

Jesus' Resurrection and Ascension

耶穌的復活及升天



Mark 馬可福音 16: 1-20

The controversy over Mark's ending

馬可福音的結尾所帶來的爭議

Mark's testimony of the resurrection is the briefest of the 4 gospels

馬可對於復活的見證是四福音中最簡短的

Some Bibles include two alternatives endings for Mark: *Mk 16.1-8* and *Mk 16.1-20*

有些聖經包括了二個替代的結局給馬可福音：可16：1-8及可16：1-20

Mark 16.1-8 is the shortest version and is included in some Bibles because two of the early manuscripts end with verse 8 (codex sinaiticus, codex vaticanus)

馬可福音16:1-8是最短的版本，並且被包括在一些聖經裡，因為二個早期的手抄本結束於第8節（西乃抄本、梵蒂岡法典）

This shorter ending is not used in most Bibles for the following three reasons:

大部分的聖經因著以下的三個原因不用那較短的結局：

1. *Mk 16.1-8* reveals an empty tomb and an angel's message but no resurrection appearances of Jesus to anyone

可16:1-8啟示了一個空了的墳墓及天使的信息，但沒有耶的穌復活顯現給任何人看

2. Codex sinaiticus has other 'missing' sections of its New Testament within its existing pages

西乃抄本在其現有的新約頁面中有其他的“缺失”部分

3. The short ending is grammatically incorrect, ending with the conjunction “for” and leaving nothing to finish the sentence

較短的結尾在文法上不正確，以介系詞“為了”作結尾，而沒有留下任何內容來結束句子

The Key to Understanding the Gospels and Christianity

The Ending of Mark's Gospel



馬可福音的結尾

The controversy over Mark's ending

馬可福音的結尾所帶來的爭議

Mk 16.1-20 - Most Bibles have the longer ending: for the following reasons:

馬可福音16:1-20 - 大部分的聖經有著較長的結尾，是因著以下的原因：

1. Mark's longer version is written in the same Markan style which briefly summarizes 5 post-resurrection appearances

馬可的較長版本是以同樣的馬可風格著作的，它簡單的總結了主復活之後的五個顯現

2. These resurrection appearances continue the same theme as vv.1-8: the gradual transition of the disciples' unbelief (**Mk 16.11,13,14**) to faith that Jesus was risen

這些復活的顯現繼續著 1-8 節的相同主題：門徒們逐漸從不信耶穌復活的事實直到信 (**可16:11,13,14**)

3. Verses from the longer version of Mark are quoted in early christian writings of the 2nd century (100-200AD)

較長版本的馬可福音的經文乃是引自於早期第二世紀 (主後100-200年) 的基督徒著作

4. Some textual scholars have a **theory** that the last page of Mark's original gospel (Codex is a book) was torn off from the book and another writer among the early disciples later finished the gospel with a summary of Jesus' resurrection

有些文本學者有個理論，那就是馬可最初的福音的最後一頁(手抄本是一卷書)從書上被撕去了，而早期門徒中的另一位作者後來以耶穌復活的總結完成了那福音

5. When the canon of scripture was finalized the longer ending was determined to be the inspired Word of God and has been included as part of the New Testament ever since

當聖經正典最終定稿時，較長的結尾被確定為神所默示的話，並從那時起被納入新約聖經



The resurrection and ascension

復活與升天

We will look at two main events in the Gospel of Mark:

我們要看發生在馬可福音裡的二個主要事件：

1. First the resurrection announcements and appearances summarized in Mark

首先是馬可福音裡公佈復活及顯現的總結

- a. Mark has a definite theme behind his account of the resurrection: the disciples transition from the struggle to believe Jesus was resurrected to a certain witness to it

馬可在他對於復活的描述背後有一個明確的主題：門徒們從掙扎著相信耶穌的復活轉變成肯定的見證人

- b. We will also add brief notices of the chronological appearances recorded in the other three gospels

我們也會加上其他三卷福音書裡記載的簡短注意顯現的時間順序

2. The abbreviated Markan version of the great commission and the Ascension

關於大使命及升天的馬可式縮短版本



Post-Resurrection appearances of Jesus



耶穌復活之後的顯現

The Historical Account of the Resurrection

歷史中記載的復活



Mark 馬可福音 16: 1-20

Resurrection Sunday began before daybreak with an earthquake 復活的禮拜日從天亮前的一個地震開始

Matt. 28.2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.

馬太福音28:2 忽然，地大震動；因為有主的使者從天上下來，把石頭滾開，坐在上面。

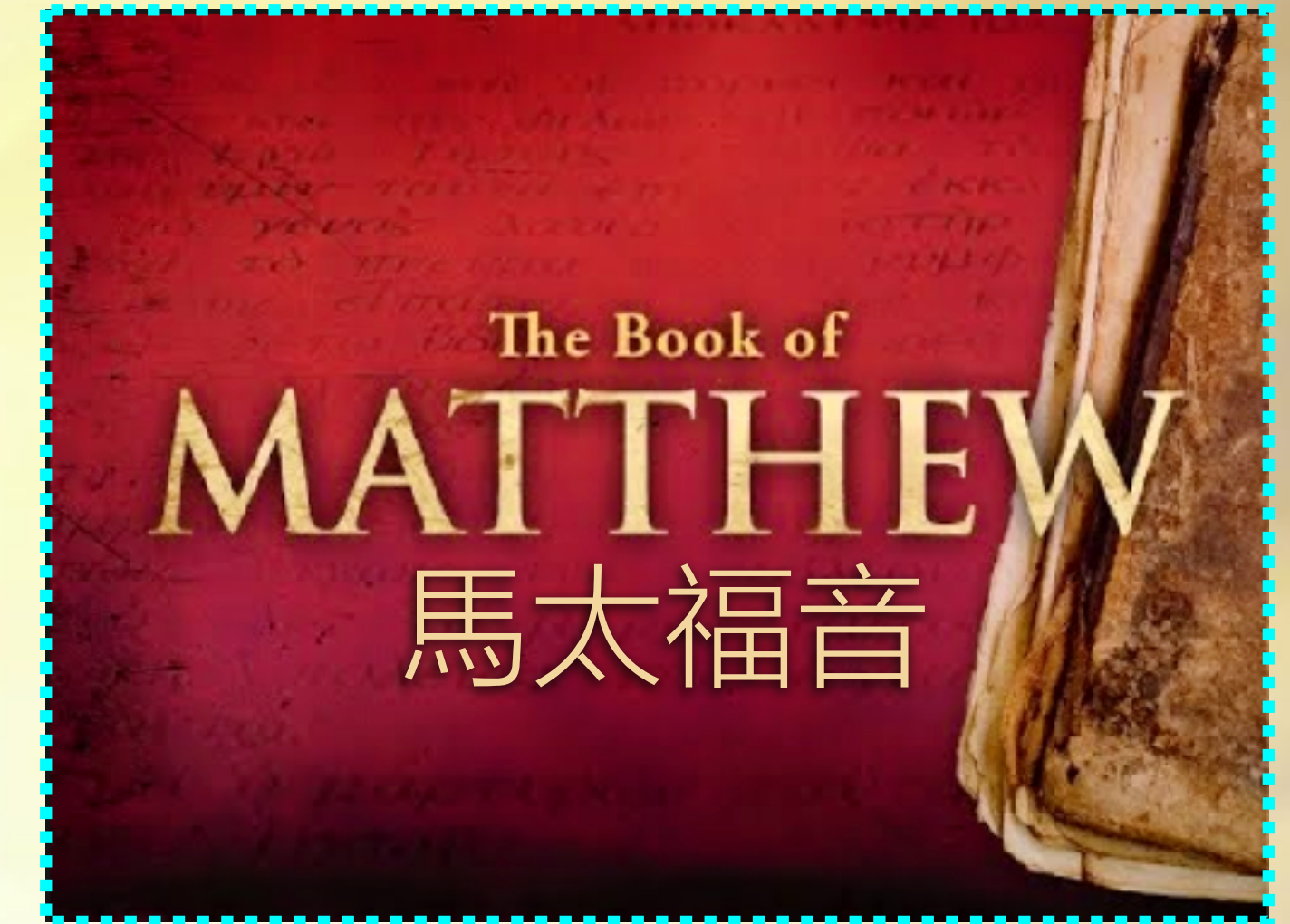
Matt. 28.3 His countenance was like lightning, and his clothing as white as snow.

馬太福音28:3 他的相貌如同閃電，衣服潔白如雪。

Matt. 28.4 And the guards shook for fear of him, and became like dead men.

馬太福音28:4 看守的人就因他嚇得渾身亂戰，甚至和死人一樣。

- 1 - The stone was rolled back by the angel not to let Jesus out but to let the disciples in
石頭被天使滾開，不是讓耶穌出來，而是讓門徒們進去
- 2 - The angel sat upon the stone to guard the tomb from any intrusion until the Lord's witnesses could see the empty tomb (the frightened guards swooned and fainted)
天使坐在石頭上，要保護墳墓免受任何侵入，直等到主的見證人能看見空了的墳墓（看守的人嚇得暈倒了）
- 3 - The angel was also there as a **messenger** announcing the resurrection and where to find the Lord
天使在那裡作為使者，宣佈復活及在哪裏能找到主



Sunday morning at daybreak the sorrowing sisters came to anoint Jesus

禮拜日的破曉時分，哀悼的姊妹們前去膏耶穌

Mark 16.1 When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might come and anoint Him.

馬可福音16:1 過了安息日，抹大拉的馬利亞和雅各的母親馬利亞並撒羅米，
買了香膏要去膏耶穌的身體。

- On Saturday evening (sabbath ends at sunset Saturday) these devoted women went and bought spices to complete the job the men had hurriedly done 2 days before

在禮拜六的傍晚（安息日在禮拜六的日落時結束）這些忠誠的婦女出去，並帶著香膏要完成二天前那些人在匆忙中做的事

- Three of several women are mentioned 提到了三個不同的婦女：
 1. Mary Magdalene (who ran ahead first)

抹大拉的馬利亞（她跑在前頭）

2. Mary mother of James and John

雅各及約翰的母親馬利亞

3. Salome

撒羅米



Sunday morning before daybreak Mary Magdalene first went to the Tomb

禮拜日清早，天亮之前，抹大拉的馬利亞首先去了墳墓那裡

*John 20.1 Now on the first day of the week Mary Magdalene *came early to the tomb, while it *was still dark, and *saw the stone already taken away from the tomb.*

約翰福音20:1 七日的第一日清早，天還黑的時候，抹大拉的馬利亞來到墳墓那裏，看見石頭從墳墓挪開了，

*John 20.2 So she *ran and *came to Simon Peter and to the other disciple whom Jesus loved, and *said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."*

約翰福音20:2 就跑來見西門·彼得和耶穌所愛的那個門徒，對他們說：「有人把主從墳墓裏挪了去，我們不知道放在哪裏。」

- Early Sunday morning before sunrise Mary went ahead of her older sisters where she discovered the stone had been rolled away from the entrance

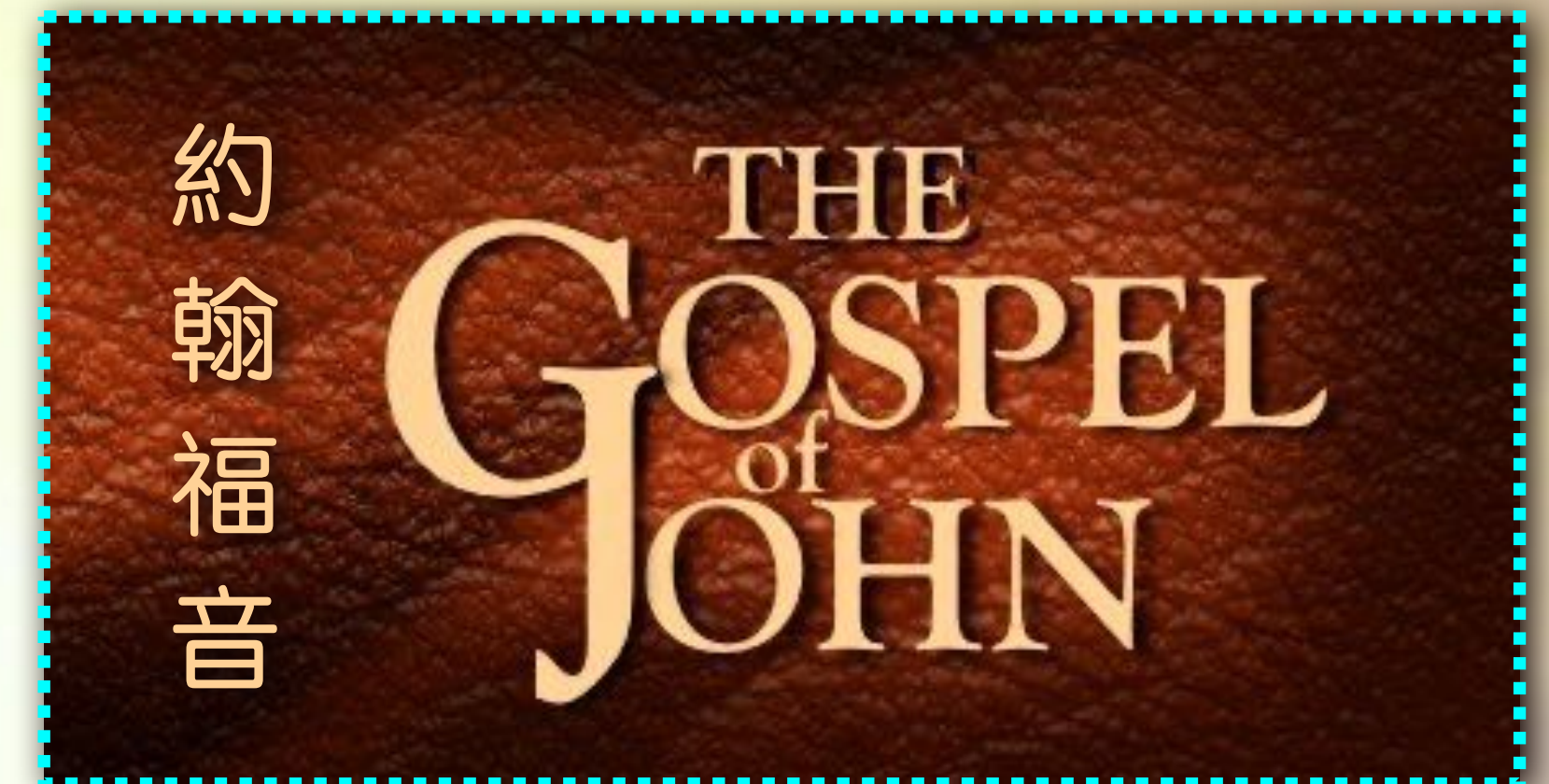
禮拜日一早，太陽還沒出來的時候，馬利亞在她姊姊之前先去了，她在那裡發現石頭已經從入口處被挪開了

- She didn't see the angel or the guards but only the open tomb

她沒有看見天使或是看守的人，只看見一個開了的墳墓

- She dared not go in but immediately ran to Peter and John to tell what she assumed: someone had taken away Jesus' body

她不敢走進去，但是馬上跑到彼得及約翰那裡，說了她以為發生的事——有人把耶穌的遺體拿走了！



Just at sunrise the grieving, serving sisters came to anoint Jesus

就在日出時，哀悼的、服事的姊妹們前去膏抹耶穌

*Mark 16.2 Very early on the first day of the week, they *came to the tomb when the sun had risen.*

馬可福音16:2 七日的第一日清早，出太陽的時候，她們來到墳墓那裏，

Mark 16.3 They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"

馬可福音16:3 彼此說：「誰給我們把石頭從墓門滾開呢？」

*Mark 16.4 Looking up, they *saw that the stone had been rolled away, although it was extremely large.*

馬可福音16:4 那石頭原來很大，她們抬頭一看，卻見石頭已經滾開了。

- These sisters were eyewitnesses to where the tomb was and as they approached with spices suddenly remembered the large stone that lay over the entrance to the tomb

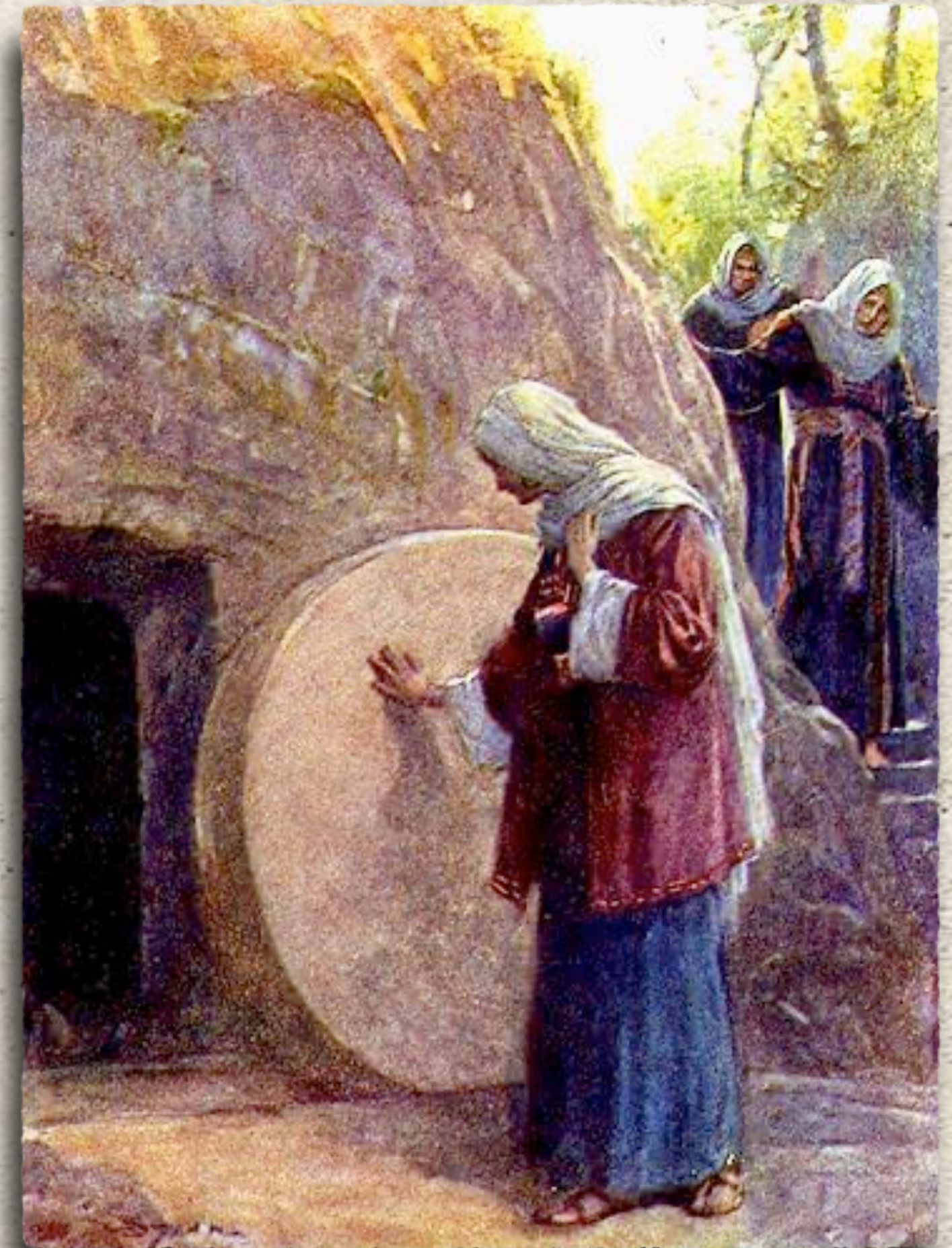
這些姊妹們目睹了墳墓的所在地，而當她們帶著香料靠近時，忽然記得了墳墓入口蓋著的大石頭

- Their love for Jesus brought them to the tomb but their coming with spices meant they really thought Jesus was dead

她們對耶穌的愛使她們到了墳墓那裡，但是她們帶著香料去，表示她們真的認為耶穌死了

SURPRISE: The stone had been rolled away (by an angel Matt. 28.2)

驚訝：石頭被滾開了！（天使做的 馬太福音28:2）



An angel met the sisters inside the tomb

天使在墳墓裡遇見了姊妹們

Mark 16.5 Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.

馬可福音16:5 她們進了墳墓，看見一個少年人坐在右邊，穿着白袍，就甚驚恐。

*Mark 16.6 And he *said to them, “Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him.*

馬可福音16:6 那少年人對她們說：「不要驚恐！你們尋找那釘十字架的拿撒勒人耶穌，他已經復活了，不在這裏。請看安放他的地方。」

- Mark describes not an angel but *“a young man sitting at the right, wearing a white robe”* - perhaps another unique eyewitness account of the women

馬可形容了不是天使，而是“一個少年人坐在右邊，穿着白袍”-可能是婦女們目睹的另一個獨特的事蹟

- The women were amazed to see an angel where Jesus once lay

婦女們看見曾安放耶穌的地方有個天使，都十分驚訝

- The angel calmed their fear by pointing to the empty tomb and announcing that *“Jesus has Risen”*

天使藉著指出那空了的墳墓並宣佈“耶穌已經復活了”來安撫她們的恐懼



“hjge÷rqh” - “Risen!”

-“復活了！” Mark 馬可福音 16:6

An angel met the sisters inside the tomb

天使在墳墓裡遇見了姊妹們

Mark 16.5 Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.

馬可福音16:5 她們進了墳墓，看見一個少年人坐在右邊，穿着白袍，就甚驚恐。

*Mark 16.6 And he *said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified.*

He has risen; He is not here; behold, here is the place where they laid Him.

馬可福音16:6 那少年人對她們說：「不要驚恐！你們尋找那釘十字架的拿撒勒人耶穌，他已經復活了，不在這裏。請看安放他的地方。

- God honored these faithful sisters by giving them the first proof of His resurrection

神藉著給她們看見祂復活的第一個見證，來給這些忠心的姊妹們尊榮

● They were the **last ones** at the cross, the last at the tomb on Friday as they mourned at His burial

她們是守在十字架旁的最後一批人，也是在禮拜五為祂的埋葬哀悼時，留在墳墓到最後的人

● They were there **first ones** on Sunday to lovingly care for their deceased master

她們是禮拜日第一批在愛中照應她們已故主人的人

● Therefore it was only right for them to be the **first among the disciples** to hear the unbelievable news of His resurrection

因此，她們也應該是門徒中第一批聽到令人難以置信的復活消息的人

These faithful women are commissioned to report their findings to the disciples

這些忠心的婦女們受命向門徒報告她們的發現

Mark 16.7 “But go, tell His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’”

馬可福音16:7 你們可以去告訴他的門徒和彼得，說：『他在你們以先往加利利去。在那裏你們要見他，正如他從前所告訴你們的。』

Mark 16.8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

馬可福音16:8 她們就出來，從墳墓那裏逃跑，又發抖又驚奇，甚麼也不告訴人，因為她們害怕。

Mark's first summary statement 馬可的第一個總結陳述：

- Tell the disciples Jesus is going to Galilee
告訴門徒們耶穌要去加利利
- Notice the mercy in the message: “*and Peter*”
注意信息中的憐憫：“和彼得”
- The women were astonished and trembling as they fled the tomb and they stopped for no one as they ran to find the disciples
婦女們驚訝並戰慄地逃離墳墓，她們跑去找門徒的時候沒有停下來



These faithful women are commissioned to report
their findings to the disciples

這些忠心的婦女們受命向門徒報告她們的發現

Mark 16.7 “But go, tell His disciples and Peter, ‘He is going ahead of you to Galilee; there you will see Him, just as He told you.’”

馬可福音16:7 你們可以去告訴他的門徒和彼得，說：『他在你們以先往加利利去。在那裏你們要見他，正如他從前所告訴你們的。』

Mark 16.8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

馬可福音16:8 她們就出來，從墳墓那裏逃跑，又發抖又驚奇，甚麼也不告訴人，因為她們害怕。

- If the Gospel of Mark ends here (the short ending), the testimony of the Son of God would be incomplete

如果馬可福音在此結束(短的結尾)，神兒子的見證就會變得不完全

- Mark previously emphasized Jesus' predicting His suffering, death, burial and resurrection 4 times so is unlikely to have left out evidence of the resurrection

馬可先前強調耶穌曾四次預言祂的受苦、死亡、埋葬和復活，因此不可能遺漏復活的證據



Peter and John come running with Mary Magdalene to the Tomb

彼得和約翰跟抹大拉的馬利亞一同跑去墳墓

*John 20.4-5 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; and stooping and looking in, he *saw the linen wrappings lying there; but he did not go in.*

約翰福音20:4-5 兩個人同跑，那門徒比彼得跑得更快，先到了墳墓，⁵低頭往裏看，就見細麻布還放在那裏，只是沒有進去。

*John 20.6-7 And so Simon Peter also *came, following him, and entered the tomb; and he *saw the linen wrappings lying there, and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.*

約翰福音20:6-7 西門·彼得隨後也到了，進墳墓裏去，就看見細麻布還放在那裏，⁷又看見耶穌的裹頭巾沒有和細麻布放在一處，是另在一處捲着。

John 20.8 So the other disciple who had first come to the tomb then also entered, and he saw and believed.

約翰福音20:8 先到墳墓的那門徒也進去，看見就信了。

Peter and John saw the second evidence of the resurrection in the empty tomb:

彼得和約翰在空了的墳墓裡看到了第二個復活的證據：

1 - **The linen grave clothes** still remained wrapped in the shape it had formed around Jesus' body by the "hardening" of the 100 lbs. of spices - **yet with no body within**

麻布做的裹屍布因100磅“硬化”的香料，仍舊包裹著耶穌身體周圍的形狀——但是裡面沒有軀體

a - This means no one could have “stolen” the body without tearing or unwrapping the linen

這表示沒有人能不撕開或解開纏裹著的麻布而“偷走”屍體

b - This means Jesus himself could not have ‘revived’ and somehow unwrapped himself and then left the linen wrappings intact in their previous shape

這表示耶穌自己不可能“甦醒”並以某種方式解開祂自己的纏裹，然後讓包裹的麻布維持它原本的形狀



“HE SAW AND BELIEVED”

他看見就信了

Peter and John come running with Mary Magdalene to the Tomb

彼得和約翰跟抹大拉的馬利亞一同跑去墳墓

*John 20.4-5 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; and stooping and looking in, he *saw the linen wrappings lying there; but he did not go in.*

約翰福音20:4-5 兩個人同跑，那門徒比彼得跑得更快，先到了墳墓，⁵ 低頭往裏看，就見細麻布還放在那裏，只是沒有進去。

*John 20.6-7 And so Simon Peter also *came, following him, and entered the tomb; and he *saw the linen wrappings lying there, and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.*

約翰福音20:6-7 西門·彼得隨後也到了，進墳墓裏去，就看見細麻布還放在那裏，⁷ 又看見耶穌的裹頭巾沒有和細麻布放在一處，是另在一處捲着。

John 20.8 So the other disciple who had first come to the tomb then also entered, and he saw and believed.

約翰福音20:8 先到墳墓的那門徒也進去，看見就信了。

Peter and John saw the second evidence of the resurrection in the empty tomb:

彼得和約翰在空了的墳墓裡看到了第二個復活的證據：

2- **The face cloth**, as a second proof, **had been unwrapped** separately from around the face of Jesus and then re-folded and placed over in the corner - evidence of Jesus' own living actions

面巾，作為第二個證據，已經分開從耶穌的臉上解開，並重新折疊起來放在角落裡——這是耶穌自己活生生的行為的證據

Lu. 24.12 The arrangement of the clothes is what opened peter to the possibility of the resurrection

路24:12 這些布的安排是開啟彼得看見復活的可能性



Resurrection Appearances

復活的顯現



Mark 馬可福音 16: 9-14

Mary Magdalene first sees the Lord

抹大拉的馬利亞首先看到了耶穌

Mark 16.9 Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

馬可福音16:9 在七日的第一日清早，耶穌復活了，就先向抹大拉的馬利亞顯現（耶穌從她身上曾趕出七個鬼）。

Mark 16.10-11 She went and reported to those who had been with Him, while they were mourning and weeping. When they heard that He was alive and had been seen by her, they refused to believe it.

馬可福音16:10-11 她去告訴那向來跟隨耶穌的人；那時他們正哀慟哭泣。¹¹ 他們聽見耶穌活了，被馬利亞看見，卻是不信。

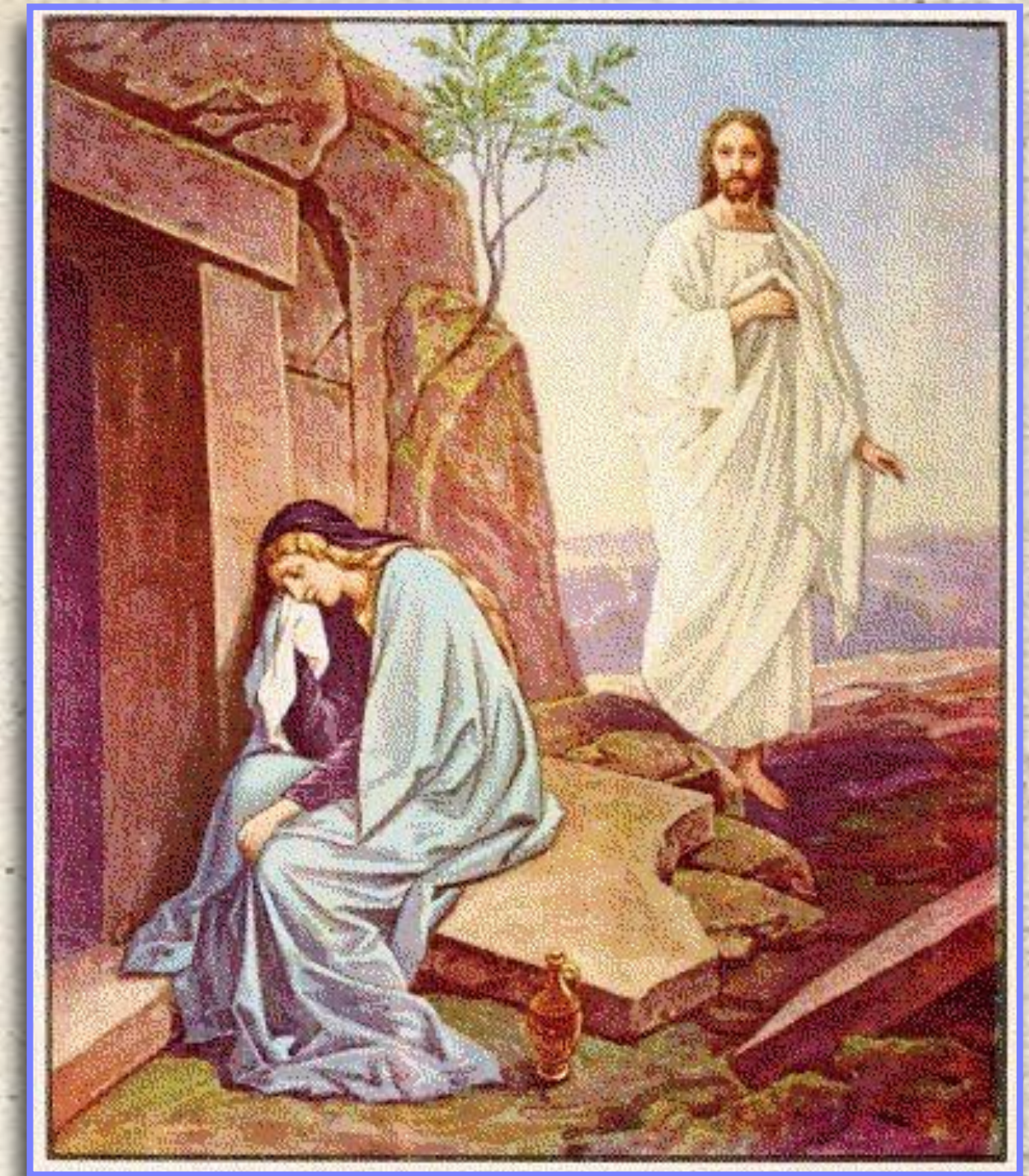
Mark relates the first of 5 appearances of Jesus after His resurrection (each appearance is briefly summarized with little detail)

馬可講述耶穌復活後 5 次顯現中的第一次（每個顯現都以很少的細節總結了）

#1- Mary Magdalene is the first follower to see the resurrected Jesus

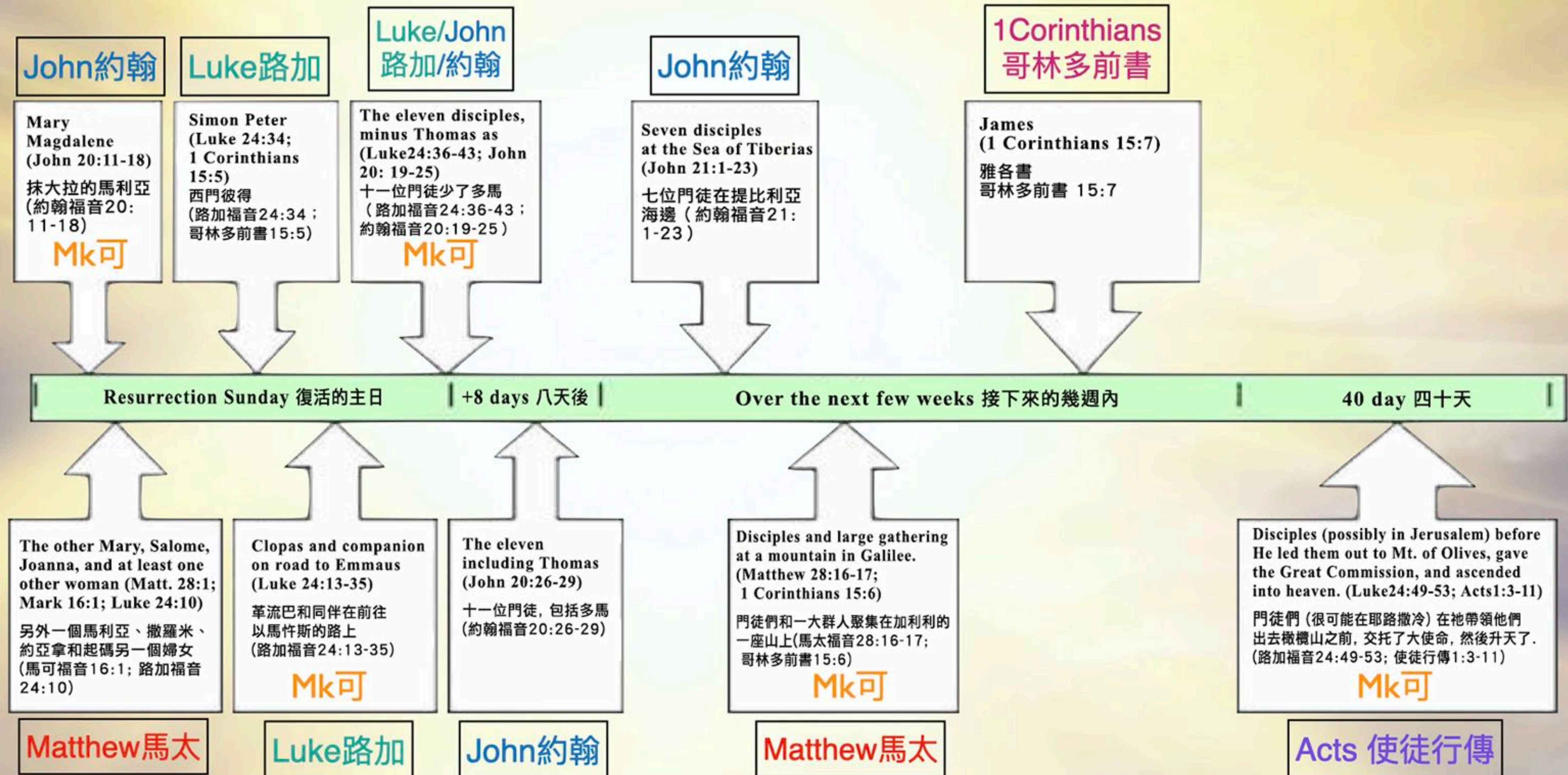
抹大拉的馬利亞是跟隨者中第一位看見復活後的耶穌

- Mary's salvation and deliverance from 7 demons was her well known testimony and the reason for her life long devotion
馬利亞的得救以及從7個鬼中得釋放，是她眾所週知的見證，也是她畢生奉獻的原因
- In each of the appearances Mark relates one recurring theme: the initial disbelief of the disciples at the news of Jesus' resurrection
在每個顯現中，馬可都提及一個重複的場景：門徒們最初對於耶穌復活的消息的不信
- Mark by this theme is clearly stating that Jesus' resurrection was very real and physical yet it was very hard even for his disciples to believe
馬可藉著這個主題，清楚地說明，即使是祂的門徒們很難相信，但耶穌的復活是非常真實和物質上的



Each Gospel Emphasizes certain of the 10 appearances

每本福音書都強調了主十次顯現的某些部份



Second appearance and reaction recorded by Mark

馬可記載主的第二次顯現及其反應

Mark 16.12 After that, He appeared in a different form to two of them while they were walking along on their way to the country.

馬可福音16:12 這事以後，門徒中間有兩個人往鄉下去。走路的時候，耶穌變了形像，向他們顯現。

Mark 16.13 They went away and reported it to the others, but they did not believe them either.

馬可福音16:13 他們就去告訴其餘的門徒；其餘的門徒也是不信。

#2 - Mark summarizes Jesus' appearance on the road to Emmaus

馬可總結了耶穌在前往以馬忤斯的路上的顯現

- Again when they reported Jesus' appearance to the disciples it was too good to be true

他們再次向門徒報告耶穌的顯現時，那真是好得難以置信！



Third appearance and reaction recorded by Mark

馬可記載的主的第三次顯現

Mark 16.14

Afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.

馬可福音16:14 後來，十一個門徒坐席的時候，耶穌向他們顯現，責備他們不信，心裏剛硬，因為他們不信那些在他復活以後看見他的人。

#3- Mark summarizes Jesus' appearance to the eleven in the upper room including Thomas

馬可總結了耶穌在樓上的房間向門徒們的顯現，其中包括了多馬

- Mark tells us through Peter that they were reproached by Jesus for their unbelief

藉著彼得，馬可告訴我們，他們因著不信而被耶穌責備

1. Because He had clearly foretold them of the resurrection

因為祂已經預先清楚的告訴了他們復活的事

2. Because they would not believe the testimony of the eye witnesses who reported the appearances

因為他們不相信目擊證人報告的復活的見證



The “argument” for the resurrection given by Mark’s Summaries

因著馬可總結的復活所帶來的“爭議”

Mark is making a subtle and important argument for the reader to believe the resurrection appearances:

馬可做出了一個微妙並重要的論點，讓讀者能相信復活的顯現：

A clear proof of the veracity of Jesus’ resurrection was the struggle the disciples had to really believe the reports

耶穌復活的一個真實清楚的證據就是門徒們必須經過掙扎才能相信這些報導

- A valid and very significant point is rendered here:

在此呈現了一個有效且非常重要的觀點：

- 1 - Most people who experiences a true miracle understand the verse, they ‘*believed not for joy*’ (literal) *Lu. 24.41*.

大部分經歷過真正神蹟的人能明白經文- (字意)他們“喜得不敢信” 路24:41

- 2 - In fact, these believers were very human and could not believe such an extraordinary miracle easily

事實上，這些信徒非常的人性化，因而無法輕易的相信這樣超乎尋常的神蹟

- 3 - The world tries to picture believers as superstitious, gullible, religious people susceptible to seeing ghosts and having mystical visions (hallucinations)

世界試圖將信徒們描繪成迷信、容易上當、宗教化的人，疑神疑鬼，並有神秘的異象（幻覺）

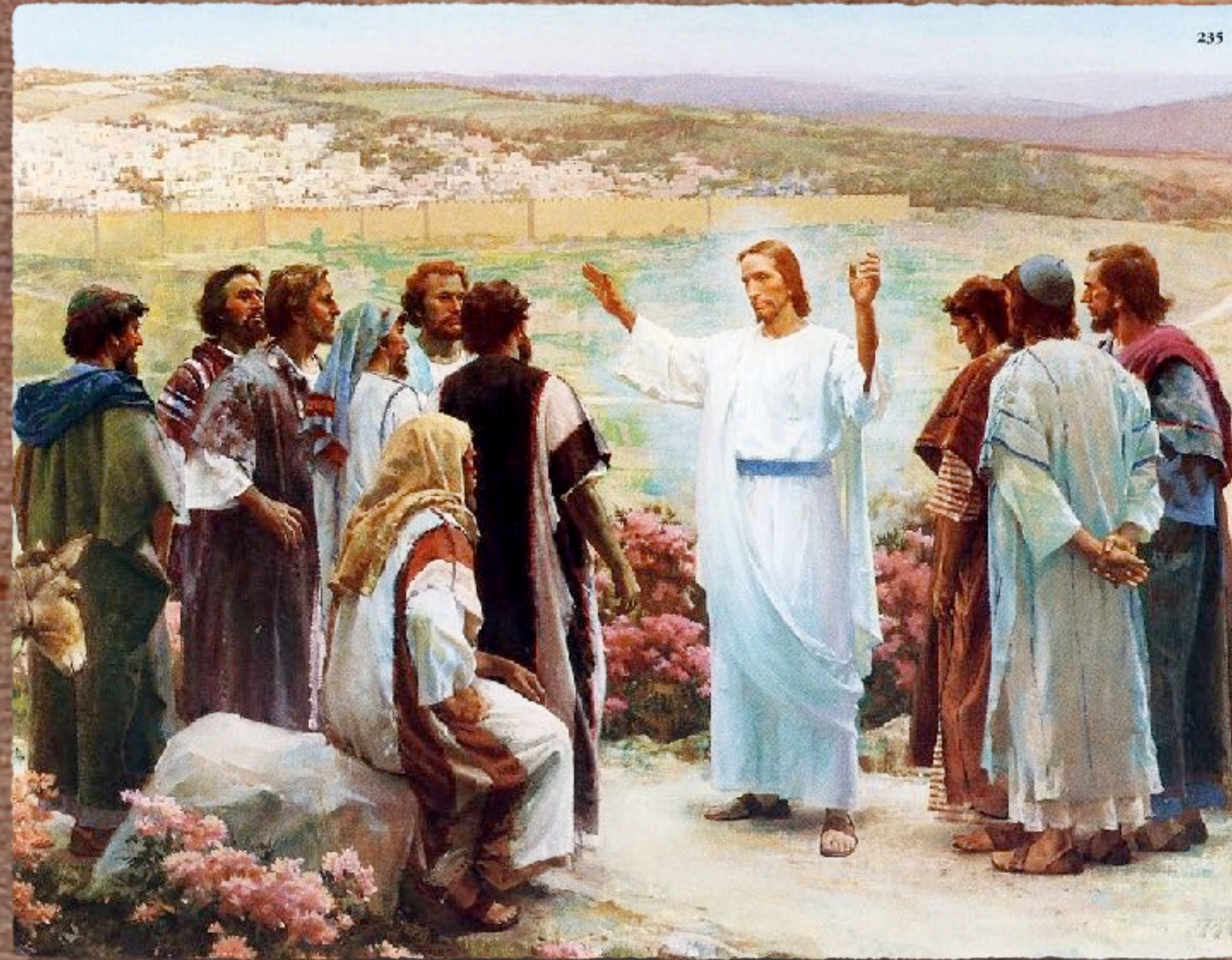
- 4 - Mark tells of this struggle to believe Jesus’ resurrection so the reader could understand how unbelievable it is apart from the convincing work of the Holy Spirit

馬可陳述了這種掙扎著相信耶穌復活的反應，因此讀者可以明白，如果不是聖靈有說服力的工作以外，那是如何不可思議的



The Great Commission and Ascension

大使命及升天



Mark 馬可福音 16: 15-20

The resurrected Jesus sends His disciples out with power and confidence

復活後的耶穌差派門徒們帶著能力和信心出去

Mark 16.15 And He said to them, "Go into all the world and preach the gospel to all creation.

馬可福音16:15 他又對他們說：「你們往普天下去，傳福音給萬民聽。」

Mark 16.16 "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.

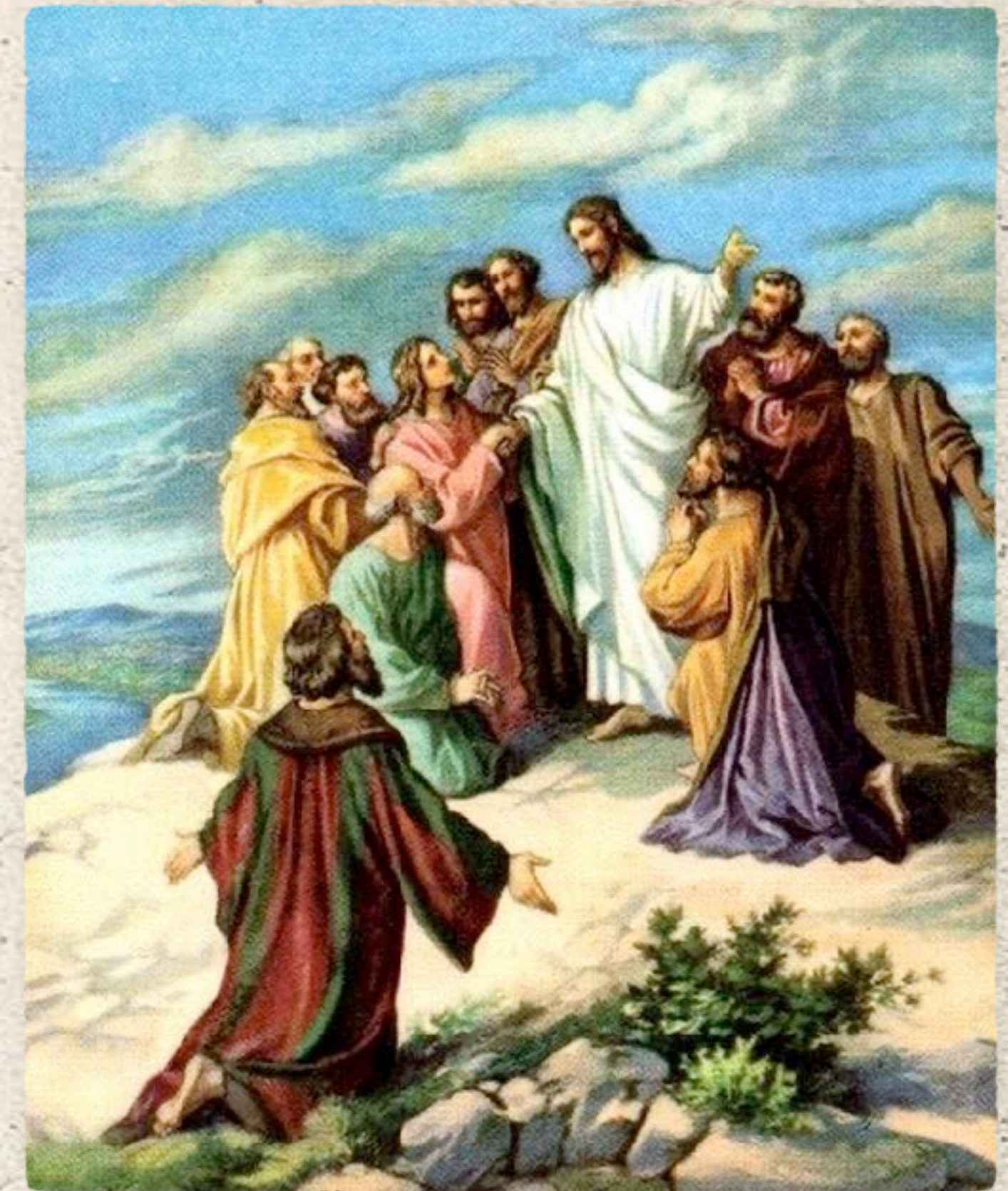
馬可福音16:16 信而受洗的，必然得救；不信的，必被定罪。

- #4 - Mark again summarizes the "Great Commission" appearance that actually happened days later in Galilee as though it happened in Jerusalem

馬可再次總結了幾天後在加利利實際發生的“大使命”的顯現，就像它在耶路撒冷發生的一樣

- The disciples were sent out (apostolos) on a global journey as witnesses of the Kingdom Gospel
- Baptizing believers was an important part of the kingdom gospel
- The Kingdom gospel also brought judgment and condemnation to those who reject the Holy Spirit's work by unbelief at the gospel message

國度的福音也給那些不相信福音信息而拒絕聖靈的工作的人帶來了審判及定罪



The resurrected Jesus sends His disciples out with power and confidence

復活後的耶穌差派門徒們帶著能力和信心出去

Mark 16.17-18 "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."

馬可福音16:17-18 信的人必有神蹟隨着他們，就是奉我的名趕鬼；說新方言；¹⁸ 手能拿蛇；若喝了甚麼毒物，也必不受害；手按病人，病人就必好了。」

Mark 16.20 And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.

馬可福音16:20 門徒出去，到處宣傳福音。主和他們同工，用神蹟隨着，證實所傳的道。阿們！

Mark gives a brief summary of both the Great Commission and the obedient apostles going out to the world with the Kingdom Gospel

馬可給了關於大使命及順服的使徒們帶著國度的福音到世界去的簡短總結

- Mark opens a window into how wonderfully the Lord confirmed the gospel preached in the early church as these disciples went out to unknown lands with the Kingdom Gospel.

馬可開啟了一扇窗子讓我們看見，在早期的教會中，當門徒們帶著國度的福音到那些未知的地方時，主是如何美好的確認了所傳出去的福音

神還行神蹟奇事嗎？
does God
still perform
signs & wonders?

The ascension and enthronement of Jesus into heaven as Son of God

耶穌以神兒子的身份升天及坐寶座

Mark 16.19 So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God.

馬可福音16:19 主耶穌和他們說完了話，後來被接到天上，坐在神的右邊。

#5 Mark again summarizes the final appearance as He ascends from the Mount of Olives without any indication of the weeks between the events nor the two different locations

馬可再次總結了祂從橄欖山上升時的最後一次顯現，在這些事件之間的幾週沒有顯示任何的跡象，也沒有兩個不同的地點

- But what an awesome brief ending to the story of the 'Servant of the Lord'

但這“主的僕人”的故事有個何等驚人的簡短結局

- This was the disciples' last view of the Lord whom they had followed 3 years

這是門徒們見他們跟隨了三年的主的最後一面

- This was the picture in the minds of the disciples when they thought of rewards for service in the Kingdom
當門徒們想到為了在國度裡的服事所要得的獎賞時，這就是留在他們腦海中的畫面



The Wider Significance of the Resurrection and Ascension

復活及升天更廣泛的意義



The resurrected Christ is the center of our gospel and life

復活的基督是我們的福音及生命的中心

1. **New Creation:** because He lives we are now a new creation, a new man, and in a new order

新造: 因為祂活著，我們現在就是個新造的、是新人，也在一個新的秩序裡

2. **Power of Sin broken:** through his resurrection he shattered death's grip, Satan's power, and the effect of generations of ills, curses, bondages, inherited weaknesses, and the corrupting process within all of creation

罪的權勢崩潰: 藉著祂的復活，祂打碎了死亡的轄制、撒旦的力量，以及世世代代疾病、咒詛、綑綁、遺傳的軟弱以及所有受造物裡的腐敗進程

3. **Glorification:** his resurrection means that those who believe are re-created spirit, soul and body and will be conformed to the image of the glorious Son of God even as Jesus was in His ascension

得榮耀: 祂的復活意味著那些相信的人是重造的靈、魂和身體，並且將被模成神兒子的榮耀形象，就像耶穌升天時一樣

4. **Eternal Purpose:** the resurrection and ascension of Jesus Christ was the lynch pin in accomplishing the eternal purpose of God

永遠的旨意: 耶穌基督的復活及升天是完成神永遠旨意的關鍵



The ascended and enthroned Christ is the center of our gospel and life

升天並坐寶座的基督是我們生命及福音的核心

5. **Heavenlies:** the ascension and enthronement of the Son of God are guarantees of our life in the heavenlies while living on earth

屬天的：神的兒子升天及坐寶座，是我們在地上活著過屬天生活的保證

6. **Enduement:** His enthronement released the Holy Spirit upon His church with powerful signs of the Holy Spirit as the gospel is witnessed throughout the world

結業：祂在寶座釋放了聖靈給祂的教會上，帶著聖靈大能的神蹟作為福音，是給全世界的見證

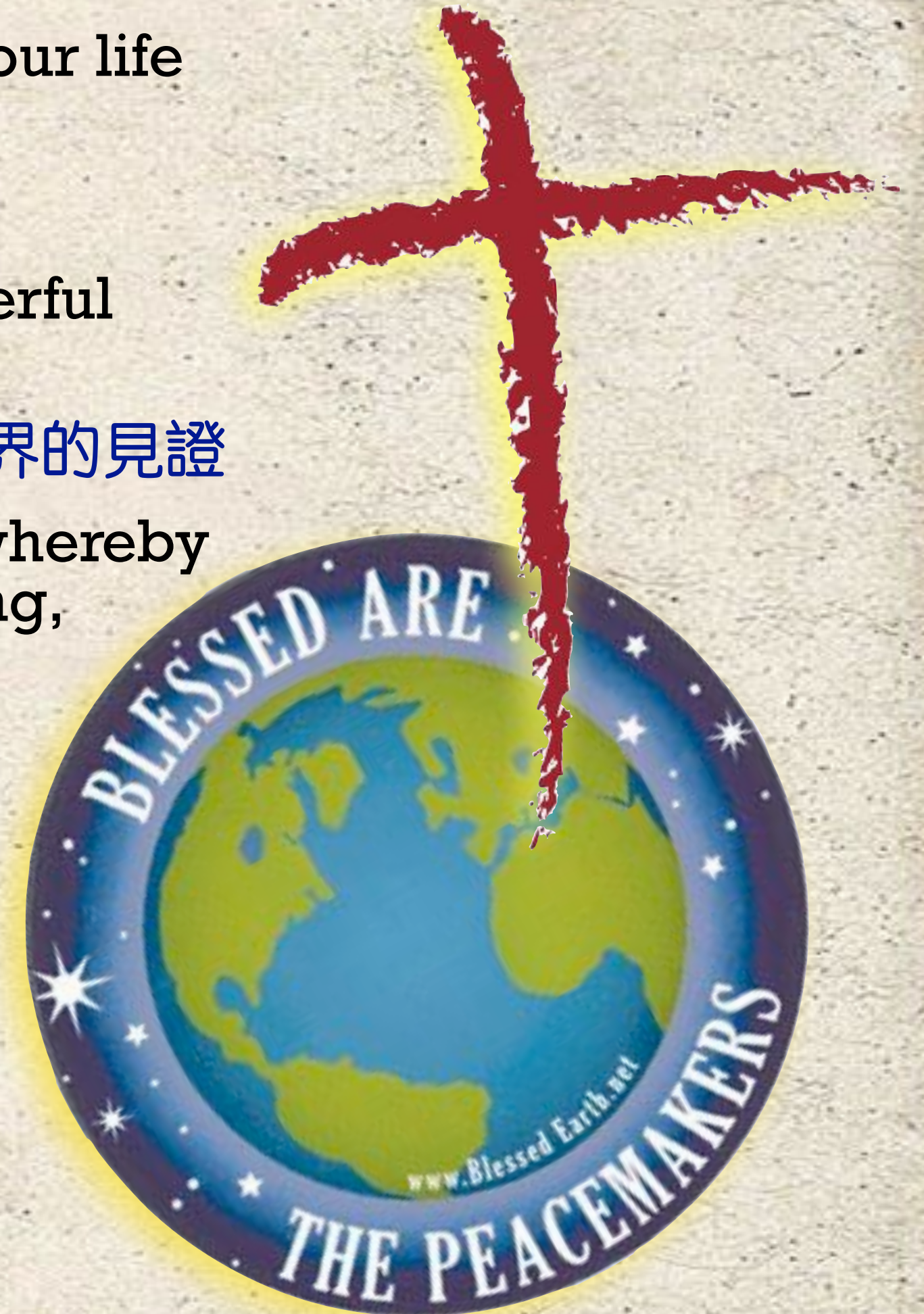
7. **Overcoming:** His ascension was a vindication of the power of His “Lamb nature” whereby one overcomes the enemy by laying down one’s natural life, humbly loving, caring, dealing honestly, denying self, serving humbly

得勝：祂的升天是祂“羔羊本性”的能力表白，因此一個人可以藉著放下自己天然的生命、謙卑的愛、照顧、誠實的待人、捨己、謙卑的服事來勝過仇敵

8. **Wisdom of the cross:** the enthronement was a vindication of God’s wisdom in the Cross where His Righteousness was vindicated as being

“just and a justifier of those who believe”

十字架的智慧：在寶座掌權，是表明了神在十字架裡的智慧，在十字架上，祂的公義被表明為“公正的，並且使相信的人稱義”



He is Risen 祂已復活

He Reigns 祂掌權

