

# MARK 6 vs 1 马可 6

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Matthew Henry begins this chapter by saying, here are a great variety of observable passages we have in this chapter concerning our Lord Jesus. Here Christ the Messiah is treated with contempt by His countrymen, since He was one of them, and they thought they knew His origin.



<sup>1</sup> **And He went out from there and came to His own region** / it seems Jesus had been teaching and healing... around the Galilean communities,

**and His disciples joined Him** / His **mathetes**; those students He called first, doing their math, putting the pieces together who first **followed** Jesus, G. Campbell Morgan points out this word best means: **accompanied**, or **joined** Him; **keleuthos** means: a way being traveled; as: **katakouloutheo** means... to follow behind suggesting hesitant behavior.

**and His disciples eagerly joined Him.**

<sup>2</sup> **And when the sabbath day came He began to teach in the synagogue** / so we're learning about the time between Friday at sunset and Saturday at sunset.

The covenant God made with His people at the creation of Adam and Eve; was affirmed to Moses and the children of Israel at **Mount Sinai in Arabia**, when God wrote with His own finger:

Keep the Sabbath day, and keep it holy; 6 days we can work... but the 7<sup>th</sup> day is to remember the great Creator, our Father in heaven – **Deuteronomy 5**, / in **Matthew 13:53-58**, we read similarly about this incident; whereas in **Luke 4:16-30**, we read an elaboration, **filling in several details**.

马太·亨利在这一章的开头说，这一章有很多可观察到的段落都是关于我们的主耶稣的。在这里，基督这个弥赛亚被他的同胞们鄙视，因为他是他们中的一员，他们认为他们知道他的出身。

<sup>1</sup> **耶稣离开那里，来到自己的家乡。** / 耶稣似乎一直在教导和医治加利利人，

**门徒也跟从他。** / 他的 **mathetes**; 摩根指出，这个词最好的意思是: 陪伴或加入耶稣; **keleuthos** 的意思是旅行的方式; **katakouloutheo** 的意思是尾随在后面暗示犹豫的行为。

**门徒迫不及待地跟从他。**

<sup>2</sup> **到了安息日，他在会堂里教训人。** / 我们学习的是周五日落和周六日落之间的时间。

上帝在创造亚当和夏娃时与他的子民所立的约; 神在亚拉伯的西奈山，用指头写字的时候，向摩西和以色列人证实说，

守安息日，为圣日。6 天我们可以工作... 但是第 7 天是为了纪念伟大的创造者，我们在天上的父-申命记 5，马太福音 13:53-58，我们读到类似的事件; 而在路加福音 4 章 16-30 节，我们读到的是一段详述，包含了一些细节。

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**From Jamison, Fausset and Brown Commentary**  
© 1871... The visit to Nazareth recorded in Matthew, Mark and Luke we take to be the same visit, (Luke has more details than Mark), we do not believe that those of Nazareth, after being enraged at His first display of wisdom as to attempt His destruction, on a second display, would wonder at it and ask how He came by it, as if they had never witnessed it before.

From **Luke 4 the verses in Luke are in blue:**

**As was His custom, Jesus stood up to read** – other men besides rabbis were allowed to address the congregation. To have fixed on any passage announcing His sufferings (as **Isaiah 53** would have been unsuitable at the early stage of His ministry). So He selects a passage announcing the superb object of His whole mission, its Divine character, and His special abilities for it; expressed in the first person, and so singularly adapted to the opening of the mouth, that it seems was made expressly for this occasion.

**And there was delivered to Him the book of the prophet Isaiah. And when He opened the book, He found the place where it was written,**

**The Spirit of the Lord is upon Me** / these words have been noted since the earliest church leaders, as an illustrious example of **Father, Son and Holy Spirit** distinct yet harmonious in the plan of salvation,

**because He anointed Me to preach the gospel to the poor; He sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty those who are battered, to preach the acceptable year of the Lord.**

贾米森、Fausset 和布朗评论©1871...拿撒勒访问记录在马太,马可和路加我们采取相同的访问,比马可(路加福音有更多细节),我们不相信那些拿撒勒的,激怒了在他第一次展示智慧后尝试他的破坏,在第二次显现,不禁佩服,问他,好像他们从来没有亲眼目睹过。

路加福音第 4 章的经文是蓝色的

**按照他的习惯,耶稣站起来读**——除了拉比,其他人也可以向会众讲话。选定任何一段来宣告他的苦难(**以赛亚书 53 章**在他传道的早期阶段是不合适的)。因此,他选择了一段话来宣告他整个使命的卓越目标、神圣的品格和他为此而具有的特殊能力;它以第一人称表达,而且特别适于开口说话,似乎是专门为这种场合而写的。

**有先知以赛亚的书交给他。就打开书卷,看见一处写着说,**

**主的灵在我身上**/这句话从最早的教会领袖开始就被注意到,作为**圣父、圣子和圣灵**在拯救计划中清晰而和谐的杰出范例,

**主的灵在我身上,因为他用膏膏我,叫我传福音给贫穷的人。差遣我报告被掳的得释放,瞎眼的得看见,叫那受压制的得自由,报告神悦纳人的禧年。**

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**And He closed the book, and gave it again to the servant / the synagogue officer, and sat down.**

**And the eyes of all of them who were in the synagogue were fastened on him /** they looked intently, staring intensively. In addition, **Luke 4:** records that Jesus reminded the Nazarenes of 2 incidents, one with Elijah, and one with Elisha.

**And He began saying to them, This day this scripture is fulfilled in your ears.**

Back to Mark 6...

**<sup>2</sup> and many hearing Him were astonished** / now days we might say: they were slapped upside the head. Many sitting there going through their rather boring weekly routine; half paying attention were stunned by what they heard Jesus say, and being slapped awake, many started to ask...

**saying, from where did this \_\_\_ /** and fill in the blank: this man, this teacher, this genius, this bleep!

**from where did this guy get these things?** / in other words, What school did this guy go to? What seminary did he graduate from? He didn't attend our local institution!

Others were saying...

**and what is this wisdom given to Him /** What insight! This is not taught in any of our schools!

**and even such power that is worked by His hands** / **dunamis**, dynamite, the powerful works, miracles,

**<sup>3</sup> Is this not the carpenter** / the local folks recognized Jesus as someone who lived in their town.

于是把书卷起来，交还给那管会堂的仆人/会堂的工作人员，就坐下。

会堂里的人都定睛看他。/他们都死死的盯着他看。此外，**路加福音 4 章**记载了耶稣提醒拿撒勒人两件事，一件与以利亚，一件与以利沙。

耶稣对他们说，今日这经应验在你们耳中了。

回到马可福音 6

**<sup>2</sup> 到了安息日，他在会堂里教训人。众人听见，就甚希奇，** /现在我们可能会说:他们被打了个头破脑烂。许多人坐在那里过着无聊的每周例行公事;一半注意力集中的人被耶稣的话惊呆了，他们被打醒了，许多人开始问...

**说，这人从哪里有这些事呢? /**这个人，这个老师，这个天才!

**这人从哪里有这些事呢? /**换句话说，这家伙上的是什么学校?他是从哪所神学院毕业的?他没有上我们当地的学校!

其他人说...

**所赐给他的是什么智慧? /**什么见解!我们的学校都没教过这个!

**他手所作的是何等的异能呢? /** **dunamis**，炸药，强大的作品，奇迹，

**<sup>3</sup> 这不是那木匠吗? /**当地人认出耶稣就是住在他们镇上的人。

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**the son of Mary** / who rejoiced in God her Savior; Mary needed a Savior who definitely did not live in Rome; she would be about 45 years old at this time; most assume her husband Joseph was already dead,

**the brother of James** / who never followed Jesus during his days on earth; but followed his mother to the synagogue; he would be next oldest, perhaps 27 or 28 years old,

**and Joses** / often translated Joseph, another unknown younger brother,

**and Jude** / who wrote the little letter that precedes the Revelation of Jesus; the youngest brother joined the Lord; at the Passover supper, the night Jesus was betrayed. In [John 14:22](#), we read, Jude asked: Lord, how is it that You will manifest Yourself to us and not to the world? Matthew lists this young brother last. Jude admired his oldest brother; probably ignoring the sibling rivalry of James, Joseph and Simon; as he paid attention to Jesus!

**and Simon** / another brother whom we know nothing about?

**and are not His sisters** / and since this phrase is plural, it indicates at least 2 sisters. So, it appears from this verse, the once virgin Mary faithful to God, lived out a typical abundant life, giving birth to at least 6 more children; who also, attended sabbath service, living in Nazareth... until the disciple John whom Jesus loved took her from the cross to his home, to be his new mother, caring for her the rest of his life. It is interesting. Jesus did not entrust her to any of the kids; but to the disciple He loved! Reading this Book is so interesting.

**Is this not the carpenter?**

**The son of Mary, the brother of James, and Jude, and Jose, and Simon? and are not his sisters... here with us?**

不是马利亚的儿子，/以救她的神为乐。马利亚需要一个肯定不住在罗马的救主;她那时大概 45 岁;大多数人认为她的丈夫约瑟夫已经死了，

雅各，/在耶稣在世的日子从未来跟随过他;他就跟著他母亲进了会堂。他可能是第二年长的，大概二十七八岁，

约西，/约瑟夫，另一个不知名的弟弟，

犹大，/他写下了耶稣启示之前的那封小信;最小的弟弟加入了上帝;在逾越节的晚餐上，耶稣被出卖的那个晚上。在[约翰福音 14:22](#)，我们读到，犹大问：“主啊，你为什么要向我们显现，不向世人显现呢?” 马修把这个弟弟排在最后。裘德很佩服他的大哥;可能忽略了雅各、约瑟和西蒙兄弟之间的竞争;当他注意耶稣的时候!

西门的长兄吗? /又一个我们一无所知的兄弟?

他妹妹们不也是在我们这里吗? /因为这个短语是复数的，所以它表示至少有两姐妹。因此，从这节中可以看出，曾经对上帝忠诚的圣母玛利亚，过着典型的富足生活，至少又生了 6 个孩子;他也参加了安息日的礼拜，住在拿撒勒，直到耶稣所爱的门徒约翰把她从十字架上带回家，成为他的新母亲，照顾她度过余生。它是有趣的。耶稣没有把她托付给任何一个孩子;但是他所爱的门徒!读这本书是如此有趣。

这不是那木匠吗?

不是马利亚的儿子，雅各，约西，犹大，西门的长兄吗? 他妹妹们不也是在我们这里吗?



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**And the community of Nazareth... was offended by Him / they were scandalized... they were outraged, and greatly horrified.**

**Luke 4** we read...

**And He said to them, You will surely say to Me this proverb:**

**Physician, heal yourself** / which is somewhat similar to our saying: **Charity begins at home:**

**what we heard done in Capernaum, do also here in your community** / strange rumors reached their ears of His doings at Capernaum; but if such power truly resides in Him to cure the ills of many, why has it not come here, why is this alleged power reserved for strangers?

**4 But Jesus, said to them, A prophet is not without honor, but in His own community, and among His own relatives, and in His own house /** in his own family; perhaps at this point, Jesus then added to His message; and being led by the Spirit... spoke about Elijah... and Elisha (read about that in **Luke 4:25-27**).

And further shocked by what they heard, we read...

**And all those in the synagogue** / and does ALL include His mother Mary? And all the siblings too?

**when they heard these things, were filled with wrath. And rose up, and threw Him out of the city, and led Him to the brow of the hill whereon their city was built, that they might throw Him down headlong.**

**But passing through the midst of them, He went his way.**



拿撒勒的社区就厌弃他。/他们感到震惊……他们感到愤怒，非常震惊。

路加福音 4 我们读到…

他对他们说，你们必向我说这箴言，

医生，治愈你自己/这有点类似于我们的谚语:慈善从家里开始:

我们听到他在迦百农所做的是，也要在你们的社区中做。/他们听说了耶稣在迦百农所行的奇事;但是，如果这种力量真的存在于他心中，可以治愈许多人的疾患，为什么他没有来到这里，为什么这种所谓的力量留给陌生人?

**4 耶稣对他们说，大凡先知，除了本地亲属本家之外，没有不被人尊敬的。/在他自己家里;也许在这一点上，耶稣又加上了他的信息;他被圣灵引导…谈到以利亚…和以利沙(读路加福音 4:25-27)。**

更让我们震惊的是，我们读到…

**还有所有在会堂的人**/都包括他的母亲马利亚吗?还有所有的兄弟姐妹?

众人听见这话，就怒气填胸。就起来把他推到城外，他们的城造在山上，他们带他到山崖，要把他推下去。

他却从他们中间直行，过去了。

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And Mark writes...

<sup>5</sup> So He could **not** do any miracles there / dunamis, the powerful works... because without faith it is impossible, there is no power to please God – Hebrews 11,

**except that He laid His hands on a few sick people and healed them** / and knowing Jesus, these words express Him as He rapidly passed through the crowds... always in search of anyone, even one... still paying attention... with good or bad faith, just seeking to find anyone... no matter how weak or feeble, who had come and exercised their faith.

<sup>6</sup> **And He marveled at their unbelief** / He was amazed at them. Luke writes: they wondered at the gracious words He spoke, but they obviously could not make the connection to Jesus, their lack of faith was amazing.

**And He went through the villages, teaching.**

Jesus left them; He didn't quit! He just kept going... doing what He did... before He showed up to Nazareth: teaching... the kingdom of God is present... for those who would reach out in faith... and grab it!

马可写道...

<sup>5</sup> 耶稣就在那里**不得**行什么异能, /Dunamis, 大有能力的工作... 因为没有信心就不可能, 没有能力讨神的喜悦——希伯来书 11 章

**不过接手在几个病人身上, 治好他们。** / 因为认识耶稣, 这些话表达了他在人群中快速穿行的时候...总是在寻找一个人, 甚至一个...仍然注意...带着好或坏的信心, 只是在寻找一个人...无论多么软弱或软弱, 谁已经来锻炼了他们的信心。

<sup>6</sup> **他也诧异他们不信,** /他对他们感到惊奇。路加福音写道:他们惊讶于耶稣所说的恩典的话, 但他们显然不能把这和耶稣联系起来, 他们的缺乏信心令人惊讶。

就往周围乡村教训人去了。

耶稣就离开他们;他没有放弃!他只是继续...做他该做的...在他出现在拿撒勒之前:教导...神的国就在眼前...给那些怀着信心去寻求的人...并抓住它!

This is My Father's World

Salvation is Your Name

JESUS, it is YOU

Fibonacci in nature Chinese subtitles

看看来自全世界的弟兄姐妹一同敬拜

· 诗歌单 ·

**他的羊听到他的声音就跟着他走。**