

Chinese Simplified	English
<p>新约 (NEW TESTAMENT)</p> <p>福音 (GOSPELS)</p> <p>导言 (Introduction)</p> <p>“福音”一词具有多重涵义，它可以表示耶稣所宣讲的福音，及针对福音所做的宣讲，也可以表示书写成集的福音书。</p> <p>在福音当中，我们会发现很多历史记述和地理描写，比如耶稣的言行，及他传教和行奇迹的地方。但是在书写福音的过程中，圣史们并不是在做关于耶稣基督言行的报告。他们书写福音书的目的是为了传递他们对天主子耶稣基督的信仰。因此他们记述耶稣的故事来源于他们对耶稣基督的信仰，他们相信耶稣基督是复活的主，且永远和他们生活在一起。</p> <p>这四部福音书是根据以前口述或书写的资料整理而成的。门徒们是耶稣基督言行的见证人。当耶稣被接升天之后，初期的教会团体在圣体圣事中重复纪念耶稣的言行和事迹。当有人想要加入教会团体的时候，他们也被授予耶稣基督的言行和事迹。</p>	<p>NEW TESTAMENT</p> <p>GOSPELS</p> <p><i>Introduction</i></p> <p><i>“Gospel” could mean many things: the Good News that Jesus announced; the preaching of the Good News; and the writings that gather that Good News.</i></p> <p><i>In the Gospels we find a lot of history, the deeds and sayings of Jesus, and a lot of geography, the places where these things happened. But the intention of an evangelist is not to narrate facts and sayings as a reporter: they want to transmit their faith, their Faith in Jesus the Son of God. That is why their narrations are colored by their faith in Jesus; Jesus is alive from the faith in The Risen One.</i></p> <p><i>These books were written with materials gathered from previous writings. The deeds and sayings of Jesus had witnesses, especially his closer and more constant disciples. When Jesus left this world, the communities of believers repeated in the Eucharist these deeds and sayings of Jesus. And when people wanted to be part of the community of believers they were taught the deeds and words of Jesus.</i></p>

在福音成书之前，它首先以口述的形式传播。人们不需要把这些事迹写出来，因为耶稣的见证人都还活着。随着时间的推移，见证者们一个个死去，把这些事迹书写成集的需要变得十分迫切。在开始的时候，他们之写了一些片断，诸如耶稣受难的故事，耶稣行的奇迹，耶稣的教导和比喻等等。这些资料常被用来在举行圣体圣事时宣读，而且也作为教理讲授的素材。

从公元六十到七十年间，有人把这些散碎的资料整理起来，成为记述耶稣行实的书籍，也就是我们今天所有的福音书。我们现有的这四部福音，并不是仅有的四部关于耶稣言行的记载。在第一世纪末期，很多“福音书”被写成，但是教会只承认这四部福音，认为其他的“福音”书对信仰没有价值。因此就有了我们现在所有的四部福音：玛窦、马尔谷、路加和若望。

前三部福音又称为“对观福音”，因为它们相互补充，相互对照，给我们展示了耶稣生活的细节。第四部福音，也就是若望福音在内容和形式上与三部对观福音大不相同。

传统上认为，马尔谷福音最先成书，而玛窦和路加参照了马尔谷福音的记述，并从马尔谷之外的文本借鉴了一些资料加入了福音书中。

These writings were oral traditions first. There was no need to put them into writing because the witnesses were still alive and would not allow deviations. Little by little, with the passage of time and the disappearance of witnesses, the need to put it in writing arrived. At the beginning there were only fragments: stories of the Passion, collections of miracles, collections of sayings, of parables... These collections were used in the Eucharist and in catechesis.

Starting around the years 60 or 70, there were people who gathered these catechesis and made out of them a continuous writing about the activity of Jesus. These are our Gospels. These were not the only ones written. In the latest part of the First Century many “gospels” were written, but the Christian communities paid more attention to some of them over others to the point that some were rejected as not worthy of faith. Finally the four that we know today were accepted as “canonical”, that is, completely trustworthy and these are: Matthew, Mark, Luke and John.

The first three ones are called “Synoptic” because they complement each other to the point that we could almost construct a detailed life of Jesus. The fourth gospel, called the gospel of John, is quite different in its presentation and style.

It seems that the first to be written was the one of Mark, and that Matthew and Luke knew it and copied it almost entirely adding materials from other sources that Mark did not know.