

Chinese Traditional

新約

福音

導言

“福音”一詞具有多重涵義，它可以表示耶穌所宣講的福音，及針對福音所做的宣講，也可以表示書寫成集的福音書。

在福音當中，我們會發現很多歷史記述和地理描寫，比如耶穌的言行，及他傳教和行奇迹的地方。但是在書寫福音的過程中，聖史們並不是在做關於耶穌基督言行的報告。他們書寫福音書的目的是為了傳遞他們對天主子耶穌基督的信仰。因此他們記述耶穌的故事來源於他們對耶穌基督的信仰，他們相信耶穌基督是復活的主，且永遠和他們生活在一起。

這四部福音書是根據以前口述或書寫的資料整理而成的。門徒們是耶穌基督言行的見證人。當耶穌被接升天之後，初期的教會團體在聖體聖事中重復紀念耶穌的言行和事迹。當有人想要加入教會團體的時候，他們也被授予耶穌基督的言行和事迹。

在福音成書之前，它首先以口述的形式傳播。人們不需要把這些事迹寫出來，因為耶穌的見證人都還活著。隨著時間的推移，見證者們一個個死去，把這些事迹書寫成集的需要變得十分迫切。在開始的時候，他們之寫了一些片斷，諸如耶穌受難的故事，耶穌行的奇迹，耶穌的教導和比喻等等。這些資料常被用來在舉行聖體聖事時宣讀，而且也作為教理講授的素材。

從西元六十到七十年間，有人把這些散碎的資料整理起來，成為記述耶穌行實的書籍，也就是我們今天所有的福音書。我們現有的這四部福

English

NEW TESTAMENT

GOSPELS

Introduction

“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.

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.

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.

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

音，並不是僅有的四部關於耶穌言行的記載。在第一世紀末期，很多“福音書”被寫成，但是教會只承認這四部福音，認為其他的“福音”書對信仰沒有價值。因此就有了我們現在所有的四部福音：瑪竇、馬爾谷、路加和若望。

前三部福音又稱為“對觀福音”，因為它們相互補充，相互對照，給我們展示了耶穌生活的細節。第四部福音，也就是若望福音在內容和形式上與三部對觀福音大不相同。

傳統上認為，馬爾谷福音最先成書，而瑪竇和路加參照了馬爾谷福音的記述，並從馬爾谷之外的文本借鑒了一些資料加入了福音書中。

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.