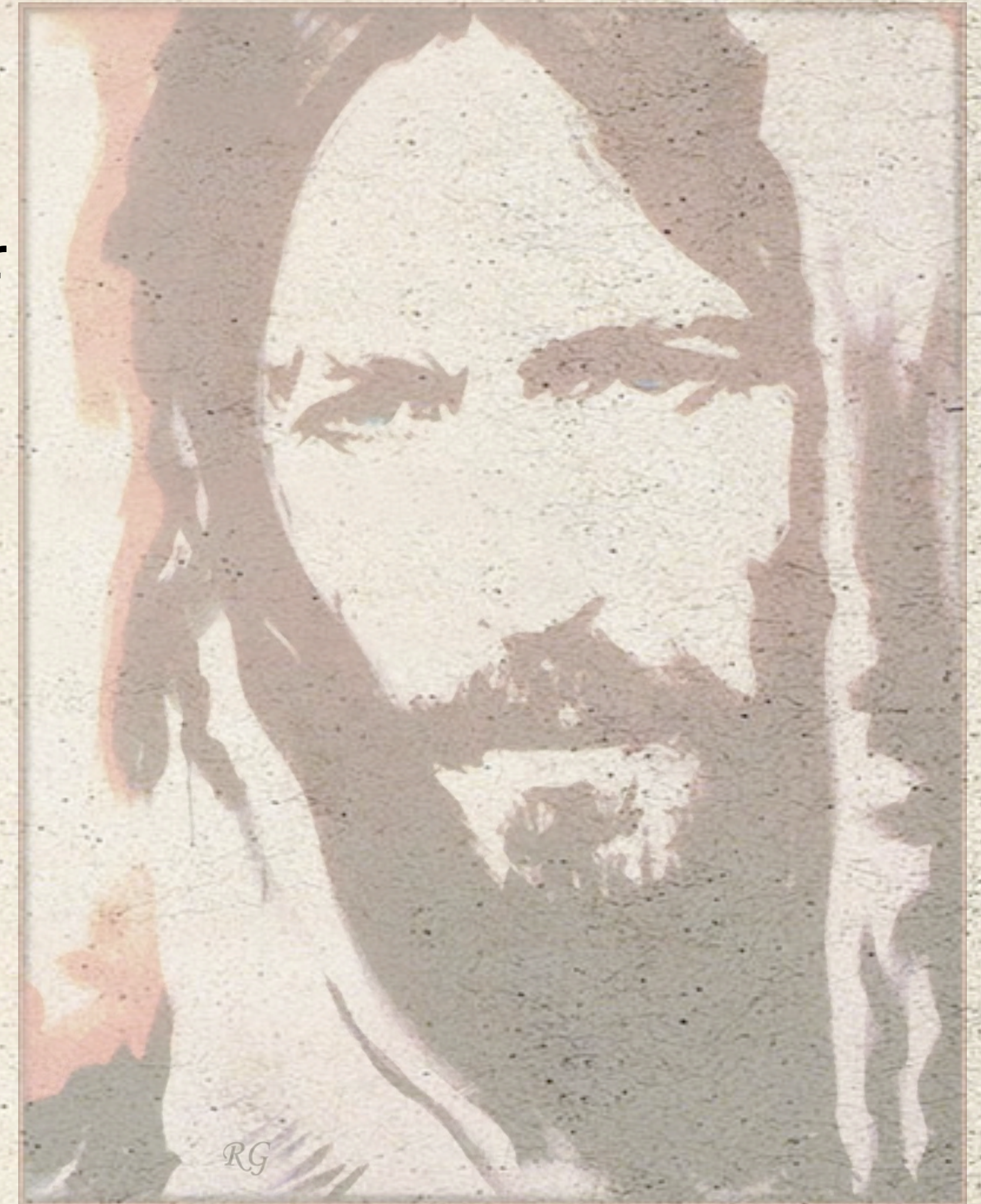
福音免責聲明

- Try to understand Jesus as presented by Mark without the aid of the other gospels or Bible references in order to see what Mark is revealing

在沒有其他福音或聖經資料參考的情況下，嘗試理解馬可呈現的耶穌，以了解馬可所要揭示的

- Imagine how a typical Roman gentile would picture Jesus hearing of him for the first time

想像一下，一個典型的羅馬外邦人第一次聽到關於耶穌的事，會如何想像



Mark 1.9 ¶ In those days Jesus came from Nazareth in Galilee ...

馬可福音1:9 那時，耶穌從加利利的拿撒勒來

- Jesus was a most common name (Joshua [Yeshua] in Hebrew)

耶穌是當時最普通的名字 (希伯來文是約書亞)

- Nazareth was a rural town in Galilee along a trading route unknown to most outside Israel

那時的拿撒勒是位於加利利一帶的一個偏遠小鎮，沿著一條通商要道，大部分對於以色列不熟悉的人不會知道那裡

- This “gospel” does not start with any unusual or important information

這個“福音”並非以任何不尋常或重要的信息作為開頭



Second gospel act: Jesus comes to the wilderness

福音的第二幕：耶穌來到了曠野

- *Mark 1.9 ¶ In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.*

馬可福音1:9 那時，耶穌從加利利的拿撒勒來，在約旦河裡受了約翰的洗。

- what is our first impression of this coming 'ONE' as he is baptized by John?

這個要來的“那一位”被約翰施洗時，祂給人的第一印象是什麼？

- Mk 1.9 he was baptized “in those days”- Jesus' baptism was marked as taking place during this time of John's call to preparation of repentance and baptism

馬可福音 1:9 祂“在那些日子”受洗-耶穌的受洗被標明是在約翰呼召預備悔改和受洗的這段時間發生的

- the good news: Jesus has come into the wilderness
好消息：耶穌來到了曠野



Jesus comes to be baptized by John

耶穌來讓約翰施洗

- Why is Jesus of Nazareth doing this?

為什麼拿撒勒人耶穌要這樣做？

(Don't insert John's account about him being the Lamb of God nor Matthew's account of John's protesting Jesus' righteousness and his unworthiness

不要插入約翰關於他是神的羔羊的說法，也不要插入馬太論約翰提到耶穌的義與他自己不配的說法)

- He seems to be only a man humbling himself along with the rest of the people

祂似乎是一個降卑自己和其他人一樣的人

- But He is not repenting along with the rest - he's praying; he's submitting...

但祂不和別人一起悔改，而是禱告及交托

- Is He preparing for something?

祂在為著什麼做預備？



“Immediately” - something ‘earth shattering’ happens to Jesus “立刻” – 某些“天翻地覆”的事情在耶穌身上發生了

- *Mark 1.10 Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him;*

馬可福音1:10 他從水裡一上來，就看見天裂開了！聖靈彷彿鴿子，降在他身上。

- In Gk it says “*the heavens are torn apart*” (strong Gk action word schizo = “split”) as Jesus comes out of the water
當耶穌從水裡出來時，希臘文提到“天被撕裂了”（強烈的希臘動詞 schizo = “裂開”）
- Mark 1.10 ... *and the Spirit like a dove descending upon Him*; (all in narrative present tense)
馬可福音1:10 ...聖靈彷彿鴿子、降在他身上。（全是現在式的形容詞）
- It becomes clear that this baptism was a **act of dedication** (the cross) and the Spirit descends upon him from heaven
很明顯的是，這個受浸乃是一個奉獻的行動（十字架），並且聖靈從天上降下來，在他身上
- To anoint Jesus? to empower Jesus? to prepare Jesus for something?
為了膏耶穌？為了加力量給耶穌？為了預備耶穌做什麼事？



First gospel revelation from heaven

第一個從天而來的福音啟示

- *Mark 1.11 and a voice came out of the heavens: “You are My beloved Son, in You I am well-pleased.”*
馬可福音 1: 11 又有聲音從天上來說：「你是我的愛子，我喜悅你。」
- So Jesus has come into the wilderness to prepare himself as a servant of God 耶穌來到曠野，為了預備祂自己成為神的僕人
- God’s voice from heaven testifies to Jesus as God’s beloved Servant? His Son?
神的聲音從天上發出，要見證耶穌是神喜悅的僕人？祂的兒子？
- God’s voice quotes a messianic promise familiar to Israel regarding His servant: *Isa. 42.1*
神的聲音引用了一個以色列人熟悉、關於彌賽亞的應許— 是指祂的僕人：賽42:1
- the word “**servant**” in *Isa.42.1* has a double meaning: it also means “**son**” because the highest devotion a son gives his father is to obediently serve him
在賽42:1 的僕人，有著雙重的意思：它同時也有“兒子”的意思，因為一個兒子對於父親最高的奉獻，就是侍奉他



Now we know in Mark:
Jesus is the Son/Servant of God

現在我們從馬可福音知道：
耶穌是 神的兒子/僕人



Immediately - the Spirit drives the servant
Jesus out into the wilderness

立刻－聖靈將耶穌催到曠野去

*Mark 1.12 ¶ Immediately the Spirit *impelled
Him to go out into the wilderness.*

馬可福音1: 12 聖靈就把耶穌催到曠野裡去。

*Mark 1.13 And He was in the wilderness forty
days being tempted by Satan; and He was with
the wild beasts, and the angels were ministering
to Him.*

馬可福音1: 13 他在曠野四十天受撒但的試探，
並與野獸同在一處，且有天使來伺候他。

- The Spirit “immediately” drives the
Servant into the terrible, wild
“**wilderness of Sin**” to be tested

聖靈“立刻”催這個僕人進入可怕、野蠻的
“**罪的曠野**”受試探

- The gospel: Jesus was driven into the
“**wilderness**” by the will of God

福音：憑神的旨意，耶穌被趕到“曠野”裡

Remember the 2 wildernesses of the people who came to John?

記不記得百姓從哪二個曠野來找約翰？

- The people came out to John acknowledging the bondage of their 'spiritual' wilderness of sickness, sin, poverty and idolatry
- This turned the 'wilderness of sin' into God's 'chosen wilderness' because they heard the Voice of God again, after a famine of the Word for 400 yrs., they repented and were baptized and prepared for the kingdom

百姓來到約翰那裡，承認他們“靈魂”曠野的疾病、罪惡、貧窮和崇拜偶像的束縛

這使“罪惡的曠野”變成了神“揀選的曠野”，因為他們再次聽見了神的聲音；經歷了神話語飢荒的400年之後，他們悔改並受洗，為著國度作準備



Jesus of Nazareth did the opposite

拿撒勒人耶穌做的做法是相反的

- Jesus came **first** to his 'chosen wilderness' to humble himself in baptism and hear the voice of God

耶穌**首先**到祂“揀選的曠野”去，以受浸來謙卑祂自己
並且聽 神的聲音

- the Spirit then 'led' him into the 'wilderness of sin' where the servant of God was “tested by Satan”

聖靈然後“帶領”祂進入“罪惡的曠野”，在那裡，神的僕人“被撒旦試煉”



The wilderness test

曠野的試煉

- Jesus as a man suffered real anguish of body and soul during this time (how do we know this?)

在這時期，耶穌作為一個人，遭受了真正的身心痛苦
(我們怎麼知道這一點?)

- “40 days” in the wilderness is reminiscent of other chosen servants alone in the wilderness seeking God

在曠野的“40天”讓人想起其他被揀選的僕人，孤獨的在曠野中
尋求 神

- Mark only gives 3 details of this lonely and relentless 6 weeks test

馬可只提到這孤獨、不間斷的6週試煉的3個細節



1: The wilderness vividly described as a very wild and dangerous place

1. 曠野被生動地描述為一個非常荒涼和危險的地方

- Mark alone mentions wild beasts as part of the wilderness Jesus had to overcome
只有馬可福音提到了野獸是耶穌必須克服的曠野的一部分

- Wild beasts in the Judean wilderness included cheetahs, boars, jackals, wolves, and hyenas

猶大曠野中的野獸包括了豹、野豬、胡狼，狼和鬣狗

- people feared the wilderness as a source of evil

人們畏懼曠野是個邪惡的源頭



2: Satan tempted Jesus the entire time

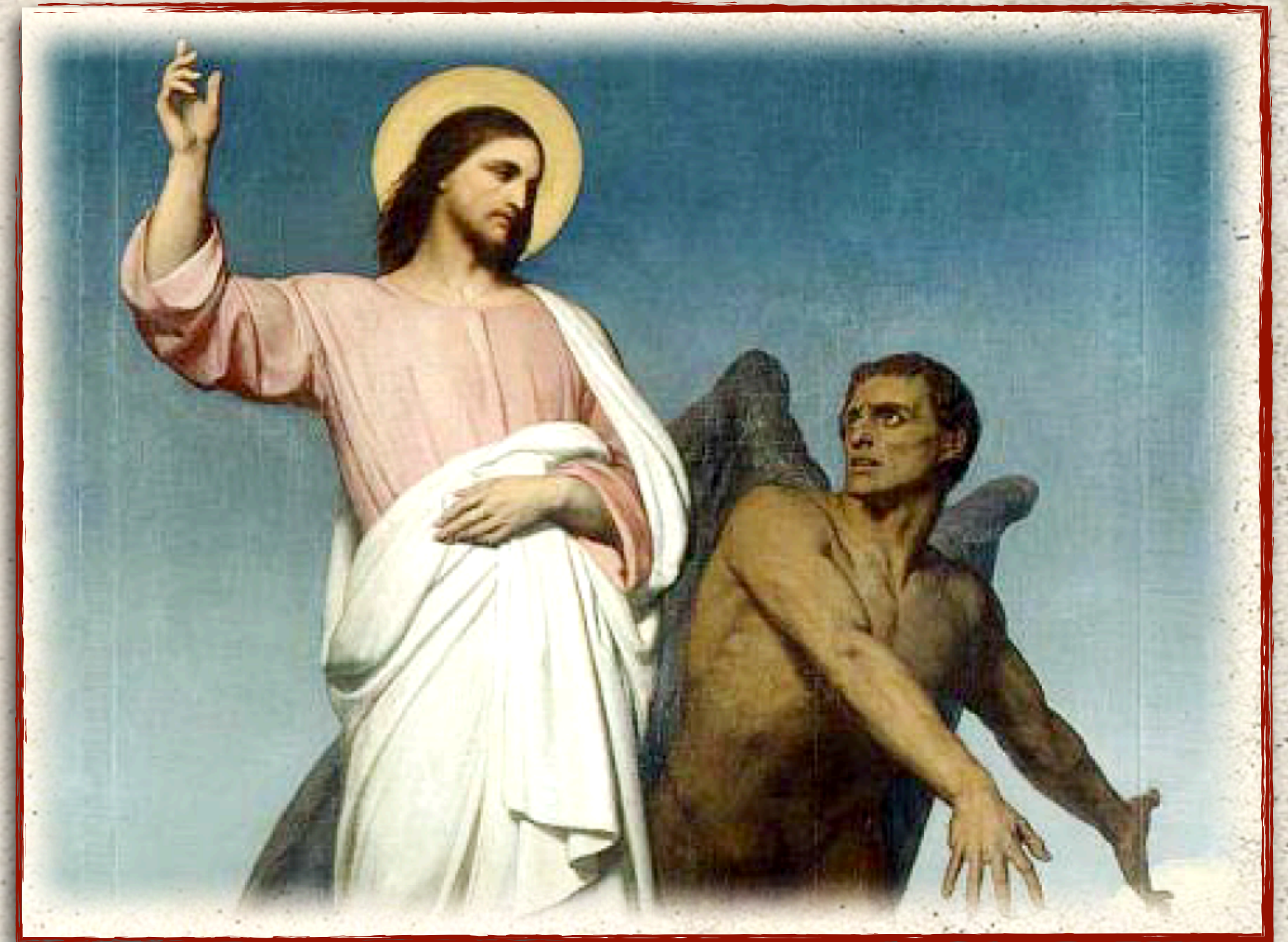
2. 撒旦從頭到尾都在試探耶穌

- Satan's 3 temptations are not specifically named in Mark as they are in the other gospels - Mark implies a relentless assault over 40 days

馬可福音沒有像其他福音書一樣的提及撒旦的3個試探- 馬可卻暗示了歷經40天的無情攻擊

- people also believed the wilderness was a place of dwelling for Satan, demons and evil thieves and bandits

人們也相信曠野是撒旦、惡魔、惡賊和土匪的住所



Is it possible that every servant must endure a 'testing in the wilderness'?

是否每個僕人都必須忍受“曠野的考驗”？

2: Satan tempted Jesus the entire time

2. 撒旦從頭到尾都在試探耶穌

- *Luke 8:29 For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and yet he would break his bonds and be driven by the demon into the wilderness.*

路加福音 8: 29 是因耶穌曾吩咐污鬼從那人身上出來。原來這鬼屢次抓住他，他常被人看守，又被鐵鍊和腳鐐捆鎖，他竟把鎖鍊掙斷，被鬼趕到曠野去。

- *Luke 11:24 ¶ “When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’”*

路加福音 11: 24 污鬼離了人身，就在無水之地，過來過去，尋求安歇之處，既尋不著，便說：「我要回到我所出來的屋裡去。」



Is it possible that every servant must endure a 'testing in the wilderness'?

是否每個僕人都必須忍受“曠野的考驗”？

3 - Angels ministered to Jesus in the wilderness

3. 天使在曠野裡扶持耶穌

- Fasting and prayer heightens one's awareness of spiritual evil and danger

禁食和祈禱提高了人們對屬靈邪惡和危險的意識

- a man's "soul" strength is the target of Satan as we know from the other gospels

我們從其他福音書中知道，一個人的“魂”的力量是撒但的目標

- God sent angels into this “*habitations of demons*” to strengthen and encourage Jesus

神派天使進入這“**魔鬼的住處**”，以加強和鼓勵耶穌

- With food and drink after fasting?

禁食之後供應食物和飲料？



We see that a time in the wilderness is part of a larger equipping of the servant of Jehovah

我們看到在曠野的時光是耶和華裝備僕人的一個大的部分

1. Baptism for the servant Jesus seems to be a seal of **dedication** for his mission
為僕人耶穌受洗似乎是為著祂使命的奉獻印記
2. Anointing by the Spirit **equips** for the ministry that lays ahead
藉著聖靈的恩膏而為了未來的事工而做裝備
3. Divine commendation **strengthens** the inner man of the faithful servant
神聖的表揚增強了忠心僕人的內心
4. **Testing** 'proves' the servant's 'weapons of our warfare' (Spirit fullness to power)
試煉“驗證了”僕人的“爭戰武器”（靈裡充滿了力量）



Part One of the “good news” of
Jesus Christ is what He
accomplished in the wilderness

耶穌基督的“好消息”之一
是祂在曠野所成就的

As God's Servant he came, he prayed,
he confronted, he conquered

作為神的僕人，祂來了、禱告了、對抗了，祂得勝了！

- His first attack: He humbled himself in self-denial and fasting

祂的第一個攻擊：祂以否定自己和禁食來降卑自己

- Then He resisted every attempt of Satan to wear him down and tempt for 40 days

然後，祂抵擋了40天裡撒但使祂衰弱並誘惑的一切企圖

- During that time He somehow took dominion as the son of man over the wild beasts

在那段時間裡，他以某種方式在人子的地位上掌管了野獸

- then He confronted and bound Satan

然後，祂對抗了撒旦，並綑綁了牠



He overcame *the wilderness itself*

祂勝過了曠野本身

Who is Jesus of Nazareth?

誰是拿撒勒人耶穌？

- Mark wants his reader first to see 'a man'- a powerful man taking control by the power of God

馬可希望他的讀者首先看到“一個人”- 一個藉著神的力量所統管的有能力的人，

- The spiritual atmosphere around the Servant of God is that he is the good news Israel's been waiting for
神的僕人周圍的屬靈氣氛是- 祂就是以色列一直在等待的福音

- Because He “conquered the wilderness” he is able to deliver others from the wilderness' bondage and bring them into the Kingdom of God

由於祂“勝過了曠野”，因此他能夠釋放其他被曠野綑綁的人，並將他們帶入神的國度



Mark 3:27 No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

馬可福音 3:27 沒有人能進壯士家裡，搶奪他的家具。必先捆住那壯士，才可以搶奪他的家。

Gospel of the Kingdom

國度的福音

- Mark begins by showing how the Servant of God conquered the “wilderness of Sin”

馬可從 神的僕人如何征服了“罪的曠野”作為開始

- The motif of the ‘wilderness’ speaks of two major aspects of the coming Kingdom:

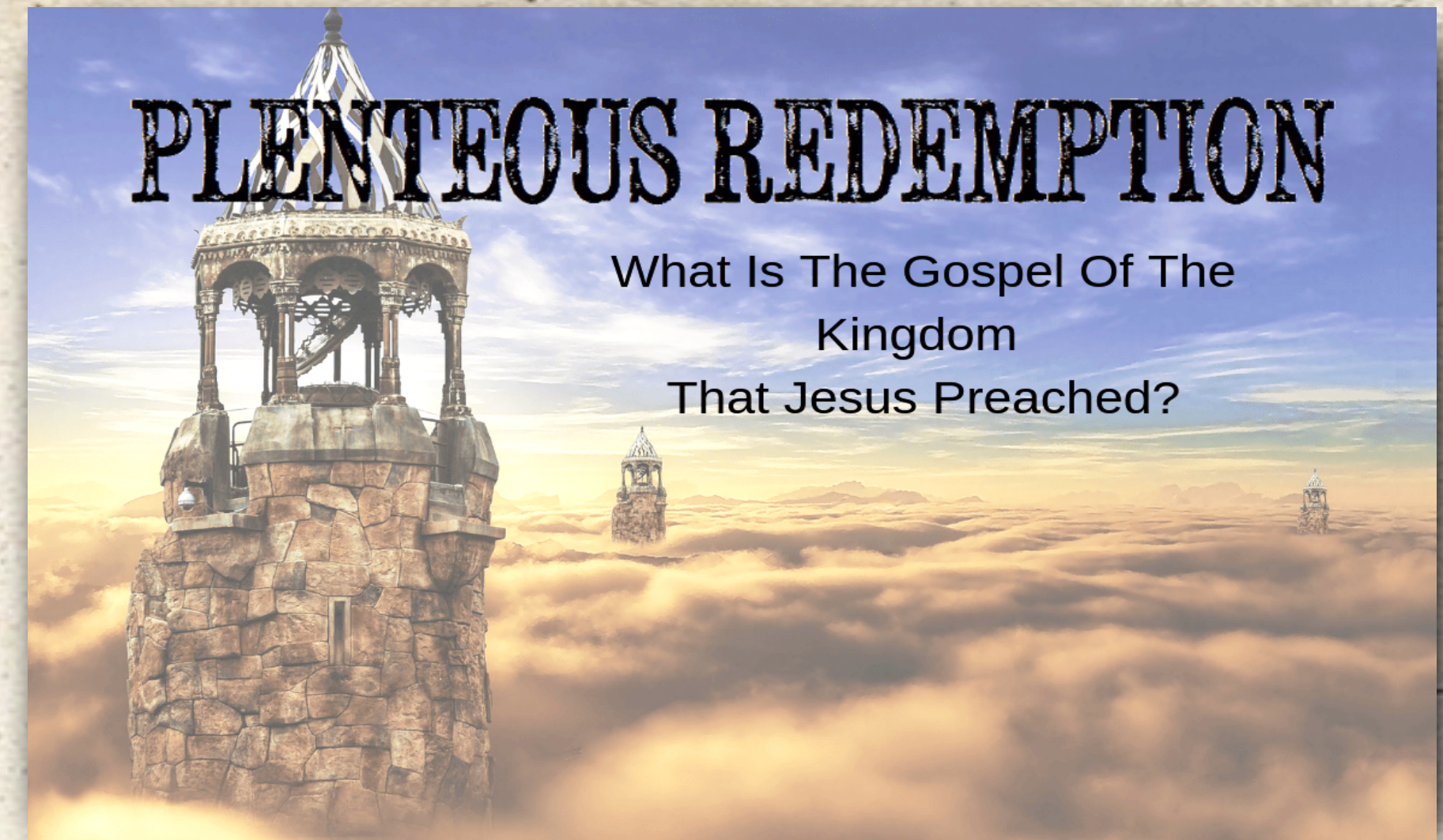
“曠野”的主題提到了即將到來的國度的兩個主要方面：

1. The physical restoring of this fallen creation back to “the Garden” where the Messiah’s righteous Kingdom will bring prosperity, fruitfulness, health and blessing

物質上的恢復：讓墮落的受造回復到起初“園子”，在那裡，彌賽亞的公義國度會帶來繁榮、結實累累、健康和祝福

2. The spiritual salvation of sinners bound in the ‘wilderness of sin’ that the servant of God will redeem and make citizens of His Kingdom

屬靈上的拯救：被捆綁在“罪的曠野”中的罪人得贖，就是神的僕人將他們贖回，並讓他們成為 祂國度的子民



Is. 35:1-2 The wilderness and the wasteland shall be glad, and the desert shall rejoice and blossom as the rose; It shall blossom abundantly and rejoice, even with joy and singing. The glory of Lebanon shall be given to it, the excellence of Carmel and Sharon. They shall see the glory of the LORD, the excellency of our God.

以賽亞書35:1-2 曠野和乾旱之地必然歡喜，沙漠也必快樂，又像玫瑰開花。必開花繁盛，樂上加樂，而且歡呼。利巴嫩的榮耀，並迦密與沙崙的華美，必賜給它。人必看見耶和華的榮耀，我們 神的華美。

C.A. Coates - Introduction to Mark's Gospel

C.A. Coates – 馬可福音介紹

It is very touching to see that all is presented to us as glad tidings 看到所有的呈現給我們的都是好消息，這是非常令人感動的--not in a doctrinal way 不是以教條的方式- but as glad tidings designed to have a very happy effect on all who read it 而是作為喜訊，旨在給所有閱讀者帶來非常快樂的影響。 None of the other evangelists begin their gospel with "the glad tidings of Jesus Christ, Son of God", but Mark is so full of the happy character of it, and it so possesses him, that he bursts out with it in the first sentence. 其他傳福音的人沒有以“神的兒子耶穌基督的好消息”作為福音的開始，但是馬可卻讓其中充滿了快樂的性質，他完全擁有了，以至於他在第一句話中就這樣爆發了出來。 "Beginning of the glad tidings of Jesus Christ, Son of God". “神的兒子、耶穌基督福音的起頭。” He plunges at once into the very heart of what is before him. 他一下子投入了在他面前的中心點。 It is as much as to say, 'Every word I have to utter about Him is "glad tidings"'. 可以說是，「我說的每一句有關祂的話，都是『好消息』」。 You feel at once you are in the presence of what is of God, and it is brought to us in perfection, He is God's anointed Son. 你會馬上感覺到，你在神所是的同在中，就是在祂是神受膏的兒子的完全中被帶給我們。 Mark counts on its being a source of real gladness to contemplate Him and to consider how He moved, how He acted, how He spoke. 馬可相信那是真正快樂的源泉- 去仔細思想祂，並想到祂如何行動、做事及說話。 We can see that what Mark wrote is designed to have a very happy effect upon those who read it. 我們可以看到馬可所寫的，旨在給閱讀的人帶來非常快樂的果效。

Next week: Jesus the Kingdom servant

下週：國度的僕人耶穌

