

## 2. 馬可福音

- 一. **書名：**『馬可』是拉丁文的名字，意思為耶和華是慈愛的；希伯來文的名字為『約翰』。公認為最早期的福音書。
- 二. **作者：**馬可是跟隨使徒的門徒  
母親名叫馬利亞，他家是耶路撒冷信徒聚集的地方(徒 12:12)。巴拿巴和保羅第一次傳道曾與馬可一起，但中途馬可退出(徒 13:5;13)，這事曾使保羅與巴拿巴不能一同出外做主工(徒 13:36-41)；後來馬可隨表兄巴拿巴(西 4:10)到居比路島；保羅第一次被囚在羅馬，馬可陪伴著(西 4:10;門 23-24)；馬可亦曾與彼得同工(彼前 5:13)；保羅第二次被囚時，請提摩太帶馬可同去，馬可後來成為一個 神使用的工人(提後 4:11)。
- 三. **寫作時間和地點：**  
可能整本書卷早在主後 63-70 年完成。寫於彼得殉道之後，耶路撒冷被毀之前。  
寫作地點不確定，有的說在羅馬，有的說在埃及。本書內容所包括時間約七年。
- 四. **如何研讀：**
  1. 記載耶穌在地上作僕人
  2. 歷史與屬靈的讀法：耶穌的生平及教訓
- 五. **特色/目的：**是福音書中最短的一本。最多敘述耶穌所做的，很少記錄耶穌的講道。全書主題為神的僕人。主耶穌以僕人的身分，來證明祂是 神的兒子，舊約預言的彌賽亞(賽 53:11)。最早古卷中沒有馬可 16:9-20。
- 六. **分段大綱：**
  1. 神僕傳道工作的預備 (1:1-1:13)
  2. 神僕在加利利的事奉 (1:14-6:30)
  3. 神僕離開加利利的地方 (6:31-9:50)
  4. 神僕在比利亞的事奉 (10:1-10:52)
  5. 神僕在耶路撒冷的事奉 (11:1-13:37)
  6. 神僕的受死與復活 (14:1-16:20)
- 七. **鑰字：**『就』(可 1:18, 20) (Greek “euthys”)  
共用 43 次 (隨即, 立刻, 立時, 即時, 便, 連忙.....)
- 八. **鑰句：**  
*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。 可 10:45*
- 九. **中心思想：**神僕降卑的榜樣

## 馬可福音綱要

### 神的僕人耶穌基督

重點	宣講與行神蹟										受難與復活						
	1 - 10 章										11 - 16 章						
	預備			工作		被棄			憐憫與教訓		門徒訓練	受苦		復活			
分段	先鋒	受浸	受試探	從迦百農到各處	在迦百農的工作	被法利賽人，文士和親人藐視	被格拉森的居民要求主離開	被拿撒勒人厭棄	醫治，行神蹟，教導及預言	登山變像，教訓門徒降卑服事	耶穌三次向門徒預言受難和復活	騎驢進城，潔淨聖殿，	被祭司長質問權柄及納稅的事；	預言聖殿被毀，將來的災難，	與人子降臨，並設立主的筵席	向馬利亞及門徒顯現	門徒奉差遣及主升天
主題	開始			權柄		遭拒			門徒		十字架		得勝				
經文	1:1-1:13			1:14-2:12		2:13-7:23			7:24-8		9-10		11-15		16		
地點	加利利與比利亞										猶大與耶路撒冷						
時間	主後 27 - 33 年																

# 馬可福音中的重要地點



## **Points to be reflected upon when reading the Gospel Mark:**

### **1. The Son who came to serve**

The Gospel according to Mark does not begin with the birth of our Savior, nor His childhood and youth, but from John's baptism from which the servant hood of our Lord is launched, as if the servant shows up, reporting none of his history, only to start the service immediately.

Nevertheless, there is one point which cannot escape from the "resume" of this Servant. Mark's Gospel begins with the most precious words "Jesus Christ, Son of God" (神的儿子，耶稣基督...). The Holy Spirit, before presenting the Servant and His work, makes it clear beyond any doubt this is the story of Son of God. That is, the Servant is Son of God who has come down to the position of a servant, taking up the humility. It is thus clear that in the eyes of the Holy Spirit, the meaning of His service does not arise from what He did alone but first of all from who He is.

### **2. The connection to the Old Testament**

This Gospel is connected to the Old Testament by quoting Malachi (the last book of the Old Testament) and Isaiah (the most evangelical of all the prophets). But the connection points to John the Baptist and his ministry, again focused on the work to be done.

"Repent and believe in the Gospel, for the time is fulfilled and the Kingdom of God is near." These are the first words spoken by Jesus in Mark, the same words that were proclaimed by John. This is the true announcement of the Gospel in the New Testament, the age of grace. Repent, not because a punishment is coming if you don't (which had always been the way that God had dealt with the Israel in the Old Testament time), but because the Kingdom of God is near. If the Old Testament time was a training course for God's people, the Lord's announcement essentially means that "for all the training and preparation, this is it." The announcement of the Lord is therefore not a warning to a thief in the hall that the owner is coming, but a sign to the guests of a banquet (who had grown weary because of the long waiting) that the Host King is arriving.

For thousands of years, God had been preparing for this coming of the Kingdom. Now there are only a short three years left for further preparation. But what critical three years and what preparation that would be! This final preparation can be done by no other than the Son of God himself. Jesus therefore enters into the work immediately (Mark 1: 16).

### **3. The action of the Servant**

Where there is an order from heaven, there is action on earth. His faithfulness, obedience,

diligence and expediency are demonstrated throughout this Gospel. We see the life and the face of an ox. From Mark we truly understand the words of our Lord when He said "My yoke ...". Chapter 1-10, the ox in the field; chapter 11-15, the ox on the altar. Chapter 1-10, the bread; chapter 11-15, the cup.

#### **4. The testimony of the Servant**

It is important to understand that the work of Christ on earth as a servant of God isn't just about preaching the gospel. It is ultimately to accomplish the salvation on the cross, and before that to prepare the world for the Gospel. How is the preparation accomplished? It was through His testimony. Every work of the Lord is a testimony, and each testimony has two sides, of which one is to demonstrate the power, authority, faithfulness and grace of God, and the other to demonstrate the weakness, the corruption and the unbelieving state of man.

It is therefore important to recognize that the rejection of Christ by the world is a failure of man not a failure of Lord's preaching; and the failure of man is the final period God uses to conclude the long chapters of the Old Testament. The main purpose of the Old Testament was to demonstrate the bankruptcy of man confronting the law. Now the true life of Son of God is manifested in the Son of Man, in sharp contrast with the corrupted race of Adam. Therefore, the corruption of the world shown in contrast to the complete holiness of the Son of Man demonstrates precisely a part of what the work of Jesus meant to accomplish.

But in spite the corruption of the world, the Lord did find, secure, and bring up a people that belong to Him. No matter how weak and faithless this people are, they followed the Lord, came to know the Lord, and even loved the Lord, and most importantly were prepared to receive new life after the Lord's ascension.

#### **5. The character of the Servant**

"If any man desires to be first, he shall be last of all, and servant of all." Mark 9: 35.

"...whosoever would be great among you, shall be your minister; and whosoever would be first of you shall be bondman of all. For also the Son of man did not come to be ministered to, but to minister, and give his life a ransom for many." Mar 10: 43-45